

**THE EFFECTS OF BROKEN HOMES ON CHILD UPBRINGING IN
KUMO TOWN OF GOMBE STATE: AN ISLAMIC PERSPECTIVE**

BY

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MAY, 2016

DECLARATION

I hereby declare that this research work is my original work undertaken under the supervision of Prof. Abubakar Mustapha and has not been presented to any other institution of learning for academic award or any other purpose.

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ABSTRACT

The study was conducted to investigate the Effects of Broken Homes on Child upbringing in Kumo town of Gombe State, and Solutions from the Islamic Perspectives. The study reveals that the major causes of broken homes are poverty, Misunderstanding, Lack of Islamic education, Forced marriage, too much jealousy, disrespect to inlaws and lack of proper Upbringing. The data was collected through in-depth oral interview with court official, Muslim scholars and widows in the area of study to get information that cannot be found in the library. The researcher confirms that from 2005-2015, the registered cases of divorce in Kumo Area court was 2254. The study found that divorce is one of the factors that affect child upbringing. This shows that Children from broken homes are mostly in disciplined children who engage in many acts of misbehaviors like drug abuse, theft, prostitution e .t .c. The study further indicates that broken homes affect children morally, psychologically and academically. It also affirms that Children from Broken homes are prone to problems and lack compassion. Recommendations were to muslim Scholars to preach and admonish people particularly the youth on the consequences of broken homes and the need for endurance and perseverance when dealing with matrimonial issues. Parents should endeavor to stay in their homes to ensure good welfare of their children and give them freedom to choose life partner by themselves. Spouses should try to understand each other and show love and caring to their counterparts. Government should introduce poverty alleviation programs, job creation and skill acquisition programs to the teeming youth so that they can be able to maintain their families and cater for their basic needs.

CHAPTER ONE

GENERAL INTRODUCTION

This study investigates the effects of broken homes on child upbringing in Kumo town of Akko Local Government Area of Gombe State and seeks solutions from the Islamic perspectives. The preliminaries part of the research work, comprises of the background of the study, statement of the problem, aim and objectives, scope and limitations, significance of the study, contribution to knowledge, methodology to be used in the process of conducting the research, as well as review of some related literature.

1.0 Brief Historical Background of Kumo Town

Kumo is a city and the headquarters of Akko Local Government Area in Gombe State, located on the A345 highway at 40km approx south of Gombe State. It has a total population of 35715 people. Kumo is situated at 10,0453 (10243.080N) latitude, 11,2131 (111247.160E) longitude and altitude of 521 meter. Kumo is a national center for commercial activities having numerous markets, such as Tike (a livestock market), TasharGwari (vegetable market), TudunHatsi (grain market) and BabbarKasuwa (Main Market). Kumo is a cosmopolitan area consisting of various peace-loving religious people, and also many and varied languages including Fulani, Hausa, Tangale, Waja, Tera, Jonjo, Jukun, Kanuri, Kamu and others.

Kumo is full of historical hills such among the hills is Amina hill and the area is blessed with a good land which enable vast cultivation of Agricultural product. The people of Kumo town are predominantly farmers who produce Maize, Rice, Millet and vegetable in a large quantity and are even exported to the neighbouring State for processing and consumption. Indeed, Farming and Rearing of livestock are the main occupation the indigenes of the area.¹

1.1 Background Of The Study

Family, is the first place of child contact with the world. The child acquires initial education and socialization from parents and other significant persons in the family. Family lays the psychological, moral and spiritual foundation in the overall development of the children. Structurally, family is either broken or intact. A broken home in this context, is the one that is not structurally intact, as a result of divorce, separation, or death of one or both of the parents.²

Life in a single parent family or broken home can be stressful for both the children and the parent. This family may face challenges of inadequate financial resources. If adolescents from broken homes are to be compared with those from stable homes, it would be seen that those from broken homes have more social, academic, religious and emotional problems than those from stable homes.³

Broken homes have been identified as one of the factors affecting the child upbringing in the society because it presents a very serious danger to the

emotional, psychological, social, academic and mental adjustment of the young adolescent.⁴

This research work is set to find out the effects of broken homes on child upbringing in Kumo town Akko Local Government Area and their solutions from Islamic Perspectives.

1.2 Statement Of Problem

In our society, children are sometimes exposed at an early age with all sort of dangers arising from malnutrition, diseases and various temptation of surviving due to absence of one or both of their parents. However, absence of one or both of the parents deprives young children of the stable love, care, security, warm support and comfort they have been accustomed to tend to make children different in the eyes of their peer group. If children are asked where the missing parents is or why they have a new parent to replace the missing parents, they become embraced and ashamed, they may also feel guilty and unwanted by the society. Such stressful situation, leads to psychological, emotional and intellectual imbalance in the growth of the child. This subsequently result to following peer group when the child started growing to the extent that when he becomes an adolescent, he become a nuisance to the society because he knew nothing like parental love, care and sympathy.

Today, in Kumo town, the issue of thugs *Kalare* and drug abuse has become a menace among the youths to the extent that most of them take the law in to their

hands, and one of the basic reasons of rampant spread of this evil menace is strongly associated with lack of parental striking to the responsibility vested on them by Allah (SWT) where Allah states in the glorious Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحَجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.⁵

Research Questions

The following research questions are formulated to guide the researcher in carrying out this study:-

- i. How far the absence of parents can affect the upbringing of the children?
- ii. What are the necessary measures to control the occurrence of rampant divorce in Akko Local Government Area?
- iii. What are the main causes of youth menace like that of Kalare in Akko Local Government Area?
- iv. What are the necessary steps to follow in the process of upbringing of children?
- v. What are the effects of divorce on child upbringing?

1.3 Aim And Objectives

The aim of this research is to investigate on the effects of broken homes on child upbringing and find out possible solutions from the Islamic perspective. The objectives of the research include the following:

- i. To enumerate and explain the factors responsible for the broken homes.
- ii. To highlight the role played by the parents in proper upbringing of their children.
- iii. To examine the impact of broken homes on child upbringing.

1.4 Scope And Limitation

This research work is limited to the effects of broken homes on child upbringing in Kumo town of Akko Local Government Area of Gombe State. The remaining towns in the area are not going to be included, and it is limited to the period of ten years, that is from 2005-2015.

1.5 Significance Of The Study

The Significance of this study is to shed more light on the roles of parents in the proper upbringing of children and to provide solutions to broken homes on child upbringing, as well as to provide solutions to the problems of the spouses, which would greatly help in peaceful coexistence of the family.

1.6 Contribution To Knowledge

The research would contribute to knowledge in the following ways

- i. It will help to know the effects of broken homes on child upbringing.

- ii. It will help to know the foundation of proper upbringing of the children.
- iii. It will also help in understanding the great role played by parents especially mothers in child upbringing.
- iv. It will help to expound the responsibilities of parent towards children as they grow.
- v. It exposes the qualities of good parents in moulding the behaviour of their children.

1.7 Methodology And Sources Of Information

In carrying out this work, the researcher has applied three main research methods. These are Conventional, Empirical, and Observatory Method. By Conventional Method, the researcher will consult conventional libraries and research centres to source for one kind of information or another. These include consulting primary and secondary data, journals, relevant projects, newspapers, and to refer to E-libraries.

Empirical Method: This method includes conducting oral interview in order to source for relevant information.

Observatory Method: This method deals with personal experience and constant observation on the characters and behavior of children from broken homes in the area of study.

CHAPTER TWO

LITERATURE REVIEW

In the course of conducting this research, various books and write ups were reviewed which were related to the topic of this research. These will help the researcher to get a wider horizon on how to treat the problem of the research and add onto it what has not been touched or briefly touched.

2. 1 Review of the Related Literature

In *Shari'ah the Islamic law*, the author, Doi explains marriage, its importance in Islam, who to marry, the position of polygamy in Islam, the situations when it becomes impossible to continue with the cordial relationship with his wife and vice versa. He also explains the different types of divorce⁶

But the work did not discuss divorce and its relationship with child upbringing. These will be taken care of in this present research.

Al-Hashim in his book *The Ideal Muslimah* showed the great responsibility of the Muslim women in the upbringing and moulding the behavior of her children. He states that the Muslim women never forget that the mother's responsibility in bringing up the children and forming their character is greater than that of the father, because children tend to be closer to their mother, and spend more time with her. She knows all about their behavioral, emotional and intellectual development during their childhood and the difficult years of adolescence.⁷ However, the author left the

joint responsibility of parents in child upbringing untouched and this will be taken care of in this research.

Ash-shahawiin his book marital discord *Causes and Cures* pointed out the foundation for a happy marriage, he calls attention to the most common marital problem that some people confronts. The book also contains important discussions on how couples can best deal with marital disagreement, the author further discussed about the ideal woman approach in resolving marital disagreements.⁸ But the work did not cover the consequences of broken homes on child upbringing.

Doi in his book *Women in Shari'ah (Islamic Law)* discusses marriage extensively. He also discusses divorce and the different opinions of jurist and scholars concerning the matter.

He further highlights on the issue of family planning, economic rights etc.⁹ Here, the author did not mention the differences of traditions and customs of people which usually causes broken homes.

Ulwan gave emphasis on the Muslim woman, her role in upbringing children, he states in his book, *Child Education in Islam* that among the major factors that lead to children perversion is divorce, and the disunity and separation. So when the child misses the caring mother, and responsible father, he will grow up corrupt and perverted. The author tried to bring together the main ideas, as well as the basic precepts for bringing up Muslim children in different spheres of life.¹⁰ the author did

not identify the consequences of improper upbringing of children in the family and society at large.

BintNajmaddin in her book *The Muslim Parent Guide to the Early Years (0-5)* opines that from young age, babies and children imitate their parents, therefore, you will need to be aware of your behavior and moral conduct, and constantly make effort to improve your character. She further says the simplest way to ensure your child behave as you would like him to be is by leading with your own example.¹¹ But she did not mention the methods of giving proper upbringing to the children.

Al'kasim in his book *Seed of Righteousness, Tools for Muslim Woman to Spread Islam*. Pointed out the ways and means of goodness for Muslim woman in general. He states; she takes good care of her children, and considers them the future soldiers of Islam who will comprise the core of this *Ummah*. She strives hard to rear them as good followers of our righteous ancestors and seek Allah's reward for helping them to attain an exalted character. She imprints good conduct in their hearts and often talks to them about life of the Messenger of Allah (S.W.T.), his effort in *Da'awah*, his patience, endurance, and suffering. She told them stories of messengers, companions, and scholars of Islam, to plant in them the seed of loving this religion and all that pertains to it.¹² Here, the author did not identify the steps to be followed in correcting the bad behavior of the children.

Aijaz in his book *Muslim Children How to Bring up, volume 2*. extensively discusses on how to bring up the new generation, how to develop its personality, and how to create good manners in young ones. He further discusses on the intellectual training of children, Psychological training, social training and giving equal treatment to the children, he also discusses on the right of parent, right of kinsfolk, Neighbors, teachers and friends.¹³ However, the author did not mention the mistakes made by some parents in the process of child upbringing.

Abdulfatah in his book *Simplified Islamic Jurisprudence Based on Quran and Sunnah* had touch many things on family affairs which include marriage, rulings concerning marriage, the benefits of marriage, temporary marriage, qualities desired in a spouse and engagements. He also discusses divorce, its categories, types of divorce, revocation of divorce, the *Iddah* period and child custody after divorce.¹³ However, there are certain issues left untouched by the author like the effect of forceful marriage, its impact on divorce, and the role of parents in settling matrimonial dispute which the current research intends to explore.¹⁴

Quadri in his book titled *Islamic Jurisprudence in the Modern World* discusses marriage and maintains that it is one of the legal contracts which are commanded by the principles of *Shari'ah* law. He gives different views of scholars of Islamic jurisprudence on family affairs. He also discusses on divorce and quoted the Hadith of Ibn Umar, which indicates that the Prophet is reported to have said:

«أَبْعَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ» (سنن أبي داود: 2178)

*The Lawful Thing Which Allah hates most is divorce.*¹⁵

But the author did not mention precautions to the problem of spouses which leads to divorce.

Influence of Broken Homes on Academic Performance and Personality

Development of the Adolescent in Lagos State Metropolis by Omoruyi is another

relevant material to the topic of research. The author opines that the family and its structure play a great role in children academic performance. The author maintains

that children from broken families often fail in school and are affected emotionally. He divides family into two, the broken family and the intact family.

He considered broken family as a family that is not structurally intact as a result of divorce, death of one of the parents or separation.¹⁶ The paper is very rich in terms of context, but still needs to be complimented. The current research, therefore, sets to advance the scope while discussing the psychological effect, moral effect and the problem affecting child upbringing in a single parent's home.

The Impact of Muslim Women on Child Upbringing in the Society by Amina is a

recent research project, which is relevant to the present research work. The research is very rich in terms of the contributions of women toward giving proper upbringing

to their children.¹⁷ However, the current research will find out the contribution of father in child upbringing.

Morality and Ethics in Islam by Maryam Muhammad is another relevant material to the topic of research. The author discusses the basic principles in Islamic morality, how to form a decent home, how to raise a good child in Islam as well as the obligation of parents to their children.¹⁸ But the book did not discuss how parents should relate with their children in adolescence stage. Therefore, the current research will find out.

The Effects of Family Break up on Children by Shirina is yet another relevant material to the topic of this research. The author opines that when a family breaks up, it is usually difficult for every one of the family to cope with the situation but the worse victims are children. She maintains that different phases of frustration and problems are encountered by the children from breaks up family which makes them to commit various crimes when they grow up it is also a major cause of juvenile crime.¹⁹

However, the solutions to the problems of children from breaks up family remain untouched which the current research intends to find out.

The Effects of Family Structure on Juvenile Delinquency by parks is also a research project which is relevant to the present research. The author opines that delinquency rate were higher among boys who were living in non-intact homes compared to boys living in intact families. She further says that adolescent from single parent families do show higher signs of juvenile delinquency compared to children from intact

families. She also views that juvenile delinquency is not hereditary, but it can be linked to divorce. She maintains that from the majority of research findings, youth from broken homes have a high level of delinquency. The research is well organized and very rich in discussing the issues of family structure on juvenile delinquency.

²⁰But the current research will add to it on the bad societal influence as another cause of juvenile delinquency on children.

From the above review, one notes that the authors had tried much in giving a highlights on marriage, divorce, child upbringing, roles of parents in bringing up their children, the foundation for a happy marriage, the views of scholars on family matters and the child custody after dissolution of marriage, how broken homes increased level of delinquency, advantages of discipline to children, how to raise a good child in Islam. But they did not cover the effect of broken home on child upbringing, nor the cultural impact of Kumo environs upon child upbringing.

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CHAPTER THREE

ISLAMIC METHOD OF CHILD UPBRINGING

Stable marriage is a type of marriage whereby both the husband and wife stay peacefully and each know how to resolve marital disagreement when it occurs between them without involving a third party. When the marriage is said to be stable, the mind of the couples may be at peace to know how to bring up their children adequately and give them the correct training in accordance with the Shari'ah principles.

However, if the marriage is unstable, the children may face many challenges in their moral, psychological as well as academic achievements due to absence of one or both of the parents. Indeed, there is link between stable marriage and child upbringing.

3.1 Stable Marriage and Child Upbringing

The most important aim of marriage in Islam is to achieve a happy union between the two partners. Islam lays some foundation which if applied may guarantee a stable marriage life that will breed a good and responsible children. The foundation for a happy married life is the spouses to make a sound choice of a life partner by giving much priority to the religion. In this regard, the Prophet (SAW) says:

" تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها، فاظفر بذات الدين تربت يداك " (صحيح مسلم: 1466)

A woman is married for four (qualities or possessions) for

her wealth, for her lineage, for her beauty, and for her religion. So succeed in acquiring the woman of religion: Taribat yadak.¹

Religious consideration is the yardstick to be considered when choosing a life partner. Both spouses are urged to put this in to consideration because it will help them to stay peacefully and bring up their children in a proper way. Every society is made up of blocks of family units, the stronger each block is, the stronger the structure of the society. Stable marriage is a building blocks upon which the society rest. Therefore, there is link between a stable marriage and child upbringing. When a marriage is stable, the mind of the parent is at peace to know how to bring up their wards in a proper way as dictated by Islam. But when the marriage or the family is broken, both the parent and the children suffer.

Stable marriage is a blissful marriage which is stable and peaceful. It abounds with mutual love, compassion, and mercy.² In other words, stable marriage is a kind of marriage in which both the husband and wife stay peacefully with one another and know how to resolve marital disagreement when it occurs between them without involving a third party.

Child upbringing is the process or method used by parents in raising their children. It is the care, teaching and training of the children by their parents or guardians.

According to Britannica Encyclopedia, child upbringing is the process of promoting and supporting the physical, financial, emotional and intellectual development of a

child from infancy to adulthood.³

Going by the above definition, it could be deduced that there is link between stable marriage and child upbringing. That is to say a child needs parent who are stable in their home and know how to resolve and deal with disputes and scandals by themselves in order to live together and bring up their children properly as dictated by *Shari'ah*.

Therefore, parents should know that the essence of their union is to stay peacefully and breed children that the prophet will be proud of on the Day of judgement. They should also know that they are united to start the journey of life in a spirit of love, cooperation, harmony and tolerance and to find tranquility and contentment and comfort in the company of each other. With regards to the union, Allah (SWT) Says:

چڈ ژ ژ ژ ک ی ک گ گ گ گ گ گ گ
گ گ گ گ گ ن چالروم: ۲۱

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.⁴

The above verse shows the strong bonds in which Allah (SWT) unites the two partners on the basis of love, mercy, tranquility and understanding in order to bring up children with good character and behavior taught by Islam. The benefits of stable marriage for the wellbeing of children cannot be over emphasized this is because children living with two biological married parents experience better educational,

social, and behavioral outcome than those who are not residing with their two biological married parents. Children and adolescents who experience parental divorce tend to exhibit poorer outcome than those who remain in stable homes.

The declining and the factors affecting the standard of child upbringing and the ways of grooming a well behaved child are the issues that requires the attention of every Muslim parent. If you are to compare the child upbringing that was obtainable in the past with the present day upbringing of children, you would understand that there is need for the present generation of Muslim parents to pay more attention to the grooming and upbringing their children in an Islamic perspectives. Allah (SWT) has bestowed on parents the responsibility to morally train their children in an Islamic way which if well discharged will rid the Muslim community out of moral decadence.

Some parents have no idea or basic knowledge on moral upbringing, moral teaching, moral behavior, and what it takes to groom a child. Therefore, lack of this basic requirements on the part of the parents further generates challenges on child upbringing in our community. In view of this, the chapter will shed more light on the Islamic method of child upbringing.

3.2 Foundation Of Proper Upbringing Of Children

Islam as a religion has attached so much importance to morality in every aspect of life, to the extent of declaring only those who are morally upright as being the perfect in faith. Islam holds parents responsible for steering their children's upbringing according to 'the guidelines of *Our'an* and the *Sunnah* of Prophet (SAW).

چو وؤ وؤ و وؤ ی ی ب د د نأ ئه
ئە ئو ئو ئو چ التحريم: ٦

Children have the right to be raised as responsible Muslims, and parents must ensure that right appropriately. Parents must therefore be conscious and play an active role in the upbringing of their children on the path of Islam. In this regard, the Prophet (SAW) says:

Every one of you is a shepherd and is responsible for his wards. A man is a shepherd of his own family and he is responsible for them, A woman is a shepherd in the house of her husband and she is responsible for her wards. A servant is shepherd over of wealth of his owner and he is

*responsible for it. Lo every one of you is a shepherd and every one of you is responsible for his flock.*⁶

Child upbringing means: the way a child is raised. It is the care, training and teaching given to a child by parents or other people. It is the process of raising and training of children.

In other words, child upbringing is the process of promoting and supporting the physical, emotional, financial and intellectual development of a child from birth to adulthood.⁷ Going by the above definition, child upbringing is the method of raising and training children from birth to adulthood by their Parents or Guardians.

Proper upbringing of children starts not when the child is born but in the process of planning for marriage, the person should choose a good life partner who he believes will be a great child trainer and becomes a role model to the children.⁸

A man is expected to look for a woman who is gentle, responsible and who has the religious knowledge and knows the role to play as a wife, mother and a leader in her house. The family status of the spouses should also be given due consideration because those coming from families that are strongly committed to Islam have a better chance of succeeding in raising good Muslim children since they have experience and were born into the system.⁹

Another way of raising well behaved Muslim children is the mental and physical sanity of both spouses. They should not have any physical sickness with a high risk

of being inherited by the children. Sickness like sickle cell anaemia being active in both parents has a high risk that it might be transferred to the children and so should be avoided. This is because the child and the parents would be subdued to great suffering and hardship connected with the disease. Similarly, any of the spouses being mentally sick can affect the proper upbringing of the children. When choosing a life partner therefore, one should be very careful to look at the family background of whom to marry because those from a well behaved family that are committed to Islam are in a better position to raise responsible children. So also health status should be given due consideration when selecting a life partner so that children may not be affected and suffer from inherited diseases.¹⁰

During pregnancy, women should avoid listening to unwanted and unlawful things, they should frequently listen to good and important things like *Qur'anic* recitations, Islamic lectures and admonishment. Talking to the child in the womb, saying nice and kind words would bring positive impact on the child instead of harsh words when it moves and she feels frustrated. The father should also support her throughout the pregnancy period even if they are separated as Allah (SWT) says:

جَا ب ب ب ب پ پ پ پ پ پ پ پ پ پ پ
 ن ن ن ن ن ت ت ت ت ت ط ط ط ط ط ق ق ق ق ق ق
 ج ج ج ج ج چ الطلاق: ٦

Lodge them where you lodge according to your means,
 and do not injure them in order that you may straiten them;
 and if they are pregnant, spend on them until they lay
 down their burden; then if they suckle for you, give them

their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.¹¹

When a child is born, it is the responsibility of the parents to choose for the child a good name which is in accordance with Islamic traditions. Children should be raised to love and fear Allah (SWT) by telling them the difference between what is right and what is wrong and encouraging them on good behavior, making them self-confident and happy to continue to behave well. When a Muslim child is born, there are some actions which the Prophet (SAW) as role model left for us to imitate. These actions when performed will be the starting point of good upbringing of children.

1. When a child is born, the first thing that should be done is making *Adhan* and *Iqamah* in the ear of the new born child. The wisdom behind this action is to make the word that glorify Allah (SWT) be the first to reach the new born baby's ear so as to affect his heart; Abu Rafi (RA) reported that he saw the Prophet (SAW) making *Adhan* in Hussain's ear when Fatimah gave birth to him. The second reason is to prevent *Shaytan* from coming close to the innocent child.¹²

After the *adhan* and *iqamah* are pronounced in the child's ear, the parents should then chew a piece of date and put it in the child's mouth. Aishah (RA) said:

عن عائشة زوج النبي ﷺ: «أن رسول الله ﷺ كان يؤتى
بالصبيان فيبرك عليهم ويحنكهم، فأتي بصبي فبال عليه،
فدعا بماء، فأتبعه بوله ولم يغسله» (صحيح مسلم: 286)

Babies were brought to Allah's Messenger. He blessed them and after chewed some dates he rubbed there with their soft palates?

2. Shaving the head of the new born baby is also a *sunnah* of the Prophet (SAW).

The Prophet is reported to have said a new born baby is pledged for his *Aqiqah*, sacrifice is made for him on the 7th day, his head is shaved and his name is to be given.¹³

3. Making *Aqiqah* to the baby is also recommended by the Prophet (SAW). This is done usually on the 7th day after the birth of the child.

The sunnah is to slaughter one sheep for a baby girl and two for a baby boy when there is means to do that. Among the benefit of *Aqiqah* is that, it let the child to intercede for his parents on the Day of Judgment and it strengthen the social bonds between Muslims, it is a help for the poor and a revival of the *Sunnah* of Prophet (SAW).¹⁴

4. Confirming the decent of the Child. Parents should confirm the decent of their child by calling them with their father's name. In this regard, the Glorious Quran says:

[illegible]

Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.¹⁵

The above listed things were the recommended *Sunnah* of the Prophet (SAW) which are to be done to a new born baby as a starting point for raising children in a proper way. Parents have to show love and mercy to their children. This will help them to develop normal and stable personality and will also make it easier for them to love and respect their parents when they grow up. Al Aqrabin Habissaid:

عن أبي هريرة، أن الأقرع بن حابس، أبصر النبي صلى الله عليه وسلم يقبل الحسن فقال: إن لي عشرة من الولد ما قبلت واحدا منهم، فقال رسول الله ﷺ: «إنه من لا يرحم لا يرحم» (صحيح مسلم: 2318)

He saw the "Prophet (SAW) kissing his grandson and found it strange and said: I have ten children but I have never kiss any of them. The Prophetreplied: The one who has no compassion will not be treated mercifully.¹⁶

This shows that it is recommended for the parents to show love, care, and concern to their children so that they will be treated mercifully by their children at old age.

Parents should inculcate in their children the correct *Aqeedah* of the oneness of Allah (SWT), followed by all religious acts of worship that brings them close to Allah. This involves teaching them all the rights of Allah, the principles of *Tawheed* should not be taken lightly because it mark the boundaries of entering Islam. MuadhbnJabal relates that the Prophet (SAW) said to him:

عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ رَدَفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: «يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ لَا يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا» (صحيح البخاري: 2856)

*O Muadh do known what is the right of Allah over his servant and what is their right over him? I said Allah and His Messenger known best. He said: Allah rights over His servants is that they worship Him without associating any partner with Him in worship and their rights over Him is not to punish anyone who worship Him without associating any partner with Him in worship.*¹⁷

Therefore, parents should try their best to train their children with good faith, and teach them how to worship Allah (SWT) alone for Allah (SWT) promise not to punish whoever worship Him alone.

Parents should provide their children with a healthy environment for their upbringing. This is because training children to grow up and become responsible

citizens requires Parents to maintain an atmosphere at home that is conducive to positive learning and upbringing. Parents should also make their life style to be as role models according to the teaching of Islam and desist from doing whatever is prohibited by *Shari'ah* because children can get confused when they do not see their parent and elders following the instruction they gave them. Parents should put their best effort to ensure that their children become true adherents of Islam and keep Islam alive in their families. They should know that raising good children can be a source of salvation in the hereafter. This is because when parents raise Allah fearing children, those children seek forgiveness for them.¹⁸

Indeed, parents should try to promote a conducive atmosphere for teaching their children and give them proper upbringing. They should train them according to the dictates of Islam so that they can benefit from their prayers after death.

3.3 The Role Of Parents In Upbringing Their Children

In many occasions, the Prophet (SAW) demonstrates the critical role of parents in shaping the moral personality of their offspring. He (SAW) said:

«كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ

يُنَصِّرَانِهِ. (صحيح البخاري: 1358)

*Every child is born on fitra (i.e. as a Muslim __Whosubmits to Allah in obedience), but may be turned into Jew or Christian by his/her Parents.*¹⁹

The significance of this *Hadith* is that no matter what nature attributes and disposition of an innocent child may be at birth, the impact and influence of parental care and attitudes may transform the child into a better or a worse human being. That is to say no child is born as an armed robber, drug addict, or prostitute. It all develops along the line and the environment in which one grows has tremendous impact in making the child to be good or bad.

The nature of children is like a plain paper whatever is imprinted on it initially will remain forever. It is, therefore, necessary to create good images on this clean and pure pages. Whatever habit good or evil inculcated in children may remain for life.²⁰

One of the important role of parents in raising their children is to provide them with the right training. According to Islamic tradition, the best gift that parents can provide for their children is good training that can help them to live as responsible Muslims who fulfill the rights of Allah (SWT) which can lead them to success in this world and in the hereafter. The Prophet said: *The best gift to children from parents is their correct training.*

Another obligation of parents to their children is educating them in a way that they can be successful in this life and in the hereafter. Parents should not give preference to materialistic education rather they should give Islamic education much preference when building the career of their children.

Some parents usually give preference to Western education for their children which is very wrong in proper upbringing. Parents should know that Islamic education has a positive impact on the brain of children because once the brain is familiar with Islamic knowledge particularly the knowledge of Qur'an, it will accommodate any other knowledge easily. That is why if a child memorises the Qur'an, nothing in part of education will be difficult for him. Therefore, parents should give more priority to Islamic education over Western education so that the child may benefit from both.

Another obligation of parents in child upbringing is that they should teach them all the rituals of worship including five daily prayers, fasting, *Zakat*, *Hajj*, and recitation of the glorious Qur'an. Parents should direct children to pray by teaching them ablution and other prerequisites of *Salah*. This will help them to know how to perform it before it become obligatory on them. Once these acts become obligatory, they will do it without difficulty for they have grown accustomed to them. The Prophet (SAW) says:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ» (سنن أبي داود: 495)

Order your children to perform *Salah* when they are seven years old, and beat them for it when they are ten years old and separate them in beds.²¹

Parents should help their children to choose their role model wisely. When teaching them about Islam, they should teach them about the life of the Prophets especially Prophet Muhammad (SAW), His Companions, *Tabiin*, and early Islamic scholars like IbnKathir, IbnTaymiyyah etc. Learning about these personalities of Islam who are committed to the teachings of Islam can help children to learn from their knowledge and appreciate the relationship that those individuals developed with Allah (SWT). Parents should plant the seed of respecting these personalities in the hearts of their children at early age. This will make it easier for them to seek more knowledge when they grow.

Right training makes the children wholesome and intelligent. Children who have been guided correctly in their childhood and benefited from essential guidance know the art of living nicely. They are able to derive benefits from early training during their middle and old age.

The intellectual or rational training of children is another role of Parent in child upbringing. Parent should make the object of thinking of their children useful and constructive such as branches of religious knowledge, contemporary culture, knowledge of human thoughts and civilization. Such objects of thought will be conducive to the maturity of thinking of the children and they will develop the habit of thinking in a refined and rational manner²²

3.4 The Islamic Setup Of Child Upbringing

Islam, as a way of life has left nothing in establishing the rules, principles and guidelines of how to live our life as Muslims. It also lays down certain guidelines in the process of child upbringing. Islamic education and belief should be the opening chapter in the life of a child. Children should be encouraged from early age to perform *Salah*, observe fasting and give charity without forcing them in to it. They should be trained to be used to it so that it will be easier for them to perform when they reach age of puberty.

Parents should be indebted in making the best out of their children; best behavior, best attitude, and best morals. This moral value and ethics should be inculcated in children from their early age as a customary behavior until they become legally capable up to their adulthood. When a child is brought up during his tender years upon belief in Allah (SWT) good morals, and ethical values, he will grow up with good behavior and sound belief in Allah. But if a child is raised in an environment void of all religious orientation and unwanted behavior, the child may automatically grow up without good character.²³

Putting this in to consideration, parents should try their best to instill in the heart of their children the best behavior within their ability. Parents should teach their children the importance of loving others, upholding kinship, caring for the weak, being merciful to the poor, showing compassion to the younger ones, deriving satisfaction from good deeds, being sincere in words and action, avoiding and

discouraging evil action, keeping promises, enduring hard times, telling the truth, judging fairly, avoiding greediness, as well as every good and praise worthy character which will uphold the children behavior and status. Parents should use effective methods in bringing up their children. These methods include setting good example, coming down to children level, encouraging them, correcting and advising them, being compassionate, kind, loving, caring, tolerant, and fair to them. Through this the children will receive a proper moral and ethical upbringing which will make them to grow up well behaved, righteous, respectful, ready to give out and prepared to make a constructive contribution to the society and in all aspects of life. No doubt, proper upbringing of children by parents produces the best result for they are the first teachers to them.

3.5 Responsibilities Of Parents Towards Their Children

Children are trust from Allah (SWT) given to parents so that they may be nicely trained and made well versed in Islam. It is, therefore, obligatory upon parents to train their children in a right way, this is because every responsible parent who plays the role of a father or mother knows that there are certain characteristics, morals and beliefs which should be instilled in the upbringing of a strong responsible Muslim youth who will be a leader, teacher, or scholars of tomorrow. Considering this fact, parents should give maximum time, Support, love and care to their children in order to create peaceful atmosphere between them. This will help them to achieve their aim

of training them according to Islamic tenets. Some of the responsibilities of parents towards children include the following:

3.5.1 Inculcating Sound Islamic Education And Belief

Parents should inculcate in their children the correct belief in the unity of Allah, followed by all religious acts of worship that are needed for them to get close to Allah. This involves teaching children all the rights of Allah which will help them to understand the concepts of *Tawheed*. Principles of *Tawheed* should be taken seriously because they mark the boundaries of embracing Islam. It is obligatory upon parents to strive to teach their children faith in the existence of Allah i.e., believing in Allah (SWT) as the Supreme Being. Parents should also inculcate in their children to have faith in the Lordship of Allah (SWT) as true Lord of the universe and the controller of all aspects of this universe. Parents should also teach their children to have faith in worship of Allah as the only one worthy of worship. Parents should teach their children the names and attributes of Allah. Parents should bear in mind that believing in the concept of *Tawheed* can lead to ultimate salvation and nurture the love of Allah in children's heart at an early age. The Glorious *Quran* gives typical examples where the Prophet (SAW) and the righteous scholars stressed the importance of teaching the rights of Allah to their children. As Luqman (AS) provided the following instruction to his son as mentioned in the Qur'an.

چ ط ٹ ڈ ظ ف ق ق ق ق ق ق ق ق ج چ چ
چلقمان: ۱۳.

And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity.²⁴

Another responsibility of parent to their children is that they should inculcate sound Islamic knowledge and education in them in order to know Islam and have love for Islam in their hearts at an early age before they reach the age of puberty. They should introduce to them the rulings of lawful and unlawful which will make them to grow up with the love of Allah and abiding by His commandments.

Children should be taught from early stage the life of the Messenger of Allah, his family, his companions, and frequent recitation of Quran. This will make them to love the Prophet and his companions and also make them to emulate the Prophet and his companions. Children should be taught this in a very interesting manner so that they will be eager and interested to know more about the Prophet (SAW) and the Pious Companions who lived in a humble and attractive life. Al-Tabari relates that Aliyu (RA) said the Prophet (SAW) Said:

*Habituate your children to entertain three traits: Loving the prophet, loving his family and Relatives, and reciting the Qur'an. Surely the bearers of Qur'an are in the shadow of Allah on the day where there is no shadow but His together with Allah's Messengers and beloved ones.*²⁵

Sa'ad bin Abi Waqqas (RA) one of the prominent companion of the Prophet said: We used to teach our children about the battles of the Prophet as we teach them Surah of the Quran. Therefore, it is logical to say that when children were born with the idea of oneness and belief in Allah (SWT) and they are taught a lot of Islamic education at home which is set up in Islamic way, with a righteous social Setting, the children will definitely grow up with a sound faith, noble manners and good personality without doubt. This will make the children to grow with firm belief, their heart will become trained with decency and honesty to the extent that no element of destruction can strike them nor any evil thing be influential on their faithful mind as a result of been well established in faith, unshaken belief and full conviction they acquired about Islam.²⁶

3.5.2 Teaching Children Good Moral Values And Ethics

Besides teaching children the rituals of worship and the rights of individuals, parents should teach them Islamic morals and character from childhood so that it becomes part of their habits. Children should be taught the principles of humanity, tolerance, patience and other behavioural traits, they should be taught how to deal with tough situation. These can help children in their life and they will be thankful to their parents for the rest of their lives.

3.5.3 Being Alert With Their Social Life And Keeping Them Disciplined

The concept of social education is to rear the children on good social morals based on Islamic rules. Social education is one of the responsibilities of parents in rearing children. Parents have to know what should be done at the age that they can understand things well. Parents should keep eyes open on their children movements, they should not be too stingy on them but they should be vigilant and observant. They should know the ups and down of their children, they should know what they read and write, they should know their hobbies and the activities they peruse, the friends they have and the places they go in their leisure time. They should find out all these without making the children feel that someone is watching them. If in the process the Parents find anything objectionable, like seeing them hanging around with bad friends, or going to undesirable places or picking up bad habits, wasting time on unlawful games or videos etc. They should take action as quickly as possible, and correction must be made in a wise and gentle manner not by force. Parents should spend more time with the children so that they may be free and share their thoughts and feeling with them. This will help them to bring them up properly and form their character in accordance with Islamic principles, values and traditions.²⁷

Therefore, parents should try their best to keep their children close to good friends and companions and close to every good thing no matter what it is. This will help them to breed socially sound children that will make them happy.

With regards to discipline, parents should not forget the importance of disciplining their children because lack of discipline will definitely affect the way in which children behave, and also affect their social and emotional well-being. Children need sufficient discipline to curtail them from danger, and make them pleasant to live with. They require discipline from their parents throughout their childhood so that when they become adults they have learnt to control their behavior by themselves. Discipline and control help the children to shun away from all unwanted habits, children who are disciplined have much better chance of succeeding than those who are not. They can do better at school and get accustomed to good habits.

On the other hand, lack of discipline is often harmful to the children, the parents, and the family and to the society at large. Children who lack discipline are likely to be:

a. **Insecure:** Because no restrictions are placed on their behavior.

b. **Greedy:**

They expect to get whatever they want at the time they need it.

c. **Disobedient and uncooperative :**

Because they are not willing to do what they are instructed to do.

d. **Rude:**

Because they do not consider other people's feelings.

e. **Selfish:**

They always expect to get their own ways.

f. Accident prone :

Because they are not taught to be aware of dangers.

These and many more are what children may become due to lack of discipline.

With that, parents should give their children appropriate discipline so that they will be loved and appreciated by others.

In the process of disciplining the children, parents should know that no child is perfect and forcing a child to be perfect will lead the child to exhibit two types of behavior, either to become someone who reject the codes and convention of the parents or even the society which will cause the child to behave badly by displaying anti-social behavior .Therefore, parents should avoid excessive discipline that will make children to be miserable.²⁸

However, discipline should be gradual as the child grow up and his level of understanding develops. There is no point in trying to discipline children when they are not old enough to understand what is expected of them and what is not. Some times their level of understanding develops and they come to realize that their parents are pleased by some of the things they do and are displeased with others. Generally, young babies do not understand instructions but by the time they are 2-3 years, most of the children begin to understand the meaning of No or stop. Nevertheless, parents should try the best they can to make their children to

understand things in a simple and in good manner. To make things easier, parents should set a good example to their children, because they normally imitate their parents attitudes both good and bad. Therefore, parents should do more praise than punishment for most times parents ignore a job well done and keep criticizing the mistakes done without praising the good job.

3.5.4 Treat Them Justly and Fairly

All the children within a family have their right to be treated fairly. Parents should not show undue preference to some of their children based on their gender or any criteria. Unfair treatment can raise a feeling of jealousy and hatred among children which can lead to bitterness in the heart of the children toward the parents. A child who feels that he is not treated equally with his sisters and brothers will grow up with anxiety eating his heart with hatred and jealousy which may cause disunity and unnecessary rancour in the family.²⁹

On the contrary, a child who feels that he is treated equally with his sisters and brothers will grow up with a healthy mind free from jealousy and hatred that is why Islam enjoins parents to treat their children equally. Even if they love one more than the other they should not show it. In this regard, Amir relates that: I heard Nuuman bin sBashir (RA) on the pulpit saying:

عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا،
وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ

رَوَاحَةً: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةٍ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ، قَالَ: «أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟»، قَالَ: لَا، قَالَ: «فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ»، قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ. (صحيح البخاري: 2587)

My father gave me a gift but AmrahbintRawaha (my mother) said she would not Agree unless if he made Allah's messenger A witness to it. so my father went to Allah's Messenger and said I have given a gift to My son but AmrabintRawaha orders me To make you as a witness to it o Allah's messenger. The prophet (SAW) then asked: Have you given the like of it to any of your son? He replied in the negative. Allah's Messenger said fear Allah and be just to your Children .my father returned and took back his Gift.³⁰

Parents should not only treat children equally but they should extend the same affection, care and love to them. They should be fair and care for them with all compassion irrespective of their difference in sex. Parents should know that children are a gift from Allah be it male or female cannot be rejected or changed. Allah (SWT) says:

[illegible]

Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.³¹

Therefore, good parents who truly fear Allah (SWT) should treat all their children with fairness and should not favour one above others in giving gifts or spending on them. Indeed, all the children will love respect and pray for the parents while alive and after death.

3.6 How Parents Should Relate With Children In Adolescence

Children must pass through several stages on the road of becoming adult. There are four stages to pass through before reaching the stage of adulthood. Infancy is the first stage which is from birth to two years, followed by early childhood which is mostly between 3-8 years, then later childhood ranging from 9-11 years and the adolescence stage which is from 11-19 years and lastly adulthood.

According to Dorland's Medical Dictionary, adolescence is the period between puberty and the completion of physical growth roughly from 11-19 years. It is the period of physical and psychological development from onset of puberty to complete growth and maturity.³²

Juwayriyah maintains that training of children in Islam was suggested to cover three stages. The first stage covers the period of birth to seven years. It is the period which the basic foundation of future of a child is formed and established. The second stage covers the age of eight to fourteen or fifteen. At this stage, the mind of a child remains alert and susceptible to logical reasoning and abstract ideas and his interest in acquiring knowledge and being curious is at its peak. The third stage is from the age of fourteen or fifteen upward till puberty or 21 years. Here the mind of the child becomes strong and matured. He will now be faced with problem of either getting married or the marriage itself, domestic life or having to face the complex problems of life and the society, as he is soon to look after himself.³³

From the above definition of adolescence, by Jumayriyah it could be deduced that adolescence is the stage before adulthood. It is the last stage before being adult and it ranges from fourteen or fifteen to twenty one years.

Children in general maintain close relationship with their parents throughout. They need parents to guide and control many aspects of their lives. As they grow, they need to gain a sense of mastery through independence. Parents should therefore maintain a healthy and loving relationship with them by helping them to learn how to become responsible, independent adult by giving them opportunities to make decisions. This is because children who have a close relationship with their parents

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter and remembers Allah much.³⁴

From the foregoing, we can see some ways of how parents should relate with their children at adolescence stage according to the rules of *Shari'ah*. Therefore, parents should not neglect this responsibility, they should train their children in accordance with the rules of Islam in order to raise a responsible, independent adult for the family and society at large.

3.7 Islamic Ways Of Disciplining Children

Usually, most parents inflict physical punishment on their children with the aim of giving them good training and proper upbringing, some teachers also contribute toward this attitude. They prefer physical punishment when a child misbehaves. Parents differ on whether beating is part of training to the children or not. Some parents are of the view that for them to give good upbringing and proper training to their children, they must not abstain from beating them when need arise. But some parents consider beating children in the process of training as harmful to them.³⁵

However, Islam allows disciplining as necessary so that children do not go out of control. But parents should bear in mind that beating is the final resort and measure that is adopted for rectifying a misbehaving child. However, when punishment is to be carried out it should be done within the limits of *Shari'ah*.

First of all, parents should not beat the child in a state of anger and emotion because in this situation proper reasoning is difficult. They should calm down and think twice or thrice over the act of mischief done by the child and find a suitable form of punishment for the child. If at last resort the parent decide to beat the child, then he should avoid beating face, the head and any other sensitive part of the body and such beating should not inflict wounds on the children.³⁶

3.8 Prayers Of Parents To Their Children

Parents are expected to be praying for their children frequently because such prayers are usually accepted, more especially that of the mother. In a situation where by parents have a stubborn child, they should not be angry rather they should thank Allah and exercise patience with frequent prayers for the guidance and assistance from Allah.

Parents should bear in mind that prayer is a recommended duty by Allah, so if what you asked is not granted you should be patient and know that it will be granted in the

Parents should constantly pray for their children, and seek Allah(SWT) to give them the ability to train their children in accordance with the provision of the *Shari'ah*. They should not be tired of praying even if the situation is worsening. For Allah (SWT) listens and responds to the prayers of those who seek for His assistance. In the glorious Qur'an Allah (SWT) says:

And when my servants ask you concerning me, then surely I am very near; I answer the prayer of the suppliant when he calls on me, so they should answer my call believer in me that they may walk in the way.³⁷

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Notes to Chapter Three

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CAUSES AND EFFECTS OF BROKEN HOMES AND THEIR SOLUTIONS

FROM ISLAMIC PERSPECTIVES

Islam. And those who are blessed with knowledge are honoured by Allah.

However, when it comes to marriage, the prophet (SAW) urged Muslims to choose a life partner who has Islamic knowledge. This is clearly shown in the Hadith in which the Prophet is reported to have said:

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

A woman is married for four qualities or possessions for her wealth, for her lineage, for her beauty and for her religion. so succeed in acquiring the woman of religion taribat yadak²

This hadith indicates that in all affairs, and marriage particularly, one should give priority to religious consideration over anything else. Lack of Islamic education is one of the causes of broken homes which is found from both the husband and the wife. In a situation where the husband is not Shari'ah complaint, many problems may occurs in the house for he do not know what is expected of him as head of the family. He will be blindly following what he sees from his friends which may lead him to neglect his duties and shun away from his responsibilities and creates problems that can lead to divorce.

From the side of the wife also, ignorance of the religion can lead to divorce because when a wife lacks Islamic education, she will not know the right of her husband upon her and so she will disrespect him, his parents and other relatives which will cause a lot of problems between them that may lead to divorce.

Lack of Islamic knowledge on matrimonial life can make either the husband or the wife not to discharge his/her responsibility towards each other. In certain cases, one may be western educated but lacks the Islamic knowledge on how to handle matrimonial affairs and as such may go contrary to the teachings of Islam when handling his marital affairs which may create problems that may cause separation. Lack of Islamic education and negligence in practicing its teachings are therefore, problems that cause broken homes. A respondent who seek divorce from her husband says:

He does not use to pray, he always abuses me, whenever we have problem, he would say he has divorced me three times, when I try to admonish him in a polite manner he abuses my parents and at times beat me I become tired and demand for divorce.³

Going by the above statement, it could be deduced that ignorance of religious education may lead to divorce. If the husband is islamically educated, he may not refuse to pray or beat his wife nor abuse her parents. This is because he know that all such actions go contrary to the teachings of Islam. Indeed, lack of Islamic education is the major factor that leads to divorce.

4.1.2 Misunderstanding between the Spouses

Inability to understand each other leads to disputes between the spouses. They come from different backgrounds and have differences in perceiving things so there is need for a wife to understand who her husband is, what are his likes and dislikes. It is important to understand his mood if he happens to be in a problem and should know how to calm him down. She should show concern whenever she realize that her husband is not in good mood. Showing non-challant attitude towards him will make him feel that he is less important to her and this will create problem that may lead to broken homes. The husband also should understand his wife and when she is having problem he should know how to get her out. Both spouses therefore should understand each other so as to avoid any thing that may lead to misunderstanding between them.

4.1.3 Economic Hardship or Poverty

Poverty is another factor that causes broken homes. Islam held the husband responsible to cater for the need of his family, he is responsible to provide them with shelter, food, clothing, medicine when they are sick, including all the necessities of life. But due to economic hardship, the husband may fail to cater for the needs of his family which may result in divorce. A respondent AishaYusuf said:

He cannot afford to feed me, nor cloth me and when I am sick, he cannot provide treatment for me. he cannot pay our rent and the land lord has driven us out and I felt tired and demand divorce.⁴

Going by the above statement, it could be concluded that poverty is among the

factors that contribute to divorce. Had it been that Aisha's husband provided all the necessities of life to her, she will never ask for divorce, but since she has no option she decided to cut off the relationship.

Ahmad Musa a shoe repairer also says:

*I divorce my wife not because I hate her but because I was unable to cater for her needs. Sometimes I used to spend the whole day without repairing one shoe so I decided to divorce her.*⁵

Therefore, economic hardship is also a factor that creates problems to the spouses which cause divorce.

4.1.4 Materialism and Influence of Western Civilization

Materialism and influence of western civilization is yet another contributing factor which leads to divorce. In a situation where a wife happens to be too materialistic, she will not appreciate the effort of her husband whatever he brought to her, she will not appreciate sometimes she may even say this is not my taste. She will be demanding expensive things from him which he will try hard to provide it for her at their early part of their marriage but later on he may only provide what he can afford and this may be the beginning of their problems which will lead to divorce. With the introduction of western civilization into Islamic civilization and our cultural way of life, people mostly mix up religious obligation with western culture to the extent of giving more priority to western culture. In some cases, they look at matrimonial life from the western perspective and adopt the western attitude which they watch from

films and display it in their houses which create misunderstanding that may result to separation.

4.1.5 Forced Marriage/ Family Arranged Marriage

Forced marriage / family arranged marriage are contributing factors that leads to broken homes. Some parents are too selfish to force their children to marry who they choose for them just because he is wealthy or they are close relatives. Forced marriage is contrary to the teachings of Islam and when children are forced to marry who they donot love, the aim of marriage will not be achieved because the wife will not do what is expected of her. She will disrespect the husband and do whatever she knows will displease him, she may refuse to cook for him, sweep the house, disrespect his parents and relatives and deny him marital right. As time goes on he will be tired and cut the relationship. Fatimah Muhammad said:

I regret forcing my daughter to marry the one I choose for her, I have never been to court but as a result of my daughter's wedding I went there to pay back what the husband spent on her.⁶

The daughter says: my mother forced me to marry her choice because he is wealthy. I told her that I do not like him but she refused to allow me to marry my choice since then I considered myself divorced because I plan to disrespect him and his parents and do what I know will displease him like going out without taking permission. With this plan I succeeded he lodged the case to court which ended up the marriage.⁷ Looking at the above statement it could be conclude that forced marriage is really a

contributing factor that leads to broken homes.

4.1.6 Failure of the Spouses to Uphold Marital Obligations

Some spouses fail to uphold marital obligations enjoined on them by Allah. From the side of men, the husband may fail to uphold his responsibilities of providing food, clothing, and treatment in accordance with the *Shari'ah* principles which obliges him to do. Some men are unfaithful to their wives whereby they spend excessively on mistress outside and denying their wives the basic necessities of life. In most cases, they end up bringing sexually transmitted diseases to their family.

A respondent FatsumaDanladi said:

*He do not give us enough food, nor cloth for me and my children, when we are sick he does not care to give us treatment but he spend his money on one prostitute outside. He is an AIDS victim but refused to inform me. After sometimes I realize that I am affected with the disease. Because of this frustration I ask for divorce.*⁸

From the side of the women also, failing to uphold marital obligation can lead to divorce. A wife will just decide not to cook for her husband or she may go out without his permission, disrespect him and not taking care of his wealth and properties. As a result of this failure the husband may divorce her. With regard to this Ismail Yusuf said:

My wife refuse to cook for me, she went out whenever she feels going out without my permission she shouts at me when I admonish her, she does not take care of my

*properties, as such I divorce her.*⁹

With the above interview conducted it could be said that failure of the spouses to uphold marital obligations may lead to broken homes.

4.1.7 Impatience

Some people lack patience in handling issues. However, there is need for both spouses to have patience so as to avoid problems that may lead to divorce. Sometimes the husband may be shouting at his wife because of a slight mistake done, in this case the wife should exercise patience and calm down her husband. In other way, the husband may be poor and gets little to sustain their life, here the wife have to bear with the situation because no condition is permanent.

Adamu Sale said:

*I happened to be wealthy and provided the needs of my family, as time goes on the business was not moving like before, so I was unable to cater for the needs of my family the way I use to do before, then my wife said she cannot bear with the situation so she demand freedom and that is why I divorce her.*¹⁰

With this statement, we can understand the influence of lack of patience as a factor that lead to divorce.

4.1.8 Lack of Proper Upbringing

Some spouses end up having problems with each other because one or both of them

may lack proper home training right from childhood while some of them are from broken homes themselves who live under the custody of a step mother who did not care to discipline and train them properly. Others lived with their biological parents who are illiterate who failed to train them properly and adequately.

However, in certain cases the parents are educated but due to the extreme love they have for their children, or because of fulako (i.e. shyness of the first born in the Fulani culture) they fail to give them good training. They consequently misbehaved in their matrimonial homes. Such children disrespect their inlaws because they were not taught how to respect people by their parents. This attitude eventually lead to broken homes.¹¹

4.1.9 Consulting Soothsayer's by Some Women

Some women engage in consulting soothsayers with the aim of gaining power to control their husbands. When they consult thesoothsayer, he may give them some herbal concoctions to put on the husbands food, assuring them to be the remote control of the husband and will comply to whatever they demand from him. They forget that power comes from Allah and they should be reminded that this act is purely polytheism. LamiIsa said:

I visit soothsayer who gave me perfume to use when meeting my husband assuring me to be the queen and controller of my husband, I did as he instructed me, later I say let me see how effective is the perfume. In the morning I pack my cloth and ask my husband to wash for me this is the beginning of my problem which led to my divorce.¹²

Therefore, consulting soothsayers may lead to divorce. Apart from the above listed causes of broken homes, there are other contributing factors that cause broken homes according to one scholar in Akko Local Government Area. They are as follows:

4.1.10 Lack of Seriousness and Concern in Marriage Relationship

Displaying unseriousness and lack of concern in marital relationship is a bad behavior which usually occur from those who married easily without difficulties and it happens from the side of the husband. He over react on little mistakes of his wife, he does not care about her problem and as a result of this she will demand divorce and get it easily. In some cases, the husband fails to appreciate the value of forming good social relationship with his wife so he will be frowning at her with the believe in the Hausa impression which says if you relax with a woman she will disrespect you.(in ka sake zasurainaka) With this he will always frown at his wife and over react on her slightest mistake. As time goes on the wife can no longer tolerate him, she will react and feel whatever may happen let it be.

4.1.11 Stealing

Some women steal from the pockets of their husbands, this habit is a problem that may lead to divorce. If a wife happens to be stealing from her husband, the husband cannot tolerate it and he will divorce her. Indeed, the bad habit of stealing lead to divorce.

4.1.12 Too Much Of Jealousy

Uncontrollable jealousy from the wife is another factor that causes divorce. For instance, if the husband intends to marry another wife, the first wife will object, because she prefers to stay alone. She can do whatever within her power to prevent the marriage. Some women can even go to the extent of abusing the husband, his parents and relatives, destroying his properties because of too much jealousy and this attitude often lead to divorce.

4.1.13 Disrespect to Inlaws

Some women are not responsible because they lack proper upbringing right from their childhood as a result of coming from broken homes or from illiterate parents who do not know how to bring up their children in accordance with the *Shari'ah*. So they disrespect their inlaws and some even abuse them, this attitude creates a problem between them and the husband which may lead to divorce. In some cases, some inlaws interfere in the affairs of their children or they may dislike the daughter inlaw without any reason, some will even ask their son to choose between them and the wife or may freely ask the son to divorce the wife.¹³

All these are contributory factors that create problems between the spouses which May lead to broken homes.

4.2 The Effect of Broken Homes on Child Upbringing

Family is the most effective in providing day-day care for its dependent members,

children and the likes. Caring for a child outside the family is more expensive and often less effective as the child will not feel safe and secured the way he feels at home. Family performs a very important role, it gives a child a nomenclature and initial position in the society. It also gives the child an identity and cause of belonging and feeling of been valued.

There is no disputing the fact that, the home or the condition in which the child grows up determine the eventual outcome of that child. Home is the first school of life which the child is enrolled in and where the home fails to provide lessons that would mould and keep the child morally grounded, such individual ends up exhibiting some questionable personality traits or character flaws. Indeed, the roles of both parents cannot be overemphasized. The presence of father as a role model should instil in the child the discipline and focus required to succeed in life. Consequently, the presence of the mother as comforter and supporter both morally and spiritually and disciplinarian is needed to guide the child through the right path in life. Other members of the family also have their own roles to play in ensuring that the child is brought up properly and does not end up becoming a menace to the society.¹⁴

However, broken homes have been identified as one of the factors affecting the child upbringing in the society because it presents a very serious danger to the moral, academic as well as psychological development of the young adolescent.

4.2.1 The Moral Effect

Broken homes affects the children in different ways. Morally, children from broken homes lack proper upbringing because they are not living with their biological parents, they are mostly living with step mothers who in most cases may not care much to bring them up properly because they are not their children. They were denied some of their rights like food, cloth and other necessities of life as a result of this they engage in acts of misbehaviors. They disrespect and abuse people freely, some engage in prostitution, drug abuse and stealing peoples properties whenever they have chance to do it.

Some children take intoxicating drugs just to frustrate their father because they are angry with him since he divorced their mother. Some take drugs with the intention of abusing their step mothers. Some children may deliberately refuse to attend school if they observe that their father has interest in their schooling just to frustrate him. And for the female child, if her responsibilities are not taking care of she will ends up following good and bad friends outside and look for any means to cater for her needs.

However, according to the interview conducted in the process of this research, a respondent opines that children from broken homes are mostly indisciplined, who engage in many acts of misbehavior like political thugery (*kalare*), stealing, prostitution and disrespecting people. He said:

I regret divorcing my wife because as a result of the divorce, my children disrespect me. One of my children join kalare and the female child was maltreated by my wife without my knowledge to the extent that she left my house to her uncles residence before I know it she is pregnant.¹⁵

With this, it could be deduced that broken homes affect children morally and cause perversion.

4.2.2 Academic Effect

The family and its structure play a great role in children's academic performance. Marital instability brings about stress, tension, lack of motivation and frustration which affects negatively on the child's academic performance. Generally, home is identified as an overwhelming factor affecting student performance academically. It appears that broken homes present a very serious danger to emotional, personality and mental development of the young adolescents. Broken homes impinge on student academic achievement. The family has its role to play in child's education, any family that fails to perform its duties could affect the child's academic performance.

Children from broken homes were said to have more academic problems than those from stable families. The effect of broken homes on the academic performance of the child depends on many factors, the most important of which are the causes of broken homes when it occurs, and it is temporary or permanent. When there is a break in the home as a result of death and children realize that the parent will never

return, mourn the loss and transfer their affection to the remaining parent hoping to regain the concern, care and security they normally had, the children may forget that they have other things to attend to like academics. As students, there is need for determination and commitment to the class room activities. But a child who happens to have a parent pre-occupied with practical problems of broken homes feels unwanted.

This however, may resulted to resentment that can seriously cause damage or affect the child's intellectual personalities required of him/ her as a student and that could deter his/ her academic achievement in the class room and elsewhere.

However, a respondent opines that the loss of a mother in early life of a child is more damaging than loss of a father. She states that the care of the young children under most circumstances be turned to relatives or paid house maids after the loss of the mother whose child training techniques may differ from those used by adopted mothers and who can hardly give children affection and attention they usually receive from their mothers. Indeed, a student brought up under this condition may most likely miss the love, concern and care of a mother which may affect the academic achievement of the child. Nevertheless, the respondent observed that as children grow older, loss of father is often more serious than loss of mother especially for boys. The mother may have to go to work and with double burden of home schedules and outside work, the mother may lack energy to give children the

care they needed, consequently they may feel neglected. In this case, the children may lack fatherly advice on their career choice as students compared to those from stable homes whose parents are alive and stay together. She further says:

A home broken by death of both parents at the same time, the effect are doubly serious besides having to make a radical changes in the pattern of their lives, children will also have to adjust to the care of another person unknown to them and by so doing, children will have to face many challenges in their academic achievement.¹⁶

Broken homes as a result of divorce may also cause damage to the children who are studying by affecting their academic achievement. A respondent maintains that a broken home as a result of divorce is more damaging to students because the period of adjustment to divorce is longer and more difficult for children than the period of adjustment to death of parents as children pass through series of adjustments like denial of divorce, anger which strike out at those involve in the situation, bargaining in an attempt to bring the parents back together and depression all which must have gone a long way in deterring the academic achievement of the children who need to make good use of his/ her brain to think logically as students. Secondly she opines that broken homes caused by divorce are serious because it tend to make children different in the eyes of the peer group. When enquiry is made about the missing parents, or why they have another to replace the missing parents, they become embarrassed and ashamed.¹⁷

This shows that if children from broken homes are compared with those from stable homes, it could be seen that those from broken homes have more academic problems than those from stable homes.

From the above statements, academic achievement is analyzed positively related to homes that are warm understanding and parent-children relationship as it is been foster by various roles each of these could play. Broken homes are also identified as detrimental to the overall development of the child. Hence, there is a strong need to find out possible causes of broken homes, its effects on children's academic performances in order to provide possible solutions on how to tackle the problems.

4.2.3 The Psychological Effects

Psychologically, broken homes weakened the child-parents relationship. The effects of broken homes psychologically is that it reduces the intimate relationship between parents and children. Divorced mothers, despite their best intention, were unable to give the same level of emotional support to their children as married mothers' do and as a result of this, the relationship between them and the children becomes very weak. The relationship between the children and the parents changes after divorce. Psychologically the children feels angry with their parents because of the divorce as such they may hate the parent and frustrate them with behaviors that would not please them.

Among the psychological effects of broken homes is that it weakens mother-child

relationship because it causes a decrease in children's trust on their mothers when divorce occurs. Divorced mothers tend to be less affectionate and communicative with their children and to discipline them more harshly and more inconsistently, especially during the first year following divorce.

It also weakens father-child relationship because it leads to a decline in the frequency and quality of father-child contact and relationship. children from divorced family receives less emotional support from their fathers than children from stable families.¹⁸ Children who suffered from neglect or lack of love in a broken home are likely to be psychologically imbalanced to face the realities of life.

4.3 Solutions to Broken Homes on Child Upbringing from Islamic Perspectives

In order to provide solutions to broken homes on child upbringing, all major ways to prevent marriage breakage has to be taken and implemented by all sides. Parents and members of the family should try their best in settling disputes that occurs between the couples and enlighten them about the effects of broken homes on child upbringing.

No marriage is free from the occasional and sometimes frequent disagreement that temporarily ruins the peace and comfort of both the husband and wife. Islam provide solution and roadmap to safety so that disaster of divorce is averted. The glorious Quran guides us to some steps that the husband should take in order to bring back the

normalcy and harmony to the marriage that is temporarily affected by a fight or argument. When disagreement arises to the extent that the wife begins to disobey her husband, the husband should advise his wife in a wise manner, or leave her to sleep alone in her bed and cut off all physical relationship with her. The husband should follow these stages when the first measure doesn't work then he move to the second stage. If all the stages do not work then arbitrators need to be appointed one from the husband's side and the other from the wife's side in order to try and bring harmony back to their marriage. Allah (SWT) says:

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

*And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.*¹⁹

However, if the first and second steps do not work then the arbitrators should be appointed from the relatives of both the wife and husband who are to bring out the cause of the disputes and then try to resolve it and bring peace and harmony between them.

In order to prevent marital disputes, both the husband and the wife should use sound judgment to determine whether they are having real disagreement with each other or just a causal misunderstanding. Sometimes when the line of communication between the spouses is temporarily disrupted, each will not understand the feelings and sentiments of the other. They will continue to deal with one another based upon the misunderstanding, until the tension mounts. So it is important for the spouses to clearly express their feelings in order to leave no room for confusion. Clarity in expression helps in removing misunderstanding so that both spouses will come to realize that they are not really disagreeing with one another but they simply did not understand one another adequately. If they are having a real disagreement, they should agree to discuss the actual source of the dispute without going into the matters that are not relevant which will make the matters worse. They should concentrate on the present issue without mentioning the past mistakes which broaden the scope of argument and draw their attention away from the present issue that created their problem. When reconciliation is reached, both the husband and the wife must work towards a complete reconciliation which will completely free the spouses from any resentment and bitterness. If one is not completely satisfied, then reconciliation is not reached, but when both spouses agree and make sacrifice as life partners then a complete reconciliation is reached.

As soon as an understanding is reached, both of them must immediately begin to

apply the terms of their reconciliation. Words alone are not sufficient they must be accompanied by action so that peace and harmony will be back in their relationship.²⁰

The spouses should learn how to stay truthful without deceit with each other. They should be patient enough to accommodate each other and think twice before using emotions. Their parents or guardians should enlighten them about the consequences of broken homes on themselves, their children, Islam, and society at large.

Indeed, when choosing a life partner, priority should be given to educated personality over any other qualification this is because ignorance of Islamic education can really cause broken homes. The spouse should also try to understand each other to avoid problems that may cause separation. Forced/family arranged marriage should be avoided completely to prevent divorce. The spouses should uphold their marital obligations, the husband as head of the house should provide all the necessary needs of his family. The wife should respect the husband, his parent and relatives, and protect his children and properties in his presence or absence.

However, to resolve the problem of children from broken homes, the parents especially the father should watch the happenings in the house among the children and the wife so as to ensure and safeguard the children from being maltreated or denied any of their rights. He should give equal treatment to them with their step brothers/sisters so that they will feel his love. Whenever he notices that his children

have been maltreated, he should quickly call the attention of his wife in a polite manner by showing her the importance of being fair to her step children. And admonish her to fear Allah in dealing with the affairs of her children. But if it happens that the wife is fearing Allah but the children were disrespecting her, the father has to summon his children and talk to them so as to keep peace and harmony in the house. In conclusion, if all these solutions are fully implemented in the house by both the parents and the children, the problem of broken homes on child upbringing may be solved or minimized. Therefore, the parents should try their possible best to work with the solutions which are provided by *Shari'ah*. The children should abide by the rules of Allah and follow the instructions given to them by their parents.

4.4Notes To Chapter Four

1. Al-Bukhari M.I, *Sahih Al-Bukhari*, Al-yamamah, Beirut: Darul Ibn Khathir (1987) hadith number 5090.
2. Muhammad, M. *Marital Discord Causes and Cures* Darussalam, shirbas, Dimyat, Egypt. (1996)

3. Accessed from <http://en.m.wikipedia.org>, Britannica Encyclopedia, on 20/nov/2015

4. Quran 30:21

5. Quran 94:1-5

6. upcit, Hadith number 5090

7. A recorded case in Kumo Area Court 1, between Abubakar Adamu and Aishatu Musa on 3/4/2006.

8. Oral interview with Aishatu Yusuf a resident of Unguwar Tsamiya, Kumo

On the 13/11/2015

9. Oral interview with Ahmad Musa Age 38, A resident of Unguwar Tera, Kumo. On 20/12/2015

10. Fatima Muhammad, Age 50 A resident of Unguwar Tera Kumo.

Interviewed on 13/12/2015

11. Hadiza Muhammad Age 22, A resident of Unguwar Tera Kumo.

Interviewed on 13/12/2015

12. Interview with Fatsuma Danladi Age 35 A resident of Tashan Magarya Kumo. On 5/9/2015

13. Ismail Yusuf, Age 34 A resident of Kambariki Kumo interviewed

On 6/4/2015

14. Adamu Sale age 41, A resident of Unguwar Tsamiya interviewed

On 4/4/2015

15. HajiyaMairoAbdulkarim Age 53 A resident of Kambariki interviewed on 23/2/2016

16. LamiIsa Age 45, A resident of TudunHatsi. Interviewed

On 23/2/2016

17. Mallam Usman Bello Santuraki Age 50, A resident of Bakasi

Interviewed on 20/2/2016

18. Mustapha A. *The Effect of Broken Homes on Science Education*

Student in Sokoto, Final yearB.Ed project submitted to the Department of Science and Vocational Education.UsmanuDanfodiyo University Sokoto.(2011)p.31

19. Haruna Ibrahim Age 51, A resident of UnguwarTsamiya

Interviewed on 20/11/2015

20. MallamaAishatuAbubakar, Age 43 Teaching at Government Day

Secondary School Kumo. Interviewed on 5/2/2016

21. MallamAbubakarAbdulkarim Age 35, Teaching at Government Day

Secondary School JaurojiKumo.

22.Poul R. A “ The consequences of Divorce for Adult and Children”

Journal of Marriage and Familyvol 2.(2000)

23.Quran 4:34-35

24. Muhammad H.M.N *Morality and Ethics in Islam*.Gusau printing press,
Zamfara State, Nigeria.(nd)p.45

CHAPTER FIVE

GENERAL CONCLUSION AND RESEARCH FINDINGS

5.1 Research Findings

Allah (SWT) has entrusted parents with their children. Parents should bear the responsibility to raise their children in the Islamic way. If they do that, they will be blessed in this world and in the hereafter, and if they do not, they will get negative result during their life and in the hereafter. Imam al-Bukhari reported that the Prophet (SAW) says:

«كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ،
وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ
وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ
رَعِيَّتِهِ» (صحيح البخاري: 893)

All of you are shepherds and you are responsible for your wards, the ruler is a shepherd and he is responsible for his people, a man is a shepherd for his family and he is responsible for them, a woman is a shepherd in her husbands house and children and she is responsible for them. A servant is a shepherd over the wealth of his owner, and he is responsible for it. lo! Every one of you is a shepherd and is responsible for his flock.¹

The Prophet (SAW) did not exclude any one from this responsibility which Allah has put on every individual to build the Islamic society within their capability and ability. Considering the issue of responsibility of parents, which is to raise, educate, bring up and build the new generation in the correct method as dictated by Islam.

Allah (SWT) creates children without moral defect and so whatever defects or lapses that happens later on in the life of the child is as a result of bad training he gets from his parents which may be due to broken homes in many cases. It is the duty of the parents, which is highly rewarding to give their children sound training and upbringing in accordance with the rules of Islam that will make the children responsible adults useful to themselves, their family and society at large. This training influences the child and shapes his behavior for the future. Thus, Abu Hurairah reported that the Messenger of Allah (pbuh)says:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ

يُنْصَرِّاهُ، أَوْ يُجَسِّسَانِهِ ... (صحيح البخاري: 1358)

There is no child but is born into the nature of Islam (fitra) but the parents make him a Christian, Jew or a pagan.²

Therefore, Allah has put in every person the good moral tendencies, parents should encourage and establish the good tendencies in their children so that they will become useful to the family, themselves, and the society at large. Allah (SWT) says:

چو و وؤ وؤ و وؤ و

ي ي د د ن ا ه ه ت ت و و ج الجريم: ٦

*O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.*³

The protection of a person's self and family from hell fire is through good training,

proper upbringing, education, practice and exhibition of good morals and guidance to nobility.

Indeed, the impact of the Muslim parents on the behavior of children is based on the type of upbringing and care given by the parents to their children which is directly proportional to the type of children they will raise.

Parental absence have been found to affect moral, psychological, and academic achievements of children in school. This is because children are born with some psychological, emotional, and intellectual needs such as need for love and security, need for praise and responsibility. Many of these needs are not offered to the children from broken homes which affects their upbringing, moral conduct and academic performance.

The issue of broken homes has prompted of a lot of debates as to what causes broken homes, who are at disadvantage the parents or the children? Despite the fact that broken homes are everywhere, but it is more common in the northern part of Nigeria where a lot of mothers have left their matrimonial homes as a result of one problem or the other and in course the of doing that their children are being taken care by new mothers, house maids, or some relatives of the mother/father.

5.2 Conclusion

Proper upbringing in Islam is very important with respect to our children, so that

they may be brought up on the correct path of Islam. Bringing up children properly is beneficial to the parents, children, Islam and the society at large.

The benefits of breeding good and responsible children both in this world and in the hereafter is uncountable. As for the benefit in this world, when the parents become old and unable to earn a livelihood it is the children who would look after and take care of them bearing all their problems and burden. After their death, the parents benefit from the prayers of their children. The Prophet (SAW) says:

"إذا مات ابن آدم انقطع عنه عمله إلا من ثلاثة: إلا من صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له
(صحيح مسلم: 1631)"

When a son of Adam passes away, all his deeds are stopped except for three: some kind of charity that is continuous (sadaqatuljariya), knowledge which the people benefit from, or a righteous son who prays for him.

It is undeniable that happiness in marriage is closely linked with awareness. Awareness makes the marriage to be strong and its absence leads to its problems that is why the modern communities are suffering from different kinds of marital problems because many people lack knowledge of matrimonial affairs.

Presence of step children is a problem that causes broken homes. The existence of children from a previous wife causes problem between the husband and wife which leads to misunderstanding within the family because the children may face many problems when living without their biological mother for they will be denied some

of their rights and as a result of that, they will start following friends to look at any means to cater for their needs which will lead them to engage in many acts of misbehavior like prostitution, stealing or joining political thugs.

Child delinquency is a direct result of neglect or improper upbringing thereby exposing the children to evil acts like prostitution, drug abuse, and stealing. Proper upbringing of children is the duty of both parents but mother's responsibility is greater than that of the father because children tend to be closer to their mothers and copy from them. The mother is their first teacher who guides them and moulds their behavior according to the dictates of Islam.

In the absence of the biological mother, not all step mothers can guide their stepchildren and give them the proper upbringing. It is natural for a woman to love her own child above any other child and as soon as she becomes a mother, her whole attention is focussed on her own child. From there the step children will begin to feel that they no longer have any place in the house. As such, male children will prefer to spend the whole day outside and come back home at bed times. From there some start sleeping with their friends which will lead them to engage in many acts of misbehavior. If the child happens to be female, she will also face difficulties when living with her step mother, she may be maltreated and denied some of her rights which will make her to follow her friends including bad ones and if care is not taken she will become a prostitute just to cater for her needs.

Indeed, broken homes really affect the child upbringing both morally, psychologically as well as academically.

5.3 Recommendations

Based on the research findings, the following recommendations are made to various bodies and stakeholders in order to solve the problems which are found in the process of conducting this research.

a. The Islamic Scholars

The Islamic scholars should admonish and preach to the people particularly the youth on the consequences of broken homes, and the need for endurance and perseverance when dealing with matrimonial affairs. They should also admonish and preach on the effects of broken homes on child upbringing, its effects on the family and the society at large. The scholars should also preach on the effects of broken homes on the moral conduct of children and how it affects the academic performance of the young adolescent. They should create a forum purposely to enlighten the muslims on the necessity and importance of maintaining good marital relationship among the couples. They should also teach them the importance of following the sunnah of the Prophet (SAW) particularly on the conduct of marriage and in their entire life in general.

b. The Parents

The home plays a vital role in upbringing of children, therefore parents should

endeavor to stay in their homes to ensure good welfare of their children. They should know that their children have freedom to choose whoever they wish as their life partners. They should not force them to marry who they do not love because forcing a child in marriage may cause broken home. However, they should help them in choosing a pious and well-mannered partner. They should not give priority to material well-being, but they should give preference to religion. Parents should also try their best in training and upbringing of their children in accordance with the Islamic principles so that they will become responsible and behave well in their matrimonial houses.

c. The Spouses

Couples should do everything possible to understand one another and also show love and caring and understanding to their partners. They should observe each other properly so as to learn the likes and dislikes of each other in order to maintain cordiality in their marital ties. They should adopt the Islamic values to be their way of life so as to foster love and compassion between themselves. They should try to seek for Islamic knowledge so as to know their duties, rights and responsibilities as couples. The husband has to consider the fact that women are emotional, excitable and moody. But he has to take her as a complete package both good and bad aspects of her character. It is with this understanding that he will be able to achieve a happy life with

her. Despite her being emotional and volatile at times, a husband can lead a peaceful and happy life with her if he is patient with her. If the husband happens to be too harsh in dealing with his wife, the wife here should understand her husband and know how to calm him down when he is angry. This understanding between the couples can reduce mis-understanding and quarrels that usually lead to divorce.

d. The Government

Government has its role to play in order to reduce broken homes in the society by providing job opportunities to its teeming youth so that they can be able to maintain their families and cater for their needs, and live a comfortable life without difficulties that leads to divorce. The government should also introduce a program that will foster harmony in matrimonial homes in the society.

e. The Society

The Muslim society should stop all innovations introduced into the matters related to marriage. They should avoid all those customary practices or traditions which are imitated from western civilization and have (pagan) culture that breeds discord among couples.

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APPENDIX 1

List of Informants

AbubakarAbdulKarim, Age 35 Teaching at Government Day Secondary School
Jauroji, Kumo. Interviewed on 7/2/2016.

Adamu Sale, Age 41 A resident of UnguwarTsamiyaKumo, Interviewed on
4/4/2015.

Ahmad Musa, age 38 A resident of UnguwarTeraKumo, Interviewed on
20/11/2015.

Aishatu Yusuf, age 38 A resident of UnguwarTsamiya, kumo. Interviewed on
13/11/2015

Fatima Muhammed, Age 50 A resident of UnguwarTeraKumo, Interviewed on
13/11/2015.

FatsumaDanladi, Age 35 A resident of TashanMagaryaKumo, Interviewed on
5/9/2015.

HadizaMuhammed, Age 22 A resident of UnguwarTeraKumo. On 13/11/2015.

HajiyaMairoAbdulkarim, Age 53 A resident of Kambariki, Kumo. Interviewed on
23/2/2016.

Haruna Ibrahim, Age 51 A resident of UnguwarTsamiyaKumo, Interviewed on
20/11/2015.

Ismail Yusuf, Age 34 A resident of KanbarikiKumo, Interviewed on 6/4/2015.

LamiIsah, Age 45 A resident of TudunHatsiKumo, Interviewed on 23/2/2016.

Mallam Usman Bello Santuraki, Age 50 A resident of BakasiKumo. Interviewed on 20/2/2016.

MallamaAishatuAbubakar, Age 43 Teaching at Government Day Secondary School Pilot,Kumo. Interviewed On 5/2/2016.

APPENDIX 2:INTERVIEW QUESTIONS TO THE ISLAMIC SCHOLARS

1. In your own opinion, what are the causes of divorce in Akko local Government Area?
2. What are the challenges faced by the childrenwho miss their parents, as a result of death.
3. What are the solutions to the problems of the couples which leads todivorce.
4. What are the problems facing single pin bringing uptheir children parents.

**APPENDIX 3:INTERVIEW QUESTIONS TO
THECOURTOFFICIALS**

1. How many cases of divorce were registered from 2005-2015in this court?
2. What would you say about the rate of divorce in this area it is rampant?
3. On your own opinion, what do you think would reduce the rate of divorce
in this area?