
Muslim Women's Right's In Islam and Its Correlate to Poverty Alleviation in Adamawa State, Nigeria

KHADIJAT BUBA

College for Continuing Education, Department of Islamic Studies Adamawa State Polytecnic, Yola.

[Email: khadjatmaiha@gmail.com](mailto:khadjatmaiha@gmail.com)

Abstract

Women constitute a larger population of Adamawa state indigenes, and majority of them within this community face challenges in different facet of life as a result of fragmentary implementation of their Islamic Rights. This study on Muslim women's rights and its correlation to poverty Alleviation in Adamawa state tend to explores that fully implementation of Women's rights as Ordain in the Qur'an and teaches by the Prophet Muhammad (SWA), access to basic amenities such as education, economic opportunities, and political participation, managing of resources will build a prosperous society. The research employs surveys and interviews as the Method of conducting the work. The findings are Islamic rights of women can contribute to reduced poverty and build a sustainable Economic development society. The researcher concluded by recommending gender equity and empowerment of Muslim women in Adamawa state to purchase asset ownership, decision-making, power on children's health and education, and access to medical facilities.

Keywords: Muslim Women's Right's, Islam, Correlate, Poverty, Alleviation.

Introduction

Muslim women in Adamawa state, both urban and rural, are experiencing and witnessing lack of development, steady increase in social problems, and the like. Poverty is increasing day by day as a result of poor economic inequality, women's marginalization, and a lack of developmental policies. Poverty is one of the most pressing concerns affecting the growth of many countries around the world, including Africa and Nigeria.

Causes of Poverty in Adamawa State

Poverty in Adamawa State can be classified as remote or immediate, and it can be caused by a variety of factors such as illiteracy, unemployment, insecurity, denial of rights, marginalization, gender discrimination, and poor economic policies such subsidies removal without alternative, among others. These are some of the societal issues that have far-reaching effects for today's Nigerians.

Africa has been at the forefront of worldwide crime statistics, with rising occurrences of poverty and instability contributing significantly. (Hafisu/Bakari, 56). With the rise of Boko Haram, banditry and kidnapping in northern Nigeria, confrontation between farmers and herders also resulted to in insecurity within the northern part of the country and caused a server impact on the livelihood of the citizens. Adamawa is one of the most experienced states with high rates of violent crime, and one of the contributing factors is indebt illiteracy among the population, and injustice.

Okorudud (106) lists of the following as the key social factors that causes poverty, which include gender discrimination and inequality, marginalization, unemployment, bribery and corruption, fraud, indolence, tribalism, and so on. In his perspective, the aforementioned are the key causes of underdevelopment, social difficulties, or vices in Nigeria, affecting every state in the country.

Individual poverty does not have a distinct source (Oluwatayo, 6). Several factors have contributed to individual poverty, including bad economic policies, inappropriate macroeconomic policies, labor market deficiencies resulting in limited job growth, low productivity and low wages in the informal sector, and a lack of human resource development (Oluwatayo, 3).

According to Korankye (149), Obadan (4) identified some factors as the causes of poverty, including inadequate access to employment opportunities, insufficient physical assets, insufficient access to markets, destruction of natural resources, a lack of power to participate in the design of development programs, and insufficient access to assistance for those living on the margins. Regarding the effects of poverty, other variables that have contributed to a reduction in living standards are structural causes or determinants of poverty. All of the above-mentioned barriers are largely related to rights.

Zakah and Saqadah as Means to Reduce and Eradicate Poverty

In Islamic point of view *Zakah* and *Saqdah* cannot only help eradicate poverty but can unite and bring people

together not only the Muslims but also people from other faiths. Islam perfectly instructed caliphs, Umar Bin Al-Khattab, assisted an elderly Jew from the state fund (*Baitul-Mal*). According to a proverb by Khalifa Umar bin Al-Khattab, "If poverty were a man, I would have killed him." This statement uttered by the Islamic leader can be inferred that poverty is a critical problem that must be taken care of by zakat, waqf, charity and other means.

Sins include adultery, fornication, theft and armed robbery, hoarding, dealing in interest, refusal to pay zakat, extravagance etc. Some of these sins cause draught while others bring other forms of catastrophes. Allah has deprived interest of all blessings and He had destroyed nations because of their sins (Q17: 16-19).

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُنْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

Types of Poverty

Poverty measurement is based on a comparison of resources and wants (Weng and Zhai, 7). Poverty is defined as having resources that fall below the poverty level (Foster et al, 3). The data from homes is then merged to generate an extensive overview of poverty. Poverty can be understood in absolute or relative terms, primarily to create criteria for its measurement.

Absolute poverty is predicated on a set of minimum standards that society generally recognizes as defining basic needs (Pu, X. M. 85). The word poverty does not reflect income distribution. Typically, a scientific input is utilized to determine an individual's poverty level. Relative poverty is calculated using current income and want as described by Ogunleye (6), indicators of poverty include literacy, health status, nutrition status, access to housing, water satisfaction, and a variety of other factors. The current poverty threshold is based on data (Pu, X. M. 85), and it is determined by the amount of money required to purchase a specific set of items and services deemed essential for living a contented life.

According to Ravallion and Bidani (75), relative poverty evaluates an individual's or household's position in relation to the country's average income, whereas absolute poverty evaluates an individual's or household's position in relation to a poverty line whose real value is fixed over time. Poverty lines also establish the welfare comparability of nominal expenditure or income across the poverty profile.

Absolute Poverty: *refers to a situation where a person does not have the minimum amount of income needed to meet the minimum requirements for one or more basic living needs over an extended period of time. This includes food, shelter water health and education. (Danaan 2). View absolute poverty as inability of an individual to get sufficient income to meet his basic needs of life such as for food, shelter, clothing, and education.*

Absolute poverty is a state in which a person lacks the means to meet all of his or her basic needed items; the individual income cannot give what he or she need. It is frequently referred to as extreme poverty, and it refers to an individual's inability to meet his or her basic social demands. It deem as the proportion of people whose earnings fall below the international poverty level of \$2.15 per day (Omoniyi, (3), referenced World Bank 2005; 2011). Anyone living on less than \$2.15 per day is assumed to be poor. This is a fixed norm that is believed to be consistent across countries across time.

The United Nations defines absolute poverty as "a condition characterized by severe deprivation of basic human needs such as food, safe drinking water, sanitation facilities, health, shelter, education, and information." UN World Summit on Economic Development (57). It also refers to an insufficient or complete lack of essentials and facilities such as food, shelter, medical care, education, social and environmental services, consumer products, and recreational activities. (Oyemomi, 40).

Absolute poverty refers to the set of resources required by individuals or households to maintain a minimal standard of living [or] well-being'. It is determined not by income, but by access to social services such as food, safe and healthy drinking water, a quality health care system, shelter (house), a good education for children, security (secured environment), and so on.

Absolute poverty is defined as the loss of basic human requirements such as food, shelter, health, safe and healthy drinking water, access to standard and quality education, and a secure environment. Aliyu (2) defined absolute poverty as "the circumstance in which an individual or group of people are unable to achieve their basic needs of existence, such as education, health, "Housing, food, employment, transportation, etc." Absolute poverty occurs when an individual's or group's consumption rate falls below the minimal tolerable threshold of the poverty line. It thus entails the inability to meet a fundamental quality of living and social need (Oshewolo, 2). In a similar vein, Oyemomi (52) "the insufficient or total lack of necessities and facilities like food, housing, medical care, education, social and environmental service, consumer goods, recreational opportunities, neighborhood amenities and transport facilities." Absolute poverty is clearly defined as a lack of chances for individuals or regions to meet their basic survival needs. Furthermore, the poverty level or poverty line of individuals or groups varies from one another, (Danaan, 21). If income and consumption levels fall, People are considered poor.

Relative Poverty: *Relative poverty is the circumstance in which people do not have the basic pay required to maintain the typical level of living in the community in which they live. Relative poverty is regarded as the most straightforward method for determining the level of poverty in a specific country. Relative poverty is defined in comparison to the overall population, and it differs among countries. Individuals are said to be wrecked if they are unable to maintain the standard of living that society dictates. Oyemomi, 23. According to him, relative poverty is a situation in which an individual's income is significantly lower than the standard of living prescribed by the community.*

Relative poverty, as defined by Aliyu (12), "is an instance where an individual or group of people can be said to have access to his/their basic needs, but is comparatively poor among persons or the generality of the community" That is, relative poverty occurs when someone's "income is so below the average individual or family." It is observed that relative poverty occurs when individuals or groups are so poor that their income for survival is far below the average, and this category of people cannot meet what the larger groups regard as the minimum standard of living or poverty line. Danaan (28) defined relative poverty as a scenario in which an individual or group's income falls below the average income of the population in the society. Individuals in this category have access to basics needs of life but lower than the average individuals in the community to the extent that they are excluded from ordinary living patterns, and activities.

A situation in which individuals are unable to reach the bare minimum income required to maintain the society's accepted average level of living. Omoniyi (3) explains that it is relative since the community's individual members vary among nations, whilst the established norm evolves over time based on the economic circumstances at the time. Relative poverty is defined as a living standard based on other people's income or expenditure distribution (Todaro & Smith, 34). Relative poverty is defined as poverty in comparison to the economic circumstances of other members of society. That is, what a specific person lacks in compared to his peers.

Poverty Alleviation in Islam

Islam treats poverty as a social as well as ideological evil. It is a social evil because it degrades societal status of the vicegerents of Allah, gives birth to social problems, and puts the poor nations at the disadvantaged position in the world society of human race.

We must spend wealth in accordance with Allah Almighty's commands and instructions. It is obligatory to spend money in the way of Allah and refrain from spending wealth on things from which Allah has stopped us. In this way, Islam establishes a system for the financial assistance of the destitute and the needy.

The Prophet (SAW) seek refuge from Allah on the calamity of *fakr* and *kufri* and said "Oh Allah, I seek refuge in you from disbelief and poverty.

لَلّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ

Allaahumma 'innee 'a'oothubikaminal-kufri, walfaqr Abu Dawud 4/324,

Religion can influence the response to poverty by having an ethical impact when principles benefiting all in society are applied within economic systems. Religion can also influence the response to poverty by fostering an attitude of willingness to practice generosity, creating *waqf* and giving zakat as at when due.

Simply eating three meals a day and getting a healthy calories and nutrients that can go a long way to breaking the cycle of poverty. When a person doesn't have enough to eat, they lack the strength and energy needed to work. Contaminated water can lead to debilitating illnesses.

Eliminating Poverty through Equity

One of the main [causes of poverty](#) is inequality, today higher percentages of population are women and if their Rights is not fulfilled as ordain by Allah [swt] it leads to poverty. The systemic barriers that lead to groups of people going without representation in their communities leaves them further behind in terms of resources and opportunities. In other for a community, or even a country, to alleviate poverty, all groups irrespective of gender and identities must be involved in creating solutions if not it may give room for marginalization and inequality.

Gender equity is one of the most important inequities to address. According to the UN High-Level Panel on Women's Economic Empowerment, women's unpaid labor amounts to \$10 trillion a year, or 13% of world GDP. According to the Food and Agriculture Organization, women own less than 20% of agricultural land in regions of Africa and Asia, but account for 60% of the agricultural workforce. As former FAO Director-General José Graziano da Silva stated in 2016:

"Women are the backbone of our work in agriculture... when women have opportunities, the yields on their farms increase – also their incomes. Natural resources are better managed. Nutrition is improved. And livelihoods are more secured" (Korankye 7).

This shows every One must be considered and to be treated well, by providing resources. This may mean additional resources for the furthest behind, in order to ensure that they have all they need to succeed.

Reducing Poverty with Resilience

Poverty occurs when there is a high level of inequality combined with a high level of danger. For example, the northeastern state of Nigeria has suffered from Boko Haram insurgency activity, headers, and farmer unrest. Millions of Muslim women are now vulnerable, either in combat zones or in displacement camps. When another catastrophe strikes the region, such as the covid 2019 outbreak or the 2022naira redesign, people are far less prepared to cope because their resources have already been damaged and destroyed.

To mitigate this, it is necessary to guarantee that the most vulnerable individuals and communities are able to develop resilience. This means that something very specific in humanitarian relief and development must be raised, because resilience here means working with communities to prepare for disasters whether manmade or natural in advance it also entails adjusting to long-term changes (for example, combating climate change through Climate Smart Agriculture or developing programs to help refugees or IDPs with their education, safety, and livelihood). These poverty solutions help to mitigate or even eliminate communities' susceptibility in the face of threats.

Eradicating Poverty through Education

According to UNESCO, if all female students in nations with low incomes possessed only basic writing and reading skills, somewhere around 171 million individuals would be able to overcome extreme poverty. If all adult women completed secondary education, we could reduce world poverty by more than half. Education improves skills and talents, corrects some of the imbalances caused by marginalization, and reduces both risk and vulnerability (Concern Worldwide, n.d).

Breaking down barriers to education is one of the key areas of focus for ensuring that education is truly for all. This includes creating access to school in remote areas, supporting teachers in their work to deliver quality education, and ensuring that education is available to women and children living in fragile situations.

Conclusion

Adamawa state Muslim women's access to education, asset ownership, decision-making power on children's health and education, and access to medical facilities will cause a significant decline in income poverty and multi-dimensional poverty. However, gender violence, taking resources against Muslim women's will, and preventing women from working outside household, have caused a considerable decline in per capita income and an increase in income poverty and multi-dimensional poverty. Overall, it was found that women's empowerment has a great impact on the reduction of income poverty and multi-dimensional poverty in the State.

References

- Ali, A. Y. *The Holy Qur'ān, English Translation of the Meanings and Commentary*, K.S.A, King Fahd Complex for Printing of the Holy Qur'an, Al-Madinah Al-Munawarah (1413H).
- Adekoya; F. Economic necessity, dilemma of fuel subsidy removal retrieved from <https://guardian.ng/energy/economic-necessity-dilemma-of-fuel-subsidy-removal-2020/> (visited on15/2/2023).
- Ajakaiye V. O & Adeyeye. V.A Concept, *Measurement and Causes of Poverty*. A Paper Presented at CBN Economic and financial review, Vol. 39 NO.4 2012.
- Badawi Jamal. *Women under the shade of Islam* Organization of Islamic Conference, 1998.
- Hafisu .R. & Bakari .A. M. "Poverty and Its Implication in Adamawa State: An Application of Nominal Group Techniques." *Journal of Scientific and Engineering Research*, 2021, 8(2):56-63Research Article ISSN: 2394-2630 CODEN(USA): JSERBR.
- Korankye .A. A. *Causes of Poverty in Africa: A Review of Literature*. American international Journal of Social Science Vol. 3, No. 7; December 2014.
- Nasir, J. *Poverty Alleviation and Sustainable Development in Nigeria*. Daily Trust 2002.
- Okorududu .I. .R. "Education and Reorientation for Good Citizineship in Nation Building" (Counselling Psychological Approach) Osasu Publishers, 1996.
- Oluwatayo I. B., "Explaining Inequality and welfare status of household in rural Nigeria; Evidence from Ekiti State. *Human Social Science Jounal* 3(1) 70-80" 2008.
- Pu, X. M. "Literature Review of Relative Poverty Research. *Voice of the Publisher*", 6, 84-90.
- Ravallion, M. & Bidani B. How Robust is a poverty profile? *The World Bank Economic Review* 8(1). 1994
- Rahman. A. and "Islamic Economic Concept in Poverty Alleviation" <https://www.researchgate.net/publication/348095797> Article · December 2020.
- Sahih Al-Bukhari. Lahore: AhmadiyyaAnjumanIsha'at-i-Islam, 1956.