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## The Historical Analysis of the Spread of FOMWAN and Its Contributions to the Growth of Islam in Ekiti State, Nigeria

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### ABSTRACT

The Federation of Muslim Women's Associations in Nigeria (FOMWAN) is a nongovernmental Muslim Women Associations in Nigeria. It is an umbrella body for all Muslim Women organizations throughout the length and breadth of the county. The apex body was formed in Nigeria in 1985 and Ekiti State in 1996. The aims of the study include the acquaintance of the readers with the history of FOMWAN in Nigeria, particularly, Ekiti State and supplementing the exiting literatures on the body. The factors that necessitated the formation of the association in the state ranged from its absence in the state and the need to have a united voice in demanding for their rights from the government. The association is faced with numerous problems such as the challenge of men's associations and leadership problems. Our findings include lack of interest of many Muslim women to attend the meetings of the organization and low source of income. Data and relevant information were collected from written sources. These include published and unpublished works such as books, journals, magazines, theses, dissertations, reports, circulars, monographs, manuscripts and records of programmes and correspondence, and constitutions that were collected in libraries, internet and personal custodies.

**Keywords:** FOMWAN, Spread, Contribution, Growth, ISLAM, Ekiti State, Nigeria

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### 1. INTRODUCTION

The Federation of Muslim women's Associations in Nigeria (FOMWAN), is faith based organization and an umbrella body for all the Muslim Women in Nigeria irrespective of one's religious group, age, occupation and social status in the society (Sarumi *et al* 2019). The idea of the formation of FOMWAN was initiated by a British convert to Islam, Bridget Aisha Lemu, popularly known and called B. Aisha Lemu. She was converted to Islam in 1961 and married to a Nigerian, Sheikh Ahmad Lemu from Niger State, Nigeria. The husband returned to Nigeria after his studies in United Kingdom in 1964 and she joined him in 1966.



Upon her arrival in Nigeria, she observed that the status of the Muslim women in Nigeria did not reflect the Qur'anic teachings nor the active roles played by women during the time of Prophet Muhammad (peace be upon him). In spite the teachings and preaching of Uthman Dan Fodio about the rights and importance of education for women, many traditional scholars in the Northern Nigeria did not allow women to attain their aspirations and develop their talents, let alone playing active roles in the activities outside their respective homes. The girls who attended secondary schools had slim chances to further their education. Many intelligent and talented girls with the potentials to be great in future were married by their parents to husbands before the completion of their secondary school education (Lemu 2011: 6).

Despite all these observations, the idea of sensitizing Muslim women to form a national association did not occur to her or any other woman in the country till 1980s. By 1980, it was observed that there were educated Muslim women in the various parts of Nigeria who wanted to increase their knowledge and practice of Islam (Federation of Muslim Women's Associations in Nigeria, Ondo State 2003: 16, Bala and Sa'idu 2021). Many of the women were Government workers and in the high positions like their male counterparts (Uthman 2008:107-108). Some of them had already formed Islamic Study Groups while others had organized classes for uneducated Muslim women and established Muslim Nursery and Primary Schools. Some were interested in serving Islam but were not in touch with the people of like minds ((Federation of Muslim Women's Associations in Nigeria, Ondo State 2003: 16; Abdullah, *et al* 2020:35-36).

FOMWAN Ondo State (2003) stated further that prior to this time, there had been the establishment of some Muslim women organizations in different parts of Nigeria. Most of these organizations were operating in isolation of each other. There was no mutual encouragement, exchange of ideas, programmes and information among them. Examples were *Egbe Alaslatu* in the various towns and villages in Yoruba-land, Nigeria, that concerned itself mainly with religious education and activities (Gbadamosi, 1978: 53) and *Isabatudeen* Society that was founded by Umm al-Khayr Alarape Aмоke Alaga (popularly known as Alhaja Hummuani) in 1958 (Uthman 2008: 109-110), to provide the Muslim girls with sound Muslim and western education, and to raise their status among women in Nigeria (Clarke 1982: 225). Therefore, there was the need for a central body to link them together and to help in the establishment of new groups where there were none ((Federation of Muslim Women's Associations in Nigeria, Ondo State, 2003: 16).

FOMWAN Ondo State (2003:16) also opined that there was also the need for the establishment of a central body which would be expressing the views of the Muslim women both at the State and National levels. Most of the recognized existing non-denominational organizations in the country were dominated by non-Muslims who were not interested, or are ignorant of the Islamic approach to social problems and current issues that concerned every woman. At the international level, such societies would be claiming to be speaking on behalf of the Nigerian women, whereas, what they put forward were often in contrary to the teachings of Islam and not acceptable to the Muslims. An example of such organizations was the National Council of Women's Society of Nigeria (NCWS), formed in Ibadan in 1958 (Yusuf 2015:6).



It was also felt that certain problems affecting the Muslim women like education and fundamental human rights in Islam could only be effectively resolved by their own initiative in collaboration with their Muslim male counterparts ((Federation of Muslim Women's Associations in Nigeria, Ondo State, 2003: 16). The inspiration to have a central body for the Muslim women came through the exemplary way of life of Nana Asma'u (1793-1865 C.E.), the daughter of Uthman than Fodio. She was a scholar, poet, Islamic leader and teacher to all women of her generation. She was a role model because she set an example for women to be leaders within a Muslim society who practice piety, modesty, commitment, sincerity and sacrifice. Added to this was the support and encouragement received from the husbands of members like Justices Bashir Sambo, Abdul-Kadri Orire, Ahmed Lemu and a host of others (Lemu 2011: 7).

### **1.2 Formation of FOMWAN in Nigeria**

The formation of FOMAN in Nigeria actually originated from Aisha B. Lemu and other like minds in Nigeria. Lemu (2011: 7) and Fahm (2017:180) stated that the process for the formation of the Federation of Muslim Women's Associations in Nigeria began in 1983 with the informal discussions with few friends that were familiar with the situation of Muslim women across the country. These discussions led to a formal meeting, held during the Muslim Sisters' Organizations (MSO) conference in Kano in April, 1985. A similar conference was held in Ilorin, Kwara State, Nigeria in August, 1985. However, it was in the Kano meeting that they resolved to invite their friends, from both the Northern and Southern Nigeria, who shared the dream of forming a unified national umbrella organization for Muslim women, to another meeting at Jos, Plateau State, Nigeria, in September, 1985.

The venue was later shifted to Minna because of the fact that they could not get suitable free accommodation in Jos. The inaugural meeting eventually took place at the Islamic Education Trust Centre, Minna, on the 11<sup>th</sup> -13<sup>th</sup> October, 1985, with delegates from Ilorin, Lagos, Minna, Kaduna, Jos and Zaria, Nigeria. Within a day, the name "Federation of Muslim Women's Associations in Nigeria" was coined, debated and ratified as the name of the body. They agreed on the name in recognition of the existence of local women's Muslim organizations in the South Nigeria and the progress that the Muslim Sisters Organization was making in the Northern Nigeria. The Constitution took care of the organizational structure of the body and the Nigerian realities. The Constitution was accompanied by the Code of Conduct which set the tone of the organization and assisted in the conduct of the national elections in a peaceful and responsible manner.

A maximum tenure of office of four years was fixed for the National Executive Committee in the meeting. Thereafter, members elected the National Executive Committee members and the State Amirahs among the people that were present in the meeting. Thus Hajiya B. Aisha Lemu emerged as the first National *Amīrah* while Hajiya Halima Jibril became the National Secretary of the organization. Those who were present in the meeting were urged to liaise with their friends in the States in forming more State Executive Committees. The Association is registered with the Corporate Affairs Commission (C.A.C) in 1985. It has its Chapters in all the thirty six States of the Federation and the Federal Capital Territory, Abuja (Federation of Muslim Women's Associations in Nigeria 2014:5; Bawa 2017:159).



### **1.3 Major Objectives of FOMWAN**

1. Creation of awareness among Muslim women in accordance with the Qur'ān and *Sunnah*.
2. Promotion and propagation of Islam within and outside Nigeria.
3. Unite and coordinate Muslim women organizations in Nigeria so as to enable them speak with one voice on any issue of importance to them at the State, National and international levels.
4. Do away with sectarian, ethnic and other divisive tendencies among the Muslim women of the country
5. Improve access of Muslim women to education
6. Cooperation with any other national and international Islamic organizations in all legitimate Islamic activities (Federation of Muslim Women's Associations in Nigeria, *Constitution* 2007:10-11; Hassan 2015:44-45).

### **1.4 The spread of FOMWAN to Ekiti State, Nigeria**

The FOMWAN's Constitution permits the Association to be formed both at the State and Local Governments levels. Article 32 states that the State Chapters of the Association shall be established in all the States of the Federation and the Federal Capital Territory, Abuja, Nigeria, with their Secretariat at the State Headquarters. Article 41 approves the Association to be formed in every Local Government where there are Muslim women to run it (Federation of Muslim Women's Associations in Nigeria: *Constitution, Code of Conduct & Guidelines*, 2007: 10-43).

On the basis of this permission, the Federation of Muslim Women's Associations in Nigeria, Ekiti State Chapter, was formed after the creation of the State on the 1<sup>st</sup> October, 1996. The Association was formally inaugurated in July, 1997 (Federation of Muslim Women's Associations in Nigeria, Ekiti State Chapter 2010:51). Prior to this time, Muslim women in Ekiti had joined the FOMWAN in the old Ondo State, Nigeria. The Association was formed in the State on the 11<sup>th</sup> June, 1988 (Kareem 2008:243). The Ekiti members had been participating actively in all the activities of the Association since its inception in the State. This made it easy for them to form the Association in Ekiti State. The Association has recorded five successive Executive Committees in the State led by Alhaja Falilat Olubanke Aladejana (1996-2004), Alhaja Maryam Abimbola Ogunlade (2004-2009), Alhaja Fausat Ahmed Yusuf (2009-2014), Dr. Habibata Omolara Adubiario (2014-2019) and Alhaja Muibat Modupe Akingbade who is the current Amirah from 2019 to date (Federation of Muslim Women's Associations in Nigeria, Ekiti North District 2014:2).

### **1.5. Contributions of FOMWAN to Islam in Ekiti State, Nigeria**

#### **1.5.1 Meetings**

Meeting is an importation aspect of every association in any given country. Geimer *et al* (2015) stated that it is a place where decisions are made in respect of the progress of the association. They opine that other activities in meetings of a given association include goal setting, scheduling work, problem solving and dissemination of information. The FOMWAN's Constitution (2007:45-48) makes provisions for at least quarterly meetings at the State level and monthly meetings at the Local Government Branches. The Ekiti State Chapter adopts monthly meetings at the State level. The General meeting is held on every second Sunday of the month on rotational basis in every Local Government Area of the State by 10:00 a.m.



Where to hold the meeting among the towns in a given local government is the responsibility of the Executive Committee of the hosting Local Government. Every local government is given the opportunity to hold its meeting as decided by them but must not coincide with that of the state level. It is in these meetings that issues related to women's affairs in the state and other related issues are discussed and ratified (Balogun, 2017: 244).

### **1.5.2 Annual National Conferences**

A conference according to Merriam-Webster Dictionary is a meeting of two or more people who discuss issue or issues of common concern to them. Collins English Dictionary sees conference as a meeting that in many cases lasts for a few days. It is mostly organized for a particular subject and it brings together people who have a common interest. Annual National Conferences are organized by the national body of FOMWAN across the length and breadth of Nigeria on rotational basis. The rotational schedule between the Northern and Southern parts of Nigeria, has not only reinforced unity and understanding among the diverse members of the Federation of Muslim Women's Associations in Nigeria, but has also served as a medium of publicity for the Association's objectives and programmes among the general populace (Federation of Muslim Women's Associations in Nigeria, 29<sup>th</sup> FOMWAN National Conference s2014: 7).

Apart from the Ekiti State participation in the National Conferences, the State successfully hosted the 22<sup>nd</sup> edition of the Conference at Ola-Oluwa Muslim Grammar School, Ado-Ekiti, Nigria, on the 23<sup>rd</sup>-26<sup>th</sup> August, 2007 (Federation of Muslim Women's Associations in Nigeria, 2007: front page). The occasion served as avenue for members who had no means to be part and parcel of the ones organized in the other States. The occasion attracted over two thousand participants from thirty one States of the Federation and the Federal Capital Territory, Abuja, to Ekiti State, Nigeria. The theme of the Conference was "Humanity Security and National Development" (Federation of Muslim Women's Associations in Nigeria, Communiqué 2007:1).

### **1.5.3 National Workshops and Education Submit**

In order that people may be guided aright, the Federation of Muslim Women's Associations in Nigeria made education as one of its core activities since its inception (FOMWAN 20<sup>th</sup> Anniversary N.D:10). This is a forum where Chairmen and Secretaries of FOMWAN at states levels are trained on how to improve Muslim women and youths education in their respective states. This has attracted the improvement of the Association's Nursery and Primary School at Ado-Ekiti, Nigria and establishment of FOMWAN Nursery and Primary School at Itapaji Ekiti, Nigeria. It has also led to the organization of annual youth camps to the Muslim youths, males and females in different towns of the state ((Balogun, 2017: 247-253).

Balogun (2017) stated further that the National Education Summit is a yearly routine programme of FOMWAN. It is one of the Association's strategies to mobilize the Muslim *'Ummah* to pay more attention to acquisition of functional education by all Muslims. The Summit's 15<sup>th</sup> edition was held at Ola-Oluwa Muslim Grammar School, Ado-Ekiti, Nigeria, on the 12<sup>th</sup>-13<sup>th</sup> June, 2015. The occasion served as an avenue for Muslim women from all the States of the Federation to converge in Ekiti State to participate in the Summit. Aside the knowledge gained by the participants, the occasion showed-cased the beauty of Islam and unity among Muslim women in Nigeria.



#### **1.5.4 Annual Youth Camp**

The Annual Youth Camp is meant for the Muslim children who are males or females. The Camp usually takes place at the Zonal level in the first week of August across all the Zones of the Association. Balogun (2017: 257-258) opined that August is chosen in Ekiti State, Nigeria because the primary and secondary school students that are mostly concerned are always on holidays at that time. The youth camp is meant for the education of Muslim children on variety of topics. This is attached to the Hadith which says thus:

Learning at a young age is like engraving on a stone; and the parable of he who learns in his adult age is like one who writes on water (Al-Islam.Org).

The implication of the above Hadith is that the youths learn faster than the adults and they have retentive memories.

#### **1.5.5 Construction of Mosque**

Mosque is a place of worship and centre of administration for the Muslims. Prophet Muhammad (S.A.W.) placed a lot of importance on the construction of mosques. He was reported thus:

It was narrated from Jābir bin ‘Abdullāh that: The Messenger of Allāh said: “Whoever builds a mosque for the sake of Allāh, like a sparrow’s nest for Allah, or even smaller, Allah will build for him a house in Paradise (Sunnah.Com).

In another related Hadith Al-Khattab (2007: 497) reported Prophet Muhammad (S.A.W.) to have commanded us that “the places of prayer be established in villages, and that they be purified and perfumed”. On the bases of the above Aḥādīth, FOMWAN, Irepodun/Ifelodun Local Government Branch, Ekiti State, Nigeria, embarked on the construction of a Central Mosque at Araromi-Obo in Irepodun/Ifelodun Local Government Area of Ekiti State, Nigeria. The foundation of the mosque was laid in 2011 and roofed with the corrugated iron sheets in 2012. Apart from the mosque, the Association has secured three plots of land from the Owa Olobo, late King Oyebode Ojo Olowokere, of Araromi-Obo in Irepodun/Ifelodun Local Government Area of Ekiti State, Nigeria, for further development. In order to cement the FOMWAN’s relationship with Araromi-Obo, the King installed the former *Amīrah* of the State, Alhaja Maryam Abimbola Ogunlade as the *Iyasuna* of the town (Balogun, 2017: 253-260).

#### **1.5.6 FOMWAN relationship with other Muslim organizations**

Balogun stated further that the Association has relationship with Muslim and non-Muslim organizations in the State. The Association has been participating well in the programmes of the League of Imams and Alfas, Nigerian Supreme Council for Islamic Affairs, the National Council of Muslim Youth Organizations of Nigeria and other Muslim organizations in Ekiti State, Nigeria. FOMWAN has good rapport with other non-denominational and non-Governmental organizations such as the Nigerian Inter-Religious Council (NIREC), Ekiti State Chapter, Ekiti State AIDS Control Agency (SACA) and the Department for International Development (DFID), Ekiti State Branch.



FOMWAN collaborates with the sister religious organizations such as Christian Association of Nigeria and the Women Wing of the Christian Association of Nigeria (WOWICAN) and has developed interfaith forums with them, which is aimed at enhancing mutual understanding, useful information dissemination and peaceful coexistence in the State. FOMWAN is a recognized stakeholder in election monitoring in Ekiti State in particular and Nigeria as a whole.

### **1.5.7 FOMWAN relationship with the Government**

FOMWAN has been involved in child and reproductive health care and in the campaign against HIV/AIDS in Ekiti State. For example, the Association organized an enlightenment campaign on HIV/AIDS prevention in Ado-Ekiti (2005), the role of Faith Community in HIV/AIDS control in 2005, Millennium Match against HIV/AIDS in 2006, workshop on Maternal Mortality, Women and Child Care in 2007, workshop on menopause and its management in 2007, enlightenment campaign on cancer of the breast for women in 2009 and Millennium Match against Polio in Ekiti in 2009 (Federation of Muslim Women's Associations in Nigeria, Ekiti State Chapter 2010:55-56). The Association usually receives support from the Government of Ekiti State through the Ministry of Women's Affairs and the Office of the Wife of Ekiti State Government.

## **2. CHALLENGES**

### **2.1. Succession problem**

The issue of succession is a great problem that the Muslims of Ekiti State is battling with in recent times. The problem is not limited to the appointment of Imams of the towns but extends to who will be the leader of FOMWAN. The position of Islam on this issue is very clear. Prophet Muhammad (peace be upon him), is reported to have said:

It has been reported on the authority of 'Abd al-Rahman b. Samura who said: The Messenger of Allah (may peace be upon him) said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and if you are granted it without making any request for it, you will be helped (by God in the discharge of your duties) (Siddiqui 2016).

In another Ḥadīth, Siddiqui (2016) stated that Prophet Muhammad (peace be upon him), stated thus:

It has been narrated by Abu Musa who said: Two of my cousins and I entered the apartment of the Holy Prophet (may peace be upon him). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same.



The above Aḥādīth have given FOMWAN the clue of who and who to be appointed as their leaders. The Constitution of Association also specified the method of appointment of its leaders at all levels. It recommends the constitution of the *Shūrah* Committee to handle the appointment at the State level. The *Shūrah* Committee is to comprise the Local Government *Amirahs*, past State *Amirahs*, Chairpersons of the State Committees, State Executive members and two representatives of each affiliate association in the State Capital (Federation of Muslim Women's Associations in Nigeria, *Constitution* 2007:51).

If one looks at the above composition, it would be seen that it is a fair representation of the expected people in the Committee. However, the bone of contention in the selection process is the attempt to introduce zoning system. Those who proposed the zoning system argued that the selection of the National *Amīrah* is based on the North and South arrangement. The expiration of the four year tenure of a Northerner would lead to the appointment of a Southerner and *vice-versa*. This arrangement has sustained the unity of the Association at the national level. They want the arrangement to be extended to the three Senatorial Districts in Ekiti State, that is Ekiti North, Ekiti Central and Ekiti South. The opponents of the proposal contended that such arrangement is not embedded in the Association's Constitution and that if such is to be accepted, it must be a joint decision of the Association in the General meeting.

### **2.1.2 Low turnout in meetings**

Another problem that is associated with the Association is the low turnout of members in meetings. A major reason attached to this is paucity of funds. Many members of the Association who are interested in attending meetings could not do so because of the transportation fees. This group of people decided to be attending only the meetings that are held in their towns or Local Government Area. Added to this is the irregular payment of salaries to the Government workers who are their members. The Local Governments that are not regular in the State meetings are Ijero, Ekiti South and Efon Ekiti (Balogun 2017: 269).

### **2.1.3 Lack of full implementation of the use of *Hijāb***

The Ekiti State Government approved the use of *Hijāb* to the female Muslims in the Government and Muslim female children in Muslim and Community secondary and primary schools in Ekiti State, Nigeria, in 2011 and 2013 respectively (Owolabi 2011, 2013). It is yet to be backed up with full implementation by some of the concerned people. Many of the parents failed to provide the *Hijāb* for their children. In the community schools, some of the school authorities did not allow the Muslim female students to wear the *Hijāb*. For example, in 2013, one Mr. Sunday Olanipekun removed *Hijāb* from the head of Miss Rofiat Daramola in Awo Community Comprehensive High School, Awo-Ekiti. Though the matter was later resolved through the intervention of the State Government, the action of the teacher showed his hatred towards the use of *Hijāb* by the female Muslim students. The FOMWAN has not been able to resolve the problem in other schools (Balogun 2017: 135).





#### 2.1.4 Lack of Record of Members

Balogun (2017: 269) stated further that FOMWAN in Ekiti State has no record of the total number of its members. Attendance is being taken in the meetings on township and Local Government basis. Sheets of papers are usually passed to members to write their names, indicating the towns and Local Governments. There is no record of collation of these names to know the regular and irregular members. This makes it difficult, if not impossible, to monitor members. In many cases, resolutions are taken without any modality to carry them out.

### 3. FINDINGS

FOMWAN adopted rotational method for the appointment of its national executive, especially the *Amirah*. The *Amirah* is being appointed on the basis of the Northern and Southern dichotomy to which the country is divided. Such rotational method was not extended to the state or local government levels. This is making the association facing succession challenges in Ekiti State, Nigeria. There is cold war between FOMWAN and the Nigerian Supreme Council for Islamic Affairs on succession issue. The leadership of the Nigerian Supreme Council for Islamic Affairs supported the zoning system among the three Senatorial Districts of Ekiti while the leadership of FOMWAN is against it.

Up till today, many Muslims still married their female children to husband even at the secondary school level, especially in Northern Nigeria. In many cases, the female children will not get opportunity again to further their education talk less of becoming a leader in Nigeria. Attendance at meeting by FOMWAN members in the state is very poor. No sanction to anybody who fails to attend meetings. Also the association has no records of its members and there is no way the association can make proper planning for its members. The dissemination of information of the association is equally very poor. The association is also facing financial challenges. Its host fee is very poor. Members are not ready to finance the association. The little money they get from the philanthropists is from men and is not enough to take care of financial demand of the association. Added to the above is that FOMWAN is yet to embark on capital intensive programmes in Ekiti State. The two primary schools established by the association is poorly being financed. Due to lack of adequate money to finance the schools, people are withdrawing their children and wards from the schools.

The *Hijāb* is not yet properly handled by the association. It is on record that Ekiti State Government has approved it at the Muslim and community schools. The association is yet to set up monitoring unit for its use in the approved schools. Many leaders of the schools, parents and guardians are not giving adequate cooperation of its use by the female Muslim children. The relationship of the association with Ekiti State Government is yet to yield enough political appointment to them. It is the election of the All Progressives Congress Party governors that has earned them one commissioner and Secretary to the State Government. No member of the Association was given political appointment in the previous administration.



#### 4. CONCLUSION

It is discovered from our discussion that the Federation of Muslim Women's Associations in Nigeria, was formed in Minna, Niger State in 1985, by a group of women of like minds. The Association began with six States. Today, it has Chapters in all the thirty-six States of the Federation and the Federal Capital Territory. The Ekiti State Chapter of the Association was formed after the creation of the State on the 1<sup>st</sup> October, 1996 and was formally inaugurated in 1997.

It is discovered that the FOMWAN have made a lot of positive contributions to the growth of Islam in the State. It was able to accomplish the achievements through self-sacrifice, determination and commitment of members. However, there are some areas in which the Association has to improve its performances. On this note, we want to advice that our recommendations should be given necessary consideration for the benefit of Islam in Ekiti State in particular and Nigeria in general.

#### 5. SUGGESTIONS

As to the succession problem, Prophet Muhammad (peace be upon him) had already proffered solution to this. If the solution is followed to the letter in Ekiti State, the problem would become a thing of the past soonest. His solution reads thus:

It has been narrated by Abu Musa who said: Two of my cousins and I entered the apartment of the Holy Prophet (may peace be upon him). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same (Siddiqui 2016).

- It is the duty of the *Shūrah* Committee or any committee that is saddled with the responsibility of selecting the leaders of this Association to abide by this prophetic tradition so as to avert the division of members in Ekiti State. If a person knows that she would not be appointed to the position if she asks for it, she will caution herself and her followers and this would sustain peace and harmony within the Association.
- The appointment of the Executive Committee of FOMWAN should be on the rotational method of North, Central and South Senatorial Districts in Ekiti State, in line with what operates at the national level. This will give room for all the Senatorial Districts to emerge as *Amirah*. The appointment of a woman to any position should also be based on moral uprightness and sound knowledge of Western and Islamic education.
- There is the need to improve the financial base of FOMWAN through investing in profit making ventures like construction of lock-up shops, events centre and engaging in agriculture. Every member of FOMWAN should be asked to contribute a certain amount of money per year to the purse of the Association in addition to the hosting and monthly dues of each Local Government. This will go a long way in assisting the Association to record more achievements. If the Association can have the record of all its members, it will assist in the formulation of policies that will assist the Association and Islam in Ekiti State



- FOMWAN should improve upon its method of dissemination of information. Aside sending verbal messages to its member, the leadership of the association should adopt other means of passing information to its members. Such other means include the use of Whatsapp, face book and mass media.
- FOMWAN should set up a monitoring committee on the implementation of the use of *Hijāb* in both primaries and secondary schools. The committee should go round all the primaries and secondary schools in Ekiti State to ascertain the level of compliance. The Principal or Headmaster who fails to implement the use of *Hijāb* should be reported to the Grand Imam of Ekiti State who doubled as the President General of the League of Imams and Alfas, Western States (Ekiti, Ondo, Osun, Oyo, Ogun and Lagos States) , and Edo and Delta States of Nigeria, and the State Government for sanction. The parents should be sensitized on the importance of purchasing *Hijāb* for their children or wards. They should be made to know that *Hijāb* is part and parcel of the Islamic way of dressing for a female Muslim.
- FOMWAN should participate well in politics. Apart from exercising their franchise, they should come out as candidates to be voted for. Their being in the position of authority is an opportunity to help Islam and the Muslims in all ramifications. However, they should avoid politicizing important issues that affect the Muslims in particular and Islam in general.
- Members should be sensitized to attend both meetings and conferences for their own benefit and those of their children. The association should keep proper record of members for policy formulation and other needs.
- Early marriage of the Muslim children of school age should be discouraged. If at all that will happen, it should be done in such a way that it will not jeopardize the Islamic and Western education of the children. The husband should be charged with the additional responsibility of educating the wife because Islam places a lot of importance on education of the Muslim children as discussed above.
- The men organizations should try to assist FOMWAN in its activities instead of waging cold war against them. The leaders of Muslim men organizations are responsible people who are guiding their wives and children in many areas of life.



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