

DOI: <https://doi.org/10.34118/ajsssr.v6i1.2177>

An Islamic Analysis of Beijing Declaration on Women Rights in some selected Local Government Areas of Yobe State

تحليل إسلامي عن إعلان بلجين لحقوق المرأة في بعض الحكومات المحلية
المختارة في ولاية يوبي

Aisha Adamu Madaki ^{(1)✉}.

*⁽¹⁾ عائشة آدم ماداكي

⁽¹⁾ Yobe State University, Damaturu (Nigeria),
aishamadakiadamu@gmail.com

Received: 27/05/2022 Accepted: 11/06/2022 Published:30/06/2022

Abstract:

This Research investigates an Islamic Analysis of the Beijing Declaration on Women Rights in some selected Local Government Areas of Yobe State, Nigeria. It ponders on the history of women rights, concept and its roles in political, social, Economic and religious aspect in Yobe State. Analytical research methodology has been used in preparing this paper. Findings have shown that, Beijing Declaration on Women rights in some selected local Government Areas in Yobe State has not reached most of the women especially in the rural areas, because their rights are more of western than Islamic. Also Women are empowered with many rights and protections under Islamic law and honoured with a dignified stature in the society Parents as well. Finally, this paper recommended that, husbands and Muslim communities should provide sound Islamic Education to their women at home before being exposed to secular education, also Islamic scholars should diversify their knowledge and learn more about western propaganda in order to expose its evil intentions.

Keywords: women; Yobe State; Beijing; rights; women

✉ Corresponding author: Aisha Adamu Madaki, aishamadakiadamu@gmail.com



1. INTRODUCTION:

101 GENERAL BACKGROUND OF THE STUDY

The Convention on the Elimination of all forms of Discrimination against Women (CEDAW), adopted in 1979 by the United Nation General assembly, is often described as an International Bill of Rights for Women. It defines what constitutes discrimination against women and action to end it. The first gathering devoted to women's rights in the United States was held in July, 19-20, 1848, in Seneca Falls, New York. The principal organizers of the Seneca Falls Convention were Elizabeth Cady Stanton, a mother of four from upstate New York and the Quaker Abolitionist Laceratian Mott. U.N declared 1975 as International Year of Women and organized four world conferences on women. It took place in Mexico City in 1975 Copenhagen 1980, Nairobi 1985 and Beijing in 1995. The last was followed by a series of five year reviews.

The Beijing Declaration is determined to advance the goals of equality, development and peace for all women everywhere in the interest of all humanity, acknowledging the voices of all women everywhere and taking note of the diversity of women and their roles, recognize their status, and decreasing poverty. (Hannas and Dettmer,2004).

Promote sustainable development, economic growth, basic and lifelong education, literacy, training and primary health for women and girls, prevent all forms of violence, equal treatment, sexual and reproductive health, respect, international law, equal access to resources such as land credit, vocational training, information and communication, markets.

Hillary Clinton, Aung San Suu Kyi, Saint Teresa of Calcutta delivered a speech during the Conference and many others speeches were given at the Conference. The Declaration Urge Governments, the International Community, Civil Society Organizations (NGOS) and private sector are called upon to take strategic action in the following twelve critical areas of concern for women globally;

- i. Women and Poverty
- ii. Education and Training of Women
- iii. Women and Health
- iv. Violence against Women
- iv. Women and Armed Conflict
- v. Women and the Economy
- vii. Women in Power and Decision making
- viii. Institutional mechanisms for the Advancement of Women
- ix. Human Rights of Women
- x. Women and the Media
- xi. Women and Environment
- xii. The Girl-child

The achievements of the Beijing Declaration are in the field of women's rights and gender equality, more especially in Switzerland and other 189 countries and women educational level representation in political decision, social security, domestic violence, sexual and reproductive health and rights. Some of the challenges includes rigid gender stereotypes wage, discrimination, women's heavy care burden, segregation in work place, violence against women, under representation in political and economic decision making remains undiminished. (Hannas and Dettmer, 2004)

Women in Islam are thought to be subjugated, degraded, oppressed but are they really? Are millions of Muslim Women



simply that oppressive or are these misconceptions fabricated by a biased mind?

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ (البقرة : ٢٢٨)

“And for women are rights over men similar to those of men over women in kindness, and men are a degree above them. Allah is Mighty and Wise.” (Q2:228)

Over fourteen hundred years ago, Islam gave women rights that women in the west began to enjoy on recently. In the 1930s, Annie Besant observed “it is only in the last twenty years that Christian England has recognized the rights of women to property, while Islam has allowed this right from all times. It is a slander to say that Islam preaches that women have no souls”. Men and women all descended from a single person Prophet Adam (AS). Islam does not accept for either of them anything but justice and kind treatment.

The status of women in Islam is going to be one of the major areas to be analysed as the need arises in the course of my research. The case of women and their special place in the order of Allah has been undermined throughout the world. Women are the foundation of future generations and must be treated as such. (Imam, 2008).

The Beijing Conference attracted more controversies than expected. The disputes are mainly on abortion, sexual permissiveness, should women have right to health care and safe abortion? The answer is yes, but not to be regarded as family planning. These confiding proposals were debated. The Nigerian delegate led by Mrs. Maryam Abatcha, the First Lady was unhappy about some imbalances on women for which she wants redness especially in Nigeria. There were some delegates who

were libelling Islam many from western nations and regarding Muslim women as second class citizens but Pakistani Prime Minister Benazir Bhutto replied that Islam teaches equality and justice for both men and women. The idea that women are second class citizens was a propaganda. Many Muslim women in the conference have little knowledge or do not look at the Glorious Qur'an and accepted Hadith where the Prophet (SAW) granted them better freedom than any secular government. Muslim women must look into the Glorious Qur'anic statements concerning women status and interpret them corresponding to the modern women's needs. The Nigerian Muslim women are in a fix between two visions; Islamic vision of reality and the western camouflage. Lemu observed and stated that most of these women have little or no Islamic cultural influences. Therefore, Muslim organizations such as Federation of Muslim Women Association of Nigeria (FOMWAN), Muslim Student Organization(MSO) have made concerted efforts to salvage the average Nigerian woman being robbed from her religious and cultural identities. (Imam, 2008).

Muslim women in some selected Local Government Areas in Yobe State have benefited from the Beijing Declaration in some aspects especially in the areas of violence, sexual assault education, health, husband excesses etc. but some aspects of the Declaration are against the teachings of Islam here in Yobe State such as abortion, sexual permissiveness, lesbianism etc. The major problem that women here in Yobe State are faced is Islamic vision of reality and Western camouflage. (Imam, 2008). Thus, this research work tends to proffer some meaningful solutions within the Islamic perspectives.

The study is organized in five (5) sections. Section one;



Introduction of the Research, section two literature review and theoretical framework, three research methodology, four data analysis and presentation and section five concludes.

2.0 LITERATURE REVIEW

2.1.1 Ph.D. DISSERTATION AND M.A THESIS

Another significant work that discussed more on the topic is the work of Alhmoudi

(2016). "The impact of International Human Rights on Women's Rights in the United Arab Emirates: Progress towards gender equality, Ph.D. Dissertation. The author explained the concept of human rights that enable individuals to live peacefully with dignity in freedom and to enjoy justice and equality. The author also stated that human rights have increasingly been conceptualized as human rights in order to address the historic disadvantages which women still experience. The author also mentioned progress of gender inequality is still endemic in many regions around the world particularly in Muslim countries that constitute main obstacle to human development. He also stated that international various instruments have been adopted in order to improve the situation of women such as the Convention on the Elimination of all forms of Racial Discrimination which are important tools to advance the rights of women across the world. The author also mentioned other international instruments. The UAE has ratified these conventions in its commitment to women on women rights. Though, the author emphasized on the women rights on western view, it is still relevant to this research in obtaining data from the Western Perspective to understand Women's Right from the Islamic Perspective.

Another important work to reviewed study is the work of Ljung (2003). "Women's Rights and Shari'ah. A Comparative

study of marriage and family relations under the Convention on the Elimination of All Forms of Discrimination against Women in the cases of Tunisia, Egypt and Yemen, M.A Thesis. The author who stated that Women's Rights are human rights in which some are saying that there is no need specifying women's rights since there are basic rights to all humans. He also stated that Universal Declaration of Human Rights adopted by the United Nations in 1948 serves as a pillar upon which all human rights declarations rest-such as International Covenant on Economic, Social and political Rights ICCPR, International Covenant on Economic, Social and Cultural Rights ICESCR, Cycling Redundancy Check CRC these are rights declared by the United Nations for women with international efforts to address problems affecting the status of women. This started with the women's suffrages movement in the late 19th century. He also stated that some early attempts were also made by the American Union on the rights of women in the societies ruled by laws based on Shari'ah, such as right to religion etc. The work explained more on the national and international unions that were declared by the United Nations on women's rights. However, it is the believe that Lyung's work would greatly assist in knowing the declaration made on Women's rights to present the Islamic alternative in Yobe State.

2.1.2 JOURNALS

Another relevant work to be reviewed is the Journal of Surajo (2016),"An Islamic Perspective on Gender Issues and Women's Rights in Nigeria". The author stated that in the contemporary world life has become the survival of the fittest for every individual regardless of gender. The female gender is



competing with their male counter parts under the word 'Feminism and Gender Equality'. The paper revealed that the Nigerian Women are not only maltreated but also misused and mismanaged. The paper concludes by suggesting the application of Islamic guidelines on gender issues and Women's rights as an alternative therapy to boost and enhance the of the Nigerian Women. This work buttress on the rights of Women and how they are maltreated at their husband's houses, and the solutions given according to the teachings of Islamic, this work will assist me in my research regarding the rights of Women in Yobe State.

Another relevant work is the Journal of Manzo (2013), "Women's Political Rights in

Islam: Concept and Application". The author aimed at exploring and discussing the Political positions of Women in Islam in order to distinguish this great religion from other religions and western practices and approaches in addressing women affairs in general and the political aspects in particular. However, the research has also debunked the claim that Islam disregards women and attaches no consideration to their wellbeing and safeguard. In addition, substantial women political rights have been mentioned and discussed with a view to buttressing the assertion. The author explains more on the political rights of women in Islam which will be of paramount importance to my research work in assessing the rights of Women in Yobe State.

Another relevant work is the Journal of Manzo (2012), "Social Human Rights in Islam and the Universal Declaration on Human Rights (UDHR 1948): Comparative Study". The author reveals and disclose the similarities and dissimilarities in respect of social Human rights and freedoms in the Universal Declaration of Human Rights (UDHR 1948) from

the Islamic Political Perspective by defining the concept of Human rights and its's characteristics in both Islamic and Western Perspectives ,studying the U.D.H.R with a view to extracting he social human rights and freedoms contained therein and finally stating the similarities and dissimilarities between the Islamic law and the declaration in respect of such rights alongside the description on how such rights supposed to be in the declaration in particular and in the Western ideology in general in the light of Islamic politics. He author explains the social human rights in Islam and that of Universal Declaration on Human Rights. He both tackled the human rights both in the Islamic and Western aspects. This work will assist me immensely in my research regarding the rights accorded to Women in Yobe State.

2.1.3 BOOKS

The first work to be reviewed is the work of Adeleke (2009) in his book **“Islamic teachings on Women’s Rights and Privileges”**. The author explained on the women’s rights and privileges in Islam, and presented a dynamic outlook on women’s rights and privileges in Islam based on the fundamentals of universal fate and ideology. He also stated that a bold attempt has been made to identify how Muslims are treating their women in Nigeria as well as many parts of the world. He also discussed on the Beijing Declaration and its effect on Muslim women who have little knowledge about Islam. The author stated that most of women did not look at the Glorious Qur’an and Hadith of the Prophet Muhammad (SAW) which granted them better freedom than any secular government controlled by men; therefore, they should resort to the Qur’an and Hadith for their guidance. The author explained a lot on the Beijing Declaration on Women Rights in Nigeria of which Yobe State is a part. It is my contention



that Adeleke work would greatly facilitate our understanding of the Beijing Declaration and provide useful materials to the Islamic analysis in some selected local Government Areas in Yobe State.

Another significant work to study is the work of Imam (2008) “**Muslim woman and the Challenges of the Contemporary Society**” in which^{12`} the author explained that naturally, humans have been created and endowed with magnificent brains that enable them to think, imagine, exploit, abstract, symbolize, learn from the past, correct the present and anticipate the future. Owing to these natural endowments, humans as social beings naturally want and value the freedom to think, enter into bonds and develop their abilities. These universally human wants and values have existed throughout human history. From the 1920's the concept of human rights has become an ideal course for championing. The aim of this paper is to present an analytical discussion on the rights of women as advocated by the United Nations Charter, while this research work will highlight on the light of Islamic value system with a view to measuring the status of the Nigerian Muslim women particularly in Yobe State.

The last significant work to be reviewed is the work of Hajara (2010) “**Northern Women Development**” in which she stated clearly that in Islam, a woman is accorded the status of an independent human being like a man, she is virtually equal to man, she enjoys certain rights just as she is liable to obligations under the Shari’ah. The honourable status accorded by Shari’ah can be explain in various dimensions and perspectives. Therefore, this research ponders on the Islamic rights of Women and it will be of relevance to my research work with regard to the rights of Women in Yobe State.

Based on the following literature review, this research will fill the gap needed.

3. METHODOLOGY

3.1 Introduction

Research methodology refers to the analysis of principles of methods, rules and techniques. It involves the systematic study of methods which are to analyse a specific study.

3.2 Research Design

The study is regarded as an exploratory study, interview is the main instrument of collecting data.

3.3 Data Collection

Primary data will be collected based on interview that will be administered to the respondents.

4. DATA ANALYSIS AND PRESENTATION

4.1 Introduction

Yobe State is located in the north-eastern Nigeria. A mainly agricultural state, it was created on August 27, 1991. Yobe State was carved out of Borno State. The capital of Yobe State is Damaturu; its largest and most populated city is Potiskum which is included in my research. Its population as of 2021 is 4,000,000. It borders Bauchi, Borno, Gombe, Jigawa, and Niger Republic. There are 17 Local Government Areas in the State, and I made a research on 6 out of the 17 local Governments. There are also 12 ethnic groups in the State. The population is mainly Muslim. Shari'ah law is valid. However, there are Christians in the State although no Roman Catholic diocese has its seat in the state.



In this section, the data collected from the field via the administration of interview is analysed towards the political, social, economic and religious status of individual in some selected local Government areas in Yobe State following the methodological approach as in section three.

4.2 Interview feedbacks

Interview was conducted in three zones of some selected local Government Areas such as;

- 1.ZONE A: Damaturu and Geidam Local Government Area
- 2.ZONE B: Potiskum and Fune Local Government Area
3. ZONE C: Nguru and Bade Local Government Area

In an effort to analyze the Beijing Declaration and its Challenges on women's rights in Islam in some selected Local Government Area of Yobe State from the Islamic perspective, the researcher conducted interviews from Ministries, Organizations and other agencies that can help and add more credible insights to the research work among the selected Local Government Areas.

According to a respondent from the Ministry of Religious Affairs here in Yobe state by name Mallam Bashir Muhammad Bashir, Director Religious Affairs states that many issues concerning women under his Department i.e. the Department of Religious Affairs. The services for women regarding their rights Islamically includes financial assistance to vulnerable women, reconciliation between spouses (marital issues) which are solved amicably several times without resorting to divorce but if they could not handle it, they resort to court for resolution.

They also assist and help women regarding their right to inheritance as soon as they notice any kind of cheating by some among their family members, so they intervene for the rights of

women to get their shares according to the law of inheritance as stipulated under the Shari'ah.

Again, in case of custody of children after divorce, they intervene and assist the woman to get the custody of her children because a mother is the right person responsible for the upbringing of a child as commanded by the Prophet (SAW).

There are some conditions of child custody

1. the mother cannot travel far with the child without the father's consent unless the journey is purposeful.
2. where the mother decides to remarry before the prescribed age for the child, she automatically waives her right to custody.
3. similarly, the mother cannot marry a ghayr Mahram (strangers according to Shari'ah). The mother cannot convert from Islam to other religion.
4. when the child is in the custody of the mother, the father will be responsible for his maintenance
5. the mother cannot openly indulge in sin with there being a risk of the child being affected or influenced

So they help women in terms of feeding, clothing, health, education and shelter from the father by the judge who impose some monthly amount from him for the needs of his children, because in most cases children are abandoned after divorce without good parental upbringing from the father or his other wife. (Rahman,2019).

With regard to the above issue, a motion was taken to the House of Assembly here in Yobe State that after divorce, a woman is entitled to her husband's house if she has four (4) children with



him, he should leave the house for the wife and her children or rent a suitable place for them as well as providing their daily needs, soon it will become a law in the state.

Other interventions and assistance is helping women and girl child in areas of raping, domestic violence, maltreatment by husband etc. They also assist Organizations, Associations of

Women such as (FOMWAN), Women in Da'awah, FIDA etc. financially, socially,

religiously, politically, according to the precepts of Islam. Vulnerable women also enjoy such financial assistance through this Ministry to run and start a petty business at home or elsewhere.

Orphans left without a guardian were assisted by them in all aspects of life more especially women. Bashir, M. B Director Rrligious Affairs. Madaki, A.A 24/05/2022

Another respondent is from the High Court of Justice in Yobe State in the person of Hajiya

Fatima Muhammad (Secretary) under the organization of FIDA International Federation of Women Lawyers (Federacia Internationale De Avogeres) which was recently established to the State in 2003.

They intervene in legal cases such as domestic violence, abuse at office, sexual, harassment, forced marriage, raping and other issues concerning women rights were tackled by this organization. Other issues which involves financial support to women is also being taken care of according to Islam. Muhammad, F Secretary FIDA. Madaki A.A 24/05.2022

Also a respondent from the Ministry of Women Affairs, Yobe State Mallam Musa Muhammad under the Department of

Gender Base Violence as the Officer and Manager said that they intervene in matters such as rape, forced marriage, denial to education, freedom of speech and expression and girl-child education. Ministry of Women Affairs promote gender equality, they tackle all aspects of life be it social, political, economic, religious and health of women including their rights. They also assist and help them financially in their day to day mundane of life. Muhammad, M Officer Gender Violence. Madaki, A.A 24/05/2022

A female respondent from (FOMWAN) Federation of Muslim Women Association of Nigeria and Women in Da'awah, Yobe Chapter in the person of Malama Maimuna Abdullahi Amira of FOMWAN and Secretary of Women in Da'awah. They involve in Islamic preaching's to women in the villages, towns, schools and places that were not aware of their rights and other religious verdicts. Rape cases, domestic violence, hawking girls, forced marriage and other heinous acts are tackled. They invite Islamic preachers from different states to preach women regarding their ways of life, problems in marriages are resolved by legal advisers who serve as members in the organization. They emphasize on education both religious and western to women. In the absence of sponsorship from the husband or parent, they assist. Abdullahi, M Secretary FOMWAN. Madaki A.A 24/05/2022

A respondent from Yobe State University, Dr. Tukur Alhaji Musa (Associate Professor) in Usul Fiqh and current H.O.D Islamic Studies Department. As a renown Islamic scholar he said; concerning the rights of women, education of women and Girl- child as well as assisting women in funding businesses is very important, because she will take care of her needs and that of her children and her society in the absence of her husband as a



result of divorce or death. She will not become a burden to people. He gives more emphasis on this while delivering his lectures or fatwa.

Another important aspect regarding the rights of women by this respected scholar is: as the founder of Al-Istiqamah Community Development, their Agenda gives more consideration to Women and children especially widows and vulnerable in sponsoring their education and funds to run business. Health issues is given to both women, Girl-child and children by the foundation. They also support them in terms of food, clothing and shelter. They assist and intervene in rights regarding inheritance of women and children in cases where the relatives usurp it. They also intervene and give advises concerning domestic violence, divorce, rape and other aspects of women rights whenever the need arises. Musa, T.A Associate Professor. Madaki, A.A 24/05/2022

A female respondent from Department of Public Administration, Yobe State University Dr. Hadiza Mali Bukar, Secretary Ummah Foundation Damaturu chapter. Their Action plan is on Women, Girl-child and children on the sensitization to primary and secondary schools in the communities, vocational and entrepreneur skills acquisition training to women and girls, changing the mind set of women especially in knowing their rights according to Islam, entrepreneur skills and upbringing of children according to the teachings of Islam. Bukar, H. B, Secretary Ummah Foundation. Madaki, A.A 24/05/2022

Another female respondent from the Ministry of Women Affairs Damaturu, Yobe State, Hajiya Fatsuma Hassan Yusuf Director Ministry of Women Affairs. The Ministry plays the role in regards to women rights in targeting poverty, health and

education of women. In poverty reduction, it involves skill acquisition training to women at women development center. Training in tailoring, knitting, soap and pomade making, catering services, local spaghetti, chips and interior decorations. After the training, Government give support to the women and Girls sewing machine, knitting machine, chemicals in making soap, pomade, rub and air freshener.

They also get support from donor agencies regarding the rights of women and assistance from U.N Women. The Ministry train 370 women and subsequently they will train another 530 on skill acquisition for economic empowerment in communities to vulnerable women, conflict affected, female headed household and Girl-child are also incorporated because they are mostly prone to sexual violence. And in health issues, they take part in sexual reproductive health by advocating in communities regarding hygiene during child birth and menstrual circle. Hygiene kits are given to them for a healthy environment and body. Health is free for pregnant women and for children under 5 years of age. They also carryout sensitization in the prevention and exploitation against abuse, violence against women, domestic violence in women and gender base violence in the State.

In matters regarding inclusion in politics and Government: they do take part in fighting for the rights of women in given them appointments in political positions. There are female supervisory council who take part in the aspects of women rights and play an important and active role in social cohesion and disaster risk reduction with support from U.N Women, they train 100 women on this. These are some of the activities the Ministry do to women in Yobe State.

Education of Women and a Girl-child: The Ministry



educate 40 women and girls using the 3R'S (Reading, Writing and Arithmetic) in the literacy classes. Establishment of Women and girl dignity centre for Girl-child who are involved in raping and other violent issues, all as a result of the efforts of the Ministry. (Yusuf, 2022)

Another respondent is from Department of Islamic Studies, Yobe State University, Dr. Ali Manzo Usman (Associate Professor) in Islamic Political and Judicial Studies. Regarding the Rights of Women, as a renowned scholar they assist women in giving fatwa, advices and words of encouragement especially if these rights have been neglected by their husband or some among the community members coming up with Islamic solutions concerning their rights.

Also, as the secretary of Al-Istiqamah Community Development they respect the rights of Women, because women are very important in any given Society. They cater for women who are in difficult situations. Sponsoring the Girl-child education and other children, they pay for their textbooks and writing materials. Vulnerable women who are widows are being assisted with food and capital to run business. Girls who have reached the age of maturity are being married off together with all the expenses for her to live a comfortable life in her home. In a nutshell, rights of women and girls as well as children are respected and maintained by the Istiqamah Foundation. (Manzo, 2022)

Another female respondent, Hajiya Hauwa Bah Muhammed Commissioner Ministry of Women Affairs, Yobe State. She was among the delegates who accompanied the First Lady Hajiya Maryam Sani Abatcha to the Conference of the Beijing Declaration on Women Rights in China. From Nigeria, they were

500 in number, a lot has been discussed at the Conference for the betterment of women, Nigerian women inclusive.

The impact of the Declaration for the women in Yobe State are; the establishment of Family Support Programme at that time, which cater for Women, Girls and Children health issues. The U. N Women as a donor agency is one of the achievements of the Beijing Declaration on Women Right to the State for the good life of Women and Girls by providing their basic needs. (Muhammad, 2022)

To sum-up, this are some of the aspects Women have benefitted from the Beijing Conference in some selected local Government Areas here in Yobe State.

5.1 CONCLUSION

It is worth noting that a woman has equal status or position in the sight of Allah in areas having to do with the origin of humanity, religious obligations and rewards, ethical obligations and rewards and education and legal rights. A woman can excel above man if she performs better. It is also understood that women have certain assignments that are peculiar to their nature and function. This is the only area in which the Qur'an draws a difference between men and women. It is also worth noting that in Islam, a woman is regarded as an independent, personality. She can make any contract or testament in her own name. She is entitled to inherit in her positions as a mother, wife, sister and daughter. A Woman has the liberty to choose her husband. The Prophet (SAW) opposed the pagan practices against the female gender by making them to believe that helping the female children could protect one from hell. Aisha (R.A) once reported that a woman entered her (Aisha's) house with two of her daughters. She asked for charity, but Aisha could not find anything except a date,



which was given to her. The woman divided it between her two daughters and did not eat anything from it. Then she rose and went out. Aisha (R.A) informed the Prophet (SAW) about the incident and he said “whoever is tried (on the Day of Judgment) on account of these daughters, they will become a screen for him or her against the hell fire”. (Sahih Al-Bukhari). (Adeleke,2012).

A woman as a mother commands great respect in Islam. The Glorious Qur’an speaks of the right of mother in a number of verses. It enjoins Muslims to show respect to their mothers and serve them well irrespective of whether they are still unbelievers. The Prophet (SAW) elevated the rights of mothers above all other rights with the exception of the rights of Allah. It was reported by Abu Hurairah that “a man came to the Messenger of Allah (SAW) and asked: “Oh Messenger of Allah, who is the person that has the greatest right on me with regard to good company? He (the Prophet) replied: “your mother” He asked again; who then? He (the prophet) replied; “your mother” He asked again who then? Your mother, He (the Prophet) replied; “Then your father”. (Sahih Al-Bukhari). (Adeleke,2012)

To further portray the position of women in the sight of Allah, the Prophet (SAW) once advised a believer not to join Jihad against unbelievers of Quraysh in defence of Islam but to look after his mother. He (the Prophet) said that his service to his mother would be a cause for his salvation. (Sahih Al-Bukhari). (Adeleke,2012).

The teachings of the Prophet (SAW) brought a revolution in the social life of women. The woman is no longer considered as a mere chattel but as a respectable personality. In the new social climate, a woman revered herself and became highly active member of the society rendering useful service even during the

wars which the pagan Arabs forced on the emerging Muslim community. Islam makes adequate provisions for kind and just treatment of women in all aspects of their lives. These are some of the beautiful and most desirable provisions of Islam that its law has given on the treatment of female children.

Some women in their matrimonial homes which the Muslim men in some selected Local Government Areas in Yobe state has failed or neglected or refused to implement with the result that the position of Muslim women in this country is worse than that of second class citizen, in some cases they can even be regarded as non-person.

Most Women in Northern Nigeria are generally ignorant and untutored on Islamic theological education or western education. Their parents are not interested in educating them. Many of the young girls are withdrawn from the school for marriage. (Adeleke,2012).

Some parents are not prepared to spend money for the education of their daughters. We all know the problem associated with early marriages, these girls are inexperienced, they cannot even look after themselves not to talk of their family. Some of them develop disease. In many cases, their husbands do not take care of them.

This practice has affected many Muslim women in Yobe State. Some people who practice this contend that they are following the footsteps of the Prophet (SAW) since the Prophet (SAW) married Aisha at a very tender age, but they always forget, the marriage was not consummated until Aisha reached the age of 18 years although there is of controversy on the sources amongst scholars. The tragedy for many of these women is that their husbands divorce them, without following correct Islamic



procedure.

Some women in Yobe State are under inhuman restriction in their husband's home. Even the prisoners are sometimes allowed more freedom than them. Relating to this, is the men who will not allow their highly educated women to work which is un-Islamic. Their education is routing at home and when their husband's die, such women tend to suffer a lot of economic deprivation and sudden loss of status in life. With regards to polygamy, the Qur'an permitted it under certain circumstance. There are some who go into it without having a good perception according to the teachings of the Qur'an.

It is unfortunate today to note the negative treatment of women in Yobe State. Many Muslims in Northern Nigeria expose their women to various abuses, ranging from rape, abandonment, sexual harassment, hawking and unguided early marriage. These exploitations denied them of early training the rights which Islam has provided as the first primary right of the female child and many more. The position of a woman in the society is equal to that of a man. Woman performs roles in the society as determined by her nature and functions (Adeleke,2012).

In conclusion, due to campaigns by Islamic Organizations and Preachers, women's rights are no more suppressed compared to those days, and as time goes on it is possible for the Muslim Woman of Yobe State to secure her rights according to the teachings of Islam In shaa Allah.

References

- 1) Yusuf, A.A Holy Qur'an, Translation in Arabic and English text, commentary. Amazon. com, Inc. 1988.
- 2) Sahih Al-Bukhari, V.5, Pp. 9-12 (Nd).
- 3) Sunan Ibn Majah, V.2, Pp. 40 (Nd).
- 4) Hannas and Dettmer "*An Assessment of Teaching and Learning Methodology*".2004 Pp. 5-7.
- 5) "The Fourth United Nation's Conference on Women in Beijing 1995, women's National Commission (UK) Retrieved on 24th April, 2014)".
- 6) Alhmoudi M.K "The Impact of International Human Rights on Women Rights in the U.A.E, Progress towards Gender Equality". Ph.D. Thesis, Middlesex University. 2016. Pp.10-15
- 7) Jung L. "*Women's Rights and Shari'ah; comparative study of marriage and family relations under the convention on the elimination of all forms of discrimination against women in the cases of Tunisia, Egypt, Yemen,*" M.A Thesis, University
- 8) Surajo, S.B "An Islamic Perspective on Gender Issues and Women's Rights in Nigeria" Journal of Education and Social Sciences, University of Ilorin. 2016. Pp .10
- 9) Manzo, A.M "Women's Political Rights in Islam: Concept and Application" Keffi Journal of Religion, Nasarawa State University. 2013. Pp. 113-116
- 10) Manzo, A.M "Social Human Rights in Islam and the Universal Declaration on Human Rights (U.D.H.R 1948): Comparative Study. Department of Islamic Studies, Yobe State University, 2012.
- 11) Adeleke, D.A "*Islamic Teaching on Women's Rights and Privileges*" HAKDA AJILOLA Foundation. Kaduna State: N () "*the Muslim Woman and the challenges of the contemporary society*" Nigerian Association of the Teachers of Arabic and Islamic Studies (NATAIS) Publications. 2008, Pp. 34,59,72-82.
- 12) Hajara, M.K "*Northern Women Development*" A Focus on



-
- Women in Northern Nigeria. Vol. 1. 2010, 19-43
- 13) Rahman, S “The Nature of Law Enforcement in the Case of Hadhanah due to Divorce of Parents. Journal of Humanities and Social Science, Vol.24. Indonesian Muslim University 2019. Pp. 5
 - 14) Bashir, M.B, Director Religious Affairs. Madaki, A.A 24/05/2022
 - 15) 16. Muhammad, F Secretary FIDA. Madaki A.A 24/05/2022
 - 16) Muhammad, M Officer Gender Violence. Madaki, A.A 24/05/2022
 - 17) Abdullahi, M Secretary FOMWAN. Madaki, A.A 24/05/2022
 - 18) Musa, T.A Associate Professor .Madaki, A.A 24/05/2022Bukar, H. M Secretary Ummah Foundation. Madaki,A.A 24/05/2022
 - 19) Yusuf, F.H Director Women Affairs. Madaki, A.A 24/05/2022
 - 20) Manzo, A.U Associate Professor. Madaki, A.A 24/05/2022
 - 21) Muhammad, H.B Commissioner Women Affairs. Madaki, A.A 24/05/2022.