

**THE EFFECTS OF SOCIAL AND RELIGIOUS PROBLEMS OF KABAWA MUSLIM
WOMEN ON MUSLIMS IN ARGUNGU LOCAL GOVERNMENT AREA OF KEBBI
STATE**

BY

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**BEING AN M. A. THESIS SUBMITTED TO THE DEPARTMENT OF ISLAMIC
STUDIES AND SHARI'AH, BAYERO UNIVERSITY, KANO, IN PARTIAL
FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF MASTER OF ARTS
DEGREE IN ISLAMIC STUDIES**

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1440 A.H, JANUARY, 2019)

DECLARATION

I hereby declare that this thesis has been written by me and is a record of my own research work. It has not been presented in any previous academic programme for a higher degree by anybody. All quotations and references are indicated in the footnotes and sources of Information are specifically acknowledged by means of a list of references and a bibliography

CERTIFICATION

This thesis entitled “The Effects of Social and Religious Problems of Kabawa Muslim Women on Muslims in Argungu local Government area of Kebbi State” meets the regulations governing the award of the Degree of Master of Arts in Islamic Studies, Bayero University Kano, and is approved for its contribution to knowledge.

Supervisor

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Date

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Date

DEDICATION

I dedicate this thesis to my late parents, Muhammad Sani Abdullahi and Ramatu Muhammad Alkali who dedicated their lives and took the pain to train me according to the tenets of Islam and prepared me to serve the *Shari'ah* with a sound loyalty. May Allah forgive my parents, Amin.

ACKNOWLEDGEMENTS

In the Name of Allah, the Most Gracious, the Most Merciful. All praises are due to Allah, the Sustainer and Nourisher of the world, May Allah's blessings and mercy be on Prophet Muhammad (SAW), his family, his companions and his followers to the end of the world, Amin.

First of all, I would like to express my greatest gratitude to my supervisor Dr. Usman Sani Abbas for his guidance, patience and encouragement, his valuable instructions efficiently helped the progression and smoothness of my research process. Special thanks and appreciation to my External examiner Dr. Mukhtar Bala Yaya for his maximum support and understanding which facilitated in the success of this research, may Allah reward him for his noble effort. Sincere appreciations go to all my interviewees and fellow students who contributed valuable data to my research through their inspiring ideas and thoughtful discussion. Last, but not least, much gratitude to my dearest mother Hajiya Zalihatu Muhammad Alkali, for her endless love, care and continual supports throughout this process.

The enormous contributions of Dr. Ibrahim Maibushara (former H.O.D: Islamic Studies and Shari'ah Department) and Dr. Nuhu Abdullahi Giwa must be acknowledged. I am also grateful to my other lecturers who taught me and from time to time offered me valuable advice and guidance. My colleagues also deserve thanks and commendation. I am grateful to my brother Dr. Lawal Alkali for mentoring me to be a scholar; I learnt to be an original thinker from him. May Allah reward him abundantly. I am equally grateful to late Alhaji Sadiu Bature who has been a father to me in Kano, and sheltered me together with his wife, Hajiya Hauwa'u Musa Adam, may Allah reward them abundantly. Without their help, my studies would not have been easy. I would like to express my gratitude and appreciation to Dr. Muhammed Shuni, Dr. Mukhtar Umar Dagimun, and Malam Anas Ahmad for their untiring efforts and courage to take keen interest on my research work by providing and guiding me all the necessary information for developing a good system.

Finally, I thank my brothers and sisters and all members of my family for their understanding, help and counsel. To all I say: JazakumulLahu khairan.

ABBREVIATIONS

Abbreviation	Meaning
STD	Sexually Transmitted Diseases
HPVI	Human Papilloma Virus Infection
AIDs	Acquired Immune Deficiency Syndrome
SWT	Subhanahu Wata' Alah
SAW	Sallallahu Alaihi Wasallam
IC	Illegitimate Child
UNDP	United Nations Development Program me
UNFPA	United Nations Population Fund Activities
WCW	World Conference on Women
ICPD	International Conference on population and Development
WSSD	World Summit on Social Development
CEDAW	Convention for the Elimination of all forms of Discrimination against Women
BPFA	Beinjing Platform for Action
WID	Women- in-Development
GAD	Gender and Development
NGO	Non-Governmental Organization
ECCDEP	Early Child Care Development Education Programme

GLOSSARY

Word	Meaning
Jahiliyyah	period of ignorance
Garkuwan yawuri	The defender of Yauri
Garkuwan Gwandu	The defender of Gwandu
Sarkin Fulanin Gwandu	The head of the Fulani community
Damina	Rainy season
Dari	Harmattan season
Bazara	Dry season
Gyaran Ruwa	Purification of Water
Fashin Ruwa	Signifies the opening up of the Waters for fishing
Jirgi	Master of the river (a title)
Doguwa	Spirit of the water
Shan kabewa	Bori cults practice
Iskoki	Spirits
Tsafi	Black Magic
Kebbawa	Kabawa people
Wali	Guardian
Maslahah	Reconciliation
Hadith	The sayings of the Prophet (SAW)
Sunnah	The practice of the Prophet (SAW)
Hirabah	Terrorism
Fiqh- Sunnah	Islamic Jurisprudence
Sunni	The followers of the Traditions of Prophet (SAW)
Kufr	Infidelity
Wahn	The love for materialism and fear of death
Dinar	Gold
Dunya	World
Walimah	Occasion to celebrate an event
Muhrim	Forbidden person in marriage

Lupercalia	Roman festival
Taslim	Islamic greeting, to say Al-salam Alai'ikum meaning: Peace be onto you
Zina	Fornication or Adultery
Talaq	Divorce
Wajib	Mandatory
Mandub	Recommend
Mubah	Allowed; lawful
Haram	Prohibited
Makruh	Disliked or abominable
Ummah	Nation; used to refer the Muslim community or nation

ABSTRACT

Argungu local government has a historical relationship with Sokoto Caliphate served as the capital of Islamic Jihad championed by the famous scholar Usman bin Fodiyo. This led to Argungu being regarded as one of the communities where the Islamic way of life was strongly upheld. It is however disturbing that a trend signifying an increasing degeneration of this historic Islamic culture and values is emerging in the community. The current study was therefore undertaken to evaluate the effects of social and religious problems of Kabawa Muslim women on Muslims in Argungu Local Government Area of Kebbi State. The study perceives socio-religious problems among the Kabawa Muslim women that contradict the teachings of Islam which also affect the social, physical, economic and cultural values of the womenfolk in Argungu. Qualitative phenomenology was adapted in the research approach and data was collected from multiple sources such as observations, semi-structured individual interviews and transcriptions from participants from various and diverse geographical locations as well as educational levels, sects and socio-religious backgrounds. An Islamic theoretical (Kalam) model was used as a conceptual framework for the study. Negative tendencies such as extra-marital relationship, forced marriage, increase cases of rape, marital violence, marital conflict, higher rates of divorce, educational problems, and girl hawking were identified as principal social and religious issues contributing to the deterioration of the Islamic and moral discipline of the Kabawa Muslim Women in the Study area. While the research work recommends massive religious and moral awareness as the major tool in reviving the morality and Islamic culture back to its glory, its sustenance can only be guaranteed if individual community members, parents, traditional institutions and governments (both at local government and state levels) live up to their responsibilities.

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CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

In the name of Allah the most Gracious, most Merciful. Praise be to Allah, the Lord of all creatures. The one that sent His Messengers with guidance and truth. May He bless the Noble Prophet Muhammad (ﷺ) his companions and all those who follow their path to the Day of Resurrection, Amin. The Glorious Qur'an enjoins the doing of good and forbids the doing of bad. Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

And let there be [arising] from you a nation inviting to [all that is]

Good, enjoining what is right and forbidding what is wrong, and

Those will be the successful.

In another verse Allah says:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ٥٥

And remind [people], for indeed, the reminding profits the believers.

(Az-Zariyat: 55)

Islamic law, being the last message from the Almighty Allah to mankind through his eminent representative Muhammad (ﷺ) arrived in a brutal and aggressive environment. The pre-Islamic Arabian customs were full of excessive violence. The vulnerable group of persons included widows, the needy, orphans, slaves and women. It was a period of oppression and injustice where one's strength qualifies him to acquire and accomplish his desired goals.

With the coming of Islam, justice and mercy in the heart of a cruel world was established and all oppressive behaviors were prohibited. The Qur'an emphasizes the equality of Allah's creation in worth and value regardless of race, tribe, gender or social status. It changes and modifies the position of women and other weak persons by critically analyzing and reforming various global and local customs and traditions related to gender.

The greatest abuse and violence against women during the Jahiliyyah period was female infanticide. The birth of baby girl was regarded as a disgrace and misfortune to the extent that those who could not bear the shame buried their daughters alive. (Isra'il 31}. Furthermore,

women were regarded as property or subject for distribution as part and parcel of a deceased's estate. His wives except the biological mother may be inherited by his biological son. The Qur'an abolished this and other forms of socio-cultural practices which were dominant at that time; "Men and women have a calling and a place in nature. Neither has a greater value, nor is one of greater importance. Both are subject to divine retribution which is equal for the capacity of each."¹

Scholars observed that the social decay and moral decadence today is similar to what obtained during the Jahiliyyah period. Readers may find in this study the problems and challenges confronting Muslim women in Argungu and their effects on their lives and on the generality of Ummah.

1.2 Statement of the problem

It is clear that there are rampant cases of social vices within all communities of Muslims and non- Muslims. The same is the case with Argungu community as many observed with dismay an increase in social vices and practices that contradict the true teaching of Islam. These among others includes: prostitution, pre-marital and extra marital affairs, gambling and fornication, free mixing between men and women, apathy towards highly educated women, homosexuality, lesbianism, intoxication and drug abuse, wide spread usage of contraceptives with its attendant problems to mention just a few.

The desire to find a cure for the many social ills besetting Muslims, or, in this case, besetting the Muslims in Argungu, the local authorities considered the need for the establishment of Hisbah Committee and local security committees, which were charged with the responsibilities of encouraging good, or right, and preventing all social ills. The need therefore arises to investigate the causes and effects of these problems despite its total condemnation and prohibition by the Glorious Qur'an. On the basis of the above, this research comes up with the following research questions:

1. What is the historical background of the study area?
2. What are social and religious problems of Kabawa Muslim women in Argungu area?
3. What are the effects of those socio-religious problems on the lives of the Muslim women and community in the area?

¹ Yusuf Al-Qardawy (pamphlet Titled "The Status of Women in Islam"(ND) (NP)

4. What are the solutions to the identified problems?

1.3 Aim and Objectives of the Study

Having raised some research questions, the work intends to achieve the following specific objectives:

1. To bring the historical background of the study area; (Argungu)
2. To identify the socio-religious problems confronting women in Argungu Local Government Area.
3. To bring into light the effects of the identified problems.
4. To find possible solutions to the problems so identified

1.4 Research Assumptions

The research will be guided by the following study hypothesis:

1. There may be various types of socio-religious problems confronting Muslim women in Argungu local government area.
2. There may be possible causes and effects of the varied socio-religious problems on Muslim women in Argungu local government area.
3. There are also possible solutions to the identified problems not only from Islamic point of view but from other segment of the society

1.5 Scope and Limitation of the Research

This study examines the socio-religious problems affecting Kabawa Muslim women in Argungu local government area of Kebbi State, Nigeria. The research covers only Argungu metropolis, while the limitation will be from 2013 to 2019.

1.6 Significance of the Research

This research has a number of significance as follows:

- i. It provides knowledge; best attitudes and skills that will help in making Muslim women in Argungu live a responsible and religious life.
- ii. The work educates Muslim women in Argungu on how to be self reliant in accordance with the teachings of Islam.
- iii. It serves as enlightenment on how to live a healthier life as well as that of the family.

- iv. The research serves as a means of creating a general awareness in the minds of Muslim Women in the area in order to enhance their moral and Islamic lifestyle.
- v. Furthermore, the work serves as reference material for future researchers in the field

1.7 Contribution to Knowledge

The research will fill in the gap in the literature of Kabawa women in Argungu Local Government Area by providing new knowledge regarding socio-religious norms, values and practices introduced in the area, which are detrimental to their progress and societal well-being.

1.8 Research Design and Methodology

At first, the researcher presented a comprehensive overview of research design including choice of interview methods and its appropriateness, the method used for data collection, the sampling procedures and how the data is to be recorded and managed as well as the strategies for data analysis.

1.9 Instrument of Data Collection

Qualitative research can be conducted through a variety of data collection techniques. The data collection methods can be classified into four types: (a) participation in the setting, (b) direct observation, (c) in-depth interviews, and (d) document analysis. Nevertheless, the choice of the appropriate method(s) in research is primarily determined by the researcher's methodological perspective. As far as this research is concerned, the reviewed theoretical perspective draws upon relevant literature within the women discourses in Islam was exploited.

The research was carried out by using both primary and secondary data. The Primary data employed was collected by the use of unstructured interview defined as useful, when you want to gain an in-depth understanding of a particular phenomenon within a particular cultural context. Thus key personalities that constituted the sample of the study were interviewed. Data generated from this interview constituted the empirical data that augmented the theoretical data for case analysis. The secondary data on the other hand was obtained mainly from libraries and other vital and relevant resources on the internet.

1.10 Sampling and Sampling Techniques

The Sampling Strategy is an exploratory qualitative research. The researcher went for a purposeful sampling strategy that demands the selection of participants according to predetermined criteria. This refers to the strategy in which particular settings, persons, or events are selected deliberately in order to provide important information that can't be gotten as well from other choices. In this case, participants were selected from women, religious and community leaders, agencies (Hizba and Social Department of Argungu Local Government) as well as staff and students of Adamu Augie College of Education, Argungu. The logic behind this specific selection was linked to the belief that their situated position has given them the knowledge about women problems and social ills in the study area.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

The specific literature on social and religious problems confronting women in Argungu is relatively limited. However, there is the need to review relevant literatures to assess the works that are in one way or the other related to this study and at the same time show some differences. This is necessary to sharpen one's own objectives, show the main differences between the existing works and the one embarked upon.

2.1 Aminu Adamu Argungu, "Continuity and Change in Traditional Political Institution; A Study of Argungu Emirate, 1934-2015" The study offers historical background of Argungu Emirate and traditional rulers. The work discussed changing the traditional and political issues in Argungu Emirate, the writer also gives the historical background of the Emirate, and also discusses political issues of the Emirate. Whatever the case may be only the historical background of the Emirate is relevant to this research. Because brief history of the area is necessary, before dealing with the problems identified There is no any relation between the political issues of the study and the current research.

A literature review by Habiba Abdullahi Abubakar, "The Incidence of Pelvic Inflammatory Disease {PID} Among Women of Child Bearing Age as seen in Dikko Ward, Argungu Local Government Kebbi State".P.I.D. is a sexually transmitted disease which is deadly if neglected. It has irreversible complications if not treated early. It shows that the incidence is decreasing because people are now aware of the most common source of infection as well as ways of preventing it.

The researcher stated that Lack of awareness, poverty, ignorant and superstitious belief are the contributory factors that lead to complication of the P.I.D especially the vulnerable group 15-34 years. The most predominant features of complication of P.I.D is infertility and arises from delay in seeking early medical attention, incompleteness of treatment regiment, social stigma and inaccessibility to the hospital.

Habiba's work is relevant to this research in the case of sexually transmitted diseases {STD}, which is part of the current study. PID is one of the medical challenges confronting Kabawa Muslims women in Argungu local government area.

While the study area is the same, this work differs with this research in method of data collection; the present research used qualitative method while the work of Habiba used quantitative method and current research talk about sexually transmitted diseases in general, while the Habiba's work was specific to PID.

Muhammad Bello Alkali (1969), in his work 'A Hausa Community in Crisis: Kebbi in Nineteenth Century.' a Thesis submitted for the degree of masters of Arts at Ahmadu Bello University, Zaria, mentions that: the most fundamental crisis facing the political leaders in Hausa land in the early part of the 19th century was the Islamic revivalist movement {Jihad} launched by the Fulani Malam Usman Dan Fodio. Under his inspiration, local Fulani leaders organized rebellions against the Hausa governments almost all of which they succeeded in overthrowing by 1810.

The work of Bello Alkali has some similarities with this research work, in some areas where he was able to give their origin, inhabitant people, their main occupations, geographical location of the area, and its climate.

The Bello's work differs with this research in issue of invasion of European and their new political orders.

In another work, Adeniyi Olagunju wrote on the "Argungu International Fishing and Cultural Festival". Argungu Fishing and Cultural Festival has greatly contributed to the infrastructural and socio-economic growth of Argungu town and its environs. It has also brought both national and International fame and acclaim to the Argungu Emirate, Kebbi, Sokoto state.

The work of Olagunju is similar to this research in the area where he depicted the history, Arts and culture of the Kabi people.

Olugunju work is different from this research where he gave the history in details while the present research presented it in brief.

Another literature consulted is Lorretta Favour C. Ntoimo, and Monic Ewomazino Akokuwebe's, 'The prevalence and patterns of Marital Dissolution in Nigeria' In this case the authors wrote on the prevalence and patterns of marital dissolution in Nigeria, which utilized

secondary data obtained from 2006 Nigeria population census to describe the prevalence and patterns of marital dissolution, indicated by divorce and separation, across regions, states, sex, and age groups. The crude rate of marital dissolution in Nigeria was 11 per 1000 population. Among every married person, crude rate of marital dissolution was 29.5 per 1000. Marital dissolution was highest in the South-south and North-east regions and least in the South-east region. More females are divorced or separated than males. Age-specific marital dissolution rates ranged from 24 to 132 per 1000 ever married women, and 15 to 24 for men; the higher rates were among younger persons aged 10-24 years. The prevalence and patterns of marital dissolution in Nigeria suggests the need to discourage early marriage, and to strengthen social and religious values that discourage marital dissolution through public programmers', moral and religious persuasions. The work is similar to this research in the case of higher rate of divorce among younger persons in Nigeria more especially in Argungu Local Government Area of Kebbi State, but it is different from this work, while the research is limited to Argungu Local Government Area. Secondly, the authors utilized secondary data which they obtained from 2006 Nigeria population census, while the present research is field work, nothing concerns it with data analysis.

Another work is T.G. Adegoke 'Socio-cultural Factors as Determinants of Divorce Rates among Women of Reproductive Age in Ibadan Metropolis, Nigeria.' The Author examined socio-cultural factors as determinants of divorce rates among women of reproductive age. He also adopted the descriptive survey design. The sample was 226 randomly selected from five local governments of Ibadan metropolis, Nigeria. A self-completed questionnaire tagged: "Divorce Rates and Women of Reproductive Age evaluative Questionnaire (DRWRAEQ)" was used to collect the requisite data. The data was analyzed using multiple regression and chi-square statistics. The results obtained showed that there is relationship between the five cultural factors and childlessness within the first marriage, marriage support by family and relatives, age at marriage, couple's role obligation and couple's ethnic/cultural background and divorce rates among women of reproductive age. The results also showed that there is significant relationship between the educational background of women of reproductive age and divorce rates ($\chi^2 = 53.67$, $df = 12$, $P < 0.05$), and between religious affiliation of women of reproductive age and divorce rates ($\chi^2 = 53.67$, $df = 9$, $P < 0.05$). Based on these findings, it is recommended those family counselors, social workers and other helping professionals will be helpful in providing

positive strategies of reducing or solving the problems of divorce facing the families. The work is related to the research in the case of determinants of divorce rates among women of reproductive age, while it differs on the adopting the descriptive survey design, the sample was 226 randomly selected from five local governments of Ibadan metropolis, Nigeria, while the research is only limited to Argungu Local Government Area.

An Article of Islamic Relief Worldwide, “An Islamic human rights perspective on early and forced marriages protecting the Sanctity of Marriage” The paper explains that on Early and Force Marriage: Evidence shows that EFM increases the risk of violence and poses serious risks to the health and wellbeing of girls and women, which directly violates their human rights in Islam. It often also inhibits opportunities – including educational and economic development – perpetuating the cycle of poverty in poor communities.

Early and forced marriages are serious threat to the marriage institution and the objectives of Islamic law, which include protection from harm and preserving life and health. Islamic law fundamentally opposes EFM as a marriage without consent, or a marriage of minors, having no legal validity because it does not meet the Islamic criteria of marriage. Islam gives every female the right to choose her marriage partner – and to annul any betrothal agreed on her behalf – upon reaching puberty and attaining comprehensive maturity. While no minimum age for marriage is stipulated in Islam, attaining puberty, having sound judgment and physical maturity before entering into a marital contract – as well as having the capacity to understand and fulfill the rights and responsibilities of a spouse after marriage – is clear preconditions in Islam. It also pointed out that; the purpose of marriage is to create a successful union that promotes love, tranquility and mercy between husband and wife, and contributes to a healthy society. An unwanted marriage is unlikely to fulfill this purpose. It is also written that, the consent of females is accepted as a requirement of marriage in Islam, Consent in marriage falls within a wider Islamic framework of protection for women that gives them the right to exercise choice in matters affecting their life. In a Hadith

The Prophet (peace be upon him) stated
Explicitly that a virgin should not be married until
Her consent is obtained. The Prophet Muhammad

ﷺ said to avoid what is doubtful.²

As consent is necessary for a valid marriage in Islam, every effort should be made to ensure that both the bride and groom consent willingly and explicitly, rather than through silence. This tradition makes reference to a Hadith in which the Prophet Muhammad ﷺ emphasized the need for gaining a female's consent in addition to the consent of her guardian, but when told that the bride is too shy to give her explicit consent, he said that 'silence implies her consent.' While this Hadith is authentic, it is specific to a context in which, in the past, silence was a form of agreement in some cultures. Silent consent is no longer a social norm in most cultures, and therefore a female's silence can no longer be unequivocally interpreted as her agreement.

In summary the paper is very relevant to the research on the case of forced marriage. Forced marriage is one of the research questions and the paper contains most of the important issues that the research must discuss. The paper has dissimilarity with the research on the case of early Marriage, because the research is only concerned about the forced marriage not early marriage.

Another work which researcher also reviews was Shamsudden Umar Ilyas's "the Challenges Faced by Muslim Female Education and the Way Forward". There has been growing concern on female education particularly in the Muslim Society. Their education remains the most challenging problem in our society because they lack even the rules and understanding of Islamic jurisprudence. International conferences organized on female education yield no result because of its provoked controversy in the Islamic world. Although Muslim Women are absent in contributing immensely to Islam in particular and our society in general; their Christian counterpart was even involved in spreading Christianity at their working places. This paper analyses the challenges facing the Muslim Women education and the way forward. It is the Women who lay the foundation of ethic, virtues for a peaceful and educated society from the divine document (Qur'an and Sunnah). The Prophet (ﷺ) said: "*Women are the sisters of men*" for these reason Islamic reformers, educators and thinkers have all shown a keen interest in female education. It is a duty of all and sundry to take a collective effort in female education so as to

²Reported by Abu Huraira (from a translation of Sahih Muslim, The Book of Marriage (Kitab Al-Nikah), Book 008, Number 3303), Huraira, Book 008, Hadith Number 3303.

build a prosperous, optimistic and peaceful society. The work is very useful with the research on the issue of non-girls education which is one of the Kabawa Muslim women problems that are identified; the only difference here is that entails the whole Nigerian women, while the research is limited to Kabawa Muslim Women in Argungu Local Government Area.

Susan L. Douglass and Munir A. Shaikh's "Defining Islamic Education: Differentiation and Applications" explores the use of several terms that signify Islam, and provides guidelines to clarify their use in internal and external discourses. Building on this foundation, the article delineates a typology of Islamic education and its associated institutions. This enhances understanding of important conceptual differences that hinge upon subtle variations of language as in the distinction between education of Muslims and for Muslims, and between teaching Islam and teaching about Islam. The article offers a theoretical conception of "Islamic education," that takes into consideration Islamic scripture and Prophetic statements, along with commonly-held approaches to education in Muslim history. The article concludes that key motivations and characteristics of a holistic and purposeful education program are shared between Islamic and Western traditions, a phenomenon partially explained by the shared and cumulative transmission of educational values and methods from classical times until the present.

Some parts of the article will be used in the research, for example, on page 13 of the article paragraph 2, where it's stated that: The dynamics of knowledge acquisition in early Muslim civilization provided for a concept of Islamic education that placed no barrier between "religious" and "secular" learning. Islam in this context should be understood as it was in most civilized traditions in world history--as a universalizing ideal of human knowledge, not as a constraint. Scholars identified disciplines that were parts of a whole set of knowledge that a truly educated person must acquire before specializing in any specific discipline. The lack of clear delineation between worldly and spiritual knowledge does not imply that knowledge based on reason, observation and experiment was considered a taboo, simply because revelation was assumed to be the paramount truth. The Qur'an exhorts believers to use reason to verify both the information provided by the senses, and knowledge based on revelation. There are some parts which are very relevant to this research in the article, and also some part differed with the work. For example in page 9, the article talks about Education about Islam in American school,

teaching about world religions, a systematic analysis of corporate on popular media, the World Wide Web, and academia. etc.

Eme U. Joseph in his work “Behavioral Problems of Juvenile Street Hawkers in Uyo Metropolis, Nigeria” found out the various problems associated with street hawking and how such problems affect the development of the hawkers in Uyo metropolis. Based on empirical findings, the effects of street hawking on moral laxity, truancy in schools, the future of the hawkers, and the role of poverty as a prime sustainer of street hawker were drawn out. Based on this, it becomes clear that the hostile environment of conflicting norms and values to which street hawkers are exposed makes them vulnerable to the acquisition of maladjusted patterns of behavior. However, the adverse effects of long hours of street hawking on the total development of children could be minimized if the associated behavior problems are identified early and managed properly. The similarity here is the problem of the street hawking in the society, which is one of the research problems that is identified. Dissimilarity is that the work was carried at based in Uyo metropolis while the research concentrates on Argungu Local Government Area.

In this review of Chiazor, I. A., Ozoya, M. I., Udume, M. & Egharevba, “Taming the Rape Scourge in Nigeria: Issues and Actions,” rape is a hurdle to economic development, a public health problem, and a violation of women’s fundamental human rights. Rape victims tend to be silent as a result of humiliation and intimidation by the police, as well as the "embarrassment" of public acknowledgement. Rape is pervasive in Nigeria and is likely going to worsen if no steps are taken immediately to end this scourge. It is very worrisome that Nigerian females now lose their virginity through rape.

The persistence of this menace in Nigeria is no doubt a matter of grave concern to all in the society, including the academia, legal, religious, medical, and political circles of the day. In order to reduce the scourge of rape in Nigeria, this paper suggests that all social institutions, parents, Churches, Civil Societies, NGOs, and government agencies should as a matter of necessity and urgency provide qualitative sex education and guidance to the teeming Nigerian youths. This will no doubt help bring the current rape menace to the barest minimum in Nigeria. Perpetrators of rape should be exposed and punished appropriately.

The state authorities should systematically and comprehensively document violence against women, including rape, and make this information publicly available. Government agencies should ensure that all women who have been subjected to violence, including rape, have a mean of redress, including compensation, rehabilitation and guarantees of non-repetition.

The fight against the rape scourge requires a multi-faceted approach. There is need for rapid response to documented cases of rape and for post rape care services to be set up in all Local Government Areas in Nigeria to cater for both adult and child survivors. The relationships between the two are clear, more especially in recommendations on ways and means of tackling this social menace. The work differs with the work in Nigeria as whole, while the current work is limited to Argungu Local Government Area.

Another consulted literature is Sumaira T. Khan,” Islam and Girls’ Education: Obligatory or Forbidden” “Acquisition of knowledge is binding on all Muslims” (al-Sunan 1:81 §224). This Hadith, sayings or actions of the prophet Muhammad (ﷺ) , indicates that there is no preference based on sex in getting access to education in Islam; however, there is a growing misconception among the people of other religions that Islam constrains Muslim girls from getting education. This paper reviews literature and two authentic sources of Islam which are the Holy Qura’an and the Ahadith to position the girls’ education in purview of Islam. It further examines the possible reasons for conflicting interpretations of Islamic teachings. It concludes that Islam does not restrict girls from getting education. It recommends further studies for exploring the reasons for the projection of distorted images of Islam. The study is similar with this research on finding the solution of the problem of non-girls education from Islamic perspectives. The only differences here is that the research should identify the problem before mentioning the solution.

In Salisu Iyabode Shukurat’s “Exploitation of Children in the Informal Sector: Case Study of Street Hawking Children in Ifo Local Government, Ogun State” attempts to explain the prevalence of street hawking children in rural areas in Nigeria by using Ifo Local Government of Ogun State as a case study, this research is keen to explore the prevalence, determinant and implication of street hawking on development of a child and make recommendation on how to enhance the working condition for children to combine work and schooling. The study draws the

attention of policy makers on street hawking by children and possible policy intervention that can support these children positively. The study also focuses on group of school age children between the ages of six to eighteen. The study shows that children engage in street hawking due to the poverty level of their parents in order to finance their education and to boost the household income. These children face a lot of challenges; some of which are long walking distance that leads to leg pains, carrying of heavy wares on their head and walk all day that results to neck pain, some are expose sure to environmental hazard, to mention but a few. It has been the same pattern with this current research, but differs in area. The past study used Ifo Local Government of Ogun State as area of the study, while the present research focuses on Argungu Local Government Area of Kebbi State.

In a Journal article by Samah Hatem Almaki, Abu Daud Silon, Khairuddin Idris, nor Wahiza Abd – Wahat, in the “Journal of education and social research” titled challenges faced by Muslims women leaders in higher education” The authors discussed the changes of the role of Muslim women in the society. They view that as a result of the increasing prevalence of women at all levels of education and in different fields of employment and aspects of public life, women now seek to achieve the highest leadership role in all sectors and as well as in higher education sector and to participate on the various positions and in the decision –making process in public and private sector. This research is trying to identify the social and religious problems of Muslim women which include; non- girls education, unemployment that causes the street hawking, forced marriage, higher rate of divorce, rape cases, illegitimate children, which lack of education is the key master of all those problems.

CHAPTER THREE: HISTORICAL BACKGROUND OF THE STUDY AREA

3.0 Introduction

This chapter discusses the historical background of Argungu local government in Kebbi state which is the area of study. The chapter presented the geographical and historical background of Argungu local government, its climate, vegetation and the historical origins and the making of the local government. But a brief history of Kebbi state will be given.

3.1 History of Kebbi State

Kebbi State was created under the Military Government of General Ibrahim Badamasi Babangida on 27th August, 1991. It was carved out of the South-Western part of the old Sokoto State which itself was created on 3rd February, 1976 by the then Military Government of the late General Murtala Ramat Muhammad. It lies between latitude 10° and 13°15 North and longitudes 3° and 6° East and it has a land area of 36,985 sq.km. By land area, therefore, Kebbi State is the 10th largest State in Nigeria; it is the 23rd by population putting it ahead of 16 other States. According to the 2006 Census, the State has a population of 3,238,628, people out of which 1,617,498 are male and a little higher number of females at 1,621,130. The State is largely agrarian with much potential for industrial development especially in agro-allied industries. Kebbi shares borders with the Republic of Niger to the west, Benin Republic to the southwest, Sokoto and Zamfara State to the north, and Niger State to the South.³

The administrative capital of Kebbi State is Birnin Kebbi. The State has 21 Local Governments. In Nigeria's political configuration, Kebbi State has three (3) Senatorial Districts (Kebbi Central, Kebbi south and Kebbi North) and eight (8) federal constituencies (Birnin Kebbi/Kalgo/Bunza; Maiyama/Koko/Besse; Zuru/Fakai/Sakaba/Danko Wasagu; Bagudo/Suru; Argungu/Augie; Yauri/Shanga/Ngaski; Arewa/Dandi; Gwandu/Aliero/Jega}.⁴

The administrative history of Kebbi shows that the State has over the last twenty two (22) years been led by eight governors or administrators-Patrick Aziza (Military Administrator, 28th August 1991-January,1992); Abubakar Musa, Garkuwan Yawuri (Elected Governor, National Republic

³ Nasiru Musa Yauri, *Ph.D Harnessing the potentials of Kebbi State for Development, a Paper presented at a One-Day seminar for the public presentation of the Kebbi Development Forum (KDF), Faculty of Management Sciences Usmanau Danfodiyo University, Sokoto.*

⁴ Nasiru Musa Yauri, *Ph.D Harnessing the potentials of Kebbi State for Development, a Paper presented at a One-Day seminar for the public presentation of the Kebbi Development Forum (KDF), Faculty of Management Sciences Usmanau Danfodiyo University, Sokoto.*

Convention, January, 1992-November 1993), Salihu Tunde Bello (Military Administrator, 9 December, 1993-22, August, 1996), John Ubah (Military Administrator 22 August, 1996-August, 1998), Samaila Bature Chamah (Military Administrators, August, 1998-May, 1999), Adamu Aliero, Garkuwan Gwandu (Elected Governor, All peoples party/All Nigeria Peoples Party, 29 May 1999-29 May 2007), Usman Saidu Nasamu Dakingari, Sarkin Fulanin Gwandu (Elected Governor, People Democratic Party, 29 May, 2007-24 February, 2012), Aminu Musa Habib Jega (Acting Governor, 24 February, 2012-25 May, 2012), Saidu Usman Nasamu Dakingari, Sarkin Fulanin Gwandu (Elected Governor, Peoples' Democratic Party, 25 May 2012-29 May, 2015)⁵ four Emirates represent the culture and tradition of the people of Kebbi: Gwandu Emirate, Argungu Emirate, Yauri Emirate and Zuru Emirate. All four Emirates have a long-standing history and are associated spiritualism, Gallantry and Bravery, Knowledge, Trade, Agriculture and Industry. All four Emirs are first class Emirs and belong to the echelon of the council of traditional ruler in Nigeria. The Kebbi State council of Traditional Rulers is led by the Emir of Gwandu whose Emirate was founded around 1805 by Shaikh Abdullahi bn Fodiy (popularly known as Abdullahin Gwandu), brother to the Shaikh Usman bn Fodiy and co-founder of the Sokoto Caliphate. The Emirates of Yauri and Kabi/Argungu are themselves among the oldest kingdom states in Nigeria founded before 1400 and 1515 respectively. Recorded history has shown that Zuru Emirate dates back to 1700 and is perhaps the largest contributor to the military establishment among all the states in Northwest Nigeria, indicating the peculiar bravery the Lela people.⁶

3.2 Geographical and Historical Background of Argungu Local Government

The area that came to be known as the colonial Argungu Emirate was formerly a province of the twelve provinces under Songhai Empire between 11th and early 16th centuries. It had its headquarters at Sauwa now a village under Gulma District. In the second decade of the 16th century the area became independent of Songhai as Kabi Kingdom with headquarters at Surame and later at Birnin Kabi.⁷ The Kingdom was destabilized during 1804 Jihad when its capital was captured by Sokoto Jihadists in 1805. In 1849 the Kingdom was also revived under Yakubu

⁵ *Ibid*

⁶ *Ibid*

⁷ Interview with Alhaji Muhammadun Sama, Marafan Kabi, in Labbo, 2013. (2017)

⁵⁹ Alkali Muhammad Bello, "A Hausa community in crisis: Kebbi in the Nineteenth century", M. A thesis submitted for the degree of masters of Arts, Ahmadu Bello University, Zaria, (1969),

Nabame in alliance with Arawa, Zabarmawa, Dakkarawa, Adarawa and Gobirawa with new headquarters at Argungu. In 1903 the Kingdom became one of the areas that were brought under Sokoto Province. An Emirate (Division) was now carved out of the areas under the jurisdiction of the Kingdom in 1906. The 1906 Anglo-French Boundary Commission detached three-quarter of the Kingdom to French colony in Niger. This marked the limits of the British colonial Argungu Emirate (Argungu Emirate) and those of today's Argungu Emirate.⁸

The local government is situated in the extreme north-west of Sokoto, the provincial headquarters and it is ninety-nine kilometres away from it. It bordered French colonies of today Niger and Benin Republics from the north and west respectively. The area was also surrounded by Birnin Kebbi, Bunza and Bagudo towns of Gwandu Emirate from south as well as Yabo and Silame towns of Sokoto Emirate from the east and north-east and forms a shape of crescent. It is located between latitude 12.40°N and longitude 4.31° E. The area lies within the Sahel Savannah region and it is endowed with marshy land along River Argungu (Gulbin Kabi).⁹

There are difference tribes in Argungu Local government Area, such as: Hausa, making Hausa language the widely spoken language in the area. There were few Zabarma, Arawa, Gobirawa, Dakarkari and Fulani. Ninety-nine percent of the people in Argungu are Muslims, making Islam to be the dominant religion in the area.¹⁰

3.3 Climate Condition of Argungu Area

With regard to climate, Argungu local government experiences three seasons namely: rainy season (Damina), Harmattan season (Dari) and dry season (Bazara). Rainy season starts from June to September. The wettest month in the season is August when the number of rainy days in certain weeks can be as high as six. By this month the rainfalls in smaller showers of longer duration normally start. The month is called Malka in Hausa and the temperature drops while humidity increases relatively. People in the area suffer much from Cholera and Dysentery diseases at the onset of this season.¹¹

Harmattan begins in October/November and ends in March and reaches its extreme in January/February. Transporting and blowing of sand is the major characteristic of the season.

⁹ Bonnalde, R.V. *The Atlas of Africa, Juene, Afrique, 1978, p. 183. (1978). (NP)*

Fine desert sand brought by the wind cloud the sky, which attains a brownish tinge. This season increases the incidence of both air-borne and water-borne diseases.¹²

Harmattan usually passes away at the end of February and Dry season takes its place. This season reaches its peak point in April/May when rivers shrink and relative humidity drops. At this period temperatures are well over 90. In this period high rates of evaporation affect vegetation and soil. There is always lack of adequate water over large areas of land and in effect, it leads to the movement of pastoralists as well as reduction of marshy land under cultivation.¹³

3.4 Vegetation

The vegetation of Argungu local government belongs to the Sudan Savannah type. The original Savannah in the area has been destroyed because of the impacts of human activities. The existing Savannah is characterized by open wood with a general tree level of about 45 feet. Man has greatly affected his natural environment in the area. Trees have been cut down in several areas to provide fuel.¹⁴

Agriculture in the Emirate is dominated by production of rice, millet, beans, groundnut and guinea corn. Rice has been the mainstay of the economy of the people in the area. The cultivation of the crop is limited to the broad inland valley bottoms, flood zone (Fadama) that is between 3.2 kilometres to 4.9 kilometres wide. A number of varieties of rice, millet, beans and other crops flourish on upland (Tudu) and depression (Rafi) in the area. Rice production is the main economic activity of the Kyangawa people, a sub Emirate of Kabawa. Millet, beans, guinea corn and groundnut production is largely practiced by Arawa people in the Emirate¹⁵

Fishing and hunting are also important occupations in the local government. They take place all year round along riverine areas of Argungu, Kamba and their tributaries. Fishing is the main

⁶⁸ Goddard, A.D. "The Lower Rima Basin", (Institute for Agricultural Research Papers) Undated and Unpublished, p. 4 and S.J. Hogben and A.H.M.Kirk-Green,

The Emirates of Northern Nigeria: A Preliminary Survey of their Historical Traditions, London, 1966, p.239. (1966)

⁶⁹ Alkali Muhammad Bello, "A Hausa community in crisis: Kebbi in the Nineteenth century", M. A thesis submitted for the degree of masters of Arts, Ahmadu Bello University, Zaria, (1969)

¹³ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960*. An unpublished Master's Thesis, Teparment of History,

Usman Danfodiyo University Sokoto. (2013).

occupation of the Sarkawa, another subdivision of Kabawa. They practice fishing using three canoes and fishing net (Taru). This idea became the distinguishing feature of Argungu Emirate fishing methods. Other instruments for fishing are: small fishing net (Homa), fishing trap (Indurutu), fishing harpoons (Mamari) and many others. The main fishing season is usually from early September to late April and Argungu Fishing Festival takes place in March. Fishes caught are normally fried or smoked. Both prepared and fresh fishes are taken to market for sale. Hunting on the other hand has not been very important activity in the area but people take it as a pastime. They use poisoned arrows and dogs to kill animals.¹⁶

3.5 Historical Origins and the Making of Argungu Local Government

The area that came to be known as Argungu Emirate happened is inhabited by largely Hausa and few Arawa, Zabarmawa, Adarawa, Fulani, Gobirawa and Barebari. It was known as Kabi Kingdom and later Argungu Emirate. After the people of the area were brought under British colonial administration, the population of the area began to include other Nigerian groups such as Nupe, Yoruba, Igbo and Tiv.¹⁷ The original inhabitants of the Emirate known as Kabawa are Hausa group. Indeed the present Kabawa are a mixture of Hausa and Songhai.¹⁸ They are of two stocks namely Kabawa-Lekawa and Kabawa. Lekawa were further sub-divided into Lelabawa, Mayolawa, Kundudawa and Galaudawa (they are the producers).¹⁹ Therefore, their history of origin could be understood in the light of general historical origin of Hausa people.

Hogben and Greene have a view that, Kabawa are a people formed at the beginning of 2nd century A.D. from the mixture between Berbers immigrants from the Sahara with a Negro populace of the Savannah.²⁰ According to Bayajida legend, the Kabawa origin is linked with East

¹⁶ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960. An unpublished Master's Thesis, Tepartment of History,*

Usman Danfodiyo University Sokoto. (2013) (NP.)

¹⁷ Ekwueme, I.O.. (Curator National Museum, Sokoto), *"The Sociology of Argungu Fishing Festival", A paper prepared in 1978, p. 7. (1978)*

¹⁸ Alkali Muhammad Bello, *"A Hausa community in crisis: Kebbi in the Nineteenth century", M. A thesis submitted for the degree of masters of Arts, Ahmadu Bello*

University, Zaria, (1969),

¹⁹ *opcit*

²⁰ Hogben was quoted in Auta, (1987)

and their Kingdom is placed as one of the Banza Bakwai. Therefore, to this legend the area is one of the Kingdoms that were believed have been founded by illegitimate sons of Bawo, a son to Bayajida.²¹ Another theory of importance in this regard is that of Smith,²² which interpreted the emergence and development of Hausa people and their states. This theory classified some of them as pre-birane and studied them as such in their development from Kauyuka (hamlets) to Anguwoyi (villages) then to Birane (cities). The theory also analyzes religious and economic reasons for the development of Birane. According to the theory the Hausa land was peopled thousands of years ago but it was the movement of people from one part of the area to another or outside it that developed Hausa States. Therefore, Smith shows us that Kabi in specific developed over the years as a result of internal and external migrations influenced by political and economic reasons.

But the most acceptable and widely believed theory with regard to the origins of the people is that the oral traditions. According to Sama, strange elements (Hausa) came from Mecca via Egypt and settled at Kuyan Bana. From Kuyan Bana, a part of this Hausa group under Muhammadu Kanta moved to Kabi. The union between this Hausa group and another group of Hausa they met at Kabi, called Galaudawa gave birth to Lekawa.²³ Therefore, Lekawa's recorded history however, began with Muhammadu Kanta, the first emir of the Kingdom and from whom all the succeeding emirs descended. According to Sule the people claimed to have come from the east and settled at a place called Bawo under Katsina. Their leader's son called Makata got married to Tamatu, a daughter of the then Katsina king. He further adds that, the marriage was the origin of the tribal cousinship between Lekawa and the Katsinawa.²⁴ The union gave birth to

²¹ Hogben was quoted in Auta, (1987)

²² Smith, A. "The States of the Central Sudan" in J.F. Ade Ajayi and Michael Crowder (eds.), *History of West Africa*, London, 1976, p.p. 171. (1976).

²⁰ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960. An unpublished Master's Thesis, department of History, Usman Danfodiyo University Sokoto.* (2013).

²⁴ Ibid

²⁵ Ibid

²⁶ Alkali Muhammad Bello, "A Hausa community in crisis: Kebbi in the Nineteenth century", M. A thesis submitted for the degree of masters of Arts, Ahmadu Bello University, Zaria, (1969),

²⁷ opcit

Muhammadu Kotal Kanta. From Bawo Kanta migrated to the area around River Kabi and by then the area became one of the twelve provinces under Songhai Empire. The people that Kotal and his followers met at Kabi are called Kabawa (Lelabawa, Galaudawa, Kundudawa, Sarkawa, Mayolawa and Kyangawa). The union between the first three groups of Kabawa and Lekawa made all of them to be regarded as Kabawa-Lekawa.²⁵

The Kabawa did not however, constitute the only people in Kabi. Others are Zabarmawa, Arawa, Gobirawa, Zazzagawa and Barebari. The Kanta had met the Sarkawa who were attracted by economic viability of River Kabi.²⁶ Alkali Maintains that Sarkawa, the fishermen arrived the area before the emergence of Lekawa,²⁷ while Auta's assertion²⁸ shows that they reached Kabi in the 10th century. They all agree that Sarkawa came from Gao the then capital of Songhai Empire and settled along Rima valley where they used to get their living around the river in the area that later came to be known as Argungu; for the launching of the fishing season referred to as Fashin Ruwa. It is this ceremony that became transformed into the present fishing festival. Sarkawa also met people around the Rima valley who were the aboriginal Kabawa known as Lelabawa. Inter-marriage between Sarkawa immigrants and Lelabawa produced a sub-Emirate called Kyangawa.²⁹

All the above mentioned views indicate that both the Sarkawa and Lekawa met people around the rivers of Kabi and the immigrants were influenced by economic and political reasons. Both the immigrants and the people they met are called Kabawa. Arawa were believed to be pushed to the area due to the pressures of Tuaregs and desiccation of the Sahara and many of them moved into Argungu during the fall of the Kabi Kingdom in 1805. Other sources indicate that Arawa came from Borno and their royal title Mai Arewa had its origin from the Mai of Borno.³⁰ They

²⁶ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960. An unpublished Master's Thesis, department of History, Usman Danfodiyo University Sokoto. (2013).*

²⁷ Muhammad Bello, "A Hausa community in crisis: Kebbi in the Nineteenth century", M. A thesis submitted for the degree of masters of Arts, Ahmadu Bello University, Zaria, (1969),

²⁹ *Opcit*

³⁰ Kirk-Greene, (1964).

²⁹ Ekwueme, I.O.. (Curator National Museum, Sokoto), "The Sociology of Argungu Fishing Festival", A paper prepared in 1978, p. 7. (1978)

were mainly farmers and their major crops were millet, groundnut and beans.³¹ Fulani spread throughout Hausa land between 18th and 19th centuries. Some of them were able to stay in Kabi areas; and as nomadic Fulani who practiced transhumance type of agriculture, they moved about with their cattle. Their movement from one area to another made their existence among Kabi people insignificant, and they have not been recognized as inhabitants of the area. In actual fact, the Fulani only began to be popular and important segment of the society after 1804 Jihad.³² Zabarmawa and Gobirawa became important groups in the Kingdom during Yakubu Nabame Alliance of 1849. The former claim to have moved into the area from Songhai and a great number of them are farmers. The Gobirawa on the other hand were believed to have deserted Gobir Kingdom after its conquest by Sokoto Jihadists to Argungu which was considered as the asylum for the anti Sokoto Caliphate. Zazzagawa were taken to the area as captives by Kabi warriors during great wars in Hausa land while Barebari were assimilated into the people during pre-colonial slave trade.³³

As mentioned earlier, the history of the area began to be recorded with the emergence of the Kotal Kanta. He arrived at Kabi area when it was a province under Songhai Empire (11th to early 16th centuries). Kanta was a soldier who rose to the rank of commander of the Songhai army in Kabi Province. After a while he successfully rebelled against both the local governor of the Province and the King of the Empire in 1516. In effect, the Kotal established himself as independent King of Kabi Kingdom with headquarters at Surame. The other two major towns of the Kanta were Gungu and Leka. The ruin of Surame could now be found about forty (40) kilometres to the South-west of Sokoto in Silame Local Government of Sokoto State. As a King, he was able to expand his Kingdom to Katsina, Zaria, Gobir, and Azbin withstood the power of Borno. After thirty-eight years of conquest, Kotal was killed by Katsina rebels. He was the architect and founder of the Kingdom and up to date the ancestor of the royal families of Argungu Emirate.³⁴

³⁰ *Ibid*

³¹ *ibid*

³² Ekwueme, I.O.. (Curator National Museum, Sokoto), "The Sociology of Argungu Fishing Festival", A paper prepared in 1978, p. 7. (1978)

³³ Augie, A.R. "Birnin Surame" in Zaruma, No. 7, Publication of History and Cultural Emirate, Ministry of Information, Home Affairs and Culture, Sokoto, 1988, pp. 34-35. (1988)

After Kanta's death in about 1554 many of his descendants became Kings of the Kingdom at Surame. In 1721, the headquarters was moved to a place called Takalafiya because of some political and economic problems facing the Kingdom. This transfer of the capital was made by King Tomo, the grandson of the Kotal. The new headquarters was named Birnin Kabi (new city of Kabi).³⁵ The capital remained there until it was captured by Abdullahi bin Fodiyo, a brother to Sheikh Usman bin Fodiyo in 1805.³⁶ Before this period, majority of the people in the Kingdom were idol worshippers and they also believed in various superstitions and deities. Some of them were Muslims but believed in other deities as having the power to provide them with their needs and equally harm them. Despite the fact that Islam penetrated the region between 11th and 15th centuries through the effort of Wangarawa traders, quite a number of non-Islamic practices such as mixture of sexes in social gathering, syncretism and depriving women of their rights among others persisted. Most of these practices were later minimized as a result of the Sokoto Jihad.³⁷

However, in 1849 one of the descendants of the Kotal called Yakubu Nabame formed an alliance with Arawa, Sarkawa, Kyangawa, Zabarmawa, Gobirawa and Dandawa to rebel his ancestor's Kingdom. The alliance was a response to the Jihadist rule at Kabi and therefore, its aim was to fight the Sokoto Jihadists. Members of the alliance became independent of the Jihadist rule and recaptured many of their villages under the Jihadist control. A resuscitated Kabi Kingdom had now emerged with headquarters at Argungu. The leader of the alliance reigned the Kingdom from 1849-1854 during which hostility between Kabi on the one hand and Sokoto and Gwandu on the other ensued. By 1866 both the Kabi and the Sokoto Jihadists decided to sign a peace treaty that is popularly term Lafiyar Toga, where the independence of Kabi was formally recognized by Sokoto.

This may be the first time when the Kingdom started to be regarded as an emirate although, acted independently of Sokoto Caliphate in all respect with exception of religion. This peace lasted to 1874 when fighting broke out again. Violence continued between them until during emir Sama,

³⁴ Augie, A.R. "Birnin Surame" in *Zaruma*, No. 7, *Publication of History and Cultural Emirate*, Ministry of Information, Home Affairs and

³⁴ *Culture, Sokoto*, 1988, pp. 34-35. (1988)

³⁶ *Ibid*

³⁵ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960. An unpublished Master's Thesis*, Teparment of History, Usman Danfodiyo University Sokoto. (2013).

the great warrior (1883-1915), who burnt many of the Caliphate town and villages and dove off the attacks of Sultan Abdul-Rahman on Argungu Emirate.³⁸

After the conquest of the Sokoto Caliphate and the partition of the area between French and British, the Kingdom became a separate Emirate in 1906 under an Assistant Resident called Captain Harbord. The word Kabi was corrupted by British administrators to Kebbi. Hostility between Sokoto and Kabi aided British conquest of the Caliphate although in 1907 Sama made reconciliation with the Sultan of Sokoto. Emir Sama died in 1915 and the present emir, Sama'ila Muhammadu Mera is his great-grand son.³⁹ Kabawa, Zabarmawa, Dandawa, Gobirawa, Arawa and Barebari are still the inhabitants of the area. Immigrants such as Nupe, Yoruba Igbo and Tiv all live in the Emirate and the borders that marked the colonial Argungu Emirate are still the borders of the Emirate jurisdiction.

3.6 Islam in Argungu

From the beginning of the 19th century there was a dramatic change in the nature of government for much of the Hausaland. Shehu Usman Danfodiyo organized a religious movement to reinvigorate Islamic values and established a socio-political system that would protect Islamic moral values from disintegration. The Sokoto caliphate was consequently established in the first decade of the 19th century. Out of this context, scholar Shehu Usman Danfodiyo emerged. From 1804 to 1812 throughout much of Hausaland a caliphate was established in Sokoto. The establishment of Sokoto caliphate brought substantial changes in the lives of the Muslim Hausa women. For instance, it was deemed in appropriate for women to hold public office, and they were increasingly secluded in their homes. Free Muslim status became associated with seclusion and veiling after the Jihads, women began disappearing from agricultural work.⁴⁰

³⁶ Labbo, A, *A history of Colonial medical and Health services in Argungu Emirate: 1906-1960. An unpublished Master's Thesis, department of History, Usman Danfodiyo University Sokoto. (2013)*

³⁷ *Ibid*

³⁹ Malam Bello, (2012)

⁴⁰ *opcit*

CHAPTER FOUR: SOCIO-RELIGIOUS PROBLEMS OF KABAWA MUSLIM WOMEN IN ARGUNGU LOCAL GOVERNMENT AND REASONABLE POINTS FROM DIFFERENT RESPONDENTS

From the brief history of Kebbi state and Argungu local government highlighted in the previous chapter, this chapter dwells on the different socio-religious, problems of Argungu local government with particular emphasis on the Kabawa women.

There were on ground different social practices at Argungu local government area that contributed to a large extent to the behaviors and practices of the Kabawa women in the area. This research is concerned with a very serious moral problem that has devastating repercussions upon society, the economy and the spiritual welfare of many people. The chapter after identifying the problems proffers possible solutions to them.

The following are identified as some of the major socio-economic, socio-cultural, religious, environmental and educational problems of Kabawa women in Argungu local government area:

4.1 Extra Marital Relationship

The extent of this problem has grown rapidly in recent years in Argungu local government due to the so-called “new morality,” which has given license to any and every kind of sexual relationship without limit. Today, a large number of children are being born to unmarried parents. Homes operated for unwed mothers; government expenditure has increased for both the care of the mother as well as the children.⁴¹ This does not take into account the many unborn children who are murdered each year by some form of abortion, legal and illegal. The figures are staggering because of their enormity and grow upward year by year.

This does not take into account the low morality of those who conceive the child out of wedlock but who are married before the child is born. Marriage does not place a robe of sanctity around illicit sexual relationships that occur before marriage. The child born of pre-marital sex not counted, however, as an illegitimate child even though the child was illegitimately conceived.⁴²

There is no way to be accurate regarding the extent of the fornication and adultery that evidently run rampant in the society. The shame and disgrace of conceiving a child out of wedlock, , being

⁴¹ Interview with Director of Social welfare, Argungu local government, Alhaji Musa Abubakar ,(45) Interviewed at Gwazange Ward ,Argungu, on 24/10/2017

⁴² Interview with Director of Social welfare, Argungu local government, Alhaji Musa Abubakar ,(45) Interviewed at Gwazange Ward ,Argungu, on 24/10/2017

sexually immoral, has been removed to a great extent because of the acceptance by society of sin, the disobedience of the will of Allah, the lack of consistency among religious people between word and deed, the general waning of morality across the board. The sin regarding illegitimate children is not a sin of the children. It is actually a contradiction to declare the child illegitimate as if the child was in some way evil.⁴³

The child is as innocent of sin as any other child is. The man and woman who produced the child are the ones who are illegitimate and immoral. The extent and influence of their sin resounds far beyond the birth of the sinless child. The possible causes of this menace according to the interviews conducted and documents reviewed include among others.⁴⁴

i. Neglect of Morality as well as Ethical Orientation.

Morality and ethical orientation must be given special priority in such a way every child before reaching adulthood must be taught the rules of Allah and guidance to the dos and don'ts of Islam.

Therefore, Islamically in a family where they are well oriented and have good moral teachings will be difficult to find a member of that family engaged in such kind of illegal relationship or any immoral behavior.⁴⁵

However, lack of good moral teachings and orientation cause a lot of problems in a family as well as the society in general, For instance, once a child has been conceived out of wedlock it will become a great problem and a shameful thing to those involved. The victim will be isolated and people will not to associate with him. Similarly, the neglect of proper guidance and moral teachings is a tragedy that will only result to rampant violation of Allah's rules.⁴⁶

ii. Disobeying Allah's Instructions

What all must come to realize is that illicit sexual relationships are demonstrations of disregard for Allah. It is a gross disrespect for His authority. It is sin. Many who know the truth ignore the truth. Mere knowledge of Allah's will is not enough, even though essential. There must be the determination to comply with His will. With the "do-your-own-thing" attitude that is so

⁴³ Personal conversation with Dr Lawal Alkali Argungu , Faculty of Agriculture, Department of fisheries Usman Danfodio University Sokoto, on 7th August,2017 at Dankoji,

⁴⁴ Ibid

⁴⁵ Ibid

⁴⁶ Personal conversation with Dr Lawal Alkali Argungu , Faculty of Agriculture, Department of fisheries Usman Danfodio University Sokoto, on 7th August,2017 at Dankoji,

prevalent today, and being promoted in every home, illegitimate children are inevitably some of the consequences.⁴⁷

Illicit sexual activity is sometimes provoked by the lack of security in the home. With the enormous divorce rate, single parent homes, mothers working outside the home, watching movies, and children cared for by others, the security level for many children is at rock bottom. They seek companionship and acceptance. When parents are so busy they cannot take care of their children, seeking acceptance for themselves from almost any quarter will make their children act accordingly and find themselves in sin.⁴⁸

Boys have deceived girls into believing that sex is a proof of “love.” It is the very opposite when the sex proposed is between couple who are not married. Nobody who really loves another will ask that damn the soul to prove anything. You do not prove love through sin. You prove love by refusing to sin.⁴⁹

A weak father, dominant mothers, children even with plenty of money but a scarcity of morals, watching movies, creates insecurity and feelings of not being wanted. To feel wanted many have dissolute their bodies in fornication. Empty houses, loose supervision, worldly ambitions, peer pressure and the neglect of Allah in the home are at the root of the completely sordid and hideous scene. The craving for pleasure, material things, attractiveness and getting ahead have ruined the lives and eternity of millions.⁵⁰

iii. Neglect on the part of Parent, Society, Teachers and Government

Some have blamed society, finances, education and other factors that have likely contributed to the illicit conducts. There are many who are poor, who live in deprived areas, who have not had every educational opportunity, but who have been taught truth, and who are not among the immoral.⁵¹

⁴⁷ *opcit*

⁴⁸ *Ibid*

⁴⁹ *Personal conversation with Dr Lawal Alkali Argungu, Faculty of Agriculture, Department of fisheries Usman Danfodio University Sokoto, on 7th August, 2017 at Dankoji.*

⁵⁰ *Ibid*

⁵¹ *Ibid*

There will always be a natural curiosity among the young about the opposite sex. Parents have failed to teach children regarding the body. As a result, many today are clamoring for the schools to do the job, often by teachers who are so stupid as to think that sex can properly be presented in a vacuum of moral teaching. True, too many children get their “facts of life” from the back alley, restrooms, locker rooms, dirty jokes and filthy conversation. However, this only aggravates the problem.⁵²

Disrespect for Allah’s laws regarding marriage, the sacredness of marriage, the permanency of marriage, faithfulness in marriage, the laws of Allah as to who is and is not marriageable, all have paved the way for the moral breakdown that brings children into the world with father and mother not married to each other. Some led to think that all sexual activity is evil rather than a beautiful, Allah-given expression reserved for those who are married to each other.⁵³

Some who have left Allah’s law about marriage and divorce, granting divorces for any cause, granting the right to marry to almost anybody, no discipline in their character toward those who challenge Allah’s teaching. They have surrendered to the ways of the world and are trying to accommodate sin and convert Allah to fit sinful humankind. Muslims should not think that Allah would hold such false brethren guiltless of their false doctrines and wicked practices, which they promote.⁵⁴

4.2 Forced Marriage

Another problem identified from this study is that of forced marriage. It is a marriage in which one or more of the parties are married off without his or her consent or against their will? A forced marriage differs from an arranged marriage, in which both parties consent to the assistance of their parents or a third party (such as a matchmaker) in choosing a spouse. There is often a continuum of coercion used to compel a marriage, ranging from outright physical violence to subtle psychological pressure. Forced marriage is still practiced in various communities across the area, particularly in remote villages.

⁵² *Ibid*

⁵³ *Personal conversation with Dr Lawal Alkali Argungu , Faculty of Agriculture, Department of fisheries Usman Danfodio University Sokoto, on 7th August, 2017 at Dankoji,*

⁵⁴ *Ibid*

There are numerous factors, which can lead to a culture, which accepts and encourages forced marriages. Reasons for performing forced marriages include: strengthening extended family links, controlling unwanted behavior and sexuality, preventing 'unsuitable' relationships, protecting and abiding by perceived cultural or religious norms; keeping wealth in extended family; dealing with the consequences of pregnancy out of wedlock; considering the contracting of a marriage as the duty of the parents; obtaining a guarantee against poverty; aiding immigration

Ending of forced marriage may be extremely difficult in Kebbi State. For instance, in parts of Argungu Local Government Area, one of the main obstacles for leaving the marriage is the bride price. Once the bride price has been paid, the girl is regarded as belonging to the husband and his family. If she wants to leave, the husband may demand back the bride price that he had paid to the girl's family. The girl's family often cannot or does not want to pay it back.⁵⁵

4.3 Increased Cases of Rape

The term "Rape" originates from the Latin word "rapier", "to snatch, to grab, and to carry off."⁵⁶ Rape is sexual assault involving sexual intercourse or other forms of sexual penetration perpetrated against a person's without their consent. The act may be carried out through physical force, coercion, abuse of authority or against a person who is incapable of valid consent, such as one who is unconscious, incapacitated, or below the legal age of consent.⁵⁷

Rape cases have become one of the endemic social vices destroying the fabric of society. There are a number of cases where minors and married women were sexually assaulted, which makes rape not restricted to single women only. What things have led people to see sex as an all comers affair and a means to satisfy their lust? Just to achieve their heart desire.

Dr. Bashar said:

Rape and other forms of sexual assault on a child can result in both short-term and long-term harm, including psychopathology in later life. Psychological, emotional, physical, and social effects include depression, post-traumatic stress disorder, anxiety, eating disorders, poor self-esteem, dissociative and anxiety disorders; general psychological distress and disorders such as somatization, neurosis, chronic pain, sexualized

⁵⁵ This is based on the interview with some respondents in Argungu who show against to forced marriage.

⁵⁶ Herman, Dianne F. "The Rape Culture". Printed in *Women: A Feminist Perspective* (ed. Jo Freeman). McGraw Hill, 1994. Retrieved 18 October 2011

⁵⁷ Attenborough, Frederick (2014). "Rape is rape (except when it's not): the media, recontextualisation and violence against women". *Journal of Language Aggression and Conflict*. 2 (2): 183–203. doi:10.1075/jlac.2.2.01att.

behavior, school/learning problems; and behavior problems including substance abuse, destructive behavior, criminality in adulthood and suicide.⁵⁸

According to Dr. Bashar:

The risk of lasting psychological harm is greater if the perpetrator of the sexual assault on the child is a relative (i.e., incest), or if threats or force are used. Ancestral rape has shown to be one of the extreme forms of childhood trauma, a trauma that often does serious and long-term psychological damage, especially in the case of parental incest. The child may subsequently have problems communicating with family members and/or friends.⁵⁹

Another problem of rape is Sexually Transmitted Disease which is a term used to describe more than twenty different infections that are transmitted through exchange of semen, blood, and other fluids or by people with STDs. Sexually Transmitted Disease are called venereal diseases. Infectious or communicable diseases of the genitor urinary systems are transmittal by direct contact and these contacts usually occur during sexual intercourse. There are also a variety of pathogens that can attack the genitor urinary system form to bowel or via the blood stream that is endogenous infections.⁶⁰

Studying sexually transmitted diseases are important because they cause considerable immediate and delayed illness, although they are rarely fatal. They are also associated with considerable social stigma, which moves the diagnosis, management and tracing of such patients more difficult. Sexually transmitted diseases are diseases that transfer from one person to another during sexual intercourse or kissing. Unlike most other infections, sexually transmitted diseases are on the increase due to some number of reasons:⁶¹

- i. Those with multiple sex partners are common.
- ii. Those with partner who have had multiple sex partners.
- iii. Commercial sex workers.
- iv. Drug abusers who tend to practice high-risk sexual behaviors.

The spectrum of sexual transmitted diseases as they were previously called has widened, beside gonorrhea, syphilis, cancrroids, lymphoid granulomavereum, and granulma ingunale; it now

⁵⁸ Interview with Dr. Bashar Bello of the Comprehensive Health Centre {CHC} Argungu, Usmanu Danfodiyo University Teaching Hospital, Sokoto.

⁵⁹ *ibid*

⁶⁰ Battle R.P (1984) *infection and communicable diseases*. Britain Williams Heine am Medical book limited.

⁶¹ *Ibid*

include several other conditions such as Chlamydia infection, genital warts, genital herpes, candidiasis, trichonomiasis, molluscum, contagiosum, public lice and scabies, all of which are principally or often sexually transmitted infections. Due to some other organisms such as mycoplasma, hepatitis B and possible heamophilus vaginalis may transmit sexually.⁶²

Sign and symptoms of sexually transmitted diseases include: discharge from the penis or vagina, itching around the genitalia, pains experienced during sexual intercourse or while urinating, sores around the genital area, mouth, tongue, throat, pain in and around the anus, blisters around the genital areas scaly of the feet and swollen lymph nodes.⁶³

According to the findings of this study, the common factors that cause rape in the society include:

a. Scanty Dressing/Indecent and Nude Dress Sense

When you wear a tight dress that makes someone think the tailor did not have enough fabric/material to complete the cloth, and then you pass through risky places like alleys with drunkards, what do you expect to be given a medal? According to Abubakar

women are only raped, because they are the cause of it especially with the way they dress, pointing out that he has never heard of a Hijab sister fall victim of rape because she is well dressed.⁶⁴

Again

I have not heard or seen an Hijab sister fall victim of rape, because what are you seeing that will entice to rape her, but our young ladies need to be taught a lesson on modesty. In as much as rape is bad, do not expose yourself to it, do not be a willing free to rape.”⁶⁵

⁶² Sayyid Abul A'ala Maududi, (1961), *Birth control, its social, political, economic, moral and Religious aspect*, translated and edited by kurshid Ahmad Misbahu Islam Faruqi, Markazi muktaba Islam, publishers, Delhi- 6, p. 37.

⁶³ Dumberg J. (1979) *Speech presented at the opening ceremony of international conferences on sexually transmitted diseases and AIDS Abuja Nigeria.*

⁶⁴ Interview with Alhaji Musa Abubakar ,Director Social of Argungu Local Government, (45) Interviewed at Gwazange Ward ,Argungu, on 24/10/2017

⁶⁵ Ibid

b. Watching Pornography and Some Movies

This raises adrenaline and sends a message to the brain to do what the eyes just saw. Some movies have rape scenes that might engross in a child's or grown up's mind such that they think it's good.

c. Being alone without a Muhram

Does the researcher need to tell you that the "devil" likes darkness? Ladies are generally vulnerable in the dark as the man can do whatever he wants then walk away without been known. The researcher finds out that many rape cases occur when girls are alone/secluded or in a quiet place without their Muhram.

One student from the Collage of Education Argungu, Yakubu Muhammad (Yakson) says that:

Ladies don't wana hear "I have a role to play" when it comes to preventing rape, they don't wana hear why can't I walk alone all night. How can you walk into a Guys room, spend the night with him and wake up telling the world he raped you! You must be insane.”⁶⁶

He also noted:

A large Percentage of rape victims are those who I call 'Willing Preys.' Adding, Finally I say, I am not in any way encouraging rape, But please let's all look at possible way of preventing it and Modesty in dressing is key. I am against rape, but I support educating our Ladies on how to prevent themselves. Just like you give your properties Maximum security so that arm robbers won't have access to them, give your ass maximum and modest security.”⁶⁷

On-air-personality and public speaker, has discussed some issues, after they shared their ideas on what they thinks gives birth to the continuous rape cases in Argungu Local Government.

⁶⁶ Interview with Yakubu Muhammad (Yakson), (23), A Student in Adamu Augie Collage of Education Argungu, Interviewed at School, on 6/11/2017

⁶⁷ Ibid

.According to Madam Alex:

Really, we have rape cases in Argungu more especially on minors.

The only problem is that, not every case of rape is referred to law enforcement Agency, because, to protect the victims of rape due to societal stigmatization.

We contribute immensely towards fighting these social vices. I could remember

There was a time when the Emir of Argungu Alhaji Sama'ila Muhammad Mera

Gathered all security agencies including the retired officers and assured us his

Support in combating such cases in Argungu and its environs.⁶⁸

Again:

It was just the day before yesterday they received rape case that took place in a farm land and the matter is now before the court for prosecutions.

That is the case of Kabiru Lawali the accused person and Mas'uda Usman the victim, on or about the 26 day of April 2018 at Sauwa village in Argungu Local Government Area Kebbi State, which is within the jurisdiction of the

Argungu High Court of justice, Argungu you committed the offence of rape in

That you sent Sa'adatu Isah and Bilkisu yahaya and was left with Mas'uda

Usman where you demanded to have sex with her and she refused and you

Intimidated her and you beat her with stick and held a knife in your hand which you threaten and you hereby put her into fear and raped a girl of 12 years without her consent and thereby committed an offence of rape punishable under section 283

of the penal code. The accused was sentenced to three years imprisonment fining of 20,000 naira.⁶⁹ Four of raped students reported to have attempted suicide. They also felt embarrassed to talk about what had happened to them.⁷⁰

The researcher also attended the case of Umaru Gado Maikwale – Kwale [The accused person] of 76 years and Fatima Sule Sanusi [the victim] of 9 years, 'M' on or about the 29th day of July

⁶⁸ Interview with The Commander of Nigerian Security and Civil Defense Argungu Division– Madam Alex Oyunkwo and C.P.L - Marafa Usman on 23/04/2018

⁶⁹ The Higher Court of Justice of Kebbi State in the Argungu Judicial Division, Holden at Argungu. Case No. KB/HC/RFT1712014 Kabiru Lawali accused person vs Mas'uda Usman the victim.

⁷⁰ Interview with The Commander of Nigerian Security and Civil Defense Argungu Division– Madam Alex Oyunkwo and C.P.L - Marafa Usman on 23/04/2018

2018 at about 1000 hours at Bubuice village via Argungu Local Government Area. The accused person was sentenced to three years imprisonment and a fine of 20,000 naira.⁷¹

According to Malam Saidu:

The main reason for the prevalence of rapes cases in our society is lack of implementation of had punishment on the perpetrators as ordained by Sharia.⁷²

Malama Saudi observes that:

Of course, there is rape cases in Argungu and it is well knows on minors. And it is a mistake for not taken the case to law enforcement agency.⁷³

Hajiya Hafsatu clarifies that:

After a sexual assault, victims are subjected to investigations and, in some cases, mistreatment. Victims undergo medical examinations and interviewed by police. During the criminal trial, victims suffer a loss of privacy and their credibility may challenge. Sexual assault victims may also become the target of slut shaming and cyber bullying.⁷⁴

⁷¹ Interview with The Commander of Nigerian Security and Civil Defense Argungu Division– Madam Alex Oyunkwo and C.P.L - Marafa Usman on 23/04/2018

⁷² Malam Saidu, a registrar of upper Sharia court when interview on the 17th May 2018

⁷³ Interview with Malama Saudi A Muhammad age 65, a retire teacher at Filin Idi area, interviewed on 14/04/2018

⁷⁴ Interview with Hajiya Hafsatu Muhammad Yeldu (Retired midwife), (62) Interviewed at, Filin Idi Tsoho, Argungu, on 25/10/2017

4.4 Marital Violence

This is one of the serious social problems experiencing in Argungu local government among family members. This violence can be against one of the couples or any of the family members. It can also be between co-wives or even extended to any of the relations of the couples. This study in Argungu shows that there are cases of violence among some families which are normally caused by certain factors and circumstances. There have been cases of marital violence which resulted in serious injuries and destructions of valuable properties. Cases were been reported at some police stations and sometime leading to courts in which a wife caused physical injuries to her husband due to certain turbulent state.⁷⁵ There is a case of my neighbor who her husband intended to marry another wife. Due to the jealous of the first wife she decided to kill the husband by burning the house. The husband escaped with side face burned, and most of the properties were destroyed. The police take the case to the court.⁷⁶

In some reported cases, some co-wives attempted burning a house, her co-wife, or some properties of the husbands or attempting to nab her husband with a knife violently during bed time.⁷⁷

These cases of marital violence has also included some recorded cases between co-wives using all sort of weapons; stones, sticks, fire, boiled water, among others, against one another. Some even went to the extent of harming their innocent children. On the part of some husbands, there were some reported cases especially on those who take intoxicants of constant beating of their wives. These issues are prevalent and they keep on increasing at an alarming rate.⁷⁸ For example,

⁷⁵ Interview with Marafa Usman, (35) years, C.L.P, Nigerian Security and Civil Defence Argungu Division.23/04/2018,3:30pm.

⁷⁶ Interview with Maryam Lawal Alkali,(40)years, business, interview at bunguji area, 25/10/2019,4:30pm

⁷⁷ Interview with Aliyu Bange ,(39)years, inspector, police station gwazange area,Argungu,20/10/2019,11:00am.

⁷⁸ Ibid

there is a case of co-wives who had a misunderstanding, so the first wife poured hot oil on the second wife's daughter. The case is in court.

Islam does not condone marital violence but also any form of violence in the society. That is why Muslims are required to have the qualities of patience, perseverance in times of anger and bad temper. Allah told us in the Qur'an that part of the best qualities of believers is that when they are confronted with dispute they reply with tenderness. Allah says in the Qur'an:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.⁷⁹

The Prophet (SAW) was asked by a man for advice and he (SAW) said to him “do not get angry.” The man asked several times, he said “do not get angry”⁸⁰. The Hadith reads:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ ؟ أَوْصِنِي قَالَ لَا تَغْضَبْ فَرَدَّدَ مَرَارًا قَالَ لَا تَغْضَبْ

This is because, whenever a person is angry or in a bad temper or provocative moods, he or she can react violently. It is observed that most of the marital violence is usually caused by lack of patience, misinformation, and rumors.

Marital Conflicts

⁷⁹ Qur'an 25:63

⁸⁰ Sahih al-Bukhari, Hadith No.6116

Marital conflicts in this regard denote a number of things. It can take the meaning of fighting, dispute, open clash, misunderstandings, difference of opinions and the like between couples or relating to their close and extended family members. In Argungu local government area, experience shows that conflict between couples or other members of a family is a common phenomenon. There are some couples that fight each other almost on daily basis. They are been heard every day by their neighbors who are almost tired of their troubles. In this regard, the couples have no rest, their parents, their neighbors and their children are also disturbed.⁸¹

For example, there is a case of a couple that are always fighting and abusing each other. They have children that are observing the negative behavior of their parents, which at last affect the children by paying less attention in school and practicing the habit of fighting in school.⁸²

Another problem is that, this conflict affects not only the couples but also their children. By implication, they are teaching their children the same which will gradually results into a broken home.

As far as marital conflict is concerned in Islam, measures are provided for reconciliation and not separation. This has been mentioned in the Qur'an. Allah says:

وَإِنْ حِفْظُكُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

⁸¹ Interview with Hajiya Fatima Ibrahim {yar'kudi} 50 years, social welfare officer, in her office Argungu Local Government social department, on 12th March 2018

⁸² Interview with Rashida Sa'idu Adamu, age (35)years, student interviewed at Adamu Augie College of education Argungu, on 10/05/2019, at 10:30 am

If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.⁸³

Higher Rate of Divorce

A number of factors contribute to the higher rate of divorce in Argungu local government area. Some of them usually emanate from the women while others from the men. This study found out that the rate of divorce in the area is on the increase and at an alarming rate. It becomes so rampant that almost every day one hears about it.

Some men in Argungu are fond of marrying women indiscriminately and divorcing them at will. This contributes to raising higher the number of divorcees in the area. In the same vein some women are also not sincere to the men they accept for marriage and at the end if they fail to achieve their goals or target, the marriage consequently breaks.⁸⁴ For example, (in terms of shelter)there is a case of a woman who married a man that was unable to provide shelter for her, which made her to remain with her parent for good one year. After an investigation by the judge he found that the husband cannot afford shelter for her and the marriage was annuled.⁸⁵

Also there is a case of woman who married a man because he came from a rich family and later discovered that he was poor. So she forced him to divorce her and at last the marriage dissolved.

⁸³ Qur'an 4:35

⁸⁴ Interview with justice Abdullahi Aliyu Argungu, (52)years, Deputy chief inspector Sharia court, Kebbi state as well as overseeing upper Sharia court 2, Argungu.

⁸⁵ Court: upper Sharia court Argungu, judge: Abubakar Muhammad Ambursa, case no.:US11/ARG/F1/CU/18, 19/10/18.

Divorce in Islam is permitted based on genuine reasons but it is the most detestable among the permissible acts. The Prophet (SAW) said: “Of all the lawful acts, the most detestable to Allah is the divorce.”⁸⁶

So, the *shari’ah* permits divorce but such permission is subject to certain conditions. Unless there is genuine reason based on the *shari’ah*, Muslims should not pronounce divorce in an uncontrolled manner.

⁸⁶ *Sunan Abi Dawud, vol.12, Hadith No.2173.*

4.6 Educational Problems

Socio-economic challenges: this is the biggest problem that Kabawa Muslim Women are facing. Where parental resources are limited, girls tend to get a lower order of priority in consideration for education. Parents prefer to utilize limited resource on boys rather than on girls even if they are more intelligent. The present uncertain economic conditions have made meeting the demands of food, education, health and shelter difficult. This is why parents who have to educate their children, prefer the male child because according to them, girls would be married off to another family, and then resources used on her education will not be recovered by her family. It is believed that the benefits will accrue to her husband's family. Where the culture encourages large families and parents end up with six or more children, then given limited economic base, families will opt to limit their expenditure on those that they consider to be capable of yielding optimal returns and in this case the preference will be to educate the sons.

According to malama Furera;

Many parents today, see the school as a major source of vice and serious moral contamination through the undesirable behavior exhibited by some peers in school. In this case the school has been seen as a threat to the home. Sometimes there could be conflict emanating from socialization process and interaction with other children. Girls are the first to be withdrawn from an environment that is seen to be inimical to her development. It was also indicated that in some cases mothers display ambivalence where they claim their daughters may fall into promiscuity in school, but will not hesitate to send the girls hawking in places where they are more likely to fall prey to unfettered harassment from strangers.⁸⁷

Traditionally, Argungu is a place of teaching and learning, since the days of our forefathers. There was then no discrimination in education for any member of the society, all were given equal opportunities. This could be attested to by the works of women like Nana Asma'u the daughter of the late Shaykh Usmanu Danfodiyo. Things started to change with the coming of the Western education; this was because of the skepticism held about Western education. Gender

⁸⁷ Hajjiya Furera Adamu, (43), Assistant Head Master Kofar marina Primary School, Interviewed at Primary School, on 7/10/2017

inequality began to emerge in all spheres of life; much to the disadvantage of woman. Girls are then saddled with household chores in preparation for their future role as homemakers. They rise up early to help their mothers, fetch water and firewood in village and prepare food for the family. Our girls grow consequently to be the anchor of the household, as housewives. It should, however, not be forgotten that, the girl child of today is not just the woman of tomorrow but a mother and leader, who exert a great deal of influence on her husband and children.

One may expect that girls are not found only in the western type of school, but found in the Qur'anic School. The case is not so because during a survey in some Qur'anic schools many Mallams pointed out that parents did not send their female children to school because they prefer to send them to streets for petty trading. A mother may vehemently refuse to allow her daughter to proceed to post primary institution and justify her stand with the allegation that these schools are highly "immoral and un-Islamic" yet they may not hesitate to send the same daughter out for hawking from house to motor parks to mechanics workshop, with the instruction to "sellout the items by all means" it is clear exposure than her counterparts in the secondary school who are confined to a school environment in which they are subjected to roll calls, bed-checks and escorts when going out.⁸⁸

In the past parents did not value girl child education because they did not know the importance of education to girl child but nowadays parents release the importance of girl child education. Still girl child education is facing serious problem. Most of the parents don't have means to send the children to school because of poverty.⁸⁹

- Early Marriage:

This is also a militating factor, for some parents who fear that if the girl-child is allowed to grow-up to maturity she may fall into the trap of immorality. The slogan "woman's place is in the kitchen" i.e. they should get education but should remain with the their profession in the house and should not be allowed into areas that are considered male areas, also helps a lot in killing the morals of people who wants to educate their female children.⁹⁰

⁸⁸ Independent policy Group (iPG), Abuja, *Girls Education in Nigeria, Report of the consultative forum on Girls education in Nigeria*, Designed & printed by Megapress Limited, p.18 (2003)

⁸⁹ Personal conversation with Malama Saudi A. Muhammad, (65) years, retired teacher, at Filin-idi, on 14/04/2018, at 4:00pm

⁹⁰ Independent policy Group (iPG), Abuja, *Girls Education in Nigeria, Report of the consultative forum on Girls education in Nigeria*, Designed & printed by Megapress Limited, p. 19 (2003)

4.7 Girl child hawking

Hawking is seen as great factor that prevents girls from attending both western and Islamic schools. One Malam in Argungu (Kebbi State) reveals that at the initial stage he gets almost an equal number of small boys and girls. As girls start growing, the attendance becomes poorer and poorer. Asking what accounted for this trend he indicated that mothers normally send them out to hawk. So that they can save as much money as possible to enable them organize flamboyant wedding ceremony for the daughter.

Some parents do not send their daughter to the formal school because according to them there are no separate schools for boys and girl. But this reason is in no way applicable to Argungu Local Government Area where all State boarding schools are separated either exclusively for boys or girls.

According to Malam Abdullahi

Street hawking is one of the easiest ways that contribute to the moral decadence in the generality of our society. Through hawk (street hawking) many of our young girls are into drug addiction, sexual relationship, and Juvenile delinquencies. Young ladies learn many vices through street hawking; it deters them from going to school. Therefore, living in illiterate life contributed to the growth of illiterate in society. It also exposes and makes our young ladies become rude and robust and at times these are people that owned and manage brothels in their future⁹¹.

Again:

It also contributes to the rampant cases of rape in our society. People found a minor girl hawking and lured her into a house or room and raped her.⁹²

⁹¹ Interview with Mallan Abdullahi Alhassan Bagaye, (62) years, preacher, at Dalen Kutare, on 14/05/2018, 11.00am

⁹² Ibid

Malam Bello said:

Hawking is indeed a serious and major problem and it is one of the problems that lead to the moral deterioration of the girl child especially here in Argungu where, street hawking is very rampant and keeps on growing among the girls most especially nowadays⁹³.

Malam Bello again:

The problem of street hawking is the fault of the fathers, because it is the nature in every Hausa family that the father of the house is the controller and master in charge of carrying out family's responsibilities which he should discharge diligently. Therefore, it is not worthwhile for him to leave the control of the family in the hands of his wife and whenever this happens, it will yield negative result immensel specifically moral debasement of girls in the family. the mother will control them into many small businesses but very dangerous with name of making money for the family not knowing that will lead to the moral decay and the depravity of the character an the future of her girls.⁹⁴

On his word:

More ever, street hawking is undisputedly a serious and great problem. It debases the morals of even the boys not to talk of the girls, who will intermingle with boys and men of different types and character whenever she goes out. However, no one can voice out and defend their moral standard.⁹⁵

⁹³ Interview with Mallam Bello Muhammadu Dankoji, (52) years, malamin azure, at his house Dutsen-Dankoji, on 13/05/2018 at 11:30am

⁹⁴ Ibid

⁹⁵ Ibid

Malam Bello Said:

Furthermore, Car park hawking is the most dangerous when talking about moral degeneration of the girl. There is a Hausa saying a boy who lives in car park (Garage) area is called ‘‘a garage boy’’ (which relates to the bad character of the boy and where he lives) and it will undoubtable be given to a girl who lives there, it ruins almost everything in the girl⁹⁶.

According to Madam Alex

Street Hawking is one of the leading factors responsible for the increase of illegitimate children in the society.” I could vividly remember last time when we’re coming back to Argungu from Augie I was shock when I saw young girls hawking from one farm to another. I wrote a report concerning this to be presented during our monthly security meeting”.⁹⁷

According to Marafa

I really agree with Madam Alex, and this shows hawking is one of the leading factors responsible for increasing cases of rapes especially those that are taking place in farm lands. It was just the day before yesterday the received rape case that took place in a farm land and the matter is now before the court for prosecutions.⁹⁸

4.8 Some Reasonable points from different respondents

There are many cases of illegitimate children in Argungu local government, these has been showed by the evidence from different people of the area, for instance:

According to Fatima,

⁹⁶ Interview with Mallam Bello Muhammadu Dankoji, (52) years, malamin azure, at his house Dutsen-Dankoji, on 13/05/2018 at 11:30am

⁹⁷ Interview with The Commander of Nigerian Security and Civil Defense Argungu Division– Madam Alex Oyunkwo and C.P.L- Marafa Usman on 23/04/2018

⁹⁸ Marafa C.L.P.

According to Hajiya Fatima:

They have cases of abandoned newly born illegitimate children in Argungu Local Government especially these days. There are many cases of newly born babies mostly found refuse dump. If a child of that nature is found a live we name the child after the name of the chairman but if it is female child we name her after the name of the chairman's wife. Before naming we normally take the found child to the hospital for medical checkup. After the naming ceremony we carry intensive investigation whether we can find the mother of the abandoned baby. If the mother is found then we hand over the child to the mother for breast feeding and motherly care. The mother will be put under probation and parole by the department of social welfare of the local government. However, if all the efforts, to find the mother proved abortive then we take the child to Orphanage home. She further narrated that if they found a pregnant woman carrying an illegitimate pregnancy, they normally call her and inform her of their awareness of the pregnancy and if she aborts the pregnancy they will take legal action against her. Therefore, the department of social welfare will watch her until delivery. Sometimes they interrogate the woman to confess who is responsible for the pregnancy and if she confesses they will compel the person to take care of the child and possibly to marry the girl if they agree to do so as it happened in the case of one Zainab Samaila and Abubakar Danbuga.⁹⁹

⁹⁹ Interview with Hajiya Fatima Ibrahim {yar'kudi} 50 years, social welfare officer, in her office Argungu Local Government social department, on 12th March 2018

However according to Fatima

if the child is found dead we will investigate whether we can find the perpetrator (the mother). This happened to Hafsat Saidu and Rashida Isah where babies were found dead and thrown on the refuse dump. We investigated and luckily we found the mothers of the children.¹⁰⁰

Malam Bello also views that:

Absolutely nowadays there are cases of moral decadence in our society among our youth. On the girl's teenagers, there are cases of morality which resulted from the bad attitude of their parents especially their fathers whom supposed to take care of their welfare rather than showing them due to take care of themselves. For example:

- Parental carelessness: - Every young lady that goes out must see somebody she may like. Therefore, if her parents did not monitor her movement these young boys may spoil her future because we believe that bad company may led to adaptation of bad attitude.
 - Leaving younger ladies with hunger:- At times when young ladies are exposed to hunger and have nobody to feed them, they may go out in search of what to eat therefore, they may intermingle with the boys which may result to having affair with them which could lead to unwanted pregnancy. Hence, having that may ask for abortion which is also against the tenet of Islam.
- ⇒ On the Islamic point of view, abortion even of an unwanted pregnancy is strongly forbidden. (Isra'i 31 – 32 -33).
- ⇒ On the sharia view point, the pervasive activities of daughters above 12 years one would be held responsible.¹⁰¹

Malam Saudi said:

It is true we have cases of newly born babies abandoned at refuse dumps. Who were born through illegitimate way but with the efforts of Hisba and other agencies such social vice has reduced.

¹⁰⁰ *Ibid*

¹⁰¹ *Interview with Mallan Abdullahi Alhassan Bagaye, (62) years, preacher, at Dalen Kutare, on 14/05/2018, 11.00am*

This is happening in the society as a result of moral decadence that our girls engaged. These atrocious activities occur because parents failed to discharge their parental responsibilities as ordained by Almighty Allah. It is common in our society that only the mother is taking the responsibility of the children which includes feeding, clothing and educating the children. Therefore, it is the beginning of moral decadence because the mother cannot properly discipline the children.¹⁰²

4.9 Other Different opinions from the people of the area

There are different opinions from the people of the area on about consent of women, virgins and widows. Some are of the view that a father has the right to marry off his daughter without her consent, while others are of the view that consent of widow are necessary, but for the virgin is not, and the other also said consent of both are compulsory. For example:

According to Malam Bello:

In Islam, a father has the right or authority to marry his daughter to the husband of his choice even without her consent or may leave behind or directives that even after his death that his daughter should be given in marriage to the husband of his choice especially if she is a girl But if she has married before and was divorced she should be allowed to choose or bring a husband of her choice because she has experienced marriage before.¹⁰³

Again

Ijtihad of Ulama'a has shown or indicates that not every woman can be given out marriage without her consent. Scholars agreed that if she is lady that had

¹⁰² Personal conversation with Malama Saudi A. Muhammad, (65) years, retired teacher, at Filin-idi, on 14/04/2018, at 4:00pm

¹⁰³ Interview with Mallam Bello Muhammadu Dankoji, (52) years, malamin azure, at his house Dutsen-Dankoji, on 13/05/2018 at 11:30am

never married before she can possibly be forced to marry somebody by her parents because her parents might know people's behavior better than her. But if she is a divorcee she is expected to be more matured and also experienced. Therefore, she should be to bring husband of her choice; he cannot give her out in marriage until he asks her if she agrees to marry the person.¹⁰⁴

Malama Saudi opined that:

Forced marriage became so rampant in Argungu to the extent that almost every day complaint of forced marriage is received. There was a case of a lady Just recently who was between the age of eighteen and twenty. She confessed that her parents forced her to marry a man who is rich but whom she hates in her life. According to the lady, she prefers to commit suicide than to go back to that man as her husband.¹⁰⁵ In view of the above situation, this researcher and others met her parents and advised them on the implication of forced marriage. They became convinced and the marriage was dissolved. In the same vein, the husband was also advised on the implication of their marriage which he also accepted and divorced the enforced wife.¹⁰⁶

Hajiya Kulu stated that:

In Argungu, people practice forced marriage on their children and the success of such marriage relationship hangs on a scale of probability, based

¹⁰⁴ *Ibid*

¹⁰⁵ *Personal conversation with Malama Saudi A. Muhammad, (65) years, retired teacher, at Filin-idi, on 14/04/2018, at 4:00pm*

⁹¹ *Ibid*

on certain conditions. Nowadays, with dwindling positive values among young people, when a father notices that his daughter frequently comes home with lots of gift items, he quickly looks for a nice young man to get her married to him, before he is exposed to shame. Some parents however forced their daughters into marriage as a result of their desire to be wealthy, particularly in our own times when poverty has spread in nearly every home. Some forced their daughters to marry some wealthy people so they too can have their share of the wealth. Some do practice forced marriage on the basis of cementing and promoting existing ties of (blood) relationship.¹⁰⁷

Hajiya Kulu again:

The greatest mistake is to arrange any marriage relationship not built on the strength of love. . Let me cite an example for you. This particular case happened about a month ago. A close friend of my husband married off his daughter to a business man, yet the girl never showed love to this man. The person who took the girl's hand in marriage lives in Argungu, after the marriage the girl had an affair with another guy in the absence of her husband which led the dissolution of the marriage.¹⁰⁸ Now, tell me, what a problem is this and what benefits has anyone reaped from this kind of marriage? Surely, forced marriage can breed nothing but problems!¹⁰⁹

¹⁰⁷ Interview with Hajiya Kulu Araye, Age: 80 years, Politician, Interviewed at Dagwal, on 21/03/2018.

¹⁰⁸ *ibid*

¹⁰⁹ *Ibid*

CHAPTER FIVE: EFFECTS OF SOCIO-RELIGIOUS PROBLEMS OF MUSLIM WOMEN IN ARGUNGU ON THE MUSLIMS IN ARGUNGU LOCAL GOVERNMENT

In the previous chapter a discussion was made about the social and religious problems of Kabawa Muslim women in Argungu local government area. In this chapter therefore, focus will be on the effects of such problems and the chapter will wrap up with some recommendations on those socio religious problems.

5.1.1 EFFECTS OF DIVORCE ON THE MUSLIMS IN ARGUNGU LOCAL GOVERNMENT

Divorce has negative effects not only on the family but also the society at large. This study shows that when divorce occur in the family, it affects the children and result in their poor performance in academics, loss of interest in social activity, difficulty adapting to change, emotionally sensitive, anger and irritability, feeling of guilt, introduction of destructive behavior, psychological and economic stress, surging poverty level, street hawking, among others.¹¹⁰ It is observed that, these consequences of divorce in Argungu also affect the society seriously in a number of ways.

With the increase rate of divorce in Argungu, the pace of emotional instability and crime rate is also on the increase. Its effect on the family life, interference in the development of the children and crime is obvious. It is divorce that has an impact on not only their families but also their own children. And children are likely to be the most painful victims in this battle. It effects on both their feelings and minds. Some kids tend to stay away from any kind of social interaction and soon become immersed in their sadness. This makes them very fearful and worried by nature. Moreover, there are times when children feel so much anger because of divorce that they resort to committing crimes and taking drugs to overcome this anger. For instance, the case of Bello Sani and his three brothers, who became thieves and drugs addicts, because of the separation of their parents and their step mother treats them wickedly.¹¹¹ Children become the victims of separation of marriage. It is either they are left at the hand of the financially handicapped, the mother, whose alternative is to employ him for hawking or allow him to roam about for his

¹¹⁰ *This is based on the interview with some affected families in Argungu who pleaded that every parent should live in peace.*

¹¹¹ *Interview with Hajiya Zalihatu Alkali (67) years, business, at Dankoji area, Argungu on 30/10/2019, at 9: am.*

livelihood. In such situation, the child becomes likely to miss the chances of schooling or to have a good moral training. On the other hand, the husbands collect the children and leave them at the hands of his other wife or wives whose malice with the divorced mother of the children will make her maltreat her children which may have an adverse effect on them and without the father knowing the actual conditions of the children. This is what obtains in Argungu; many children are not able to concentrate on their studies during the time of divorce. The circumstances surrounding divorce may make it hard for the child to focus on academic goals. Children are bound to lose their self-confidence in such cases and may not want to study at all. Refer to the above case of Bello as a testimony to the fact.¹¹²

5.1.2 Effects of Forced Marriage on the Muslims in Argungu Local Government

Forced marriage in the society especially in Argungu appeared to have negative effects on the Muslims and other members of the society generally. Forced marriage in Argungu local government has led to prevalent dissolutions of marriage. This is because of the fact that many girls were forced to marry without their free consent. This has raised the higher rate of dissolution of marriage in Argungu and the high number of marital court cases in Lower and Higher *Shari'ah* Courts in the area. There are some cases that are still pending in courts for many years thus bringing hardship on both the couples and their parents or guardians. A lady who was married to an old man told this researcher that they are still battling in courts between her relatives and her husband for more than two years. They have exhausted their energy and means simply because of forced marriage.¹¹³ It is learnt that as a result of forced marriage in the metropolis, married women demand for either divorce or dissolution of their marriage every day in the courts.¹¹⁴

Another negative effect of forced marriage identified in Argungu local government is the committing of suicide action. It is evident that some of the girls who were forced to marry sometime end up committing suicide rather than to stay with their enforced partners. For

¹¹² *opcit*

¹¹³ Interview with Aisha Musa (16) years, at Upper shari'ah court 2 Argungu, 19/11/2019, at 2:30 pm.

¹¹⁴ Interview with Alkali Aminu A. Kwaudo, (53) years, judge of shari'ah court Argungu, at shari'ah court .21/03/2018.

instance, the case of Maryam Dangana who was forced in marriage, a day after the marriage she comeback home when her parent try to take her back she jumped in to well and died.¹¹⁵

Furthermore, forced marriage in Argungu local government has led a number of Muslim women into prostitution. Some of them ran far away from home and others hide nearby in the area taking part in prostitution which they prefer than staying with their enforced husbands. Like a case of a woman who was forced into marriage and she ran away, engaging herself in to prostitution and later she was brought back home with HIV /AIDS which lead her to death.¹¹⁶

Forced marriage in Argungu, sometimes end up in maltreatment of the wife by the husband in different ways. As a result of assault by some husbands, the wives easily became violent, aggressive and demand for divorce without any hesitation. Some of these husbands went to the extent of denying their enforced wives clothes, feeding and health care. There is a case of a woman who was forced in to marriage and end up being badly maltreated by her husband.¹¹⁷

Isolation is one of the effects of a forced marriage. Often, there will be no one they can trust or talk to. Some people are forced to travel away from home, finding it impossible to communicate with anyone and have no access to shelter, money and other basic necessities of life. Forced marriage victims can also be forced to live as domestic slaves – kept under virtual house arrest, suffering abuse not only from their spouse but from extended family too. Women in forced marriages also frequently suffer violence, forced pregnancy and childbearing. Thus; children conceived in a forced marriage environment can be seriously affected by it – either by learning that violence is acceptable, or being traumatized by witnessing it. Victims of forced marriage have limited opportunities for further personal and educational development and end up with little or no career choices. In Argungu, the Muslims experience some of these effects as a result of frequent cases of forced marriage in the area. There is a case of a lady who has the

¹¹⁵ Interview with Malama Maimuna Salihu (68) years, retired teacher, at Gwazange area Argungu, 03/11/2019, at 4:pm

¹¹⁶ Interview with Hajiya Kulu Araye, age: (80) years, politician, interviewed at Dagwal, on 21/03/2018, at 5:pm

¹¹⁷ Interview with Malama Saudi A. Muhammad, age (65), a retired teacher, Interviewed at Filin-Idi area, on 14/04/2081.

ambition/dream to become a lawyer but she was forced in to marriage. This stoped her from schooling and all her ambition faded away.¹¹⁸

5.1.3 Effects of Adultery and Rape on the Muslims in Argungu Local Government

Among the primary objectives of Islamic laws is the protection of the sanctity of lineage. Islam consider lineage as the best of all only first by the belief system of religion, that is why all the religions consider adultery as one of the most atrocious and dreadful of sins of which both the glorious Qur'an and Sunnah condemned and punishment prescribed.¹¹⁹ Adultery and fornication are calamitous consequences which affect the person involved, family unit and the society in general. They lead to the betrayal and infringe on the faith and harmony which is the basis for a satisfying family life; they fritter away the vigor; they knocks off balance; they deteriorate the purity of the character and obliterates the feeling of devotion and loyalty and consequently the individual has the fury of Allah and punishment in various forms.

Ibn `Abdul-Barr (may Allah bless his soul) said:

The rapist is to be subjected to the *hadd* punishment if there is clear evidence against him that he deserves the *hadd* punishment, or if he admits to that. Otherwise, he is to be punished (that is, if there is no proof the *hadd* punishment for *zina* may be carried out against him because he does not confess and there are not four witnesses, then the judge may punish him and stipulate a punishment that will deter him and others like him). There is no punishment for the woman if it is true that he forced her and overpowered her.¹²⁰

¹¹⁸ Interview with Rashida Sa'idu Adamu, age (35), student, Interviewed at Adamu Augie Collage of Education Argungu, on 16/05/2019, at 10:30am

¹¹⁹ See Qur'an 24:2 and the Hadith of the Prophet (SAW)

¹²⁰ *Al-Istidhkaar*, 7/ 146

"In addition, the rapist is subject to the *hadd* punishment for *zina*, even if the rape was not carried out at knifepoint or gunpoint. If the use of a weapon was threatened, then he is *amuharib*, and is to be subjected to the *hadd* punishment described in the verse in which

Allah says:

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter) (Al-Ma'idah 5:33).

So the judge has the choice of the four punishments mentioned in this verse and may choose whichever he thinks is most suitable to attain the objective, which is to spread peace and security in society, and ward off evildoers and aggressors

The worse part of it is that: when adultery and promiscuous behavior becomes rampant in a nation, Allah will expose them to His chastisement and He will send upon them (strange) diseases that their own ancestors never witnessed.¹²¹ For instance, in the study area, a number of infection of sexual transmitted diseases have venereal that made many woman barren and infertile, such infection include; gonorrhoea infection spread to the female fallopian tube, the infection tube become blocked in late intervention. The inflamed tube frequently become occluded or blocked especially at the outer ends where eggs enter the tube for fertilization, once the end of the tube is closed, in most cases pus collects in the tube and may be discharged through the vaginal. The inflammation may damage the specialized inner layer of the wall of the tube, which in severe cases also brings about blockage of tube. When the tube are not completely blocked, fertilization of the egg may still take place but because of damage to the specialized inner living (ciliated epithelium) of the wall of the fallopian tube, the tube to the uterus (wombs) and ectopic pregnancy results.¹²²

¹²¹ At-Tabarani, and Abu-Ya'ala (Hadith)

¹²² Interview with Dr. Bashir Bello, (39) years, consultant doctor, Comprehensive Health Centre, Argungu Usman Danfodiyo University Teaching Hospital, Sokoto.

5.1.4 Effects of Girl child Street Hawking on the Muslims in Argungu Local Government

There are many girls who spends almost 24 hours away from their homes spending their times in markets, streets and other hidden places mainly selling minor things as ground nut, cakes, cooked foods, drinks, among others in order to support themselves and their relatives. In Argungu, these acts cause serious negative effects on the Muslim society. Among many of these identified effects include: higher rate of illiteracy due to lack of schooling, pre- marital sex and unwanted pregnancy, poor moral upbringing, indecency, among others. Girl child street hawking is common and evident in every nook and cranny of the local government area the effects of which also manifested clearly in the society. For instance, there is a case of a girl who was hawking and later she was convinced by her peer group and engaged in to pre-marital sexual relationship and end up having unwanted pregnancy that caused hatred to her and her family at large by the community. ¹²³

From the foregoing, it is clear that the socio-religious problems of Muslim women in Argungu have negatively affected the Muslims in different ways. The manifestations of these effects are a sign to the Muslims in the area to take all necessary measures in order to eradicate or minimize the increase of their menace. Based on the above result, the paper below, discussed some possible solutions to the problems and their effects.

5.2 Some Possible solutions

Having highlighted some of the effects of socio-religious problems affecting female folk in Argungu Local government, the research proposes some possible solutions to those problems and also made some recommendations. First of all it is important to note that in Islam divorce is greatly disliked by Allah and His Prophet (SAW), since it is permitted for this reason therefore, couple should avoid anything that will lead to divorce during their matrimonial life the Prophet (SAW) said;

Narrated Abdullahi Ibn Umar: The prophet (SAW) said: Of the entire lawful act the detestable to Allah is divorce.¹²⁴

¹²³ Interview with Hajiya Kulu Araye, age (80), politician, interviewed at Dagwal area, on 20/10/2019.

¹²⁴ Sunan Abu-Dawud Divorce (Kitab Attalaq) Abi – Dawud 2178, Book 13, Hadith 4

To reduce divorce rate in Argungu Local Government, it is advisable for the parents to get full consent of a virgin or a divorcee before marrying her out.

According to Islamic law, there is no specific age for marriage but the agreed age for is when the girl is matured enough so that she can fulfill marriage obligations.

5.2.1 Acquisition of Proper Islamic Knowledge

Seeking for knowledge in Islam is compulsory upon all Muslims and people of knowledge are the most Allah's fearing and obedient servants. (Whether males or females). Allah says in the Qur'an: ...It is only those who have knowledge among His servants that fear Allah...¹²⁵

The Prophet (SAW) also said: "Seeking for knowledge is a duty upon every Muslim."¹²⁶ Both the Qur'an and Hadith of the Prophet Muhammad (SAW) made it obligatory for Muslim men and women to acquire knowledge. Therefore, one of the ways of tackling these problems is to teach and educate Muslims about their religious duties and obligations. This should be taught along with good morals which will no doubt help in putting the knowledge into practice.

5.2.2 The Role of Parents Towards their Wards

It is to be noted that parents have certain obligations towards their children. This entails right to education and moral upbringing. To solve some of the socio-religious problems of the Muslims in Argungu such as street hawking, fornication and other vices, parents have a great on roles to play. They are the primary basis of moral upbringing of their children to ensure that they are morally upright. This will help produce good members of the society who are Allah's conscious. The Prophet (SAW) said: "All of you are shepherd and all of you will be asked of what he was entrusted with...."¹²⁷

In order to appreciate the Islamic stance on family life in general and the role of parents in the marriage of their wards in particular, it is necessary to understand basic Islamic principles regarding freedom of choice. A fundamental aspect of Islamic ideology and law is the right of free will and consent and the negation of compulsion and coercion within the human life. This

¹²⁵ Qur'an 35:28.

¹²⁶ Sunan Ibn Majah, Hadith No. 224

¹²⁷ Sahihul- Bukhari Hadith no. 2554, in Sahihul –Muslim Hadith no. 1829

principle has been categorically emphasized in many verses of the Glorious Qur'an and Prophetic traditions, in general as well as in specific situations. Marriage is considered to be an important institution in Islam. It is in view of this that the Noble Prophet (S.A.W) said: *"When a man has married, he has completed one half of his religion and so he should fear Allah regarding the remaining half."*¹²⁸ As an institution, marriage is for man and a woman to share a spiritual and physical journey, a journey which is expected to continue together in the next life. It is also expected to create a pious and safe environment for the couples to raise their children and protect them, thereby developing their *taqwa* (righteousness) for them to become God-fearing servants of Allah (SWT).¹²⁹

In Islam the status of parents is very exalted. Allah (SWT) and the Noble Prophet (S.A.W) have encouraged people in this regard as there are a lot of verses in the Glorious Qur'an relevant to this subject matter. For instance, Allah (SWT) says:

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.¹³⁰

Moreover, the Prophet (S.A.W) said in one of his traditions: "As your father has a right over you, so does your progeny have a similar right."¹³¹ In another tradition, he said:

As are the children disinherited for their disobedience so also it is possible that the parents may be disowned by the children for not fulfilling their bonding duties.¹³²

¹²⁸ Al-Tirmidhi Hadith No. 3096.

¹²⁹ A.R. Doi, *Shari'ah: The Islamic Law*, Kuala Lumpur, A.S. Noordeen, 1990, p. 116.

¹³⁰ Qur'an 17:23.

¹³¹ See Majma al Zawaid, Vol. 8, p. 146.

¹³² See Bihar al- anwar, Vol. 19, p. 93.

In Islam, one of the important rights of children on their parents is to guide them when choosing their spouses for marriage but not to compel them. The parents are also expected to continue helping and guiding the married couple even after the marriage. They should use their wisdom and experience to guide them through the hard times and to support them when the need arise. Thus, they have to ensure that righteousness is the most important ingredient in the marriage of their wards.

If these are understood by both parents and their children from the teachings of Islam, it will help towards eliminating a number of these social evils which affected the Muslims in the area negatively.

5.2.3 Organizing Lectures, Preaching and other Religious Enlightenment Programs

Muslim scholars on whose shoulder the responsibility of preaching for Muslim community lie, have a critical role to play in tackling the problems of the Muslims. Allah (SWT) says in the Qur'an:

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.¹³³

In another verse Allah (SWT) says: And remind (by preaching the Qur'an, O Muhammad S.A.W), for verily, the reminding profits the believers.¹³⁴

Similarly, the Prophet (SAW) is reported to have said: ...Convey (my teachings) to the people even if it were a single sentence...¹³⁵

¹³³ Qur'an 3:104.

¹³⁴ Qur'an 51:55.

¹³⁵ Sahih al-Bukhari, Hadith No. 3461

One of the solutions to the identified problems of the Muslims in Argungu is by organizing preaching sessions highlighting the prohibition as well as evils associated with these vices. Instead of paying attention to preaching on sectarian differences and other trivial issues, Muslim scholars in the area should focus on the physical problems of the *Ummah*.

In this regard, the scholars are expected to consistently be making public statements against coercion and enforcement of people into marriages emphasizing on differences between Islam on one hand, and cultural ideals and practices on the other hand. In the same vein, the regular and Friday prayers Imams should be making routine public statements during congregational and at the Friday prayer sermons respectively, condemning these social and religious problems.

5.2.4 The Role of Government

In Islam, governance is a trust given by Allah to some of His servants at the place and time He wishes. Those entrusted will subsequently account for how they run the affairs of the governance including ensuring the rules of Allah (SWT) prevails in all matters of life.

In this case, the government too, has its own role to play when it comes to the issue of addressing the socio-religious problem of the Muslims in Argungu. It is the responsibility of government to formulate policies guiding all spheres of the lives of its citizens including family life. In addition to policy formulation, it is also the responsibility of the government to ensure compliance by its citizens with the policies and regulations it put in place since it has apparatus of policy implementation and coercion at its disposal- police, civil defense, *hisbah* groups, among others. Argungu Local Government should also categorically identify penalties for its policies violators in line with the provisions of *Shari'ah* and whosoever violate such policies should be made to face the wrath of law corresponding the kind of offence he committed. Punishing such violators with corresponding punishments will serve as great lessons to the current and future offenders, and this will help in no small way in reducing the menace caused by these problems in Argungu local government.

If this is implemented, it is hoped that some of these problems will reduce or be eliminated in Argungu.

5.2.5 The Role of Individuals

At the level of individuals, parents and guardians should bear in mind that the children given to them by Allah (SWT) is a kind of trust which they would have to account for, in the hereafter. The Prophet (SAW) is reported to have said:

All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family...¹³⁶

It is clear from the above quoted Hadith that all human beings are overseers of one form of custodianship given to them by Allah (SWT) or another, and they shall account for how they oversee them on the Day of Judgment. In Islam, children and wards are among the custodianship given by Almighty Allah to some of His servants. In this regard, the servants of Allah have to account for how they conducted the custodianship of their children ranging from childhood to adulthood before Him (SWT). Custodianship from childhood to adulthood also includes how the parents/guardians train their children morally and educationally and gets them (whether male or female), married. Any effort therefore, to get one's wards married contrary to the ways Almighty Allah Has ordain, can be regarded as sin, which is liable for attracting negative consequences from the Creator.

Considering the fact that the verses of the Glorious Qur'an and *Ahadith* of the Noble Prophet (SAW) have described forced marriage as unlawful, to the extent the Prophet (SAW) once dissolved a marriage that was solemnized on forced basis, the people of Argungu in particular and by extension the entire Muslim communities of the world, should desist from such act. It is therefore the belief of this research that knowing this piece of information and applying into practice the knowledge therein, will accord individual Muslims in Argungu, a great deal of role to play towards minimizing these problems.

¹³⁶ Sahih al-Buhari, Book 1, Hadith No. 653.

5.2.6 Prevention of Illicit sexual Conduct

In Islam fornication and adultery are punishable under the law. Allah says:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ٢

The (unmarried) women or (unmarried) man found guilty of sexual intercourse – lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion(i.e. Law) of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. (An –Nur :2)

This means that anybody who is found guilty, either by voluntary confession of the offender or the testimony of four male witnesses to having actually seen the act takes place, otherwise, there can be no conviction. On the other hand, the ruling in this verse is applicable to unmarried fornicators. Execution by stoning confirmed in the Sunnah for conviction of adulterers. In addition, do not let sympathy for a guilty person move you to alter anything ordained by Allah, for in His Law is the protection of society.

It will be good if these provisions are implemented in the shari'ah courts in Argungu in order to serve as deterrent to others. Those who are convicted should be properly punished under the law. This will no doubt teach others a lesson thereby helping towards minimizing the cases of adultery and fornication in the area.

Sin can be forgiven, there are so many verses in Qur'an where Allah mentioned that He is a forgiver to anyone who commits any sin and seeks repentance. Allah says:

حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفَرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ١٩٩

The people depart and ask forgiveness of Allah. Indeed, Allah is
Forgiving and Merciful. (Al-Baqara:199)

Even though, some sins, like conceiving out of wedlock is a crime that it is scar will forever remain in the mind of the victims as long as they are alive, and the child in question is alive too.

The way forward of these problem is that; the parents in Argungu local government should fear Allah because they are entrusted with their children therefore they will be answerable to God on how they raised children. They should equally discharge their responsibility as parent in accordance with Sharia.¹³⁷ Allah says: Oh you who have believed protect yourself and your Families from fire whose fuel is people and stones.... (At-tahrim)

5.2.7 Following Islamic Teaching in Contracting Marriage

Abu Hurayrah(R.A) reported that the Prophet said: "A non-virgin woman may not be married without her command, and a virgin may not be married without her permission; and it is permission enough for her to remain silent (because of her natural shyness)."¹³⁸

It is reported in a Hadith that Aisha related that she once asked the Prophet (ﷺ): "In the case of a young girl whose parents marry her off, should her permission be sought or not?" He replied: "Yes, she must give her permission." She then said: "But a virgin would be shy, O Messenger of Allah!" He replied: "Her silence is [considered as] her permission."¹³⁹

5.2.8 Application of Islamic Punishment on Rape

In Islam, capital punishment is reserved for the extreme crimes, which harm individual victims or destabilize society. Rape falls into both of these categories.

Islam honors and protects women seriously... The Qur'an reminds men to treat women with kindness and fairness. Rape is a horrible crime that causes a woman humiliation and physical harm.

¹³⁷ Interview with Hajiya Fatima Ibrahim {yar'kudi} 50 years, social welfare officer, in her office Argungu Local Government social department, on 12th March 2018

¹³⁸ Sahih Al-Bukhari: 6455, Muslim & Others

¹³⁹ Sahih Muslim, Chapter 9, Book 8, Number 3303.

However, throughout Islamic History, there have been scholars who classified rape as a form of terrorism (hirabah). There have also been specific examples in Islamic history which can shed light on how early Muslims handled this crime and its punishment.

During the lifetime of Prophet Muhammad, rapists were punished based on only the testimony of the victim. Wa'il ibn Hujr reported that a woman publicly identified a man who had raped her. The people caught the man and brought him to the Prophet (ﷺ). He told the woman to go, that she was not to be blamed, and ordered that the man be put to death.¹⁴⁰

In another case, a woman brought her infant to the mosque and publicly spoke about the rape that had resulted in her pregnancy. When confronted, the accused admitted the crime to Caliph Umar Ibn al- Khattab who ordered his punishment, the woman was not punished.

There have been various historical interpretations of Islamic law, but the most common legal practice is that the crime of rape may be proven by witness testimony, confession and physical evidence.

i. Witness Testimony: -

Testimony of four witnesses to the act itself is traditionally the requirement to prove adultery under Islamic law. Most Islamic scholars, however, recognize that adultery is voluntary while rape is forced. Thus, they have moved beyond requiring this evidence alone to prove sexual assault.

ii. Confession: –

Full and complete confession of the perpetrator is accepted as evidence under Islamic law.

iii. Physical Evidence:–

¹⁴⁰ Abu-Dawood, ch38, hadith 4366

Even in early Islamic history, many Islamic jurists accepted physical evidence to prove a woman's lack of consent. As forensic science becomes more adept at providing physical evidence of sexual assault, such evidence has become commonly accepted in Islamic courts.

These strict evidence requirements are needed for rape to be considered a capital offense. If the sexual assault cannot be proven to such a degree, Islamic courts may have discretion to find the man guilty but order a less severe punishment, such as jail time or monetary fines.

From the foregoing, the courts in Argungu should treat cases of rape with seriousness and apply strong and hard punishment to the offenders so that not only the culprits, other people can also learn a lesson. This will indeed help in reducing the cases of rape in the area. For instance, the case of Aliyu Musa, a 37 years with Amatullah Muhammad of 12 years, between 20th March to 4th April, 2017 (within two weeks at about 0800 to 1400 hours (school hours) at Tudun Wada area Argungu Local Government. The accused person was sentence to two years imprisonment and fine of 20,000 naira.¹⁴¹ The court in this regard can increase the severity of the punishment in order to further deter others.

¹⁴¹ *The Higher Court of Justice Kebbi State in Argungu Judicial Division, Holden at Argungu. Case No. KB/HC/RT1912017, Aliyu Musa accuse person Amatullahi Muhammad the victims.*

Recommendations

Based on the above findings, the following recommendations are offered:

- Moral and religious training should be given emphasis by parents to their children at the grass root level
- To minimize marital conflict and violence, wives or husbands should not be picked from the street. Parents should search for the morally upright and religious persons as spouses for their children as advised by the Prophet (SAW).
- Argungu local government authority should enforce laws that will strictly ban all forms of vices at public places such as night clubs, taking intoxicants of all forms, and other illegal gatherings.
- Parents in the area should not force their children into marriage as that can lead to so many evils.
- Muslim scholars in Argungu LG should play their roles of teaching, preaching and educating the Ummah about the legal and physical consequences of these social and religious vices in the society.

Conclusion

Muslim women are frequently perceived as oppressed and subjugated people with marginal or even counterproductive economic role in the society. This research shows that the Muslim Hausa women in Argungu local government, through hidden economic activities in their households, can bypass the open market and contribute significantly to the economic progress of the society. The research also argues on the basis of the comparison between Muslim and non-Muslim women that Islam does not inhibit economic social and cultural activities of Muslim Kabawa Hausa women.

But as a result of the advent and development of ICT, many of the Kabawa women have now borrowed the ways of the west and a lot of practices that are contrary to the teachings of Islam.

The research has touched quite a number of stages of development, from the Dark Age period to the time when Islam gained ground. The research has also focused on different tribes in Northern States of Nigeria in particular with emphasis a Argungu Emirates in Kebbi State.

Therefore, it has laid a major emphasis on the social and religious problem of Muslim Women in Kabawa in Argungu local Government in Kebbi State, Nigeria. However, it identifies the socio-cultural practices and problems affecting women, and as well as solutions to these problems from the Islamic perspective.

More so, some of the things also discussed are: marriage in Islam, divorce which are disliked by Allah, sexually transmitted diseases, indecency amongst Muslims and a few more.

The intermingling of traditional Hausa culture, conservative Islamic values and western beliefs has led women into a ‘clash of civilizations’ on a small, but vitally important scale. From the foregoing, it can be concluded that as a result of many factors and challenges facing the Kabawa women in Argungu local government area, a lot of social vices are now pervasive in the local government which constitute a threat and hindrances that would not augur well for the practice of Islam and sustainable development of the area.

FINDINGS

Islam is as a religion that has immensely improved the status of women and has granted them many rights that the modern world has not recognized. Islam still has so much to offer to today's woman such as dignity, respect, and protection in all aspects and all stages of her life from birth until death. For balanced and means for the fulfillment of all her spiritual, intellectual, physical and emotional needs.

In response to these problems, the government has officially acknowledged the existence of these problems and considered the need to put an end to some of these problems by establishing different organizations to address them.

On the basis of our findings, we can draw the following breakthrough:

- 1- Argungu local government area has adopted the Kano state model in minimizing the number of unmarried girls/widows in our society, which was called (Auren Zaurawa). It has taken place on 17/03/2018 at the place of the Emir of Kabbi Alh. Sama'ila Muhammad Mera where 200 people were married (males and females). Were married off a week later Alh. Sulaiman (Jarman Kabbi) led the marriage of 22 people under the organization of Jarma foundation on 24/03/2018.

The Emir of Kabi, Alh. Sama'ila Muhammad Mera has established a committee which comprised all the current and retired military and para- military personels indigenous to aforementioned localities to join hand in to tackling the problems.

- 2- Training centre for women empowerment was established to reduce poverty through skills acquisition in knitting, tailoring, cosmetics making, weaving, make-up, snacks and drinks making etc. for example:
 - Murauwal Foundation training centre, which has the Motto: 'Loyalty and Services', specialized in cosmetics such as making Vaseline, Dettol, Air Freshener and perfume make-up.
 - Salaam Beauty plus: specialized in make-up, bridal dress, henna, Veet (Dilka), smoothing of feet and hand, drinks and snacks.
- 3- Provision of learning & teaching materials for schools by the government and some organizations to encourage the retention of girl child in schools.

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List of Informants

Mallan Abdullahi Alhassan Bagaye,(62) years, preacher , interviewed at Dalen Kutare, on 14/05/2018, 11.00am

Alhaji Musa Abubakar ,Director Social of Argungu Local Government, (45) Interviewed at Gwazange Ward ,Argungu, on 24/10/2017

Personal conversation with Malama Saudi A. Muhammad, (65) years, retired teacher, at Filin-idi , on 14/04/2018, at 4:00pm

Malam Saidu, a registrar of upper Sharia court at his office on the 17th May 2018 at 9:00pm

Shaik Abubakar Giro Argungu, {54} years, Islamic Preacher, interviewed at Farin –Tanki area Argungu.on 15/05/2018 at 10.00am

Hajiya Kulu Araye , Age: 80 years, Politician , Interviewed at Dagwal , on 21/03/2018 at 4:00Pm

Mallam Bello Muhammadu Dankoji, (52) years, malamin azure, Interviewed at his house Dutsen-Dankoji, on 13/05/2018 at 11;30am

Hajiya Fatima Ibrahim {yar’kudi} 50 years, social welfare officer, Interviewed in her office Argungu Local Government social department, on 12th March 2018 at 12:00 Noon

Personal conversation with Dr Lawal Alkali Argungu , Faculty of Agriculture, Department of fisheries Usman Danfodio University Sokoto, Interviewed at his Families House Argungu Dankoji Area on 7th August,2017 at 10:00am

The Commander of Nigerian Security and Civil Defense Argungu Division– Madam Alex Oyunkwo and C.P.L - Marafa Usman Interviewed at their Office on 23/04/2018 3:00pm

Abdullahi Aliyu, Argungu, 52 years old, a deputy chief inspector, of Kebbi state, Sharia court, and also an overseer of upper Sharia court 2 Argungu, Interviewed in Chamber, on 19/03/2018 at 2:30 pm

Hajiya Furera Adamu, (43), Assistant Head Master Kofar marina Primary School, Interviewed at Primary School, on 7/10/2017 12:00 Noon

Alkali Aminu A. Kwaido (53) years, judge of Shari'a court Interviewed at his chamber on 15/03/2018 4:00pm

Isyaku Isah Augie (51) years, Assistance Chief Registrar of the Higher court of Justice, Kebbi State, In the Argungu Judicial Division. Interviewed at his office 12/03/2018 2:30pm

Alkali Idris A. Kwaido (49) years Judge of Upper Shari'a Court 2, Argungu Division. Interviewed at his Chamber 14/03/2018 3:00pm

Nurse Alhassan Garba (37) General Hospital Argungu interviewed on 16/10/2017 at 10:00am

Dr. Bashar Bello (39) Doctors of Usmanu Danfodiyo Teaching Hospital Argungu Branch, interviewed on 2/10/2017 11:30am

Hajiya Hafsat Muhammad Yeldu, (62) a retired midwife free interviewed on 25/10/2017 at 2:30pm

Malam Yahaya Muhammad Kwakware (47) a Lecturer, Adamu Augie College of Education Argungu interviewed on 5/10/2017 11:00am

Yakubu Muhammad yak son (23) a student in Adamu Augie College of Education interviewed on 6/11/2017 4:30pm

Rashida Sa'idu Adamu (35) student interview at Adamu Augie College of Education Argungu On 10/05/2019 10:30Am

Maryam Lawal Alkali (4s0) Business Bunguji area Argungu on 23/10/2019

Aliyu Bange (39) Police officer, Gwazange station on 25/10/2019