EMPOWERING MUSLIM WOMEN IN NIGERIA: AN ANALYSIS BASED ON NIGERIAN MUSLIM SCHOLARS

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EMPOWERING MUSLIM WOMEN IN NIGERIA: AN ANALYSIS BASED ON NIGERIAN MUSLIM SCHOLARS

by

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DEDICATION

This research is dedicated to our Noble prophet Muhammad (saw) who is the envoy of mercy to the humanity, and who leads us out of darkness of disbelief and polytheism to the lights of belief in the oneness of Allah Almighty. I also dedicated this work to my beloved Mother Hauwa Hamid and my late father Alh.Abdullahi Jalo Dazal.

May Almighty Allah make this work to be beneficial to the whole Ummah and Nigeria specific.

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In the name of Allah, the most beneficent the most merciful.

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LIST OF TRANSLITERATIONS

Consonant

Arabic Alphabet	Name	Latin Alphabet
ا,ء	alif	'a
ب	ba'	B
ت	ta'	T
ث	tha'	Th
ج	jim	J
ح	*ha'*	*H*
خ	kha'	Kh
د	dal	D
ذ	dhal	Dh
ر	ra'	R
ز	zay	Z
س	sin	S
ش	shin	Sh
ص	*sad*	*S*
ض	*dad*	*D*
ط	*ta'*	*T*
ظ	*za'*	*Z*
ع	'ayn	'a
غ	ghayn	Gh
ف	fa'	F
ق	qaf	Q
ك	kaf	K
ل	lam	L
م	mim	M
ن	nun	N
ه	ha'	H
و	waw	W
ي	ya'	Y
ة	ta' marbutah	T

Vocal

Transliteration	Short vowes
A	*(Fathah)* ـَ
I	*(Kasrah)* ـِ
U	*(Dammah)* ـُ

Transliterasi	Long vowes
A	ا/ى
I	ي
U	و

Diftong

Transliteration	Diftong
Aw	وَ
Ay	ـَي
Uww	ـُوَّ
iy/*i*	ـِيّ

PEMERKASAAN WANITA MUSLIM DI NIGERIA: SATU ANALISIS BERDASARKAN PERSPEKTIF ISLAM

ABSTRAK

Dari segi sejarah, wanita telah dianggap sebagai bahagian yang lemah dalam masyarakat. Walau bagaimanapun, mereka secara sejarah bertanggungjawab untuk mengembangkan generasi akan datang. Walaupun pemberdayaan wanita berfungsi dalam memberikan kemerdekaan ekonomi kepada wanita, namun pemberdayaan wanita juga berperanan dalam memberi sumbangan kepada manfaat ekonomi rumah tangga dan diskriminasi kerana pengaruh pelbagai adat di banyak bahagian Nigeria. Penyelidikan ini dirancang untuk menyoroti beberapa masalah yang kemungkinan besar akan memberikan pengaruh positif terhadap pemberdayaan dan perlindungan hak-hak wanita Muslim. Oleh itu objektif kajian adalah: untuk memahami perspektif Islam mengenai pemerkasaan Wanita Muslim; untuk mengkaji kesalahpahaman mengenai wanita muslim di Nigeria; untuk mengenal pasti kedudukan dalam beberapa aktiviti pemberdayaan wanita muslim di Nigeria; dan untuk memberikan beberapa cadangan untuk memperbaiki keadaan wanita muslim di Nigeria berdasarkan perspektif Islam. Metodologi yang akan diterapkan dalam kajian ini bersifat kualitatif yang terdiri daripada analisis teks berdasarkan perpustakaan, dan wawancara dengan beberapa sarjana Islam dan beberapa penganjur individu yang terlibat secara aktif dalam organisasi pemerintah dan bukan kerajaan. Secara khusus, penyelidikan ini bermaksud merangkumi dimensi utama berikut: perspektif Islam mengenai pemberdayaan wanita muslim; miskonsepsi mengenai program pemberdayaan wanita muslim di Nigeria, dan akhirnya, membuat kesimpulan dan

membuat cadangan agar tindakan yang mungkin diambil untuk memperkasakan wanita muslim secara efektif di Nigeria.

EMPOWERING MUSLIM WOMEN IN NIGERIA: AN ANALYSIS BASED ON NIGERIAN MUSLIM SCHOLARS

ABSTRACT

Historically, women have been regarded as constituting a weaker section in the society. However, they are historically responsible for developing future generations. While women empowerment serves in granting economic independence to women, it also serves in contributing to the economic benefits of the household and the society. Muslim women in Nigeria often face many challenges and discriminatory practices due to the influence of the various customs in many parts of Nigeria. There is paucity of research about contexts underlying empowering Muslim women in Nigeria based on Nigerian Muslim scholars. Thus, understanding factors that underpin empowering Muslim women in Nigeria based on Nigerian Muslim scholars is vital in designing interventions. The study adopted library research methodology which was supplemented by qualitative primary research. The objectives of the study were to understand Nigerian Muslim Scholars perspectives on the empowerment of muslim women; to examine the position of Muslim women regarding women empowerment in Nigeria; identify the position of Islam regarding empowerment activities of Muslim women in Nigeria; and to examine the ways through which Muslim women empowerment be improved to attract more women into empowerment activities in Nigeria. Primary data was collected through 10 (ten) e-mail interviews (5 Islamic study lecturer from universities and other higher educational Institutions in Nigeria, as well as 5 officials of Government and Non-Governmental Organizations in Nigeria). The e-mail interview responses were downloaded and organized into a single word document and coded based on major

themes. Furthermore, the data was analyzed manually and presented in form of quotations and interpretations of the researcher. The study findings from library review were presented in three parts: in chapters 2, 3, and 4 respectively. Each of these chapters deals with a specific domain of Muslim women. In terms of field study, it was found that some misconceptions exist regarding rights of Muslim women. Some Islamic scholars misinterpreted the Quran to deny women their basic rights given by Islam. In addition, finding from the field reveled that Muslim scholar are more positive about empowerment of Muslim Women. Although, all the interview respondents agree with the issues of Empowering Muslim Women, yet they make varied conclusions of how the issues of misconceptions regarding Muslim women empowerment should be addressed. This study suggests that, for Muslim women to be empowered there is need for psychosocial, emotional, and material support. It is also recommended that the design and implementation of empowerment programmes and activities for Muslim women in Nigeria should involve all stakeholders, including the Muslim women themselves.

CHAPTER 1

INTRODUCTION

1.1   Background of the study

The word "empower" refers simply to the power or influence provided to a person to have independent control of his or her own life or circumstance[1].. Therefore, empowerment is a process that allows individuals to achieve their destination and increase their social standing[2].This suggests that empowerment requires a method by which both men and women gain self-reliance to resolve all circumstances in life. It ensures self-confidence, capability growth, solving problems and capacity in to think meaningful and arrived at conclusions. It is not only a social problem, but a personal one as well. It can also be thought of as the life and outlook-changing *outcome* of such a process for individuals, organizations, and whole communities.[3]Women are an integral part of any economy. Only when women are treated as partners in development alongside men will all round advancement and harmonious growth of a country be accomplished. Women's empowerment is also a requirement for enabling women's work in the main growth stream, which encompasses economic, political, legal, social / cultural, personal, and family dimensions. Therefore, Islam is in full support of women's empowerment, along with the above, the old African proverb in which we were taught that "if you educate a man, you educate a person and if you educate a woman, you educate an entire

[1] Sri. Lakshmisha, Women Empowerment Through Microfinance, PhD thesis, submitted to the University of Mysore. (2017)

[2] Kavitha, A., and G. H. Nagaraj. "'Women Empowerment through SHGs–A case study'-Southern Economists, vol. 50." (2011): 9-12.

[3] Couto, Richard A., ed. *Political and civic leadership: A reference handbook*. Sage Publications, 2010.*Political and civic leadership: A reference handbook*. Sage Publications'. 207

country"[4]. This is basically because the mother is a school, and she is the first teacher of the household. This has been part of the reason why the prophet Muhammad (S.AW) had commanded that:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ"

An Anas bin Malik qala qalla sallallahu alaihi wa sallam"thalabul ilmu faridatun ala kulli muslimin"

Translation:

"Seeking knowledge is obligatory to every Muslim male and female"[5].

Islam thus emancipated and put women in a position well ahead of non-Muslim women. Muslim women, for example, are entitled to obtain wealth in the form of dowry (*mehr*) and refuse forced marriage, as well as being entitled to a rightful share of property as set out in Qur'an 4:4

"And give the woman (upon marriage) their (bridal) gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease" [6].

Concerning the choice of women to choose their spouses, there are many Hadiths that can evidence it, one of the Hadith reported by Ibn Abbas:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ جَارِيَةً بِكْرًا أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ لَهُ أَنَّ ﴿أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ، فَخَيَّرَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

An Ibn Abbas,anna jariyatan bikran atat annabiyya (SAW) fa zakarat lahu anna Abaha zawwajaha wa hiya kariha, fa hayyaraha annabiyu (SAW).

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[4] Suen, Serena. "The education of women as a tool in development: challenging the African maxim." (2013).Vo.1.no2 p.1).

[5] Muhammad ibn Yazīd Ibn Mājah, sunan, Vol.1 No.224

[6] Al-Quran, Sura al-Nisa(chapter4:4).

The translation of the Hadith:

"A girl came to the Messenger of Allah, and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice of either accepting the marriage or invalidating it"[7]

Islam therefore gives everyone, including women and children, complete equality, respect, security, and adequate status. The most significant form of empowerment provided to women by Islam is that she has the right to own her personality. There is, undoubtedly, no better means of empowerment than becoming your own self. It is in this regard that Islam ensures that a woman has the choice to live her own life, and that in some way she is not incomplete in a man.

Allah also given equality for men and women, and, as described in the Qur'an, both are responsible for their own acts as said:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَاظْلَمُونَ }
{نَقِيرًا

Wa mai ya'mal minas saalihaati min zakarin aw unsaa wa huwa mu'minun fa ulaaa'ika yadkhuloonal Jannata wa laa yuzlamoona naqeera

"And whoever does righteous deeds, whether male or female, while being a believer, those will enter paradise and will not be wronged, {even as much as} the speck on a date seed".[8]

The remarkable positive story of Khadija, the Prophet Muhammad 's wife (SAW), is an excellent example of Muslim women's empowerment. She was one of mecca's most influential businesswomen, and openly invested her money on supporting her relatives[9]. One of the most prominent female scholars of Islam is also

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[7] Sulaymān ibn al-Ashʿath, Abu Dawud, Sunan Vol. 11 No. 2090 http://www.hadith.net/montada/showthread.php?=1000
[8] Al-Quran, Sura al-Nisa (chapter 4 verse 124)
[9] Haylamaz, Haylamaz, Reşit. Khadija: The first Muslim and the wife of the Prophet Muhammad. Tughra Books, 2007. R. (2007). *Khadija: The first Muslim and the wife of the Prophet Muhammad*. Tughra Books.p.7

worth mentioning: Aisha, the youngest wife of Prophet Muhammad, (may God be pleased with her). She had learned so much and had a beautiful memory. Thus, men and women would travel long distances to learn from Aisha after the Prophet 's death (SAW), since she was considered a great scholar of Islam[10].

So many empowerment initiatives have been found not to be effective in Nigeria, implemented by both government and non-government organizations (NGOs) aimed at addressing and alleviating poverty. Therefore, programmes aimed at improving the living standards of the poor cannot be successful unless women, as participants as well as beneficiaries, engage in their formulation and execution. Growing and empowering women 's skills is also the best path to add to economic development.[11]

1.2   Problem Statement

Muslim women being the most disadvantaged group in Nigerian society require special attention with regards to empowerment. For Muslim women to play their due roles in overall development of the country, Muslim women position in terms of empowerment need to be understood. Being one of the countries where misconceptions about women empowerment continue to remain even among Islamic scholars, Muslim women in Nigeria are unable to find space in empowerment activities. Although, there are some exceptions among women generally, but largely Muslim women in Nigeria struggle a lot in meeting their empowerment needs by exercising both Islamic and constitutional basic rights. Therefore, it is of great importance that the problem of Muslim Women Empowerment in Nigeria is

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[10]Geissinger, Aisha. "'A'isha bint Abi Bakr and her Contributions to the Formation of the Islamic Tradition." *Religion Compass* 5, no. 1 (2011): 37-49.
[11] Human Development Report, UNDP, 2018.

discussed to find practical solutions for their betterment. This is significance because any kind of development we aspire for is useless unless women are empowered, particularly Muslim women. This is because Muslim women in Nigeria are often deprived of their empowerment rights. Muslim women should be empowered especially the less privileged women with better education, as well as implementing better social, and economic policies, creating equal empowerment opportunities, and caring for political rights of Muslim women. Although the Holy Quran is emphatic about giving equal rights to all people including women, unfortunately discrimination against Muslim women despite the Qur'anic injunctions persists due to misinterpretation by Islamic Scholars or misconceptions associated with such interpretations.

Here the problem is not only making the Muslim women backward, but also creates an atmosphere where women feel unequally treated. Despite Prophet Muhammad (PBUH) had set true examples of protecting the rights of women and gave them the highest respect, in the Nigerian context, the support for Muslim women in terms of reflecting religious teachings in empowering them have not received much attention due to misconceptions among Islamic Scholar. Prophet Muhammad (PBUH) had set true examples of protecting the rights of women and gave them the highest respect. (Masood, Talat, Johansson, Ingrid: 2018).[12] Thus, there is no reason why Nigerian Muslim women cannot enjoy the rights ascribed in them by Islam and the Nigerian constitution.

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[12] Jali, Mohd Razani Mohd, and Gazi Md Nural Islam. "Empowering rural women in Pakistan: empirical evidence from Southern Punjab." *Quality & Quantity* 51, no. 4 (2017): 1777-1787.

1.3   Research Questions

The study sought to address the following questions:

1.   What is the understanding among Nigerian Muslim scholars regarding Muslim women empowerment?

2.   What is the position of Muslim women regarding women empowerment in Nigeria?

3.   What is the position of Islam regarding empowerment activities of Muslim women in Nigeria?

4.   How can Muslim women empowerment be improved to attract more women into empowerment activities in Nigeria?

1.4   Objectives of the Study

The broad objective of the study is to assess the empowering of muslim women program in Nigeria based on Islamic perspectives. While the specific objectives of the study are:

i.   To understand Nigerian Muslim Scholars perspectives on the empowerment of muslim women.

ii.   To examine the position of Muslim women regarding women empowerment in Nigeria.

iii.   Identify the position of Islam regarding empowerment activities of Muslim women in Nigeria

iv.   Examine the ways through which Muslim women empowerment be improved to attract more women into empowerment activities in Nigeria?

1.5   Scope of the Study

The focus of this research is to analyze the empowering of Muslim women programs in Nigeria base on Islamic perspectives. The specific area to be covered includes the position and the rights of women in Islam, position of muslim women in Nigeria in relation to economic, social, legal, and political positions.

Specifically, this study will be restricted to Nigerian Muslim women, although the study can be transferrable or can be replicated in other settings. Thus, the likely transferability of the study will address the degree to which this research can be generalized to other settings. Finally, the study is confined to five components, in term of time frame this study cover Women Empowerment Program conducted recently, and only some women Empowerment will be selected. This source of information will be largely be based on written materials in the form of academic books, journals, and research reports.

The Islamic analysis on the Women Empowerment Program will be based on the mainstream school of law namely, the four Sunni school of law.

1.6   Significance of the Study

The research will provide a significant and flexible way of empowering women particularly Muslim women. Here are some significant and beneficial achievements that the proposed research is expected to provide:

Given the position of women, empowering Muslim women according to Islamic perspectives to realize their abilities and worth, is quite essential. Thus, this study will likely help Nigerian Muslim women realize that they are the master of their lives, despite what any cultural artifacts contrary to Islamic principles may persist. Similarly, the outcome of this study will be significant to individuals, Muslim women groups, organizations (governmental and non-governmental) at local and international levels. Also, the findings of the study will of great benefit to Muslim women activists, academicians/researchers, policymakers, and practitioners in understanding the urgent need for empowering Muslim women as it works towards define gender relations based on Islamic perspectives. The study will help in preparing more competent work force for the nation. It will also help in preparing better quality for life for women particularly Muslim women.

1.7   Literature Review

Due to their sheer number, it is obvious that Muslim women can play a significant role in the development of their economies and societies. The contributions of women in society are realized in many ways. For example, due to their role in creating human capital through child rearing, women make a profound impact on the next generation. In this literature review the researcher sought to examine the state of empowerment of Muslim women, what role religion, versus other factors, plays in determining their status. Much of the current literature is somewhat biased (especially in the Western world) as both a cause and consequence of stereotypes about the status of Muslim women, insinuating that Muslim women have little opportunity to involve themselves in economic activities, especially in the private sector. In the Muslim world, women have a low participation rate in the labor

market and receive low wages compared to their male counter parts, and that the number of female executives in large companies are often very small (Rizzo et al., 2007). Therefore, with that in mind, there is a lot of misconception and misunderstanding about Muslim society, about Islam and about Muslim Women empowerment. In this study, the researcher focused tried to dispel some of the prejudice of toward Muslim societies and Muslim women, regarding the role and status. In this literature review, the researcher examined early period of Islam participation of women in the economic activities during the Islamic medieval period position of women in Islam women empowerment in Islam women empowerment in this modern world women empowerment in Nigeria muslims women empowerment in Nigeria.

1.7.1 Position of Women in Islam

The woman's question based on Quranic teachings depends very much on how we or the individual understands and interprets the Quranic text. The Quran states in 2:228 "(women) have rights similar to those (of men) over them in kindness, and men are a degree above them". Thus, Afkhami [13]simplifies this quote from the Quran indicating that regarding their respective responsibilities, merits, and virtues – women and men are equal, and Islam does not except for either of them anything but good treatment and fairness.

Also, the roles of a mother within Islam possess important status over a father according to verses from the Quran and the Hadith which comes to show how

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[13] Afkhami, Mahnaz. Faith and Freedom: Women's human rights in the Muslim world. Syracuse University Press, 1995.

valuable a woman is. According to Baveja, [14]in early Arab traditions, woman exercised great influence over the family and the tribes due to having such a supreme authority with opinions that counted as a great deal within inter-tribal warfare. Though however, due to contradictory evidence available before the advent of Islam, women were treated worse off as men were given precedence over women, oppression was widespread, and women were degraded and considered shameful. El-Solh, Mabro[15]and Beyer [16]supports this position with examples such as "the killing of daughters" all agreeing to the fact that having a boy was much greater to the Arabs as they believed that females were considered as an embarrassment and regarded as a disgrace because they could not fight in wars and they were always captured by the enemy hence the custom of burying the daughters alive was practiced as a simplest way out to kill the daughters. To some extent, women were also kept as slaves; women were not given any share in inheritance and prostitution was rampant[17]. and Quran itself points out the abolishment of such practices mentioned above due to the establishment and rise of Islam regarding women to be more valuable and treasurable and to not be mistreated or shamed. Al-Abbas, Linda S.and Ahmad, argue that despite the equality given towards women since the beginning of Islam, most abuse or mistreatment of women today is mainly due to cultural / traditional factors that are wrongly followed by many Muslim families[18]. Furthermore it is appropriate to also include the differences of Islamic law especially the Sharia Law applied in different Muslim societies across the world which is believed to have also caused such

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[14] Baveja, Malik Ram, and Mālik Rām. Woman in Islam. Stosius Incorporated/Advent Books Division, 1981.

[15] El-Solh, Camillia Fawzi. "Judy Mabro, eds. 1994." Muslim women's choices: Religious belief and social reality.

[16] Beyer, Hans-Georg. The theory of evolution strategies. Springer Science & Business Media, 2001.

[17] Makama, Godiya Allanana. "Patriarchy and gender inequality in Nigeria: The way forward." European scientific journal 9, no. 17 (2013).

[18] Al-Abbas, Linda S., Ahmad S. Haider, and Riyad F. Hussein. "Google Autocomplete Search Algorithms and the Arabs' Perspectives on Gender: A Case Study of Google Egypt." GEMA Online® Journal of Language Studies 20, no. 4 (2020).

violation to women's rights in Islam as a whole due to conservative societal norms and interpretations that has become one of the fundamental features to cause the lack of women's freedom and outright abuse.[19] Even though the role of women and men do differ in terms of responsibilities, virtues and merits, nevertheless, under the Islamic law women's rights are empowered and protected, and is certainly no different to rights of men in accordance to the Quran which therefore supports Women's rights in Islam is rather still seen to be much more liberated according to the Quran since the enhancement of Islam. Muhammad al-Ghazali, Muhammad Sayyid Tantawi and Muhammad Umar Hashim have written a book in Arabic in which yet to be found in the net in English titled al-Mar'ah fi al-Islam. In this book the writers referenced that, conjugal connection between life partners is enacted by Quranic Verses, "they (your spouses) are gear for you (husbands) and you clothing for them". He further said that, the marital bond specifies that the companions be shared, each with duties to be observed as obligation to one another, to such an extent that the home would become a gainful society and favorable for appropriate for upbringing. He likewise remarked that, among the worse wrongs is felling of power by a spouse over the other, regardless of whether advantaged by law, henceforth the authorization for a Muslim spouse to wed a Jewish or a Christian wife as mother of his real kids, and enjoy full rights and freedoms of a lawful wife without such an degradation.

There are numerous works in English about women in Islam have been contributed by many writers through the world. Mohammad Ali Syed and his book

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[19] El-gousi, Hiam Salah El-din Ali. "Women's rights in Islam and contemporary Ulama: Limitations and constraints.(Egypt as case study)." PhD diss., University of Leeds, 2010.

"The Position of women in Islam" published in 2004[20]. In this book the writer contends that Islamic law doesn't accord a lesser status to women and explains Muslim women's privileges in an assortment of area. Challenging the conservative designers of Islamic law who as per him agreed a lesser status to women, Mohammad Ali Syed contends that the Quran and the Hadith the two essential wellsprings of Islamic law place Muslim women on similar level as Muslim men.

Syed gives an illustration of the two sources and investigates their functions in Islamic law, stressing the Quran's role as the preeminent power and scrutinizing the realness and questioning the veracity of some of the assumed sayings of the Prophet Muhammad (SAW).From these writings, he expounds women's privileges in an assortment of area, including marriage, separate, money related arrangements, and care of kids; coming out of seclusion (purdah), and taking part in social, economic, legal, and political activities, and partaking in social, financial, educational and political exercises. As opposed to introducing what is rehearsed today, the book covers the hypothetical situation of Muslim women as authorized by the Quran and the Hadith and offers a pointer of the high position of integrity and self-respect enjoyed by Muslim women in the early days of Islam.

1.7.2 Women Empowerment in Islam

This point is examined by Sayed Rashid Hasan Cowdury, in his article Empowerment of women in Muslim community; a practical observation: a contextual investigation on the republic of Turkey in Contemporary World in Policy, Politics and International Relations, Institution of Economic Development and Social

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[20] The Position of Women in Islam: A Progressive View. By Mohammad Ali Syed. pp. xiv, 135. Albany, State University of New York Press, 2004.

Researches Publications, 2014[21], Ankara. The writer began with the explanation that the presence of an excellent world can't be future without considering women rights and strengthening influences. Be that as it may, women empowerment turns into a huge worry in the concurrent time of globalization. The idea of strengthening of women is developed from Islamic laws even though there's numerous questions and contentions on this issue. It takes into thought about that the circumstance of women was disregarded since the pre-Islamic traditions of the Arabian individuals in all regards. In any case, after the revelation of the Holy Quran, it is discovered that numerous suras, for example, the sura al- Nissa, al-Mayeda and so forth.; spread a wide scope of women's rights. Islamic law reinforces the legally binding nature of marriage, necessitating that a settlement be paid to the woman instead of to her family, and promising women's strengthening of inheritance and to possess and oversee property. The Christianity, Jewish religion, Hinduism, communism, and so on.; underscores equivalent rights to people.

In any case, Islam has given whole the rights and reinforcing impacts of women. The investigation endeavors to show that the possibility of women empowerment in Islam is wide and broad all individuals morals are same by the side of Allah and are intended to fulfill the tantamount commitments of adoring emotions. The prime objective of this examination is to highlight women fortifying in Muslim Society especially in the republic of Turkey with focusing upon worldwide standards referred to by United Nations Women (UNIFEM) and to explain the Islamic view related to this issue.

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[21] empowerment of women in muslim communities, a., and of turkey. "saeyd rashed hasan chowdury." *policy, politics, and international relations*: 2.

Shivendra Pratap Singh composed an article entitled Empowerment of Muslim Women distributed in Indian Journal of Research, Volume: 4, Issue: 10, October 2015[22]. The author contends that strengthening of women as described in National Policy of Empowerment of women 2002 takes economic empowerment and social empowerment as its fundamental limitations. Economic empowerment includes poverty extermination and income generations, and social empowerment incorporates education, wellbeing and so on. Aside from these restrictions different angles which decide women's empowerment are mobility, confidence, and decision of vocation. Because of Muslim women, the condition of empowering is yet not satisfactory consequently an investigation about their real status is required. The writer expresses that much of the time, he finds various unrealities identified with their privileges being engendered by different extreme gatherings (both Hindu and Muslim). It is observed that while the strangers carry a very unfair interpretation of Muslim women and are generally not aware of the reality, are commonly not mindful of the truth, Muslim women likewise tend to not understand their genuine status. A large portion of them are not satisfactory about the rights given to them by Islam as a religion just as the Indian constitution. This paper targets achieving general mindfulness among the Muslim women about their status, rights, and obligations.

1.7.3 Women Empowerment in Nigeria

There is an entitled Women Empowerment and Development in Nigeria by Chinyere Charity Okeke in Nwafor Orizu Journal of Educational Research and Development, October 2018, Nnamdi Azikiwe University, Awka. In this article, the writer contends that the need to empower women, particularly the poor women in

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[22] Empowerment of Muslim Women Authors S.P. Singh Publication date 2015/10 JournalPARIPEX – Indian Journal of Research Volume 4 Issue 10 Pages 65-66

rural area, is central to economic advancement in Nigeria. This article endeavors to bring up the need to enable Nigerian women for economic turn of progress. Proof has indicated that women perform huge assignments in their families and the general public at large. Shockingly, they have been downgraded to the background. Women have not been completely engaged in decision-making to empower them to contribute their own amount in national advancement. Their issues have not been tackled despite vital roles they performed in productive activities. Statistics have indicated that Nigerian women are yet to accomplish a steady advantage for individual success for productive economic activity. Education, Unavailability access to health, involvement in the development process have delayed women progress. It has additionally been seen that hiddenness is a problem hampering women from comprehending their maximum abilities. Violence and maltreatment of women have additionally represented an extraordinary danger to improvement. It is suggested that suitable laws coordinated with appropriate usage ought to be ordered to expand women's' maximum capacity and place them properly in the circle of human development.   It is contended that coordinated faming framework just as microfinance intercessions will enable and stimulate women to accomplish food security and foster national development.

Florence Undiyaundeye issued an article The Challenges of Women Empowerment for Sustainable Development in Nigeria, in Academic Journal of Interdisciplinary Studies, Vol 2, No 11 (2013)[23]. According to the writer, education is a powerful apparatus in the liberation and strengthening of women. The best single factor which can amazingly improve the status of women in any public is education. It is vital that it empowers women not exclusively to acquire information about the

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[23] Undiyaundeye, Florence. "The Challenges of Women Empowerment for Sustainable Development in Nigeria." *Academic Journal of Interdisciplinary Studies* 2, no. 11 (2013): 9.

world yet encourages her to get status, positive confidence and fearlessness, vital confidence, and inward strength to confront difficulties throughout everyday life. Obviously, it likewise encourages them to acquire a job and increase the income of family and achieve societal status. Educated women can undertake an equivalent part as men in nation building. Along these lines, there is no denying reality that education empowers women. Nevertheless, the strong intervention by international women groups, women's activist, constitutional guarantees, protective laws and honest efforts by the government at all steps through numerous structures and programmes to elevate the plight of women, women empowerment and education is still a problem for disparity of reasons. The 2003 and 2005 UNESCO report shows that literacy between women is only 54% and Nigeria is still at the danger of not attaining the education for All (EFA) goals. The progress of women's education in the rural areas is still very low. This clearly implies that there are yet countless women who are uneducated, weak, backward subjugated and abused. Gender disparity is re-enforced in education which is evidenced by the high proportion of men who are educated compared to the proportion of their female counterparts. This article sights the motives for gender discrimination in the system of education, commend that women themselves must advance negotiate skills and rise to the challenges of supporting themselves in a competitive society. This article realizes that there is clear disparity against the girl child in enrollment, attendance, and achievement amount in all stages of education in Nigeria especially the north part of the country due to variability of cultural and spiritual factors.

MZ Umar, A Abdullahi, Women Empowerment and Nigeria\'s Development: Perspectives, Challenges and Prospects, Journal of Research in National Development, Vol 5, No 2, 2007[24]. This article suggests that it has been observed in Nigeria, women under representative continue in both the elective and appointive places at all stages of the society. It claims that given their population and essential potentialities in contributing to the political and productive economic advancement of the country, it takings on the state to outline working methodologies that would guarantee the compelling strengthening of women at all levels. Doing as such, will enable the women to take full advantage of their potentialities and combine the improvements that current democratic opening offers.

1.7.4   Muslims Women Empowerment in Nigeria

There is not even a single work on Muslim women empowerment in Nigeria have been found. Below are two researches that can be regarded as the closest on the topic of muslim women empowerment in Nigeria. Rofiah Ololade Sarumi, Olumuyiwa Temitope Faluyi, and Obianuju E. Okeke-Uzodike, Transcending Ethnic and Religious Barriers in Decision-Making: A Case of a Muslim Women Civil Organization in Nigeria, Front Psychol, Published online 2019 Jan 17[25]

The writer contends that internationally, women have more access to positions of power and engage more in decision-making, regardless of background and level, than a few years ago. This is due to ongoing global campaigns underpinned by different national and international laws and declarations.

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[24] Umar, M. Z., and A. Abdullahi. "Women Empowerment and Nigeria\'s Development: Perspectives, Challenges And Prospects." *Journal of Research in National Development* 5, no. 2 (2007).
[25] Sarumi, Rofiah Ololade, Olumuyiwa Temitope Faluyi, and Obianuju E. Okeke-Uzodike. "Transcending Ethnic and Religious Barriers in Decision-Making: A Case of a Muslim Women Civil Organisation in Nigeria." *Frontiers in psychology* 9 (2019): 2693.

Women have been increasingly exercising their rights and obligations to participate actively in politics and become visible in governance. The efforts Women have been increasingly exercising their rights and obligations to participate actively in politics and become visible in governance. The efforts of women in governance, especially in the pre-colonial period, cannot be ignored within Nigerian society. Over the years, women in Nigeria have moved from the back seat to the positions of their immediate family heads, decision-makers, and breadwinners. of women in governance, especially in the precolonial period, cannot be ignoring within Nigerian society. Over the years, women in Nigeria have moved from the back seat to the positions of their immediate family heads, decision-makers, and breadwinners.

Regardless of these gradual changes, the importance of women to national growth only has a limited effect on decisions impacting society. Regardless of these gradual changes, the importance of women to national growth only has a limited effect on decisions impacting society. This because of the alleged marginalization that in most developed countries, such as Nigeria, still holds high. The relegation of the presence and voice of women to a lower level in public life tends to be determined by cultural and social values, glass ceiling consequences and other exclusionary influences.

Against this context, this paper aims to shed light on the role of civil organizations in improving the involvement of women in Nigeria 's governance problems in politics and decision-making. The paper discusses the methods used by a civil association of muslim women to contribute to the decision-making process that impacts women traditionally in society, as well as the future obstacles facing women's active involvement in this political period. The results of the analysis are focused on documented materials. Using documented research materials, the results

of the study indicate that the academic and political capacities of women, regardless of religious context, are essential components of any society. It argues that Muslim women have recently been able to build an opening for themselves within the framework of Islam in Nigeria by the use of the Islamic reform discourse, but that such reform discourses shows inconsistencies that expose it to being exploited by more radical fundamentalist actors as a source of legitimacy with a negative effect on the aim of women's empowerment.

In the process of literature review, the Researcher had searched and examined series of studies related to empowering Muslim women in many aspects in Nigeria. Though, some studies had acknowledged that empowering Muslim women is an important venture, they offer little suggestions on how to adequately engage Muslim women in empowerment activities. In Nigeria many of these studies does not adequately address challenges faced by Muslim women in accessing government empowerment program since most of the programs were not designed according to the specific needs of the entire Muslims women.

1.8   Research Methodology

The most important component of any research is the research methodology[26]. Thus, appropriate research method(s) can be applied to collect data, analyze, and report the findings and draw conclusion to answer the research question, and thus solving the research problem. This section presents the description of the research process. It provides information concerning the method that was used in undertaking this research. In addition, this section also describes the various stages of

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[26] Bloomberg, L. D. & Volpe, Bloomberg, Linda Dale, and Marie Volpe. "Completing your qualitative dissertation: A road map from beginning to end." (2018).M. (2008). Presenting methodology and research approach. In completing your qualitative dissertation: A roadmap from beginning to end (pp. 65-93). SAGE Publications, Inc.,

the research, which includes the study design sampling of participants, the data collection and data analysis procedures and ends with a discussion of validity and reliability.

The study designs

The design chosen for this study is Library research[27].   Although the design chosen for this study is Library research it was complemented by qualitative key informant interviews. Library research involves the step-by-step process used to gather information to write and complete a research thesis. Thus, it was beneficial for this study to utilize the two methods mentioned above, since each method has strengths and limitations that call for a triangulated approach. Also, the study design was considered appropriate for this research,[28] because both the secondary and primary data which is in the form of textual information were collected and was analyzed using the qualitative research methodology.

Sampling Procedures

The main consideration guiding sampling in qualitative research is getting respondents who can provide both relevant and quality information to help answer the research questions. Consequently, sampling for this study was by purposive sampling procedures. This sampling is based on personal preference and judgment. Therefore, the researcher selected only participants who he thinks can provide the kind of information needed.

[27] Basic Library Research & Writing: https://angelo.libguides.com/c.php?g=512049&p=3498863
[28] Doyle L, McCabe C, Keogh B, Brady A, McCann M. An overview of the qualitative descriptive design, 2020; 25(5):443-455. SAGE Publications, Inc.doi:10.1177/1744987119880234 SAGE Publications, Inc.,

Sampling field participants

The selection of field participants for key informant e-mail interviews was done by considering Islamic knowledge and involvement in Government and Non-Governmental Organizations targeting women empowerment in Nigeria. Thus, during the researcher's exploration of previous works, he came to know various Government and NGOs that involved in women empowerment programmes in Nigeria. By virtue of their involvement in empowerment activities, these Government and NGOs were privy to some information which was essential in augmenting the secondary data. On the other hand, there were many Islamic scholars in Nigeria, however, the researcher decided to approach five (5) lecturers from Institutions of higher Learning in Nigeria through e-mail, which in my own opinion were genuinely involved in public Islamic education and NGO programmes. They include the following:

I.   **Informant 1:** is Dr, Umar Kani, a 40-year-old Islamic Studies lecturer from College of   Education Azare, Nigeria

II.   **Informant 2:** is Dr Ibrahim Ngani, a 44year, from Economic Department, Isa Kaita College of Education Katsina, Nigeria.

III. **Informant 3:** is Dr Ibrahim Adamu Usman,34year, Staff from Federal University Kasheri Gombe state Nigeria.

IV.   **Informant 4**: is Dr Gambo Idris, a 45-year, Islamic Scholar and Lecturer at Federal College of Education Kano, Nigeria

V.   **Informant 5:** Dr, Dahiru Haruna, 39-year-old, Islamic Studies Lecturer at Taraba State University Jalingo, Nigeria.

VI. **Informant 6:** is MS Elizabet Haliru, a 35year, facilitator from Governmental Organization, "Women Empowerment Initiative Yola Central" (WEIYC) Adamawa state.

VII. **Informant 7:** is Mallam Nuhu Dauda Ahmed, 40-year-old, Ameer of "Initiative for Muslim Women of Nigeria" Adamawa state, a Non-Governmental organization, for Muslim women.

VIII. **Informant 8:** is Ayuba Dauda,38-year-old, a coordinator from the "Nigerian red cross" Adamawa, Hong branch, a Non-Governmental organization

IX. **Informant 9:** is Muhammad Nyako, a 45-year-old Coordinator of "Initiative for Muslim Women of Nigeria "a Non-Governmental Organization for Muslim women.

X. **Informant 10:** Aishah Kushu, a facilitator from WEIYC Adamawa state, a Governmental empowerment department.

Sources of primary and secondary sources of data

This study had used both secondary and primary sources of data. The secondary sources of data used in this study include libraries resources. The researchers had visited both physical and virtual libraries to source secondary data for this research.

List of Libraries visited:

Among the physical libraries visited include: Perpustakaan Hamzah Sendut, College of Education Hong Library, and National Library of Nigeria, Yola. Similarly, the researcher had visited some virtual libraries to source secondary data for this study. Among the virtual resources are: Repository of USM Library, Federal College of Education Yola e-library and other online libraries such as Maktabah ash-

Shamilah among others. Other source of secondary data includes publications such as books and journal articles, conferences papers and past dissertations.

The primary sources of data for this study was key informant e-mail interviews conducted with lecturers from Institutions of higher Learning and officials of Government and NGOs that were involved in women empowerment programmes in Nigeria.

Data collection instrument

The data collection instruments for this study were e-mail interviews. The interview questions were researchers produced. It was developed with information gained through secondary review. The data collection instruments were divided in to two sections, i.e., Interview questions for selected Islamic scholars and interview questions for selected individuals in the empowerment organizations or departments (those who conduct the empowerment programs and activities).[29]

Validity and Reliability

Validity in research refers to appropriateness, accuracy and quality of the procedures adopted to answer the research questions of the study. Reliability on the other hand refers to the ability of the research instrument to produce consistent measurement when used several times and the research instrument captures issues of consistency, stability, accuracy and predictability". Thus, to ensure the validity and trustworthiness of the study data, validation was done throughout the research process to ensure the validity of findings.

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[29] See the appendix of this study

Also, to ensure the trustworthiness of the study data, an expert review of the e-mail question guide was conducted to assess the content validity of the study by requesting detailed responses concerning relevance, clarity, and quality of question items. The expert who reviewed the e-mail question items of this study consisted of renowned subject matter experts that included my supervisor Associate Professor Atikullah Bin Abdullah, Dr Umar Kani, and Dr Dahiru Haruna, The researcher contacted these individuals through e-mail and by telephone to request their assistance in serving as expert reviewers for this study.

They were asked to discuss the effectiveness of the e-mail questions guides in relation to the research questions and objectives of this study. The results of the expert review were compiled on a summary sheet. Each item was reviewed considering the individual item comment and several items on the e-mail question guides were revised based on the expert's comments, and as a result, few new items were added, while some were rewritten due to the design of items rather than contents.

Data collection procedure

The researcher conducted individual e-mail interviews with a variety of key informants, including lecturers of Islamic studies and officials of Government and non-governmental organizations (NGOs). Therefore, structured e-mail interview was administered through e-mail to all interviewees; this approach facilitates faster interviews that can be more easily analyzed and compared.