

**CAUSES AND EFFECTS OF DELAY IN MARRIAGE AMONG
THE MUSLIM YOUTHS (A CASE STUDY OF KANO
METROPOLIS) FROM 1996-2016**

BY

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**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF
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**UNDER THE SUPERVISION OF
DR. WARSHU TIJJANI RABIU**

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DECLARATION

I hereby declare that this research work title **The Causes and Effects of Delay in Marriage among the Muslim Youths: A case study of Kano Metropolis**, is the product of my own research efforts, undertaken under the supervision of Dr. Warshu Tijjani Rabi'u, has not been presented and will not be presented elsewhere for the award of a Degree or Certificate. All sources have been duly acknowledged.

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DEDICATION

This work is dedicated to my late daughter, Nafisa .M. Sabo (Sayyada), may Almighty Allah repose her soul and grant her Janatul Firdausi.

CERTIFICATION

This is to certify that the research work and the subsequent preparation of it by (Suwaiba Muhammad Hamid, SPS/13/MIS/00034) were carried out under my supervision.

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ABSTRACT

The purpose of the study is to find out the causes and effects of delay in marriage among Muslim youths in Kano metropolis and the Islamic solutions to it. The research discusses the institution of marriage and its legality in Islam. The research also examines the process of betrothal in Islam and etiquettes of seeking for marriage in Islam. The approved age of marriage and the issue of early marriage were discussed. This is done in order to identify where and how did the nature and process of marriage in the research area differ or conform with what Islam demands. The findings of the research show that delay in marriage is mostly caused as a result of financial problems and western influence, which affect the religious, socio and psychological lives of the youths of the research area. The influence of culture on the conduct of marriage within the area of research also results into the delay of marriage. Therefore, there is the need to encourage early marriage through family support, public awareness, community and government assistance.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

In the name of Allah, the most Gracious, the most Merciful. All praises and thanks are due to Allah, the creator of the Universe, who permits marriage among mankind and makes it a legal medium of procreation. May His peace and blessings be upon the seal of the Prophets, Muhammad (pbuh), his companion and those who follow their footstep to the day of Judgment.

Islam is a perfect religion and a complete way of life. It is an encompassing religion, which provides an outstanding guidance for the success of Man. Among what the religion attaches importance to and hence discussed extensively is the issue of marriage, being an old institution in the history of man; the origin of which can be traced back to the first creatures, i.e Adam and Hauwa'u (A.S) The Quran reveals:

چ ق ق چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ
چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ
ک ک □ الاعراف: ۱۸۹

It is He who created you from a single soul and (then) He has created for Him his wife in order that He might enjoy the pleasure of living with her when He had sexual relation with her, she become pregnant and she carried it about lightly, then when it becomes heavy, they both invoke Allah their Lord (saying) if you give us

pious child, we shall indeed be among the grateful¹

The Prophet (pbuh) further explained the significance of marriage. His explanation has been narrated in many prophetic traditions, among which are his sayings:

يا معشر الشباب من استطاع منكم الباءة فليتزوج
فإنه أغض للبصر وأحصن للفرج ومن لم يستطع
فعليه بالصوم فإنه له وجاء

O young people, whoever among you is able to marry, he should marry, as that will enable him avert his gaze and safeguard his chastity. Whoever cannot marry is recommended to fast, for that will be his shield.²

Similarly, when a group of youths misconceive the essence of marriage and decides to refrain from it, the Prophet (pbuh) responded in the following manner:

... فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، فَقَالَ: " مَا بَالُ أَقْوَامٍ
قَالُوا كَذًا وَكَذَا؟ لَكِنِّي أَصْلِي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ،
وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

After praising and thanking Allah, he said ... Yet I pray (the night prayer) and sleep, fast and break my fast and I (also) marry women, whoever loaths my way is not of mine³

¹ Yusuf A.A. *The meaning of the Glorious Qur'an*, Darul Kitab Masari, Cairo,(1934) Chapter 7:189

² Muslim bn Hajjaj *Saheeh Muslim*, English Trans. A. Siddiqi Dar, Al – Arabiyya, Beirut, Lebanon (2008) Vol. IV P. 323 No 3231

³ Muslim bn Hajjaj, *Saheeh Muslim*, English Trans. A. Siddiqi, Dar Al-Arabiyyah, Beirut, Lebanon (2008), Vol.IV, p.323, No.3231.

In view of the above quotations and many more verses and traditions of the Holy Prophet (pbuh) concerning the issue of marriage, it is clear then that Islam recognizes and value the institution of marriage, and it strongly prohibits celibacy, even for ascetic reasons. As human beings mature physically, sexual desire develop in them, and gradually the opposite sex (male and female) start getting attracted to each other, which slowly develops into some sort of psychological pressure. This natural and undirected emotion gradually seeks solace in whatever form possible. Unfortunately, more often than not, it results in the youngsters deviation from the right path and indulging in several unwanted and undesired habits. Therefore, this research viewed the perception and practice of late marriage among the youths of the research area as an innovation in the religion of Islam, which must be done away with Insha Allah.

1.2 Statement Of The Problem

One of the more deeply etched principles of law which has been expounded by both Islamic and common law is the issue of marriage. Many observation and studies explained that the Islamic Law regarding marriage has been blended with cultural practices and strange beliefs by the Muslims in their localities.

This problem appears to be more pronounced among the inhabitants of Kano metropolis. Some inhabitants of the area are unable to distinguish

between the prohibited and the permitted culture and practices in the conduct of marriage according to the rule of Shariah. Their youths tend to delay marriage ineptly, while at the same time forgetting the saying of the Prophet (pbuh):

...تزوجوا الودود الولود فإني مكاثر بكم الأمم يوم

القيامة

Marry affectionate and fertile females for I will be proud of your numerous numbers on the day of judgment⁴.

On the other hand, the roaming about of spinsters, widows and divorcees along the streets of Kano metropolis for the sole ambition of getting a marriage partner is quite alarming, if such attitude is left unchecked, certainly, it is going to open a door to several immoral practices. So also, the high bridal cost also compounded the problem of late marriage within the research area.

1.3 Aim And Objectives

The aim of this research is to study the causes and effects of delay in marriage in Kano Metropolis.

The objectives of this research work are:

⁴ Ibn Majah, Abu Abdullah, Sunan Ibn Majah, Eng. Translator, M.M Al – Sharif, Dar, Al-kutoob Al Ilmiyyah, Beirut Lebanon (2008) Vol II P. 173 No. 1863.

1. To show the significance of marriage and its relevance in the contemporary period.
2. To examine the causes of negligence or delay in marriage in Kano Metropolis.
3. To bring out nature the of deviation from Islamic teachings in conducting marriage in Kano metropolis.
4. To identify the effects caused by late marriage in Kano Metropolis.
5. To awake the Muslims against the western propaganda that dominates their hearts.
6. To suggest solutions from Islamic perspective to the identified problems that led to delay in marriage in Kano Metropolis.
7. To caution Muslim populace about the danger of delaying marriage.

1.4 Scope And Limitation

This research will focus more on the causes and effects of late marriage and its solution within Kano Metropolis of Kano State only, rather than the actual concept of marriage, which has been discussed by many writers.

1.5 Significance Of The Study

Islam considers morality as an integral aspect of the religion. As such, anything that could tamper with marriage institution and open a

means to immorality is strongly prohibited. The importance of this research is to explain the significance of marriage, the implication of its negligence and delay and recommendations to reduce its occurrence within the area of research. In essence, this research will be geared towards educating the people on the importance of adhering to the actual teachings of Islam in this aspect of their life.

1.6 Contributions To Knowledge

This research has contributed to the field of knowledge by expounding the causes of delay in marriage and its various effects and the possible solution to it.

1.7 Methodology Of The Research

The research will collect its data from personal observation, interviewing relevant people, as well as reference to available and accessible library materials that are relevant for the conduct of the work. So also, relevant information from the websites will be utilized.

After collecting all relevant information, the research will analyse and come up with what is the general view of the people and present it in a descriptive form.

CHAPTER TWO

LITERATURE REVIEW

2.0 Review of Related Literature

The purpose of literature review is mainly to determine the works that in one way or the other are related to the research topic, so as to show the differences that exist between the area of research and the existing literature.

Indeed, many scholars have written on the institution of marriage and its influence on the Muslim *Ummah*, but this research could not see any direct research on its subject matter. i.e. **The Causes And Effects Of Late Marriage Among The Youths In Kano Metropolis**. However, some of the works that are of relevance to this research were reviewed to acknowledge the efforts of the writers and also to extract from their wisdom. These include:

- Abdul-Rahman, I. Doi (1984) in his work titled: 'The Islamic Law' the author designed the book in chapters and parts. The book has 26 chapters and 5 parts. The relevant portion of the book to this research is chapter 6 part II, where the author stated that Allah (The Exalted) created men and women so that they can provide company to one another, procreate children and live in peace and tranquility in accordance to the commandment of Allah (The Exalted) and the

guidance of His Messenger (pbuh). He further elaborated that marriage is a means of emotional and sexual gratification, a mechanism of tension reduction, a means of legitimate procreation, social placement, an approach to inter family alliance and group solidarity, an act of piety (Taqwa). It is a form of worship of Allah (The Exalted) and obedience of His Messenger (pbuh)⁵. The author did not discuss anything relating to the causes of late marriage among the youths.

- Ahmad Aliyu Al-Sabuniy (Nd) in his work titled: “Azzawajul Islamiyyu Al-mubakkir”, which has 10 chapters.

The relevant chapters to this research were chapters one to three where the author explained in detail the Islamic view point regarding marriage and the wisdom behind it. He also encourages the youths to hold firm to Islam and it’s teachings as contained in the Glorious Qur’an. The author tries to explain the wrong impression of some youths regarding marriage. Furthermore, the author criticizes the attitude of some Muslim who engaged themselves in too many marriages and often divorce, because of their wrong impression that Islam permits marriage as well as divorce, thereby contributing to the numerous numbers of divorcees on our streets. The author

⁵ Abdul-Rahman I. Doi, Sharia the Islamic Law, A.S Noorideen, Malaysia, 1990

explained that marriage was the custom of all Prophets and Messengers of Allah (The Exalted), he cited many evidences to buttress his statement. In the same vein, the author lists some major benefits of marriage, which include; reproduction, refuge from Satan, rest of mind, helping hand in performing ones domestic activities and training of the soul.

In chapter three of the book, the author explains some of the etiquettes for seeking a woman's hand in marriage⁶.

This research has benefitted a lot from Al-Sabuni's explanation on early marriage, however, he did not discuss the issue of delay of marriage among the youths its causes and effects on the Muslim Ummah.

- Y.S. Reima (2004) in his work titled: "Al fiqh Muyassar al minal Qur'an wasunnah" (Simplified Islamic jurisprudence based on the Qur'an and the Sunnah) which he designed in parts one to seven with one thousand one hundred and six five pages. The relevant parts to this research is part one, where the author defines marriage and its significance. He said Marriage is a means of unity that connect between families, and a pure means of establishing a Muslim family according to the instruction of the Almighty Allah and His Messenger (pbuh).

⁶ Ahmad A.S AzzawajulIslamiiyuu al Mubakkair Dar-Al-Sabuniy (Nd).

Islam recognises the age-long institution of marriage and accept it as the basis of human society after purging all the evil which are associated with it. He further says Islam considers marriage with great importance, as it helps Muslim to have a good stable and decent life⁷.

- F.H. Ruxton (Nd) in his work titled “Maliki Law”, the author designed the book in two parts. The first part consists of religious laws, while the second part consists of civil law. The relevant part of this work to this research is the second part, page eighty nine where the author discusses about Marriage and divorce, it’s pre-requisite, conditions and qualification of asking a woman’s hand in marriage, the unlawfulness of intimate relations before marriage, and the necessity of witnesses during conducting marriage⁸.
- Al-Amin Foundation (Nd) in a work titled: “*The best thing in Life*”, the book is designed in five chapters with sub-section under each chapter, the book has one hundred and sixteen pages. Chapter one section (A & B) of the book is relevant to this research, where the author discusses about marriage and its origin in Islam, relating it to Adam (A.S) and Hauwa’u (A.S). In section (B), he discusses the causes of delay in marriage, which the Muslim developed in recent

⁷ Reima Y.S, Simplified Islamic Jurisprudence base on the Qur’an and Sunnah, El-Mansoura, Egypt, (2004) Vol. 1-2 P.69

⁸ Ruxton F. H, Maliki Law. N.P, ND

years. Similarly, the habit of marrying only one wife which is prevailing in the contemporary period is discussed in the book⁹.

In this book, there was a discussion on the causes of late marriage by which this research has benefited.

The author stated that delay in marriage is mostly as a result of lack of Islamic knowledge and financial stability. He also related the problem of delay in marriage to lack of proper guidance of children by most parents. This research has been

- Hamudah Abdul Ati (1982) in his work titled: “The family structure in Islam”, the author discusses many aspects of marriage, the relevant aspect of the work to this research is in chapter three where the author writes about the purpose and conditions of marriage in Islam. The author stated that Islam advocate for marriage and took various measures to regulate its functioning. He also stated that the Prophet (pbuh) intimated that whoever can marry should do so, but he who cannot, should practice voluntary fasting, as it will help him to safeguard his moral integrity and to assume command over his desires¹⁰.
- Abdul Rahman Al-Sheha (2001) in his word titled: “Islamic Perspective of Sex”. In page sixteen of this book, Abdul-Rahman

⁹ Al-Amin Foundation, The best thing in Life, Nupe road, Kaduna, Nigeria. (Nd)

¹⁰ Hamudah Abdul Ati, The Family Structure in Islam, Kuwait, 1987

explained that Islam commands its followers to marry as early as possible, that they should not refrain from it in fear of poverty as Allah (S.W.T) has stated in Surah Nur, Verse: 32

چا ب ب ب پ پ پ پ پ پ پ پ پ پ نذ
ن ت ت ت □ النور: ۳۲

Marry those among you who are single or the virtuous ones among your slaves, male or female. If they are in poverty, Allah will give them means out of His Grace: for Allah is Ample-giving, Knowing¹¹.

In page thirty four, the author discusses the issue of wife selection in Islam. Another relevant aspect of Abdul-Rahman's work to this research is page sixty two where he discusses the result of sexual freedom in our society¹²

- Tukur Muhammad Lawal Funtua (2007) in his work titled: “Courtship and Marriage in Islam”. The work is much more concerned with the issue of courtship. It covers areas such as seeking permission before the courtship, visit and talks during courtship, key quality indicators while in courtship e.t.c. However, Lawal’s work also comprise of the position of marriage in Islam, its significance and conditions. He also discusses when to marry, who to marry and the does and don’ts before and after

¹¹ Yusuf A.A Opcit, C 24 V.32

¹² Abdulrahman Al-Sheha, *Islamic perspective on sex*, Riyadh 2001

marriage. The core of the work comprises of comprehensive quotation from both the Qur'an and Sunnah of the Prophet (pbuh).¹³

- Courtship in Islam and the Challenges of Modernity (A case study of Jos North Local Government of Plateau State), by Balkisu Garba Pasali (2010).

In this work, Balkisu discusses relevant issues to this research. In chapter four, which she titled as “Analysis of Islamic and contemporary courtship”. She compares between Islamic and contemporary courtship. She also discusses the effects of modernity on the Islamic process of courtship. Another relevant aspect of Balkisu's work to this research is her discussion on “fiancé and fiancées selection, the Islamic perspective”. In chapter two page twenty eight, she states the laid down rules and regulations to be observed when selecting a husband or a wife and the process to be followed.¹⁴

- Muhammad Arsalan Muhammad (2015) in his book titled Islamic Marriage, Rights and obligations which is mainly divided into seven chapters. The first chapter provides an introduction that explains the position of women before and after the advent of Islam, in which one may understand that Islam has dignified women to the

¹³ Tukur Muhammad Lawal Funtua (2007)

¹⁴ Balkisu Garba Pasali (2010).

peak, it has made them the head at home and entrusted them with leadership of training the younger ones and made it obligation on man to shoulder the responsibility of maintaining them. Chapter two discusses the concept of marriage at early age, i.e it's meaning nature, legal position, advantage, and the perceived risks, and some clarifications on the issue of marriage were provided. Chapter three explains the process of betrothal (*khitbah*) under Islamic law, it's meaning, wisdom, basis, kind of women to be betrothed, consequence of withdrawal from betrothal and the legal opinions on sexual intercourse on account of *Baiko* or *Sarana*. Also, there was a discussion on some legal problems that are associated with the practice of betrothal in Hausa Muslim community like the area of research. In chapter four, Arsalan was able to identify and explain the obligation of the wife upon her husband, while chapter five deals with the obligation of the husband upon his wife. In chapter six, the mutual rights of the spouses under Shari'ah was discussed, while in chapter seven he highlights and explained the main causes of divorce among the Muslim ummah.¹⁵ Indeed, the work of Arsalan has been found to be quite useful to this research, information from almost all the seven chapters were in a way or the other useful to this research,

¹⁵ MM Arsalan, Islamic Marriage rights and obligation, JTC Prints, 2015

even though this research is only on Kano metropolis, while his work is a general study of the Muslim communities.

From the above review, it is worthy of note that the authors of most of the books on Islamic jurisprudence did not discuss on the causes and effects of late marriage. They are mostly concern on the actual concept of marriage in Islam, the formation of marriage contract, wisdom behind it, right of the parties e.t.c. Most of these works are not field research based works, but they teach the understanding of the religion based on the various opinions of Islamic scholars. However, there are a number of articles that are found to be discussing on the causes and effects of late marriages among the Muslim Ummah, which this research benefited. Some of them are:

- Late marriage and Islam”, written by Yaqeen Il-Haq Ahmad Sikander (2009). Yaqeen states that the major and foremost reason for delay in marriage by the Muslim youths is the lack of Islamic knowledge. He states that among the effects of late marriage is the spread of diseases, which is sometimes transmitted to the children of couples who married lately, he advised that parents need to reawake and refrain from the western idea implanted in their minds that their children must attain a certain level education before they could

marry, he also criticized some parents' idea that their wards could only marry wealthy person.

Therefore, he viewed that parents are mainly responsible for delay in marriage among the youths. He also suggests that parent should adhere to simple and austere marriage ceremonies, so that high earning would not be criteria for getting married among the youths¹⁶.

This research will collect data from various sources so as to come up with more causes and effects of late marriage peculiar to the youths of Kano Metropolis.

- Zulfiqar Ali Shah “Children and Parenthood”, (2005). He emphasises that in Islam, parents should surround their daughters and sons with compassion, love and care for their interest, the Muslim parents should help their children to get married as soon as circumstances permit. Even if they are not financially equipped, they should support them till they are financially independent, this will reduce the high rate of premarital affairs engaged by young people. He also suggest that the Muslim organizations should create funds such as loans to support the young Muslims who want to get married but lack financial resource, this will help in the survival of a Muslim

¹⁶ Yaqeen Il-Haq Ahmad Late Marriage and Islam, 2009, available at www.islamonline.com I retrieved 4th February, 2016

community in a morally hostile environment¹⁷. To him economic factor is the major cause of late marriage, unlike this research which is aim at finding both the economic, social and cultural causes of late marriage as well as the effects caused by late marriage and the possible solutions to the predicament.

These two relevant articles relate to the topic and have really helped the research in pointing out the causes, effects and solutions to late marriages, even though the time and area of research varies.

¹⁷ Zulfiqar Ali Shah, Children and Parenthood, 2005, available at www.Islamonline.com retrieved on 4th Feb, 2016

CHAPTER THREE

THE CONCEPT OF MARRIAGE IN ISLAM

One of the urges found in all human beings is the urge to have a partner from the opposite sex, this could only be lawful through marriage. In every religion/culture in the world, there is the institution of marriage by which families are raised. This institution differ from one society to the other, this chapter would view the meaning, position, fundamental, and significance of marriage in Islam. The chapter will also discuss the etiquettes of seeking for marriage in Islam and also the approved age of marriage in Islam. There will also be a discussion on the importance of early marriage as ordained by Islam.

3.1 The Meaning Of Marriage In Islam

The Arabic word for Marriage is *Nikah*, meaning to unite. Marriage in Islam is a sacred contract, which every Muslim is expected to participate, unless there is special reason for his exemption. To some Muslim Jurists, marriage is “*Sunnah Muakkadah*”, that is an institution the compliance of which is considered as virtuous and deviation from it may constitute a sin, if unable to safeguard from illicit relationship. Marriage is a means of unity that connects between a man and a woman who aim at sharing life together and establishing a family in accordance to the instruction of the Almighty Allah and His Messenger (pbuh).

Marriage is a social institution which is as old as the existence of human race itself. Islam recognizes it, and accepts it as the basis of human society, a social contract with wide and varied responsibilities and duties.

Islam views marriage as a strong bond, and a challenging commitment in the fullest sense of the word. It is a kind of commitment in which one finds mutual fulfillment, love, security, comfort and hope¹⁸.

3.2 The Position of Marriage in Islam

There are certain factors, which Islam considers before it determines the position of marriage to its adherents. Islam prescribed marriage according to the nature of people, thus, it can either be obligatory, desirable, allowable, detestable or prohibited.

The factors that determine the position of marriage to a Muslim are desire, health, and means. Thus, marriage is obligatory on a person who can afford the means, is healthy and cannot control his desire for sex and at the same time he has desire for children. It is lawful or allowable for a person who can afford the means, but can control his desires, despite being healthy.

It is detested to a person who may be healthy, but cannot afford and

¹⁸ Hamudah, A.A, Islam in focus, the International Islamic Federation of Studies Organisation, Kuwait 1981 P.127

maintain as a wife. With regards to the level of maturity a girl can be given out for marriage let us look at this Ahadith Narrated by Ursa (R.A):

... عَنْ عُرْوَةَ، تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهِيَ بِنْتُ
تِسْعٍ ...

The Prophet (pbuh) made the (marriage) contract with Aisha (R.A) when she was six years old and then consummated the marriage with her while she was nine years old...²⁴.

As to the authenticity of this report, it may be noted that the compilers of the books of Ahadith did not apply same methods of test when accepting Ahadith that deals with history as they do on Ahadith on practical teachings and laws of Islam. As such, scholars from past to recent times are questioning the credibility of this report because there are some other reports like that

Another Ahadith which gave an insight on when to get married and suitably based on age was narrated by Buraydah Ibn-Hasib (R.A) who relates that Abubakar (R.A) and Umar (R.A) asked for Fatimah's (R.A) (The Prophet Daughter's) hand in marriage but ALLAH's Apostle (pbuh) said:

“She is young”, then Aliyu (R.A) asked for her hand in marriage and He (pbuh) married her to him.²⁵ The Prophet (pbuh) gave out his daughter

²⁴ M.M. Khan, Opcit Vol. 2 P.50 No.65

²⁵ Abu Khalil Jami'i Tirmithi Opcit Vol. 2 No 6095

(Fatimah R.A) when she was between fifteen and sixteen years old. The Muslim jurists with the exception of Shafi'i who declare 15 years as the minimum age of marriage, unanimously agree that the age of marriage is the age of puberty which could be different in various regions and within various individuals. It should be noted that Muslim jurists are also of the opinion that the father may give his minor virgin daughter who has not reached the age of nine in marriage to someone who is compatible and that no one has this right except the father. This is the view of Imam Malik, Imam Ahmad and Imam-al-Shafi'i. However, Imam Shafi'i regarded the paternal grandfather as being like the father in this regard. But Imam Abu-Hanifah extended this right to a guardian other than the father. The scholars unanimously opined that the father should not give a minor daughter in marriage except in a case where he thinks it is in her best interest. Abu Hanifa also opined that a man should not consummate marriage with his young bride until she is physically able to bear intercourse²⁶.

Therefore, this research suggested that parents should marry out their daughters as soon as they reach the age of puberty. While, male should marry as soon as they are able to maintain a wife. Guardians of young men and women are generally enjoined to hasten to arrange marriage for their wards as soon as they attain puberty, so as to guard chastity and protect

²⁶Abubakar Ahmad Al-Raz, Ahkam Al-Qur'an, (Nd) Vol.12 P. 342

The strong emphasis that Islam has put on marriage may be clearly understood in the context of the purpose that marriage is designed to serve. In common with other systems, Islam favors marriage as a means of emotional and sexual gratification, a mechanism of tension reduction, legitimate procreation and social placement, as an approach to inter family alliance and group solidarity.

But there seems to be a difference of degree, in that Islam place relatively greater value to marriage, as it was contracted while the prospective mates were still young when progeny was highly desirable and were received with enthusiasm. It is true that many of these practices go back to pre-Islamic times, when Arab men preferred to marry young virgins and seek marriage outside their immediate kinship group, on the belief that it was more conducive, as well as having healthy progeny. Such practices continued in Islam and were approved by the Prophet (pbuh). What is probably most characteristic of Islamic position is that marriage apart from these functions mention above, and perhaps also because of them, is regarded as an act of piety. Sexual control may be a moral triumph, reproduction a social necessity or service, and sound health a gratifying state of mind.

In Islam society is formed based on the divine principles which are infallible as they have been chosen by Allah Himself for man to live

He (pbuh) also said:

...إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ،
فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي
نَفْسِهِ.

... When a woman fascinates any one of you and she captivates his heart, he should go and have intercourse with his wife for it would repel what he feels³⁶.

He (pbuh) further stated:

...أربع من سنن المرسلين الحياء، والسواك، والتعطر،
والنكاح

There are four characteristics (which may be called) the Sunnahs (Practices) of all Messengers of ALLAH; modesty, but some say, circumcision, the use of perfume, miswak and marriage³⁷.

The above verses and prophetic traditions clearly lay down the basic aim or significance of marriage in Islam, which may be summarized as:

- a. Complying with Allah's command and acquisition of reward.
- b. Following the sunnah of the Prophet (pbuh) and the line of conduct adopted by the Messengers before him.
- c. Assuaging one's lust and lowering one's gaze.

³⁶ Muslim Bin Hajaj, Sahih Muslim, English Trans. Abdulhamis Siddiq, Darul Arabiyya Beirut Lebanon (2007) Vol. 4 P. 325 No 3241

³⁷ Abu Khalil Jami'i Turmidhi (English Translation) Darus Salam, 2007, Vol. 1 No 382

- d. Protecting one's genitals against evil and immorality, and helping women to be modest and chaste.
- e. Preventing the spread of abomination among the Muslims
- f. Producing faithful and abundant offspring so that the Prophet (pbuh) can be proud of them before the other nations and Messengers on the day of resurrection, and also defend Islam and be cooperative among themselves in righteousness and piety.
- g. Enjoying the affection, love and mercy which Allah puts between spouses. The institution of marriage in Islam is the only way that guarantees man and woman comfortable companionship and tranquility in their lives. When Allah (SWT) created man, He then created for him a woman from his own self and permitted marriage between them, so that they may dwell in peace and stability. He puts between the two, love and compassion without being previously accustomed to each other and without relationship that motivated the love.
- h. Enjoying the sense of security felt by the spouses, this is not only the physical comfort of home but the psychological security of having someone close with whom there is a permanent relationship of complete trust and understanding.

- i. It is part of the wisdom of marriage the feeling of sense of belonging between the husband and the wife in a humane and tranquil way.
- j. Marriage provides the necessary support and protection for the wife during pregnancy and breastfeeding. It also provides a stable environment for the upbringing of children, and the presence of both father and mother as teachers, guides and role models. The absence of such family environment often leads to the feeling of insecurity in children, which may in due course grow into anti-social and delinquent behaviour as the child grows up.
- k. Marriage provides security in old age as Allah (S.W.T) has commanded the children to be obedient, loving, as well as caring for the aging parents. He (S.W.T) says in the Glorious Qur'an 17:23

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ط ط ط ط ط ط ط ط ط ط ط ط ط ط ط ط
ع ع ع ع ع ع ع ع ع ع ع ع ع ع ع ع

الإسراء: ۲۳

And your Lord has decreed that you worship none except him, and to parents, good treatment, whether one or both of them reach old age with you, say not to them (so much as) “uff” (an expression of disapproval or irritation), and do not repel them, but speak to them a noble word³⁸.

³⁸ Yusuf A. Opcit C17:23

In a nutshell, marriage creates cordial relations among human beings, which safeguard the dignity of mankind. It is as well a way of joy and peace of mind between spouses without fear of accusation. Marriage is not just a means of sexual satisfaction, but a practice of highly responsible people and the prophet (pbuh). In this regard Islam encourage the youth to do it at the right time so as to grow into responsible models in their societies.

3.6 The Fundamentals Of Marriage In Islam

There are some necessary conditions and requirement which should be fulfilled in every marriage between a Muslim man and a woman. It is clear, then that the Glorious Qur'an describes marriage as a solemn covenant between Allah and the human parties, as well as between the parties themselves. The aim of this requirement is to raise the social status of woman and to give them a place of honor and respect in the society.

For a marriage to be consummated and becomes valid, certain conditions and requirements are laid down by Islam, they are:

a. Sadaq (Dowry)

Among the fundamentals of marriage is the dowry which is a gift given by the husband to the wife at the time of contracting the marriage. The Maliki school maintain that even if the spouses agree that there is no Mahr (Dowry), the marriage is invalid without it. Therefore, Sadaq is an

integral part of marriage, which should be specified before contracting the marriage and can be paid promptly or after and in the later case, the bride is to receive the agreed dowry.

Almighty Allah says in the Glorious Qur'an Chapter 4:4

جُذِّدْهُنَّ إِلَى الْبُيُوتِ الَّتِي كُنَّ يُخْرُجْنَ مِنْهَا ۚ لَوْ كُنَّ يُفْقَهُنَّ فَطَبَعُوا عَلَىٰ أَعْيُنِنَا ۖ وَلَا تَحْزَنْ عَلَيْهِنَّ سَاءَ الَّذِي يُضِلُّ الْبَصَرُ ۚ
 النِّسَاءُ: ٤

And give to the women (whom you marry) their dower with good heart, but if they, of their own god pleasure, remit any part of it to you, take it and enjoy it without the fear of any harm³⁹.

The payment of dowry is necessary even in the case of marriage of a slave girl and non-Muslims women (*Ahl al-Kitab*). The amount to be paid as dowry should depend on the ability of the husband, or what is agreed upon.

No limit has been placed on the amount of dowry in the Glorious Qur'an. However, the Prophet (pbuh) had seriously condemned the fixing of heavy dowry which the husband may not be in position to pay, or can only pay with difficulty. This is accordance to the following Prophetic tradition.

عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ:
 " لَا تُغَالُوا صَدَاقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي
 الدُّنْيَا، أَوْ تَقْوَىٰ عِنْدَ اللَّهِ، كَانَ أَوْلَاكُمْ وَأَحَقُّكُمْ بِهَا مُحَمَّدٌ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا أَصْدَقَ امْرَأَةً مِنْ نِسَائِهِ، وَلَا
 أَصْدَقَتْ امْرَأَةً مِنْ بَنَاتِهِ أَكْثَرَ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً، وَإِنَّ

³⁹ Yusuf A, Opcit Chapter 4: v 4

الرَّجُلَ لِيَثْقُلَ صَدَقَةُ امْرَأَتِهِ حَتَّى يَكُونَ لَهَا عَدَاوَةٌ فِي
نَفْسِهِ، وَيَقُولُ: قَدْ كَلِفْتُ إِلَيْكَ عَلَقَ الْقَرْبَةِ، أَوْ عَرَقَ
الْقَرْبَةِ " وَكُنْتُ رَجُلًا عَرَبِيًّا مَوْلِدًا، مَا أَذْرِي مَا عَلَقُ الْقَرْبَةِ،
أَوْ عَرَقُ الْقَرْبَةِ

It is narrated on the authority of Abu Al-Ajfa As-Sulami that he said: Umar Ibn Al-Khattab said: "Do not exceed the due limit of the dower given to woman. If it is a good deed in the world, and a (cause of) piety in the sight of Allah, then Muhammad (pbuh) would have been the most fitting and right from amongst you all to do so he never gave a dower to anyone of his wives (more than twelve ounce) nor was anyone of his daughters given a dower than twelve ounces. A man might make heavy the dower he gives to his wife so much that it leads to an enmity to he has towards her, saying. I have been put to difficulty (so much that for your sake I carried such troublesome thing as) the rope of the water – skin or the sweat caused by the water – skin". Indeed, I was an Arab born and I do not know whether it is the rope of the water skin or the sweat caused by the water skin.⁴⁰

In another tradition, Narrated by Abdullahi Ibn Amir Ibn Rabi'a from his father, that the Prophet (P.B.U.H): approved the marriage of a man from Banu Fazara with a dower of a pair of Sandals⁴¹

عن عبد الله بن عامر بن ربيعة. عن أبيه أن رجلا من
بنى فزارة تزوج على نعلين فأجاز النبي صلى الله عليه
وسلم نكاحه.

⁴⁰ Ibn Majah, Abu Abdullahi Opcit, Vol:2 P. 90

⁴¹ Ibn Majah, Abu Abdullah, Opcit P. 90

The Prophet (pbuh) has given permission of payment of dowry with a ring of iron, and when the man complained that he could not find anything he would give as Mahr, the Prophet (pbuh) commanded him to teach the wife some portions of the Qur'an as the dower

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ يَتَزَوَّجُهَا؟»، فَقَالَ رَجُلٌ: أَنَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»، فَقَالَ: لَيْسَ مَعِيَ، قَالَ: «قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ»

It is narrated on the authority of Sahl Ibn sa'ad, that he said: A woman came to the Messenger of Allah (pbuh) and offered herself to him (in marriage) there upon he asked "Who of you (likes to) marry her a man said: "I (like to marry her)". The Messenger of Allah (pbuh) said to him. "give her (a dower) (even though as little as) ring of iron. "The man said: "I do not have". The Messenger of Allah (pbuh) said: "Then I have given her to you in marriage for whatever (portion of the) Qur'an you have."⁴².

In some traditions, two handful meals of dates are also mentioned. However, Imam Malik viewed that the dower should not be less than a quarter of dinar.

In his conclusion, Imam Malik said:

⁴² Ibn Majah, Abu Abdullah, Opcit P. 90

I do not think that women should be married for less than a quarter of Dinar, that is the lowest amount for which cutting of hand is obligated⁴³.

It should be noted that it is not compulsory for the husband to pay the entire agreed sum at once. But the amount must be announced, if possible, some portion should be paid and the remainder to be paid later. Any unpaid portion of the dowry must be charged on the husband's estate before sharing it to his heirs in case of his death. The dower can also be paid in the form of property or any other valuable thing, provided it is not illegal in Sharia.

b. Marriage Guardianship:

This is the legal authority invested in a person who is fully qualified and competent to safeguard the interest and rights of another person in marriage contract. A woman's marriage guardian is basically her father, son, grandfather, brother, paternal uncles, paternal cousins, sons of paternal brothers, grandchild, or any other person appointed by the father. In the absence of any of these relatives then the sultan can act as the guardian. A woman cannot be married without permission of her guardian. This is based on the Hadith of the Prophet (P.b.u.h) in which He says:

... "لا نكاح إلا بولي"

⁴³ Mutraji, F.A.Z., (English Trans) The Muwatta of Imam Malik, Darul Ishait, (ND) P. 530

“No marriage is valid without the permission of a guardian⁴⁴”

The guardian is required for the protection of the right, interest and other matters related to the marriage. Islamic law gives the parents and guardians the right to watch over the interest of the minor in her marriage. The Maliki school of law gives the father the right to give his virgin daughter in marriage even without her consent⁴⁵.

C. Witnesses:

One of the things that distinguish marriage from fornication and secret relation is its publicity through witnesses. No Islamic marriage can be valid, unless, at least two just persons have been called upon to witness it and to make sure that the terms agreed upon by the man and the woman or their representatives are fulfilled so as to give testimony anytime it is required.

The Prophet (pbuh) is reported by Jabir to have said:

... "لا نكاح إلا بولي وصادق وشاهدي عدل"

...No marriage is valid without the permission of a guardian” and in the presence of two just witnesses⁴⁶

D. Mutual consent:

Before marriage is contracted, both parties must satisfy themselves and consider the other party as a compatible partner for life. The father is

⁴⁴ Abu Abdullah Ibn Majah, Opcit, P. 88

⁴⁵ Jalaludeen, Abdurahman S. (Nd) Tanwirul Hawalik (Commentary on Muwatta Malik), Darul Fitar Publishing

⁴⁶ Ibn Majah, Abu Abdullahi, Opcit P. 88

accorded the right to give out his young virgin daughter in marriage even without her consent, but her consent in conformity with the consent of her guardian becomes essential if she is an adult. A widow or a divorcee can only be married out with her consent. This is in accordance with the following tradition of the prophet (pbuh).

عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، أَخْبَرَهُ أَنَّ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، وَمُجَمِّعَ بْنَ يَزِيدَ الْأَنْصَارِيِّينَ،
أَخْبَرَاهُ: «أَنَّ رَجُلًا مِنْهُمْ يُدْعَى خِدَامًا أَنْكَحَ ابْنَةً
لَهُ، فَكَرِهَتْ نِكَاحَ أَبِيهَا، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ لَهُ، فَرَدَّ عَلَيْهَا نِكَاحَ أَبِيهَا»،
فَنَكَحَتْ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ وَذَكَرَ يَحْيَى «أَنَّهَا
كَانَتْ ثَيِّبًا»

It is narrated on the authority of Abd Ar-Rahman Ibn Yazid and Mujammi Ibn Yazid Al-Ansari that a man belonging to them called Khidam gave his daughter in marriage, even though she disliked such marriage as made by her father. So, she went to the messenger of Allah (pbuh) and made mention of that to him, thereupon He (pbuh) cancelled the marriage made by her father, and she rather got married to Abu Lubabah Ibn Al – Muhdhir. Yahya (a sub-narrator) mention that she was a previously married woman.⁴⁷

Scholars differ on the right of the father to give out even a young virgin daughter in marriage without her consent.

⁴⁷ Ibn Majah, Abu Abdullahi, Opcit P. 92

Imam Malik is of the opinion that the father has the right to marry out his daughter (Adult or young) even without her consent, but a widow or a divorcee must consent before she could be given out in marriage.⁴⁸

Ibn Shibrāmata is of the opinion that even a young virgin daughter cannot be married out by her father or any other guardian except after obtaining her consent. Imam Abu Hanifa and Abu Suleiman are of the view that the father has the right to marry out his young daughter be her a virgin or not, even without her consent. But he loses this right when she becomes an adult (Virgin or not) he becomes like other guardians.⁴⁹

Imam Shafi'i opined that the father and the paternal grandfather has the right to marry out only a young virgin daughter even without her consent, but an adult virgin daughter, a young or an adult divorcee or a widow must consent before she could be given out in marriage.⁵⁰

In this regards Abu Huraira has said that the prophet (pbuh) has said

... "لَا تُنْكَحُ الثَّيْبُ حَتَّى تُسْتَأْمَرَ، وَلَا الْبَكْرُ حَتَّى
تُسْتَأْذَنَ، وَإِذْهََا الصُّمُوتُ".

*A matron should not be given in marriage except after consulting her and a virgin should not be given in marriage except after her permission and her silence is her permission.*⁵¹

⁴⁸ Ibn Hazm Al – Andalusī, Al – Muhalla, The trading office for printing distributing and publishing, Beirut, Lebanon, ND Vol. 9 P. 461

⁴⁹ Ibid P. 461

⁵⁰ Ibn Hazm Al-Andalusī Op cit

⁵¹ Ibn Majah Op cit P. 86

3.7 Importance Of Early Marriage

The word “early marriage” is a relative term, it therefore depends on the nature of environment and people, culture, religion and circumstances. In another word, what could be termed as “early marriage” in a period by a given people may not be necessarily the same to another people at another time or a different locality. For, instance, the early culture of the Arabs was to engage a lady in marriage in much earlier time of her life. Just as did the earlier Hausa people who are mostly the inhabitants of Kano metropolis. They marry out their female children from 13 – 15 years.

Likewise the aim of marriage can differ from one religion and custom to another. In societies where family relations are very important, to have a contracted marriage early may contribute to foster social integration, contact and solidarity between families, with the marriage being consummated at a later time.

In order to understand the word early marriage in Islam, it is important to first explain what the term means according to the Child’s Right advocates from the Western world perspective. Early marriage according to section 21 – 22 of Child Right Act.

21- No person under the age of 18 years is capable of contracting a valid marriage and

22- (1) No parent or guardian or any other person shall betroth a child to any person

22 – (2) A betrothal in contravention of subsection (1) of this section is null and void.

23- A person (a) who marries a child (b) to whom a child is married (c) to whom a child is betrothed or (d) who promotes the marriage of a child or (e) who betroths a child commits an offence and is liable on conviction to a fine of N500,000 or imprisonment for a term of five years or to both such fine and imprisonment⁵². However, this so called Child Right Act was not able to understand that maturity is not based on age, and that Islam has not restricted marriage on the basis of age, rather it regulates how marriage is to be conducted and consummated. The consummation of the marriage is not allowed until the girl is adjudged capable of enduring marriage life both mentally and physically. These circumstances allow for exploration of the possibility of an early marriage in which the girl child remains in her parent's custody as practiced in many places, until a time when she has reached full maturity before she is moved to her husband's house.

Islam allows early marriage in accordance with the provision of Qur'an chapter 65 verse 4 where Allah (the most high) says while stating the rule for the waiting period (Iddah) of women mentions those who have

⁵² Child Right Act (2010)

not started menstruation as a result of young age, should wait for three months. He (SWT) says:

چو و ؤ و و و و ی ی پ د □
الطلاق: ۴

and those of Your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if You have doubts (about their periods), is three months, and those that do not start menstruating⁵³

Allah (the most high) in His infinite wisdom does not only allow early marriage, but also provide a way out for the immature wives that were divorced or whose husbands died by the provisions of the above quoted verse.

Islam commanded people to marry not for sexual desire only, but also as a means of restraining oneself from illicit sex. Therefore, if a male or a female reaches a point that he/she cannot subdue his sexual anxiety marriage becomes binding on him/her. The essence of early marriage is to help him/her to safeguard his chastity from illicit relations. This by necessity includes safeguarding the society from chaos and rancor.

Early marriage gives a person the chance to live long with his children to impact positively on their physical, social and spiritual growth and development, as he is at his age of strength and wisdom, when his children will be growing up, it also gives him the chance to enjoy the

⁵³ Yusuf Opcit Chapter 65 V4

assistance of his children when he is old and weak. He would have ample advantage to dedicate himself to the worship of Allah (S.W.T) in preparation for his life after death. He will have a place to be cared for and respected right to the time of his death. He will neither be forced to become destitute on the street, nor sent to the old people's home for strangers to look after him.

Early marriage trains the adolescent to be more responsible and sensitive to falling into lowly practices because of their position as responsible members of the society.

It also helps in keeping him/her occupied with both the social and economic needs of those under him/her, therefore leaving little or no time for unwanted behaviors and even crimes like gazing at other men or women, idle talks, taking of intoxicants e.t.c. Early marriage gives a person a sense of being responsible at a time when the wave of maturity is driving him/her to be wild.

Early marriage according to Islam is a means towards the realization of the greatest heights that the society may attain. It is the only channel by which a Muslim can satisfy his/her urge/instinct and reproduce, contrary to the advocates of Child's Rights Act, who have no limited channel of satisfying their instincts. Early marriage apart from being a legal channel of satisfying the sexual urge of young people, also leads to the avoidance of unwanted pregnancies, abortions and their complications, among others.

Early pregnancy is also one of the primary measures of preventing breast cancer in later life.⁵⁴

Muslims should know the differences of ideology and belief between them and Non – Muslim nations, because Muslims are enjoined to run all their affairs based on their beliefs, and expect reward from Almighty Allah in the hereafter. On the other hand, non-Muslims only believe in material gains of this world as Allah (SWT) describes them and their lives in Qur'an Chapter 30 V7.

چ ن ذ ز ت ث ط ڈ
الروم: ۷

*they know Only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.*⁵⁵

The so-called danger of early marriage, as being propagated by the West is only a campaign to reduce the increasing Muslim population and perhaps to encourage pre-marital relations (fornication). It is to the utmost conviction of a Muslim that whatever the Prophet (pbuh) displayed or said is guidance and there is no error in it. Thus, Allah (S.W.T) commanded the believers to adhere strongly to the path of the Prophet (pbuh). In the Glorious Qur'an, The Almighty Allah says: in Glorious Q33:V:21

⁵⁴ Benocritis Nijole, *V. Marriage and Female*, fourth edition, Oxford University Press, 2000, o,40.

⁵⁵ Yusuf A. Opcit Chapter 30 V.7

چئو ئۇ ئۇ ئۇ ئۇ ئۇ ئۇ ئۇ ئۇ
ئى ئى □ ى ى ي ي □ □

الأحزاب: ٢١

Indeed in the messenger of Allah (pbuh) you have a good example to follow for him who hopes in (the meeting with) Allah and the last day and remembers Allah much⁵⁶

Certainly, crimes and evils are associated with the deviation from the path of the Prophet (pbuh) The Qur'an explains: in Chapter 4: 115

چ ق ق ق چ چ چ ج ج ج ج ج ی □ النساء: ۱۱۵

And whoever contradicts and opposes the messenger (pbuh) after the right path has been shown clearly to him, and follows other than the believers way. We shall keep him in the path he has chosen, and burn him in hell, what an evil destination⁵⁷.

Therefore, the high rate of fornication/adultery, especially among the youths, the rampant homosexuality and lesbianism, the killing of innocent souls, the exploitation and injustices meted on the weaker ones, the wide spread of corruption and ungodly society and leadership are the result of deviation from the path of Allah and the practice (*Sunnah*) of His Prophet (pbuh).

Therefore, problems women encounter when delivering babies such as VVF (Vesico Vaginal Fistula) AIDs and other similar dangerous

⁵⁶ Yusuf A. Opcit Chapter 33 V.21

⁵⁷ Yusuf A. Opcit Chapter 4:115

diseases, are rather the outcome of the people's deviation from the right path. In this regard the Prophet (pbuh) is reported to have attributed the causes of most strange sicknesses to crimes committed by people. He (pbuh) said:

لم تظهر الفاحشة في قوم قط ، حتى يعلنوا بها ، إلا فشا
فيهم الطاعون ، والأوجاع التي لم تكن مضت في
أسلافهم الذين مضوا...

*Whenever immorality appears among a people
to such an extent that they commit it openly,
plagues and diseases that were never known
among the predecessors shall spread among
them...*⁵⁸

Infact, women who marry at a late age are more susceptible to having all sorts of problems in pregnancy, miscarriage, prolonged labour which mostly lead to caesarean section (C.S) and giving birth to Down Syndrome babies.

Undoubtedly, those who kick against marriage in the disguise of “early marriage” are unmindful of the naked appearance of females in public and never discourage unrestricted mingling of males and females in the name of freedom and right. The insinuation of immoral activities in the Muslim community in either the name of schooling or too early to marry, must be carefully watched to save the situation from further deterioration

⁵⁸ Muhammad Bin Yazid, Sunani Ibn Majah, Darul khutub Arabiyya, Beirut Lebanon ND Vol. 2 P. 1332 No 4019

and becoming like the indecent societies of the enemies of Islam, which have been polluted with crimes and ungodly attitudes.

3.8 The (Khitbah) Betrothal In Islam

The Arabic word (*Khitbah*) connotes all steps taken by a suitor or his parent or guardian from the time he made up his mind to marry a wife up to the time the marriage is finally conducted. The Malik and Shafi'i schools define *Al – Khitbah* as: "The process of seeking hand of a woman in marriage which is recommendable".

The word *Khitbah* has been used in the Holy Qur'an in chapter 2: V 235 where Allah (SWT) referred to a marriage proposal to women serving Iddah of death, the verse reads:

چ ف ق ف ق ف ق ف چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ
 چ
 چ
 چ
 البقرة: ۲۳۵

And there is no sin on You if You make a hint of betrothal or conceal it In yourself, Allâh knows that You will Remember them, but do not make a Promise of contract with them In secret except that You speak an honourable saying according to the Islâmic Law (e.g. You can Say to her, "If one finds a wife like you, He will be happy"). and do not consummate the marriage until the term prescribed is fulfilled. and know that Allâh knows what is In Your minds, so fear Him. and know that Allâh is Oft-Forgiving, Most Forbearing.⁵⁹

⁵⁹ Yusuf A. Opcit C2:V235

It has also been reported that when Jabir bin Abdullahi (RA) wanted to marry a woman, the Prophet (pbuh) asked him “have you seen her? He said, “no”, the Prophet (pbuh) said to him “go and see her because that will likely bring love between the two of you”.⁶⁰

The above Ahadith may also be construed as an indirect authority for betrothal under the Islamic law.

The command to see the woman by the above Ahadith seems to give emphases on man, because if he is not allowed to see her, he may divorce her after marriage for unwanted thing he may later discover in the lady. The period of betrothal serves as an opportunity for the woman or her parent or guardians to find out about the character, religious and moral uprightness of the suitor.

Both the suitor and the woman are allowed to see and speak to each other, but they are not allowed to meet in isolated places. They must meet in the presence of preferable, a *mahram* such as her father, brother, sister e.t.c At the time of their meeting, the suitor is allowed to look at her face, hand and feet. A Suitor can send delegates to the parent or guardian of the woman to seek their permission before he talks or contacts her.

If the parents agree to give the hand of their daughter to the suitor after investigation, they should not waste time to conduct the marriage, and

⁶⁰ Sunan Ibn Majah, Opcit, p.94.

if there are some other arrangement, let them be done after marriage, in order to close the door for other greater problems that may arise. Islamic marriage does not require any publication before it is contracted. The Prophet (pbuh) and his companion (RA) used to marry and marry out the hands of their daughters and sisters without publicizing it. The marriage of Jabir bin Abdullah is an example in this regard. The Hadith reads:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى
عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَقِيتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَتَزَوَّجْتَ يَا
جَابِرُ؟» قُلْتُ: نَعَمْ، قَالَ: «أَبْكَرًا أَوْ ثَيِّبًا؟» قُلْتُ:
ثَيِّبًا، ... "

*it is narrated on the authority of Jabir Ibn Abdullahi that he said: I got married to a (Previously married) woman and when I met the messenger of Allah (pbuh) he asked: "Have you got married O Jabir?" I answered in affirmative, there upon he said "A virgin or a matron?" I said "A matron..."*⁶¹

This clearly shows than marriage can be conducted even without the knowledge of the spiritual leader once all the requirement of a valid marriage have been fulfilled. For a betrothal to be valid, the woman to be betrothed must be lawful for the suitor to marry, and she should not have been betrothed to any other person. So also, a widow observing the Iddah

⁶¹ Sunan Ibn Majah Opcit Vol. 2 P. 170 No 1860

لا يخطب الرجل على خطبة أخيه

*None should demand the hand of a girl who has been already engaged to his (Muslim) brother.*⁶³

All jurists have agreed on the authority of the above quoted Ahadith that once a woman had reached an agreement to marry another man, it is prohibited for any other man to propose marriage to her except where the first suitor voluntarily withdraws, or where the agreement was made with a debauched person, and the new suitor is pious or where the agreement has not been completed. However, where agreement has been reached, and another suitor of equal standard of piety with the first one come and marry the lady, jurists differ on the validity of such a marriage. The Maliki Jurists express three different opinions as follows;

- i) That such marriage should be nullified, before or after consummation and even after giving birth.
- ii) Should only be nullified before consummation.
- iii) That such marriage is valid and legal, but the second suitor has committed a religious sin, and should seek for Allah's forgiveness and forgiveness from the first suitor.

The Hanafi and Shafi'i Scholars agree with the view of the third group of Malikites thus, they held the validity of such marriage.

⁶³ Sunnan Ibn Majah Opcit Vol. 2.P. 175 No 1875

The jurists also differ on the issue of betrothed gift in case of withdrawal of either the suitor or the lady from the betrothal. When the suitor withdraws from the betrothal, some jurists are of the opinion that he will be given all what he gave. However, what was damaged or its value reduced, the suitor should accept it like that without compensation or indemnification. Some are of the view that it is not permissible for him to take anything back. But, all the jurists agree that where the withdrawal comes from the lady or her guardian, the betrothed gift is to be compensated for all. Where the lady or her parents or the suitor request from the other party anything during the cause of betrothal e.g where one of the parties requested the other to resign from his job or relocate to another town etc, any injury or loss incurred from such or as a result of breaching the betrothal from the party who made such request may be fully compensated.⁶⁴

3.9 Etiquettes Of Seeking For Marriage In Islam

The reasons for a choice of wife/husband should be in consonance with the fact that marriage is an act of worship/obedience to Allah (*Ibadat*) and should be treated as such. The Prophet (pbuh) has said:

... تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها،
ولدينها، فإظفر بذات الدين تربت يداك"

⁶⁴ M.M Arsalan opcit p. 31.

One of the important issues of character in spouses is the issue of kindness, lovingness and compassion. The Prophet (pbuh) has said:

"تزوجوا الودود فالني مكائر بكم الأمم"

Marry the loving affectionate child bearing for I shall be proud of your numerous number (in the day of judgment)⁶⁷

Therefore, the prospective spouses must ask and find about the other person's behavior and manners before proposing marriage to him or her. Physical appearance or beauty also has a role to play since one of the purposes of marriage is to keep both spouses away from unlawful relations. The best way to do this is to have an initial attraction between the spouses. Although this is something, which grows overtime, but initial impression can in some cases become an obstacle to a successful marriage. The Prophet (pbuh) separated Qais Ibn shamas from his wife in the famous case of *Khul'u* and her stated reason was that he was exceedingly displeasing to her. There are many Ahadith which urge the prospective spouse to get a look at the other before undertaking marriage. Once a companion to the Messenger of Allah (pbuh) told him that he was going to get married, The Prophet (pbuh) asked if he had seen her, when the man said no, He (pbuh) said:

⁶⁷ Yaser Qadhi, sunan Abu Dawud, (English Translation), Darusalam Publishers, 2008, Vol 13, P. 209, No. 2050

... اذْهَبْ فَانْظُرْ إِلَيْهَا، فَإِنَّهُ آخَرَى أَنْ يُؤَدَمَ
بَيْنَكُمَا "

*Go and look at her for it is more likely to
engender love between the two of you⁶⁸.*

Beauty has it's role, but remember that it is always down on the priority list with piety, character and religion. When a person puts beauty above all else, the result can be dangerous. The following saying of the Prophet (pbuh) should always be remembered when choosing a married partner.

الدنيا متاع وخير المتاع الدنيا المرأة الصالحة
*the world is a provision and the best treasure is
a pious wife⁶⁹*

He (pbuh) also said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ، إِلَّا
تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ
*If there comes to you one with whose religion
and attitude you are satisfied, then give your
daughter to him in marriage for if you do not do
so, mischief will become widespread on earth⁷⁰*

Another area of consideration when selecting a marriage partner is the issue of compatibility. This is in terms of likes and dislikes, wealth e.t.c., although, a very wealthy person can marry from an utterly poor

⁶⁸ Ibn Majah sunan Ibn Majah Opcit Vol. 2, P. 172, No. 1865

⁶⁹ Abdulhamid Sidiq, Sahihul Bukhari, Opcit Vol. 4 P.439, No. 3465

⁷⁰ M.M. Al-Sharif Opcit Sunan Ibn Majah Vol. 1. P. 633

family and live happily. But if a woman marries an utterly poor man who can not provide her necessary needs, such marriage is bound to be filled with anguish and sorrow if not a total collapse. In the Glorious Qur'an Allah (S.W.T) describes men as the protectors and maintainers of women, Qur'an 4:34 reads:

چ ا ب پ د پ پ پ پ پ پ پ پ پ پ ن ت
ن ن ت ت ت ط ط ط ط ط ط ط ط ط ط ق ف
قق ق ج ج ج ج ج ج ج ج ج ج چ
ج □ □ النساء: ۳۴.

Men are the protectors and Maintainers of women, because Allah has given the man more (strength) than the other, and because they support them from their means ...⁷¹

Therefore a woman should only marry a person who will be capable of providing her basic needs (food, shelter and clothing), a person whom she will be happy to marry and never regret it, a person with whom they will fulfill their life's mission of establishing a Muslim family and raising a new generation of intelligent and caring children, in an atmosphere of love and harmony, which will not be impeded by conflicting attitudes or religious differences. In order to achieve this goal of establishing a stable family life, it is essential to choose the right partner in the first place.

Having made up your mind and arrived at a choice based on the advice of the Prophet (pbuh), the next stage is seeking for permission from

⁷¹ Yusuf A. Opcit Chapter 4 V: 34

her parents to speak to their daughter. This (courtship) will bring you close to the fiancé to understand her better and begin to plan. The importance of asking for permission from the parents is to enable you to make enquiry (formally) on whether another person has made proposal to her or not, and secondly, to ask her parents consent and permission.

The Prophet (pbuh) is reported to have said:

"...لا يخطب الرجل على خطبة أخيه"

A man must not make proposal of marriage to a woman when his brother has done so already⁷².

Imam Malik (R.A) explained this statement of the Prophet (pbuh) to mean that when a man asked for a woman's marriage, and she has inclined to him and they have agreed on a bride price, it is forbidden for another man to ask for that woman in marriage⁷³. A man can compete along (A pious one) with even his close relatives and friends, but once the lady reached an agreement with any man, the others are to withdraw their candidature. Umar bn Khattab (R.A.) once presented the candidature and sought for a lady's hand in marriage for his son, other people, and at the same time, also said he himself was interested, the lady eventually married him.

⁷² M.M. Al-Sharif, Sunani Ibni Majah Opcit Vol.2 P.174 No. 1868

⁷³ Jalaludeen A.S Opcit Vol. 2. 65

This courtship does not mean taking the lady out for unnecessary talks, taking of photographs or being alone with her. A reasonable length of time should only be spent in the process of seeing each other for the benefit of mutual consent and agreement. When on such visits and talks, the lady's relative should be around as the Holy Prophet (pbuh) has said:

لا يخلون رجل بامرأة إلا مع ذي محرم...

None of you should meet a woman (marriageable to him) in privacy unless she is accompanied by a (her) relative within the prohibited degree (unmarriageable relative e.g. father, son, brother)⁷⁴.

It is also important to note that parents can also choose wives for their sons and husbands for their daughters as exemplified by Umar (R.A) who recommended a pious young lady for his son, Abdulaziz bn Umar (R.A), the marriage was blessed by an offspring who became a just and famous leader. When his daughter, Hafsat bint Umar, lost her husband Khunais bn Khuhafa (R.A), Umar (RA) suggested that Uthman bin Affan should marry her, and when he waited for a few days and Uthman said he will not marry at present, then he suggested that Abubakar (R.A) should marry her, but he (Abubakar) kept quite, some days later, Allah's Apostle (pbuh) demanded her hand in marriage and she was married to him⁷⁵.

⁷⁴ Muhammad Bn Isma'il Sahihul Bukhari English, Translation, M.M Khan, Kitab, Bhavan, new Delhi, India, 1987 Vol. 7 P. 118 No. 160

⁷⁵ Sahihul Bukhari Opcit P. 39 No 55

During the whole process you should be making du'a (prayer) for Allah's help in making the right decision, which will be the right one for this world and the hereafter and remember to seek for the pious one.

CHAPTER FOUR

CAUSES AND EFFECTS OF DELAY OF MARRIAGE IN KANO

This chapter reviews the background of Kano metropolis, the nature of their marriages, cultural and social influences on their marriages. Also, the social and economic causes of delay in marriage and its effects on the religious, socio, economic, as well as psychological aspects of lives of the youths of the research area will be discussed.

4.1 Background of Kano Metropolis (Geographical Location, Climate, Tribes, Population and Occupation)

- Geographical Location

The study area is Kano metropolis, Nigeria. Kano metropolis is bordered by Madobi and Tofa Local government area (LGAs) to the south west, Gezawa LGA to the East, Dawakin Kudu LGA to the South East, and Minjibir LGA on the North East. The study area is made up of eight LGAs, they include Dala, Fagge, Gwale, Kano Municipal, Nassarawa, Tarauni and part of Ungoggo and Kumbotso LGAs. It covers an area of 499km².⁷⁶

- Tribe

The principal inhabitants of Kano metropolis are the Hausa people, as such Hausa language is widely spoken, however, other tribes like Nupe, Kanuri, Yoruba, Wangarawa of Mali, Katsinawa, Agadasawa, Daurawa,

⁷⁶ Barau, A.S The Great Attractions of Kano, Research and Documentation publications, research and documentation directorate, government House, Kano, 2007.

Fulani who have become fully integrated with the domineering Hausa population⁷⁷

- **Population**

Kano metropolis is the third largest town in Nigeria after Lagos and Ibadan, it has a population of 2,828,867 people, according to the Nigerian Census 2006, however, with the increasing number of child birth and urban immigrations, the population may even be above what was obtained a decade ago. The population of Kano are predominantly Muslims.⁷⁸

- **Occupation**

There is a strong division of labour according to age, location, and sex within Kano Metropolis. However the main occupations is trade, though there are people who engage in formal jobs but still take to trade as a side job. Women also engage in trade, like sale of cooked foods, clothing materials e.t.c. at homes, while children mostly take to trading after closing from either western or Islamic schools.

4.2 Betrothal and Marriage in Kano Metropolis

Among the inhabitants of metropolitan Kano, marriage is a highly valued milestone. A legitimate source of family and a building block of the society Yusuf A.B, suggest that marriage among the Hausas is the backbone of socio economic and political development. Thus, its progress and

⁷⁷ Barau Ibid

⁷⁸ Available at <https://en.m.wikipedia>

maintenance signifies harmony, while crises and divorce in the family always signify danger and insecurity in the society. The institution attracts so much attention by the prospective couples, their parents, relatives, friends, the scholars and the authorities. Marriage involves series of character investigation, parental historical background, endorsement and acceptance by parent and the hope that the married spouses would later reproduce for continuity. It is believed among the Hausas that an average married person is responsible and treated with some respect. He/she is considered morally worthy and capable of being matured at least in mind. Marriage creates harmony among the different parties involved (the grooms and the bride's relatives, clans, tribes ethnic group, in some instance dynasties) thereby solidifying relationships and sustaining peaceful co-existence among the inhabitants of Kano metropolis⁷⁹.

In the past, parents and relatives were responsible for finding and identifying the ideal suitors for their children, through reference to families that were known to be of high moral status. That was a clear indication of the role of families in socialization and initiation of the members into adulthood and the future. Also, there were other avenues through which the suitors meet and agree among themselves prior to presenting the matter to

⁷⁹ Yusuf A.B “Capital formation and management among the Muslim Hausa Traders of Kano, Nigeria. “In Africa: Journal of the International African Institute, University Press, Cambridge. 1975 Vol. 45, No 2 PP. 167 – 182.

the parents. Those include festivals like *hawan sallah*, *ta-ku-taha*, *maulidi*, *yini*, *walima*, Qur'anic Graduation (*saukan karatu*) newly wedding bride's house (*gidan amarya*), and at public places like hospitals, parks, commuters e.t.c. In some instances the suitor had to sought for her parent's approval before starting the courtship, once approved the dating continues. The suitors normally meet once a week mostly on Friday evening, the suitor made this visit accompanied by a friend or friends. She also comes out with a younger sister or a friend, most of the talks were done by the friend and not the prospective husband/wife, because, they (both the suitor/girl) are traditionally shy. He occasionally come along with some gift items like money, perfume e.t.c in order to gain more affection from the lady. Once they are satisfied that they are ready to accept each other as life partners, the matter will then take a formal shape with the interference of the parents.

But with modernity, there have been changes in the pattern of courtship among the Hausas of metropolitan Kano. For instance, the proliferation of social networking services through websites like facebook, twitter, 2go, Whatsapp etc. have provided yet other channels of social utility that connect people with loved ones that are potentially married partners. Also visitation at boarding schools, meeting in tertiary institutions, training together at the NYSC orientation camps, or meeting at areas of primary assignment at the labour market, as colleagues e.t.c

Apart from these, the inhabitants of Kano metropolis nowadays utilize the service of *Dillaliya and Mai Dalilin Aure* as avenue for finding the prospective wife/husband. The *Dilaliya* is a woman who goes from house – house selling clothes, shoes, jewelries and other house items. She also perform the function of linking suitors. She does this by collecting the pictures of unmarried girls, which the *Dillaliya* on arriving at another destination mostly far from where she collects the pictures open a discussion with and in references to, and in favour of the lady whose photograph would be made available on demand, she introduce the discussion and evidence only when “appropriate”. Thus, the *Dilaliya* was multipurpose, providing series of services including selling old/new cloths, exchanging goods for other goods and above all linking suitors. The *Mai Dalilin Aure*’s action on linking suitors are manifest and obvious and he takes it as a profession.

Unlike what used to be obtained in the past the suitor nowadays makes the visitation so frequently and unescorted by anybody, and mostly stay for long, they also discuss for several hours on phone and hardly present anything on such visits. They visit places like amusement park, malls etc. all in the name of courtship, which lasted for months to years before they could finally decide either to marry or not. If they decide to

marry each other, the man send his parent or relatives to formally ask for her hand in marriage.⁸⁰

According to the interview conducted for the purpose of this research, it was gathered that there are a few families in which one could not visit their daughter prior to their consent. As such, the suitor had to sort for her parent's permission before starting such dating or visiting. The importance of asking for permission, from the parent is to enable one make enquiry (formally on whether another person has made proposal to her or not). The Prophet (pbuh) is reported to have said

"لا يخطب أحدكم على خطبة أخيه"

A man must not make proposal of marriage to a woman when his brother has already done so...

⁸¹

The suitor's parents or relatives usually go to the parents with some gift items, mostly money where the girl's parents accept their request, they will invite them and suggest to them a date for the actual betrothal (*Baiko*) fixing of the date for marriage. The engagement or betrothal is to be publicly announced and the date for actual marriage contract will also be fixed, a small ceremony is conducted comprising people from both the suitor and the girl's relatives and friends, an amount of money known as

⁸⁰ Hajiya Hussaina Imam, Principal Registrar, SCA Kano, 55 years, Personal interview, 9th February, 2016.

⁸¹ Sahihil Bukari Opcit

dukiyan aure separate from dowry is to be collected from the suitor during such betrothal. During the betrothal, the date for the actual marriage contract may be announced, which is normally fixed from six months to one year.

The practice of betrothal among the inhabitants of metropolitan Kano have little or nothing to be desired. This is because the true practice of betrothal under the Islamic law has been mixed with customs and practices that are illegal or unlawful. Under the Islamic law, betrothal is simple, without the requirement of any payment, and the period between betrothal and marriage is short, while the prospective spouses were not allowed to meet each other privately under the Shari'ah, before the contract of marriage is concluded. The parties are strangers and nothing more.¹ In some cases, the parties i.e suitor and the girl are henceforth allowed to sit and discuss alone and even sometimes travel together. This practice in most cases result into bad / misconceived practices, whereby, the suitor and the betrothed girl may be carried away and start having sexual relation on the pretense that they are married by law.

4.3 Marriage Contract and Ceremonies in Kano Metropolis:

The formation of marriage within the metropolitan Kano begins with what is known as “*Nagani ina so*” meaning “I like what I see”. At this stage, the groom-to-be family will visit the family of the bride-to-be, taking with them some gifts items like sweet, kolanut, chewing gum, dates and

money. This gift can either be accepted or rejected. If accepted, then the groom is impliedly permitted to continue seeing or dating the girl; in order to know each other's likes and dislikes, after this, if the girl feels comfortable with marrying the man, she gives her consent, when asked by her parent. Her parents now communicate to the groom's family their desire to marry out – their daughter to their son. Sooner or later *gaisuwar uwa da uba*, certain homage, accompanied with gift set aside for the biological or adoptical parents of the bride follows, thus the couple are now engaged.

Both families will then sit to have a dialogue on wedding arrangement and the setting of wedding date, which is called “*sa rana*”. Items like kolanut, sweet, clothing, materials, salt etc. were also presented to the bride's family by the grooms family during such dialogue, and they are known as “*kayan sa rana*”.

The family of the girl will receive these items and then invite relatives for a discussion on the matter, whereby the wedding date is fixed and those items (*kayan sa rana*) that were provided by the groom's family will be distributed to neighbors, friends and relatives from both far and near. The groom's family will then bring “*kayan lefe*” which consists of boxes of clothing materials according to one's ability. The *kayan lefe* is accorded so much importance in the success of marriage within Kano metropolis. The marriage can even be canceled should the groom or his

family fail to provide the '*lefe*' as desired by the bride's family. Marriage ceremonies in Kano metropolis are commenced with what is called "*kamun amarya*". During the *kamu* which is mostly done on the Thursday prior to the Saturday of the Wedding *Fatiha*, generous amount of perfume and *lalle* (Henna) were applied on the bride and her friends after which the bride is expected to remain indoor up to the Wedding *Fatiha* day.

During the marriage contract, males from both families (bride and groom) friends and well-wishers will congregate at the bride residence, a mosque or any selected location by the bride's family. An announcement will be made by a town announcer to the hearing of everyone present about the purpose of the gathering, as follows, "Today we are witnessing the marriage of Mal---- and Malama--- at an agreed *dowry* of ₦--- paid, received and accepted. While women will be indoors preparing food which will be brought out and served to the males (*abincin daurin aure*). Merriment continues for the rest of the day. The bride is admonished by her parents, aunts, uncle and the elderly before being taken to her husband's house, later in the night. The bride will be prevented from entering the house until a certain amount demanded by her friends and relatives is being settled by the groom's family or friends; she will be welcomed by the grooms family members who will present food, money and snacks which are known as "*kayan saukar amarya*".

In the morning, breakfast will be provided for the bride, her friends and the elderly women who escorted her and pass the night with her. Then later in the day, which is known as “*yini*” her relatives will come with house items and decorate the bride’s house, merriments lasted for the whole day. Later in the evening, a big assembly will gather in front of the groom’s family house where he will be seated on a mat or a chair with his best friend, who accompanies him through the marriage ceremonies. A man with a loud and recognized voice will come out and stand beside the groom praising and announcing that the groom has now become a responsible married member of the society. Relatives and friend start passing money one by one to the man, who will be announcing loudly the names of the person and the amount he has given as present to the groom. When no money is passed, the collected money is counted and the man announces the total reportedly. This will be towards sunset, when this is over everybody returned to his house, while the groom will be escorted by his friends to his bride room who has been instructed not to unveil herself or talk unless she is given a certain amount of money known as “*kudin sayan baki*” and with this, the ceremony is over, both the friends of the bride and those of the groom will disperse to their various homes.

But nowadays, apart from what culture demand as marriage ceremony in Kano metropolis more activates are being introduced, mostly by the educated class. And because of the nature of these modern

celebrations. They are conducted in hotels and halls outside the homes. These ceremonies include dinner, mother's day or night and lots more. That are being performed frequently within the research area. The new ceremonies come with a lot of things that are alien to the norms and values of the Hausas and the religion of Islam e.g mixing up of males and females and also, such ceremonies are expensive and therefore, demanded a lot of money.⁸²

4.4 Cultural and Religious Influence on Marriage in Kano Metropolis

Islam is the major religion of the inhabitants of Kano metropolis. However, in spite of accepting Islam, they still mixed up culture and religion in some aspects of their life. Mostly culture takes precedence even though there are aspects which religion influences like the collection of Dowry, witnessing the formation of the contract, the presence of marriage guardian (*Wali*), and the formation of the Marriage itself (*Sighatul Nikah*). Apart from the religious norms in marriage, traditional culture is also accorded much importance in the consummation of marriage. For instance, if in the course of the marriage contract and ceremonies, some of the traditional cultures are not observed, it would lead to the termination of the

⁸² Hajiya Uwa Muhammad, 75 years, No 114 Hotoron Gabas Nassarawa Local Government Area Kano, Personal Interview 12th February, 2016.

marriage, such as absence of “*Gaisuwan Uwa da Uba*” “*Lefe*” *Kamun Amarya*”.

Apart from these, other innovation that is regarded as binding requirement that must be fulfilled by husband before the marriage is allowed to be consummated is the “*Kayan Sayan Baki*”. The implication of all these is making the marriage price very exorbitant and unbearable to most youths.⁸³

Islam recommended the performance of feast (*walimah*) after marriage and mostly after the consummation of the marriage, during which variety of foods, soft drink and other forms of entertainment such as admonishing and advising the couples on how to interact with each other is provided. However, people, especially in the research area misconceived the essence of feast (*walimah*) or transform it to suit their whims and caprices. For instance, even where such feast (*walimah*) is to be conducted, it is done before the marriage is contracted.

The choice of marriage partner in Islam is centered on religion and character of a person more than family, honour, beauty or wealth. But traditionally, among the inhabitants of Kano metropolis, family honour take precedence. Islam specially recommends that suitor (male proposer)

⁸³ Alhaji Idris Shu’aibu, 58 years, N0 52 Kwali, Kano Municipal L.G.A Kano Personal Interview, 2nd February, 2016.

should only look at the face, hand and feet of the girl he wants to marry, traditionally, the suitors are allowed to sit together and discuss, once the “*Kayan na Gani ina so*” has been accepted, though any form of immorality like kissing, romancing etc. is highly prohibited. It is worth noting that the traditional objective of marriage among the inhabitant of Kano metropolis is to seek for someone who will inherit and also take up the family’s name and status. In essence, the actual motive of marriage among the inhabitants of Kano metropolis is the continuity of family homogeneity, while Islam sees the institution of marriage in a broader perspective, which apart from being a legitimate means of controlling sexual habit of man, it is an avenue for the continuity of the Ummah. In order to achieve this broader perspective of marriage, there is no doubt that all forms of innovations regarding the formation of marriage must be stopped and a total adherence to Islamic law regarding the conduct of marriages must be observed.

4.4.1 Modern Influence on Marriage in Kano Metropolis

Modernity has brought about a lot of changes in the conduct of marriages within Kano metropolis in particular and the Muslim society at large. Before the advent of westernization, the Muslim world is characterized with Islamic norms, even though, these norms were sometimes mixed up with cultural practices. With the advent of the idea of westernization, these norms were considered as outdated and were slowly

being replaced with western culture, which are obviously in conflict with the teachings of Islam.

On the issue of marriage, particularly in Kano metropolis, right from the process of spouses selection, the courtship process, the objective of marriage and the ceremonies have been disrupted. For instance, Islam has commanded that the choice of a wife/husband must be in consonance with the fact that marriage is an act of worship and obedience to Allah (*Ibadat*) and should be treated as such.

The Prophet (Pbuh) said:

... تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها،
ولدينها، فاظفر بذات الدين تربت يداك

A woman can be married for any of the (following) four qualities, her wealth, her relations, her beauty, or her religious, but I advise you to be more inclined to the religious, if not you may fall prey to some adversities.⁸⁴

Nowadays, youths mostly married for beauty and educational qualification of the partners. It is acceptable and encouraged in Islamic culture to marry somebody with the same socio – economic background. However, it is very unlikely that youths in the contemporary Kano metropolis, marry because their partners are rich, even though wealth is not tangible.

⁸⁴ Ibn Maja, Abu Abdullah, Sunan Ibn Majah, Eng. Translation, MM. Alshariff, Dar Al – Kotab Al – Ilmiyah, Beirut Lebanon, 2008.

Beauty is yet another criterion for spouse selection among the youths of the research area, even though, in the above quoted Hadith, the Prophet (Pbuh) has mentioned beauty among the attributes by which a woman may be married for, but he (Pbuh) has laid emphasis on the pious ones. The courtship process has also been disrupted by modernity, because it has been observed that nowadays some youths in the research area intercept their suitors on the street, and in the Islamic point of view, when a lady is sighted by a suitor, he quickly sanctioned his desire to his parent or the lady's parent's before any talk is established between them. But with modernity, youths in the research area intercept the lady before making known – their wishes to their parents, unnecessary talks through phones, constant visits and, outing with the name of courtship were done. Moreover, when such courtship luckily transformed into marriage, the Islamic *Walima* is often replaced with parties that brought together males and females and were often performed out of homes and also promote immoral acts.

Effort needs to be mounted on the intending couple to have a careful mate selection, not under the influence of wealth and other worldly gains, but with a genuine passion and commitment to having a good husband or wife, carried out under a strict observance of Allah's command.

CHAPTER FIVE

CAUSES OF DELAY IN MARRIAGE IN KANO METROPOLIS

5.0 The issue of delay of marriage among the youths of Kano Metropolis is something new or alien to the people of the area whose religion and culture does not approve of. It has been observed that the issue of delaying marriage among the youths of the research area was more pronounced from the year 1996, this could be as a result of the increasing number of people migrating into the metropolitan Kano both from other states that were witnessing political or religious uprising, and also from the rural areas of Kano state. These people troop in with various characters and behaviours, which may not conform with what is known to be the practice and culture of the people of Kano metropolis.

In the recent past, youths marry as earlier as possible, but nowadays, due to some reasons highlighted below, some of the youths of the research area delay marriage ineptly. Some of the reasons advanced for such delay were:

5.1 Economic Causes of Delay in Marriage in Kano Metropolis

Economic or financial problem is the biggest obstacle that leads to delay in marriage in Kano metropolis, according to the research conducted for the purpose of this write up, it has been gathered that youths in the research area mostly delay marriage because of their inability to meet up the expensive demands of marriage within the area. Most of the youth interviewed argued that they could not marry because of innovations that

are of great demands and considered as obligation in marriage such as “*Kayan Lefe*”. Some of them complained of the high cost of accommodation, while filling up money for such demands like, *Kayan Lefe*, *Na Gani Ina So*, *Kayan Sa Lalle* etc. The years roll by and marriage is consequently delayed. Also, the exorbitant charges of dowry, coupled with other unnecessary heavy charges are a cause of delay in marriage among the youths of the research area.⁸⁵

While interviewing an unmarried youth, who is 33 years, he is of the opinion that he did not marry early because he wants to be financially buoyant before starting a family. To him, once a person had a wife and children to cater for, there will be only little or nothing for him to save out of his earning.⁸⁶

Abubakar Bala is also of the view that economic factor is what made the youths of the research area to delay marriage. According to him, what he earns a day out of his small trading will not be sufficient for him to cater for a family.⁸⁷

In an interview with an unmarried youth 32 years residing at Bakin Ruwa street of Dala L.G, he attributed the delay of marriage in the area to the high rate of unemployment among the youths. When a youth has no

⁸⁵ Tijjani Muhammad Diso, 29 years, Diso Quarters, Gwale L.G.A Kano, Personal Interview 12th February, 2016.

⁸⁶ Musa Ibrahim 33 years, No. 12, Kurna babanlayi, Gwale Local Government, Kano.

⁸⁷ Abubakar Bala, 25years, Kwari Market, Shop No. 1135.

job, he will obviously be unable to have the means of acquiring the wealth for marriage.⁸⁸

Another youth who is residing in Hotoro Nasarawa LGA called Gambo Sani also gives the view that the high cost of "*Kayan Lefe*", is what makes him to delay marriage. He said that his montly earning is less than fifty thousand naira, which is not even sufficient for him and his parents. He therefore has no means of buying the items needed for '*Kayan Lefe*' like boxes, clothes, cosmetics, e.t.c.⁸⁹

In an interview with another female youth of 25 years also residing at Hotoro in Nasarawa LGA, she said that she delayed marriage in order to acquire a job through which she could help her parents to provide the items she could carry to her matrimonial home.⁹⁰

5.2 Social Causes of Delay of marriage Among the Youths of Kano Metropolis

The social causes of delay of marriage among the youths of the research area can be itemized thus:

- a) Lack of Islamic knowledge
- b) Lack of proper guidance
- c) Media influence

⁸⁸ Jamilu Gwarama, 32 years No. 142 Layin Bakin Ruwa, Dala L.G.A, Kano.

⁸⁹ Gambo Sani, 30 years, No. 543 Hotoro Mahauta, Nassarawa L.G.A., Kano

⁹⁰ Amina Sale, 25 years, No.12, Hotoro Arewa, Nassarawa L.G.A., Kano

- d) Western Influence
- e) Search for a perfect match
- a) **Lack of Islamic Knowledge:** Islamic knowledge distinguishes what has been authorized and what is merely an innovation in matters of worship and devotion. It also distinguishes between what is sound and what is an injury in matters of social relations. It is for this reason that the Prophet (pbuh) encouraged Muslims to seek knowledge as an obligation upon every male and female Muslims.

Shamsudeen Jafaru is of the opinion that lack of Islamic knowledge is one of the social causes of delay in marriage among the Muslim youths. The youths are becoming ignorant of the significance and virtues of marriage in Islam. On the other hand, parents also have little or no knowledge about Islamic injunctions on marriage. That is why they encourage their sons and daughters to delay marriage till they finish school or acquire wealth ignorant of the fact that, if the son or daughter is in need of marriage, delaying it might cause him or her to engage in unlawful act. In the same vein, lack of Islamic knowledge on religious matters leads some parents and youths to treat marriage as merely a social custom and not an act of (*Ibadah*), if it is considered as an act of worship (*Ibadah*)

marriage criteria will only be based on Islamic norms, and all Muslims will marry as soon as they have the desire and can maintain a family.⁹¹

Another youth of 35 years residing at Mariri quarters in Kumbotso L.G.A. gives the opinion that lack of Islamic knowledge is the main reason why youths delay marriage ineptly. To him, if youths were properly brought up in an Islamic way, they will surely appreciate the virtue of marriage and engage in it as soon as circumstance permits.⁹²

Another youth, Halima M. Sabo also gives her opinion that some parents are unaware or unmindful of Islamic injunctions regarding the selection of spouses, so they reject their children's choices of marriage partners, mostly when they consider the partner as being of a lower class than them.⁹³

Among the people interviewed, Alhaji Haruna Isa is also of the opinion that if parents and youths were fully aware of Islamic injunctions regarding marriage, parents will not impose unnecessary cultures during their children's marriage, and the children on their own side, will not be too selective during selection marriage partners i.e their selection will be based on piety.⁹⁴

⁹¹ Shamsuddin Jafaru, 36 years, Unguwa Uku Quarters, Tarauni local government area, Kano State. Interview conducted on 3rd of December, 2017

⁹² Musa Babagana, 35 years, Mariri Quarters, Kumbotso Local Government, Kano State. An interview conducted on 3rd of December, 2017.

⁹³ Halima M. Sabo, 23 years, Danladi Nasidi Housing Estate, Kumbotso Local Government Kano. A personal interview conducted on 3rd of December, 2017.

⁹⁴ Alhaji Haruna Isa, 41 years, Rijiyar Gwangwan, Dawakin Kudu, Kano. A personal interview conducted on 10th of December, 2017.

b) **Lack of Proper Guidance:** Most of the parents nowadays were unable to properly train and guide their children according to the tenants of Shari'ah. They therefore grow up to become corrupt youths who are not aware of their purpose of living, nor are they aware of the religious and social obligations required of them as human beings. Such youths will indulge in acts like intoxication, adultery etc. They end up becoming a wasted percentage among the youths that are supposed to have married from among the unmarried. They therefore contributed to the problems of delay of marriage in the research area.

Among the interviewee, Mallam Yaya Hotoro, gives the view that lack of proper guidance is what makes some youths to delay marriage and accord much preference to the acquisition of wealth than many acts of worship (*Ibadat*) including marriage.⁹⁵

Hajiya Hadiza Umar of Galadanchi in Gwale L.G.A. is of the view that lack of proper guidance leads our youths to many undesired habits like taking of intoxicants, stealing, prostitution, e.t.c., such youths eventually become corrupt and could not marry when they are supposed to, or sometimes end up not marrying at all.⁹⁶

Isyaku Muhammad of Yakasai in Kano Municipal also gives his opinion that lack of proper training of children based on Islamic

⁹⁵ Mallam Yaya Hotoro, 55 years, No. 48, Hotoron Gabas, Nassarawa Local Government, Kano. 2nd December, 2017.

⁹⁶ Hajiya Hadiza Umar, 39 years, No.8, Galadanci, Gwale L.G.A., Kano, 28th November, 2017.

injunction is what leads to the issue of corrupt youths who are not mindful of what is required of them religiously and socially. Some of these youths have the knowledge of Islam regarding the acts of Ibadat including marriage, but were not mindful of fulfilling what is required of them or leaving what has been prohibited as a result of improper guidance.⁹⁷

- c) **Media Influence:** Media influence have a role in the delay of marriage among the youths of the research area. In an interview with Malama Tasailla she opined that with westernization purity has lost it's esteem, and is being discarded from the society, while all sanctions for moral control have been abandoned. Immorality, fornication and adultery were promoted in media such as television and the internets. According to her, youths are tempted into immorality which prevents them from the desire to have a lawful means of satisfying their sexual urges.⁹⁸
- Zaharaddin Musa of Kabara in Kano Muncipal is of the opinion that through media, youths are taught several unwanted habits including the habit of delaying marriage and sometimes refusal of marriage. He is of the opinion that, through watching of films especially Hausa films, youths learn many undesired habits like according preference to wealth

⁹⁷ Isyaku Muhammad, 37 years, No. 316, Yakasai Quarters, Kano Municipal L.G.A., Kano, 28th November, 2017.

⁹⁸ Malama Tasalla, 45 years, Islamic preacher, layin Dandali, Fagge L.G.A., Kano. Personal interview conducted on 2nd February, 2016.

in spouse selection, refusing the choice of parents during marriage, e.t.c. He said that even acts like fornication and intoxication were sometimes learnt from such films by our youths.⁹⁹

Also, Kabiru Isa of Daurawa in Tarauni L.G.A. said that the influence of media in the delayance of marriage among the youths of Kano Municipal can never be over emphasized. He said that youths were tempted into fornication and homosexual act by media. For example, in the internet, there are sites that features phonographic videos and pictures through which the youths easily learn and eventually become corrupt. Such youths no longer accord any importance to getting married. They rather prefer to fulfil their sexual desires through such unlawful means.¹⁰⁰

(d) **Western Influence:** In an interview with Malam Babangida Aliyu, he said that youths in the research area often delay marriage due to giving priority to western ideas. They delay marriage in order to attain a certain level in western education; they also advance the western idea that marrying early leads the spouses to financial inconveniences.¹⁰¹

While Allah (SWT) assures us that He provides for those under us and ourselves. He (SWT) says in Suratul Isra'il. Verse 31

⁹⁹ Zaharaddin Musa, 29 years, Tailor, No. 56, Kabara, Kano Municipal L.G.A., Kano. 3rd December, 2017.

¹⁰⁰ Kabiru Isa, 27 years, Civil Servant, No. 499, Daurawa Quarters, Tarauni L.G.A., Kano.

¹⁰¹ Mallam Babangida Aliyu, 48 years 4 Qur'anic Teacher. No 145 Hotoron Gabas Nassarawa L.G.A, Kano Personal Interview on 5th February, 2016.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا أَوْلَادَكُمْ﴾
 ﴿إِنَّهُمْ رِزْقٌ عَلَيْنَا﴾
 الإسراء: ٣١

*And do not kill your offspring for fear of poverty.
 We sustain them as well as your. Verily, killing
 them is a capital sin*¹⁰²

Also in Suratul An'am verse 151, Allah (SWT) said:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ﴾
 ﴿إِنَّهُمْ رِزْقٌ عَلَيْنَا﴾
 الأنعام: ١٥١

The Arabic term (*imlaq*) in the two verses quoted above refers to poverty and empty-handedness. In the two verses, after prohibiting the killing of offspring for fear of poverty, He (SWT) informed us that the provision of the means of sustenance is of His power and greatness in quantity and number of population is irrelevant. This verses provide us with clues regarding the economic situation of the Arabs of the age of ignorance which has been so gruesome that they used to kill their offspring for fear of lack of financial resources. This heinous crime is prohibited and is among the grievous sins in Islam.

However, it is now obviously presented to us in another form through the so-called western civilization. It shows itself through influencing our youths not to marry early so that they will not give birth to numerous children. We must note that it is not we who provide them with nourishment. It is Allah who nourish us as well as those under our care.

¹⁰² Yusuf A. opcit,chapter 17 verse 31

Western influence has brought wedding celebration like cocktail party, dinner, picnic, reception party, mother day/night, Arabian night and many other assemblies consisting of men and women, which are prohibited by Islam, and a way of inviting Allah's curse on the family. Such celebrations cost huge sums of money. Therefore, some youths refrain from marriage because they want to be financially able to conduct such expensive celebrations. In Islam, it is highly recommended that a Banquet (*Walima*) be organized at the marriage. This was the tradition of the Prophet (Pbuh) and it should be after the marriage has been consummated. The Prophet (Pbuh) ordered one of his companions that got married (Abdulrahman Bin Auf (R.A) to give a *walima*, when he (Pbuh) said “Give a wedding banquet (*walima*) even if with a sheep” Invitations are to be made by the couples. It is sufficient to provide food and drinks to the guest, it is not compulsory to give sermons or preaching at the banquet it is recommend that whenever two or more Muslims meet, one or both of them should remind the congregation about Islam (*Nasiha*).

The Muslim youths should not allow riches or position in life to blur their reasoning by transgressing the bounds of Allah (SWT) in celebrating His mercy, through conducting *Kuffar* – like celebration in their wedding. The wealth that is lavishly spent on this fanfares should rather be invested in *Sadaqatul Jariya*, and remember the saying of Allah (SWT) in Q57:v20.

Know that this world's life is only sport and play and gaiety and boasting among yourselves, and vying in the multiplication of wealth and children like the rain, whose causing the vegetation to grow, pleases the herdsman, then it withers away so that you will see it become yellow, then it becomes dried up and broken down and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure. And this world's life is not but means of deception.¹⁰³

The westerners also propagate that early marriage affects the health of the wife, and that it also affects the psychological and social life of the

¹⁰⁴ Hajiya Hajara maidala, 41 years, No. 21, Giginyu North, Nassarawa L.G.A., Kano.

man. That is why some youths delay marriage which is contrary to what Islam ordains.

d) **Search for a Perfect Match:** Another factor that makes some Muslim youths in the research area to delay marriage is the parameters and conditions laid down by their families in the selection of a marriage partner. For instance, they used to consider the family background as well as position or status in the society. Social ranking, like level of education, amount of wealth and leadership are often considered as criteria for spouse selection among the youths. There is also the problem of seeking for a match in terms of beauty and dressing among the youths, as a result of which many delay marriage and some marriages collapses when such beauty or wealth disappear.

The Messenger of Allah (pbuh) said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ، إِلَّا
تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيشٌ»

*When someone with whose religion and character you are satisfied with, ask your daughter in marriage access to the request, if you do not do so, there will be temptation on earth an extensive corruption.*¹⁰⁵

Among the people interviewed, some argued that this contribute to the delay of marriage among the youths of the research area immensely. For

¹⁰⁵ Abu Abdullahi ibn Majah, opcit, vol.1 p. 632, No.1967

example, Malam Musa Muhammad of Gandun Albasa in Gwale L.G.A. said that most of the unmarried female youths in their research area were willing to get married, but could not do so as a result of lack of a suitable husband.¹⁰⁶

Halimah Tukur also gives the view that youths, especially females delay marriage as a result of lack of suitable husband, she said that there are several instances that a girl could select a person as her husband to-be, but when he was asked to send his parents to formally ask for the girl's hand in marriage, he will refuse or even disappear. She said that there are instances that a girl may introduce a person to her parents as the one she wants to marry, but after investigation on his character, habit or job, he will be found to be unsuitable for marriage. This could be either because of his bad characters or lack of a reasonable means of maintaining a family.¹⁰⁷

Mustapha Gali of Kurna Babban Layi argued that parents mostly reject their wards' choices of husband and wife to-be on account of wealth. He said that a girl may bring a suitable pious person to her parent, but they will reject him because they consider him as not wealthy enough to marry their daughters. He also said that this applies to the males too, because a person may chose a pious young lady as his wife to-be but his parents may reject his choice on account of considering her family as not being wealthy

¹⁰⁶ Mallam Musa Muhammad, 27 years, No. 34 Gandun Albasa, Gwale local government area, Kano State.

¹⁰⁷ Halima Tukur, 34 years, students, Giginyu Gabas, Nasarawa local government, Kano.

enough to marry their son or are of a lower class in the society. For example, if he comes from the royal or extremely rich families, his parents may not accept his choice of wife from the lower class of people in the society, even if she is pious.¹⁰⁸

Naja'atu Idris of Tudun Maliki in Dala Local Government said that disappoint from partners contributes to the delay of marriage among the youths of the research area. She said that disappointment in relationship among the youths is now too rampant. Both male and female easily disappoint their partner during courtship, and sometimes even after marriage which may lead to divorce. When such disappointment occurs, the other partner finds it difficult to start another relationship which often leads to delay in marriage among the youths¹⁰⁹.

Other social causes of delay in marriage among the youths of the research area include refusal to be second, third or fourth wife by most females in the research area; disappointment by either of the partners also results into delay in marriage. It often discourages the youths from initiating another relationship because of the fear of failure. Therefore, this brings about long stay without marriage.

¹⁰⁸ Mustapha Ghali, 37 years, Civil Servants, Kurna Babban Layi, Dala LGA, Kano on 5th December, 2017.

¹⁰⁹ Naja'atu Idris, 33 years, Student, Tudun Maliki, Dala Local Government Area, Kano, 2nd December, 2017.

There is also the problem of women denying their husband's right to marry two, three or four wives as ordained by Allah (SWT) in suratul Nisa'i verse 3.

چڑ ژ ژ ٹ ک ی د د گ گ □ النساء: ۳

Some women became so violent when their husbands announce their intention to bring in a second, third or fourth wife. With the increasing number of female population, there is indeed the need for women to allow their husbands to marry more than one wife, as this will help in reducing the number of unmarried youths in our society.

5.3 Culture as a Cause of Delay in Marriage

This factor sometimes influence the process of selection of marriage partners. Culture or tradition encompasses the social background of the two parties, their societal norms, values, beliefs and attitudes.

However, the influence of culture on the selection of a spouse in the research area is less pronounced being a cosmopolitan area, where several tribes could be found. Most of the people interviewed are not completely in support of marrying those from the same cultural background with them, others prefer to choose their marriage partners from within their own cultural setups. For instance “*Yan gargajiya*” i.e original inhabitants within Kano metropolis prefer to have their spouses from people with the same cultural background with them. A Nupe man living within Kano metropolis may prefer to have a Nupe girl, a Fulani man may prefer to have

a Fulani girl etc. The reason advance for such decision is that the two parties are compatible and understand one another, and that it would serve as a means of maintaining their culture.

In an interview with Alhaji Zaiyanu Abdullahi, he said that he prefer to marry a lady of the same cultural background with him, as this may foster more understanding between them. She may be in a good position to understand his wishes and he may easily understand her too. He added that his parents may even embrace her better than if he married a lady from a totally different cultural background.¹¹⁰

Bilkisu Hamisu also added that she prefer to marry a person from the same cultural background with her as this may foster more love and understanding between her and her parents in-law¹¹¹.

Adamu Shehu is also of the view that marrying a lady of the same culture with him is more preferable to him. However, he agreed that this idea may contribute to the problem of delay of marriage among the youths of the research area, as getting a suitable wife to-be from a particular cultural background may not be easy.¹¹²

Sahura Nuhu also viewed that marrying from the same cultural background is more preferable to her, even though this may lead to delay in getting married. According to her, if a person from a different cultural

¹¹⁰ Zaiyanu Abdullahi, 37 years, Farawa Babban layi, Kumbotso LGA, Kano.

¹¹¹ Bilkisu Hamisu, 22 years, No. 45 Kabara, Kano Municipal, 2nd December, 2017.

¹¹² Adamu Shehu, 22 years, No. 45, Kabara, Kano Municipal. 2nd December, 2017.

background proposes marriage to her, even if she agrees, her parents may not agree to give her out in marriage to such a person because it will bring shame to their family.¹¹³

Habiba Rabi'u is also of the same opinion. She said that marrying from the same culture may delay marriage. But is still the best, as it may foster more understanding between the spouses and their families and it will help in preserving the culture of the parties involved. Also, the introduction of alien cultures to the people of Kano metropolis by people who migrated into Kano metropolis also influences the delay of marriage among the youths of the research area. People from divergent cultures migrated into Kano metropolis frequently.¹¹⁴

. Among these people, there may be those whose culture did not even allow early marriage, and with time, they may integrate into the inhabitants of Kano metropolis. This could lead them to be blindly imitating what these immigrants are practicing not considering the religious and cultural effects of such practices. Some of the people interviewed also give the view that youths of the research area blindly copied the culture of other people without considering its implication. They delay marriage because their agemates who might be from a different cultural background did not marry

¹¹³ Sahura Nuhu, 31 years, Sheka Primary School, Dala Local Government Area, Kano, 7th December, 2017.

¹¹⁴ Habiba Rabi'u, 24 years, student, Hotoro Mahauta, Nassarawa Local Government Area, Kano, 27th November, 2017.

Despite the fact that the influence of culture in spouse selection is less pronounced to some people, it still remains an important factor in determining the speeding and delaying of marriage among the youths in the research area. Those who uphold the view of marrying only from the same culture for the preservation of their culture and mutual understanding may remain for a longer period looking from their culture a suited person of his/her taste.

يا معشر الشباب من استطاع منكم الباعة فليتزوج فإنه
اغض لبصر واحصن للفرج...

*O young people! Whoever among you can marry,
should marry because it helps him lower his gaze
and guard his chastity...*¹¹⁶

There is a tradition of the prophet (Pbuh) that relates that if a person marries, he has fulfilled half of his religion, therefore, delay in marriage affects the relationship between man and his Creator, for he has not attained half of his religion. So also, marriage as a means of sexual gratification prevents one from illicit sexual acts which is among the greatest sins mentioned in several verses of the Glorious Qur'an.

In 17 verse 32, Allah says:

چڑ ژ ژڑ ک ی س س گ گ □
الإسراء: ۳۲

*...Nor come near to fornication/adultery for it is
a shameful plead, and an evil, opening the road
(to other evil).*¹¹⁷

Delay in marriage leads the youth to commit this crime of fornication, this is because sexual desire is an instinct in man, the satisfaction of such an instinct cannot be achieved properly without meeting of the opposite sexes. Therefore, most males and females who required marriage but are denied because of any of the factors highlighted above and who could not be able to permanently subdue their desire, resort

¹¹⁶ M.M Al Shariff Abu Abdullahi Ibn Maja (Ibn Majah) Eng. Translation, Dar Al – Kotoob Islamiyya Lebanon. 2008.

¹¹⁷ Yusuf Ali, Opcit. Chapter 17 V.32

to illicit means of quenching it. This has brought about the contamination of many young ladies through secret friendship and illegal relationship in Kano metropolis.

The greatest source of calamity on people and what attract Allah's displeasure on them is the intentional violation of Allah's injunctions and promotion of selfish desires. In several Qur'anic verses, Allah (SWT) has informed us about the genesis of the destruction of many communities for instance Q:6, V:6

چگ گگ گگ گ س ط ٹ ڈ ہ ہ ہ
ک و و و و ه ه ه ع ئے ئے ئے

□ الأنعام: ٦.

*Have they not seen how many generation before them we have destroyed who we had established on the earth such as we have not established you? And we poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet we destroy them for their sins, and created after them other generations,*¹¹⁸

Also in Q34: V17 of the Glorious Qur'an, Allah says:

سبأ: ١٧ □ چ چ چ چ چ چ چ چ چ چ

Like this we requited them because they were ungrateful disbelievers, and never do we requite on such as way except those who are ungrateful.¹¹⁹

And Q6:V146

چى ى يٰ □ □ □ □ الأنعام: ١٤٦
----- Thus we recompensed them for their
rebellion, and verily we are truthful.¹²⁰

¹¹⁸ Yusuf Ali, *Op cit* chapter 6, v. 6

¹¹⁹ Yusuf Ali, *Op cit*, chapter 4 v. 17

¹²⁰ Yusuf Ali, Opcit, chapter6 v. 146

There is no doubt that the current situation of poverty, crises, disturbances and unpleasant situation that affect the entire security of life, faith and wealth of people of Kano metropolis may not be far from the non challant attitude of the people to the instructions of Allah (SWT), especially on the issue of marriage.

5.4.2 Economic Effect of Delay in Marriage

Delay in marriage aggravates the rate of poverty among the youths in Kano metropolis. It has been observed that youth who are married are more occupied with beneficial activities like, trading, craft, e.t.c than the unmarried youths, who mostly spend their time on football and watching matches in viewing centers. Those that are occupied with government Jobs or were self employed mostly spend their earnings on unnecessary things like costly clothing, very expensive cars e.t.c, which could have been invested on economic viable projects that could generate more wealth to the people. Also, youths that delayed marriage mostly spend huge amount of money when they eventually intend to marry, such money could also have been invested profitably. The economic effects of delay in marriage does not affect the person alone, but it also affects the society at large.

5.4.3 Medical Effects of Delay in Marriage

In an interview with Dr Badariyya Ahmad of the Gynecological Department of Aminu Kano Teaching Hospital in Kano, she pointed out

that low fertility in both Men and Women is caused by a substantial delay in marriage. She said that the change in marriage pattern have contributed immensely to the decline of fertility, because legitimate childbearing is limited entirely to married women in Kano metropolis, and any delay in it, will consequently affect the rate of childbirth in the area. She also said – that women who marry at a later age get problem of complications during pregnancy and childbirth which mostly result into conducting a Cesarean Section (CS) instead of normal child delivery. She added that with the growing age, sperm loose its vigor, which can affect pregnancy and sometimes leads to the birth of abnormal babies, like babies with down syndrome. She added that other gynecological diseases are mostly caused by delay in marriage. She also relates the cause of wide variation in the size of HIV to delay in marriages, and promotion of pre – marital sexual activity. She observed that menopause now starts earlier, which blame could be on dietary habits or environmental factors. Some women now experience it as early as 35years. Women who marry late panic and fret about having children. Their anxiety can also delay achieving pregnancy, such women also miscarry easily.¹²¹

Benocratis writes that married people have lower rates of heart disease, cancer, stroke, pneumonia, tuberculosis and syphilis. It may be

¹²¹ Dr. Badariyya Ahmad, 42 years Gynecologist AKTH, Kano Personal Interview on 20th February 2016.

that enjoying emotional, social and physical support from one's spouse improves one's general health and longevity.¹²²

5.4.4 Psychological Effect of Late Marriage

Couples who delay marriage find it difficult to coordinate their own living style and habit with each other. Living style and habit of each individual is established day by day. The older the individual is the more immutable his/her own living style and habit is. It is hard to make changes once a living style and habit is established and solidified. Couples who married lately even when they are willing to communicate, try to change themselves and co-ordinate with his/her spouse living style and habit. They often become tired and hard to change. Lots of problems and arguments would generate and rise due to their un-coordinate and inconsistent living style and habit, which may negatively affect their marriage, those with bad adaptive abilities may even divorce. The generation gap between couple of late marriage and their children causes communication problem between them. The parent may be thinking analogue while the children go digital. For instance, people in the older generation are customarily shy to discuss their feeling and problem with their children, while nowadays, children actually need to be discussing on several issues and problems with their parents. Another psychological effect of late marriage is frustration,

¹²² Benocratis Nijole, Marriage and Families, Fourth edition, Oxford University Press, 2002.

desperation and a fear of being spinsters for life which often leads to wrong choice and failed marriages.

When a lady delayed marriage and become career – wise, men get scared of her. They feel an inherent sense of inferiority. Those that muster the courage of proposing marriage to her may be seen as gold diggers and opportunists. Understanding who truly loves you and not just who comes after your money becomes difficult when one delays marriage until he is financially buoyant.

A person may end up making the wrong choice of a marriage partner. There is always the depression and worry of being old and weak when one's children are still young and weak too. Therefore, they both lack who will support them.

Furthermore, it has been observed that almost half of the unmarried youths cohabit. To their assumption, it is better to look deeply before they leap. Studies demonstrate that those who cohabit before marriage are more likely to divorce than those who do not. Other psychological effects of late marriage include resort to masturbation as a means of sexual gratification which is highly prohibited in Islam and seriously affects the psychological wellbeing of a person. The absence of marriage partners led them to start

thinking of fulfilling their sexual desires through sexual relations between members of the same sex, which is totally prohibited in Islam.¹²³

5.5 Solution To The Causes Of Delay In Marriage In Kano Metropolis

a) Family Support

As far as Islamic Shari'ah is concerned, it is the role of parent to surround their children with love, compassion and care for their interest. It is also their role to assist their children get married as soon as circumstances permit. Since the sexual urge should be fulfilled only through marriage, parents should marry up – their wards as soon as they reach the age of puberty. Parents and relatives should help and support the youths to get married even if they are still schooling. Parents should stop encouraging their children to postpone marriage because of education. The marriage can be contracted while the ceremonies can be postponed in instances where the parents deem it to be for the best interest of the young couples. This will reduce the high rate of pre- marital affairs.

Parents should also avoid unnecessary demands when it comes to marriage. High demanding customs should be avoided. They should follow the Islamic marriage procedures which are simple and austere, and any other cultural demand should be avoided. This will help a lot of youths who

¹²³ Aisha B. Musa, Psychologist, 45 years Interview on 23rd February 2016

feared to marry due to financial reason to be able to. Parents should be conscious of the fact that earning is not the only criteria for spouse selection. A pious person who will be pious and be able to provide the wife with food, shelter, clothing and other basic necessities, can be chosen as a marriage partner. Parents should always remember that the Prophet (Pbuh) is reported to have said:

"اعظم النساء بركة أيسرهن مؤنة..."

*The marriage which produces most blessing is that which involves least burden...*¹²⁴

The parents should always be conscious of the fact that the basic requirement for spouse selection is piety. The prophet (pbuh) has said:

إذا أتاكم من ترضون بدينه وخلقه فزوجه وإلا تكون فتنة
في الأرض وفساد كبي.

*if someone with whose faith and honesty you are satisfied comes to you with a proposal of marriage, then give him your daughter in marriage unless you do so, much conflict and corrupt is likely to be the result.*¹²⁵

When the marriage is contracted, it is equally the responsibility of the parents to provide their wards with only items that are necessarily required in the household according to their capacity. Any extravagant

¹²⁴ Ahmad Bn Muhd (Hambali), (1990) Musnad, Darul Atadith, Al – Qahira, Vol 2 P. 519 No 24999.
¹ Abu Abdullahi Ibn Majah, Opcit Vol 1 Page 632 No. 1967

spending is prohibited in Islam. Allah (SWT) says in the glorious Qur'an
surah 17 verse 26 BDC

چٲو ئي ئي ئب □ الإسراء: ٢٦
 “... and do not squander wastefully”.¹²⁶

In verse 27 of the same chapter HE SWT says:

چئی ئی □ ی ی ی □ □ □ □ □
 □ الإسراء: ۲۷
*Surely the squanders are the fellows of the shaitan and the shaitan is ever ungrateful to his lord.*¹²⁷

Similarly, the role of parents or guardians continues even when the wards are finally joined as husband and wife. However, their role in this context is to ensure the goodness of their togetherness by always reminding them that marriage is an act of (*Ibadah*) and must be treated as such. Each of the partners should be constantly remembered on the rights and obligations that were required of him/her as marriage partner, and also to reconcile their differences in case of misunderstanding. They are not to interfere with the affairs of their children matrimonial homes, except where they observed a glaring contravention of Islamic ruling in their actions. In such case, they have the right to admonish them and call them to order.

b) Community Support

¹²⁶ Yusuf A. Opcit Chapter 17 V 26

¹²⁷ Yusuf A Opcit Chapter 17 V27

On a broader level, the Muslim community should form organization that will assist those who are in need of marriage but were financially incapable. Such organizations may provide long term interest free loans to help curtail the financial inability of youths to get married early. These organizations could also perform the function of finding and joining spouses for those who delayed marriage as a result of selective habit or inability to get the perfect match. The organization can also provide guardian (*Wali*) for those youths who are willing to marry and have fulfilled all the Islamic requirements but were refused by their parents for some selfish reasons. Sharia gives permission to every individual to such an extent that if one's parents deny him or her marriage without necessary reasons, then some individual can legally contract the marriage with some Islamic authority as his or her guardian (*wali*).

Aisha (R.A) narrated that the Apostle of Allah has said:

... فإن استجروا فالسلطان ولي من لا ولي له "
*... if there is a dispute, the sultan (man in authority) is the guardian of one who has none.*¹²⁸

These organizations can go further by ensuring that marriages were conducted strictly on Islamic bases, while preventing high demanding culture.

¹²⁸ M.M Al – Shariff, Sunan Abu Dawud opcit, Vol 11 P. 437 No 2089. 2008.

C) Government Support

Poverty has been identified as the major cause of delay in marriage among the youths of Kano Metropolis. The government can help provide a lasting solution to the predicament, by providing ways of alleviating poverty and unemployment among the youths.

Youths empowerment programmes should be organized where there will be vocational training so that the youths could be self-employed with carpentry, tailoring modern method of farming e.t.c. Also, the government has to provide the youths with take up capital on a long term interest free loans.

The government can also help in reducing the rate of delay in marriage among the youths of Kano metropolis by providing houses that could be rented on a very low price by youth who intend to marry but lack the ability of providing shelter for the wife. The government can also help through organizing seminars and workshop where the youths will be reminded on the importance and significance of marriage and the problems that are caved by delaying marriage.

The government can also play a role in reducing the rate of delay in marriages among the youths of Kano metropolis by ensuring that the meaning, significance and virtues of marriage and the dangers of pre-marital sexual relation were included in the Islamic Studies curriculum of

Senior Secondary Schools. This will go a long way in imbibing the desire and wish to get married among the youth as soon as circumstance permits.

d) The role of Islamic Preachers in Preventing Delay Marriage in Kano Metropolis.

Education is an essential requirement of all human communities, as it shapes the destiny of any human community, give meaning to and sustaining its civilization. The aim of education is to create balanced growth of man and his environment so that he rationally exploits the environment to his advantage. The Islamic preachers need to rise and educate the youth on the dangers caused by Western civilization and cultural invasion. Islamic preachers have a role to play in creating awareness, preaching and admonishing people on the virtues of marriage, and the maintenance of a family and the problems that are caused by delaying marriage.

e) The Role of Youths in Preventing Delay of Marriage in Kano Metropolis

The youths have a vital role to play in the prevention of delay of marriage in Kano Metropolis. First and foremost, the youths should fear Allah (SWT) in all their endeavors. They should consider marriage purely as an act of *Ibadah*, and treat it as such. They should be guided by the teachings of the Prophet (SAW) right from whom they will select as a life partner, the process of courtship, the marriage ceremonies and the marital life itself.

In choosing a marriage partner, the youths should always look for the person's knowledge of Islam, devotion to Allah, right belief, commitment to the religion of Islam, sexual purity, loving attitude, self control, honesty and good health, rather than beauty, educational qualification and wealth. If the youths could base their choice of spouses on the above mentioned qualities, a lot of intricacies that lead to delays in marriages could be avoided. The courtship period should also be made as short as possible. They should endeavor to avoid unnecessary visits and talks. Girls/ladies are not to be intercepted on the streets for a talk, and when he visits her a close relative should be around. A long courtship must be avoided. During the marriage ceremony, the youths should avoid extravagant spending like organizing parties e.t.c simple and austere marriage according to the dictates of Shari'ah is what should only be admired and practiced among the youths. Wedding celebration that brings together men and women are prohibited in Islam and is a way of inviting Allah's curse on the society.

The youths should also endeavor to be self employed, where government employment or private sectors employment could not be secured. The youths can be occupied by tailoring, carpentry, trading e.t.c. This will also help a lot in reducing the rate of unemployment and poverty among the youths which has been proven, based on the research carried out

for purpose of this write up to be delay in marriage among the youths of the research area.

5.6 Summary/Conclusions

The major mission of Islam is to establish people characterized with simplicity, humbleness, love and consciousness of Allah in every dealings they engage in. This could be the simple reason why Islam is welcomed by every society and freely submitted to the dictates of the re-ignite in transforming the society to what conforms to the mission of Islam. One of the outstanding pillars of every society is marriage, which Islam not only considers as a social avenue, but as a religious activity that attracts heavy rewards if it confined to the dictates of the religion. Thus the essence of marriage in Islam is to instill moral values, create harmonious atmosphere, well secured in love and sympathy. In this regard parents are highly recognized and obliged to ensure the purity and success of the marriage of their children.

Kano Metropolis is the third largest city in Nigeria with a predominantly Muslim population. Its inhabitants still mixed up culture and religion in some aspects of their marriages. This perhaps results into the delay of marriages among the youths of the research area. This delay is also caused by other factors like poverty, western influence, lack of proper Islamic knowledge, materialistic way of life, unchecked right awarded to all people e.t.c. These ideologies seriously hampered Kano Metropolis and were responsible for the contamination of youngsters' moral bankruptcy, ungodly society that value worldly materials at the expenses of religious

guides and increase in poverty rate which is responsible for unceasing uprisings.

This notwithstanding , if Muslims in Kano Metropolis should be educated on the importance of adhering to the teachings of Islam and the implication of upholding certain customs, ideologies and demands that are responsible for delaying marriages, as well as, if they should be made to understand that the source of their security and attainment to Allah's pleasure is in Islamic based marriage, the society will be better up and would warmly embrace each other for greater success in this life and the life to come after.

5.7 Recommendations

Based on the research findings the following recommendations are made.

- 1) Scholars and leaders should educate the people on the importance of marriage and the implication of delaying it.
- 2) Parents should try as much as possible to assist their children to get married as soon as circumstances permit.
- 3) All forms of western ideologies, unnecessary and demanding traditions and cultures should be abandon.
- 4) Total observance of Islamic norms in the selection of marriage partners, the marriage contract and ceremonies should be upheld.
- 5) There is also need for government and non-governmental organizations to assist youths through providing job opportunities, houses, e.t.c. so as to help the Muslim youths to survive uprightly in a morally hostile environment.

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GLOSSARY

Abina Daurin Aure - Food served during wedding solemnization.

Amarya - Bride

Ango- Groom

Baiko - Betrothal

Budankai - Unveiling of the bride

Dillaliya - A woman who goes from house to house selling clothing materials and other house items.

Dukiya Aure - Certain amount giving to the bride's family, Separate from the dowry.

Gaisuwar Uwa da Uba - Certain homage accommodation with gift items like kolanuts, clothing and money giving to the bride to be biological or Adoptical parents.

Gidan Amarya - Bride's house

Hawan Sallah – Sallah Darba

Jere – Decoration of a Bride's house

Kayan na gani ina so- I literally like what I see: clothing materials presented to the bride;]'s family on proposing marriage to their daughter.

Kayan Saukar Amarya - Items giving on welcomes a bride.

Kayan Sa Lalle – Certain items brought to the bride's family during Henna decoration.

Kayan Lefe – Clothing materials that the groom present to his bride will arranged in boxes or bags.

Lalle Henna

Nikah – Contract or vow, not Fathia, but is called Fathia because it is been recited during the wedding solemnization.

Maulidi – Annual Anniversary of the birth of prophet S.A.W.

Mai Daliliu Aure – person who acts as an Agent to link suitors.

Sadaki- Dawry.

Saukan Karatu – Qur'an graduation.

Sa Rana – Fixing of marriage date.

Taku –ita-ha – Annual Anniversary of the Naming Ceremony of the prophet S.A.W.

Walimah – Wedding Feast.

Wedding Fatihah – Wedding Solemnization.

Yin – A day set aside for wedding celebration, in which lots of food and drinks is to be served to all those who are present.