

## **MARRIAGE, ITS CRITERIA IN ISLAM AND CHOICE OF HUSBANDS BY THE HAUSA PEOPLE OF SOKOTO**

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**ABSTRACT:** *The institution of marriage has a significant place in the eyes of the Muslim Ummah as it is the only avenue that produces legitimate offspring and gives better moral training in the life of the Ummah. The paper examines the institution of marriage and its criteria in Islam. Choice of marriage partner, according to the criteria laid down by Islam. Then guardianship of a woman, dowry, witnesses, and the responsibility of women that Allah bestows on the men which is essential in Islamic marriage. The paper also highlights choice of husbands by women and the objectives of marriage in Islam. The four categories of prohibited marriages, like the Mutu'ah, marriage of a Mushrikha/ Mushrikh, marriage of women in waiting period, either from divorce or widowed. Choice of a marriage partner by educated Muslim women of Sokoto State. Literature base approach was adopted for the data used in the research. It concludes that the choice of marriage partner is very important for every Muslim as it give the family a sense of direction.*

**Keywords:** *Marriage, Islam, Criteria, Choice of Husband, Hausa-People, Sokoto*

### **INTRODUCTION**

*Islam as a religion endorses human rights on the basis of equality and abolish discriminatory practices against partners. There are numerous cultural practices in different Muslim societies, in relation to the choice of partner as it relates to Islam. Mate selection for marriage is the most significant event in the life of all humans and makes marriage a very important event of one's life as a spiritual, moral, and social union of two persons on the basis of certain rights and duties for both husband and wife. As society is changing very quickly; it is the need of the time to understand the importance of varying trends for marriages and to see the effect of these trends.<sup>1</sup>*

*Regarding the choice of marital partner, Islam has given rights to both male and female consent is very important when it comes to matrimonial relation and when the family or guardian is shortlisting a spouse for her. Islam as a religion gives due importance to the consent of a girl and she has the freedom to raise her voice if she is forced to marry a*

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<sup>1</sup> M.I., Zakariyya, *Marriage and Partner Selection in Islam: Relationship between the Partners*, *International Journal of Humanities and Social Sciences*, Vol. 6(3), 2006.

*person whom she does not want to marry. The present study focuses on awareness among women about their martial rights and prevalent social practices.*

*Marriage has been ordained by Allah as the correct and legal way to produce children and replenish the earth. The family is the basic unit of an Islamic nation or society. Marriage in Islam is more than just a means of obtaining legal sex; it is an extremely important institution which safeguards the rights of men, women and children while satisfying the physical, emotional and intellectual needs of the family members<sup>2</sup>.*

*Marriage as social norm defines and controls the relationship between husband and wife, their kinsmen, their offspring, and society at large.<sup>3</sup> Marriage means a customary, legal, or religious approval of the provision for forming a new family. As marriage is the foundation of social life in which mutual consent of both mates is required and somehow women's position in society is linked with her marital status.<sup>4</sup> stated in most of the contemporary societies' marriage is certified by the government. Although practices vary from one culture to another because all societies have their own rules and principles considered appropriate for arranging marriages. In the majority of societies and religious systems, women have no independent right to go into a marital relationship with their own free will. As in Islamic law, consent is an essential element in marriage negotiation because marriage under Islam is a contract.*

*Marriage is a legal contract that enables each spouse to have enjoyment with the other. Marriage is an integral part of a Muslim's life; indeed, it is too important in our religion Islam that it is considered to be one half of one's Faith.<sup>5</sup> Marriage is the lawful and legitimate way to indulge in intimacy between a man and woman. Marriage is a great virtue and means of salvation in religion Islam. Marriage is a contract made by male and female to live together as wife and husband in order to strengthen their relationship. Allah Almighty mentioned in the Glorious Qur'an:*

*And marry those among you who are single and (also marry)  
the Saliheen (pious) of your (male) slaves and maidservants  
(Qur'an, 24:32).*

*Marriage is an act of Sunnah.<sup>6</sup> There are many Ahadith that instruct us to get married. Our beloved Prophet Muhammad (PBUH) himself got married and encouraged others to marry too. It is obligatory for whoever has the means to do so and a fear committing what is forbidden. It has been reported that the Holy Prophet (SAW) said:*

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<sup>2</sup> A.B., Dogarawa, *Marriage and Divorce in Islam. Being Text of Lecture Presented at the NTA/FRCN, Ramadan Annual Lecture Series 1430, 2009.*

<sup>3</sup> Islam, 1992.

<sup>4</sup> Chaudhry, 2004.

<sup>5</sup> A.B., Dogarawa, *Marriage and Divorce in Islam. Being Text of Lecture Presented at the NTA/FRCN, Ramadan Annual Lecture Series 1430, 2009.*

<sup>6</sup> Ibid.

*O young men! Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity (Al-Bukhari, Hadith No. 5065).*

*Marriage is a way to acquire spiritual perfection and also married people remain healthier physically and mentally. When a Muslim gets married, he/she fulfills the religious obligation and duty. Through marriage fulfill the need of each spouse by the other, in order to maintain their chastity by satisfying natural sexual desires. It is an essential element in the proper and actual upbringing of children. Marriage safeguards from the sins of fornication, homosexuality, and masturbation.<sup>7</sup>*

### **Marriage in Islam**

*Much work has been done by different scholars on marriage in Islam, analyzing different ways and conditions under which it is conducted. Many of such literary works may be related with this paper.*

*Al-Jaza'iri<sup>8</sup> in this book, he says: "The marriage or wedlock, is a contract in which, it is lawful for every one of the two married to enjoy his companion."<sup>9</sup> It is an important institution in Islam that can be defined as a contract which has for its object the legitimate procreation of children. It is a blessed contract between a man and a woman, in which each becomes permitted to the other.<sup>10</sup>*

*Khan,<sup>11</sup> describes marriage as a civil contract that can be signed and terminated at any time by either side. Socially, culturally, and religiously, marriage in Islam is a very sacred institution to be protected by spiritual and economic means."<sup>12</sup> Allah (SWT) says in the Glorious Qur'an;*

*And of everything we have created in pairs: that ye may receive instruction.<sup>13</sup>*

*It is one of the fundamental requirements of the religion as testified by many verses of the Glorious Qur'an and Traditions of the Noble Prophet (SAW). Because marriage is sacred and a directive from Allah, a lot of verses emphasize the importance Islam attaches to it. It is mentioned in verses like; 4:3, 30:21, 2:221, 4:21, 4:22, 4:23,4:24, 4: 25, 24:32, 25:74, 5:5, 4: 4, 28:27, and 25:54. In addition, the Hadith of Prophet Muhammad (SAW) as*

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<sup>7</sup> Ibid.

<sup>8</sup> A.J. Al-Jaza'iri, *The Methodology of the Muslim*, Vol.2, Alasila Islamic Publications, Lagos.

<sup>9</sup> Ibid p.523.

<sup>10</sup> [www.islamlaws.com/marriage-nikah-in-islam-d...](http://www.islamlaws.com/marriage-nikah-in-islam-d...) Retrieved on 23<sup>rd</sup>/4/2015

<sup>11</sup> M.A. Khan, *Islamic Jurisprudence and Women's Rights*, Nahar Light Foundation Publisher, Bangladesh, 2008.

<sup>12</sup> Ibid p.187.

<sup>13</sup> Qur'an 51:49

reported in the most authentic books of Hadith further establish the importance that Islam attaches to marriage.

### **The Objectives of Marriage.**

*The objectives of marriage in Islam are the continuation of human race and guarding the morals of both sexes. Allah (SWT) says in the Glorious Qur'an that: "And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage."<sup>14</sup> In another verse, Allah (SWT) says:*

*And among His signs is that He created for you mates from among yourselves that you may dwell in tranquility with them, and He has put love and mercy between you (hearts).<sup>15</sup>*

*The Prophet (SAW) speaks on the objectives of marriage in many Hadiths. For instance, the Prophet (SAW) says:*

*O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power.<sup>16</sup>*

*In another Hadith reported by Bukhari, is the story of three people who said they will not marry, eat or sleep, because of the fear of Allah. The Prophet (SAW) told them that he did all those and he was the Messenger of Allah. He told them that whoever will not follow his Sunnah is not of his Ummah.<sup>17</sup> In another Hadith also reported by Bukhari, the Prophet (SAW) says; "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) had the largest number of wives."<sup>18</sup>*

*Doi<sup>19</sup> gave the objectives of marriage as:*

*a means of emotional and sexual gratification, a mechanism of tension reduction, a means of legitimate procreation, social placement, an approach to inter-family alliance and group solidarity, an act of piety (Taqwah), and it is a foam of Ibadah, i.e. worship of Allah and obedience of His Messenger.<sup>20</sup>*

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<sup>14</sup> Qur'an 25:54

<sup>15</sup> Qur'an 30:21

<sup>16</sup> Opcit Khan, Hadith No. 5066, p.21. and Op cit, al-Khattab, Hadith No. 3400, p.16.

<sup>17</sup> Ibid Khan, Hadith No. 5063, p.19.

<sup>18</sup> Ibid Khan, Hadith No. 5069, p.22.

<sup>19</sup> A.R. I. Doi, Shari'ah the Islamic Law, Ta Ha Publishers, London United Kingdom, 1984.

<sup>20</sup> Ibid p.117.

*Islam does not encourage celibacy (a condition whereby a male or a female may choose to stay single), Muslim reported that: The Messenger of Allah forbade Uthman bin Maz'un to be celibate. If he had given him permission, we would have gotten ourselves castrated.<sup>21</sup>*

### **Choice of Marriage Partner**

*In Islam, women are divided into two; a virgin and a previously married, i.e. matron/widow. A young girl who has not had a previous marriage is a virgin. In her marriage the Prophet (S.A.W) says she must be consulted before giving her out in marriage. When he was asked by his companion on how she gives her consent, it is reported in Sahih Muslim that, the Prophet (SAW) says; "if she remains silent."<sup>22</sup>*

*Ibn al-Jauzi,<sup>23</sup> in his book gives juristic opinions on when it is appropriate for a girl to marry, giving the evidences of choice of women/men to marry, according to the Sunnah of Prophet (SAW). It is reported in this book that, Ali (R.A.) reported from the Prophet (SAW) that: O Ali, three things are not to be delayed; prayer when it is time, burying the dead when dead and marrying a girl off immediately she got a husband.<sup>24</sup>*

*A girl can only choose a Muslim man for marriage, who is morally and socially upright and able to support her. But apart from religion, the girl can add other criteria of choice as in an advice given to the men by Prophet (SAW) in Sahih Bukhari, as stated above.<sup>25</sup> Doi also says, The girl should be allowed to look at her would-be husband since all the Jurists agreed on the permission of looking at the would be wife by the man, and since the contract of marriage states consent of the two parties, the man and the woman, the special permission to have a glance at the would-be wife given to the man, can also extend to the woman to look at the man before giving her consent.<sup>26</sup> In another Hadith, Umar (R.A.) said that; "women should not be married to men who are ugly, for they too love what the men love."<sup>27</sup>*

*Adekunle<sup>28</sup> in his book, the compliment of marriage, says that choice can also be based on other criteria apart from those listed above. Like physical health, mental health and organic health. He says that:*

*the wife or the husband-to-be must be healthy physically i.e. looking at him or her, people should know that he or she has no visible sickness such as eye cancer, eye problems, boils or*

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<sup>21</sup> *Opcit al-Khattab, Hadith No. [3404] 6-1402, p.18.*

<sup>22</sup> *Ibid, Hadith No.3473-64 – (1419), p.42.*

<sup>23</sup> *J.A.F.Ibn al- Jauzi, (1999), Ahkam al-Nisa'u, Daral Fajr lil Turath, Al-Qahira.*

<sup>24</sup> *Ibid pp. 62-65.*

<sup>25</sup> *Opcit, Khan, the translation of the meanings of Sahih Bukhari, Vol.7, Hadith No. 5090, p.32.*

<sup>26</sup> *Op cit Doi, p.123.*

<sup>27</sup> *ibid*

<sup>28</sup> *J.D. Adekunle, The Compliment of Marriage, (N.P), (N.P), (N.D).*

*tumor, leprosy, hunch-back, albinism, bad set of teeth, body shape-deformity, tights, skin irritation or rashes etc.*<sup>29</sup>

Regarding the choice also, the prophet (SAW) when asked on what woman to choose, gave preference to marrying a virgin than a previously married woman for certain reasons, like in the Hadith reported by Bukhari and Muslim. The Prophet (SAW) says:

*Suppose you land in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze? He said (I will let my camel graze) of the one on which nothing has been eaten before.*<sup>30</sup>

Aisha (R.A.) who reported about the hadith, that it meant "Allah's Messenger had not married a virgin besides herself."<sup>31</sup> In another Hadith reported by Bukhari and Muslim, the Prophet (SAW) asked one of his companions when he got married, the kind of woman he married, he said 'a matron', the Prophet then said, "Why didn't you marry a young girl so that you may play with her and she with you?"<sup>32</sup>

Adekunle went on to describe things to investigate about a marriage partner before choosing him. He mentions physical fitness, like preferring tall/short person, or gap-toothed person, some with bow or k legs, beard, side booms and eye lashes etc. then habits, this includes beating women, fighting, stealing, religious in-balance, hypocrisy, arrogance etc.<sup>33</sup>

On the issue of Ijbar (compulsion), a father or guardian of a girl can choose a marriage partner for her without much consultation if she is too young to understand the relationship between a man and a woman. Or if the man she happens to love is found to be of bad moral character or that he cannot support her, in this case the parent or guardian can restrain her from the marriage.<sup>34</sup> Sharifat<sup>35</sup> says: Some parents practice the concept of 'Ijbar or saraa.' In some parts of the country. Forcing their ward to marry against her will. She says: ...in some parts of the country, forced marriage is practiced. In this practice a woman is forced to marry a man who is not her choice under the concept of Ijbar or Saraa."<sup>36</sup> But if a parent/guardian forces a girl to marry against her wish, without the reasons stated above, the contract can be nullified according to a hadith of prophet

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<sup>29</sup> Ibid, p.31.

<sup>30</sup> Ibid, Khan, the translation of the meanings of Sahih Bukhari Vol. 7, Hadith No.5077, p.26.

<sup>31</sup> Ibid

<sup>32</sup> Ibid, Hadith No. (5079), p.26, Op cit Hadith No. [3398] 1- (1400), p.15.

<sup>33</sup> Adekunle, pp. 45-46.

<sup>34</sup> Op cit Doi, p. 123.

<sup>35</sup> A.H.Sharifat, Women's Marital rights in the Shari'ah, an examination of its application in Nigeria, in *Journal of the Nigerian Association of Teachers of Arabic and Islamic Studies*, Vol.6, No.3, 2003, p. 49.

<sup>36</sup> Ibid

(S.A.W) in Sahih Bukhari.<sup>37</sup> Umar (R.A.) says that; “nothing befits a woman more than a husband or a grave.”<sup>38</sup> It should give an encouragement to the Muslim parents to hasten the marriage of their daughters immediately they get a husband.

In the choice of a husband by a divorcee or a previously married woman, the criteria is slightly different from a virgin in the sense that, a matron can speak for herself in choosing a husband because she has had a previous relationship with a man and feels there is nothing to be shy about. She cannot be forced by her father/guardian to marry the one she does not love.<sup>39</sup> But even though she can represent herself, the guardian can act as her representative, to guard her from taking a wrong representation of herself or fall into a playboy type of situation and make a fool of herself. Khan says “females should remain in the guardianship even when they have attained their maturity.”<sup>40</sup> Hirschfelder and Rahmaan, confirmed the playboy type of men,<sup>41</sup> they wrote: “males biologically have only one innate orientation: a sexual one that draws them to women.”<sup>42</sup>

If previous married woman is separated from her husband by a revocable divorce and she wishes to return to her husband then, she should not be prevented from doing so as stated by Allah (SWT) in Chapter 2: 232.

Allah (SWT) gave man permission to marry up to four women. He can choose two, three or four women, but if he fears he cannot maintain equality among them, then he should marry only one.<sup>43</sup> The number of women mentioned in the verse above cannot be exceeded except with concubines. But apart from the categories of women mentioned in Chapter 4: 23, and 4: 22, a man is also permitted to marry other women from the Ahl al-Kitab (people of the Book).<sup>44</sup> Even though they are free to choose from the categories of women mentioned above, the Prophet (S.A.W) encourages the Muslim men to marry those women that are religious. These verses are indicative to the women that they can also choose to marry men that already have other wives for marriage.

In the Northern parts of Nigeria, it is customary to choose marriage partners for children. The Hausas practice different forms of marriage. Some are in conformity with what Islam agrees with, while some are not. Madauchi, in his book<sup>45</sup> spoke on different kinds of marriages in Hausa societies like ‘Child marriage’ marrying a girl off at a very tender age, when the girl cannot comprehend what love is. In most parts of Hausa Land, this type of marriage is practiced, especially in the villages. ‘Forced marriage’ this one is closely related with child marriage, in the sense that the girls are married off without consulting them or seeking their permission as stated above by Prophet (SAW). Another

<sup>37</sup> Opcit, Khan, Hadith No. 5138, p. 59

<sup>38</sup> *ibid*

<sup>39</sup> Opcit, al-Khattab, Hadith No. [3473] 64 – (1419), p.42

<sup>40</sup> *Op cit* Khan, p.199.

<sup>41</sup> U.A. Hirschfeld and U.Y. Rahmaan, 2003, *From monogamy to polygamy: A way through*, Darrussalam, Riyadh, Jeddah.

<sup>42</sup> *Ibid* p. 95.

<sup>43</sup> Qur’an 4:3

<sup>44</sup> Qur’an 5:5

<sup>45</sup> I. Madauchi et al, *Hausa Customs*, Gaskiya Corporation LTD, Northern Nigerian Publishing Company, Zaria, 1982.

kind of marriage is 'Sadaka' marriage, in this type of marriage, the parents give out their daughter in marriage to a poor or pious man who otherwise cannot incur the expenses of marriage.<sup>46</sup>

The Prophet (SAW) forbids a marriage of 'Shighar' that is, when a man gives his daughter or ward in marriage to another man in return for marrying the latter's daughter, with no dowry given.<sup>47</sup> A man has to be able to take the responsibility of a woman before he ventures into the institution of marriage. As Allah (SWT) bestows the responsibility of women on the men, it is therefore the duty of the parents to ensure that the man apart from being a Muslim, is financially able to support the woman. But if the woman freely agrees to be married to a poor man, then the parent can facilitate her marriage with. As in the statement of Allah (SWT); "if they be poor, Allah will enrich them out of His bounty."<sup>48</sup>

Marriage can survive if the man possesses piety, and good moral behavior. The marriage of Prophet (SAW) and Khadija (R.A) is an example of how a woman chose a man because of his moral character and not because of wealth or any of such values. The marriage of the daughter of Shu'aibu (A.S), wife of Prophet Musa (A.S)<sup>49</sup> is another example to the women of marriage of a poor, pious man. Shu'aibu (A.S) gave Musa (A.S) his daughter to marry, when he possessed nothing but the strength of his hands and the good moral character he exhibited in dealing with the daughters.<sup>50</sup> The marriage of prophet (SAW) to Aisha (RA) is another example of parents arranging their daughter's marriage when she is too young to choose a man by herself. The Prophet (SAW) married her when she was only six years old and consummated the marriage when she was nine.<sup>51</sup>

Abbas<sup>52</sup> in her submission says: The educated Muslim Woman tends to bring lots of modern ideas into her marriage, like waiting till she gets so and so certificates or degrees, wanting to get a man with such and such worldly things, etc. The modern women as the name connotes with the recent phenomenon of Globalization (the idea of the World being turned into one global village). This makes whatever is happening in one place, to also be witnessed by people of another place. This is made possible due to the progress in form of the ICT. The introduction of modern technologies in the country like television where people may get good or bad influences through watching of films and listening to dramas on the radio, do more harm than good. She says:

*Marriage is another area where modern woman considers the material lust and wellbeing as a criteria in choosing a*

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<sup>46</sup> Ibid p. 18-20.

<sup>47</sup> Op cit Hadith No. [3465] 57- (1415), p.40

<sup>48</sup> Qur'an 24:32.

<sup>49</sup> Qur'an 28:26-27.

<sup>50</sup> A. Amirah, *Arrijalu wal-Nisa'u anzal Allahu fihimul Qur'an*, Vol.3, Darul Haram lil Turath, 2006, pp. 227-229.

<sup>51</sup> Opcit, *al-Khattab, the translation of the meanings of Sahih Muslim*, Hadith No. 3480, p.45.

<sup>52</sup> A. Aishatu, *Working Mothers, Housemaids and Marriage instability in Katsina Metropolis: an Islamic analysis*, (N.P),(N.P), 2009.



*husband than to consider good and moral character as prescribed by the Shari'ah. Parents too do not mind giving their daughters to such people.<sup>53</sup>*

*It is better if women will enter into a relationship solely for the sake of Allah Almighty. Allah promised the Muslims in the Glorious Qur'an that whoever places his trust in Him, He will pave for him a way, and will enrich him without calculation.<sup>54</sup> These stringent methods of choice on the parts of the women create a lot of disturbing problems for some of them, their families and the society at large.*

*Gusau,<sup>55</sup> in his dissertation says: Some of the Muslim women have these modern ideas right from campuses of their various high schools. He says:*

*The characteristics exhibited by females in campuses of higher institutions, from beginning, are of good and docile behavior which is later transformed by the influences they received from their peers in the campus.<sup>56</sup>*

*Reva,<sup>57</sup> in her book, advises the modern women on 'arranged marriage' (it is a type of marital union where the bride and groom are selected by a third party rather than by each other).<sup>58</sup> Reva (although not a Muslim) says it can still be practiced by the modern people. The modern Muslim woman, as the theme of this research, can be guided on her choice of husband through religion and through modernity. Because even in Europe, as the heart of modernity, ideas are found that are in conformity with Hausa culture. Quite a number of the Asian women she interviewed maybe Muslims, since Asia has a large number of Muslims. She says she interviewed more than 300 Asian women in Europe and North America with arranged marriages. She says these European women are happy in their marriages, and she is one of the beneficiaries of such union. She married her husband when she barely knew him. She says: "In such marriages, surprisingly there seem to be little problems among the couples."<sup>59</sup> She portrays the importance of arranged marriage even in this modern time. She says: "When you are buying a house, you draw up a list of 'must haves' so why shouldn't it be same for marriage, which is probably the most important decision you will ever make in your life."<sup>60</sup>*

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<sup>53</sup> *Ibid*, p17.

<sup>54</sup> *Qur'an* 65:2-3.

<sup>55</sup> A.M. Gusau, M.A. (Islam), *Muslim Female Students and Campus Life: A Case Study of Selected Higher Institutions in Sokoto, Kebbi and Zamfara States.* (N.P), (N.P), 2006, p. 39.

<sup>56</sup> *ibid*

<sup>57</sup> R. Seth, (2008), *After Comes Marriage*, [www.gutmacher.org/pubs/.../3517609](http://www.gutmacher.org/pubs/.../3517609). retrieved on 20/5/2014

<sup>58</sup> [En.wikipedia.org/wiki/arranged\\_marriage](http://En.wikipedia.org/wiki/arranged_marriage), retrieved on 12/6/3015.

<sup>59</sup> *Ibid*

<sup>60</sup> *Ibid*

**THE FACES OF ISLAM**  
*INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY*  
*Jakarta 20<sup>th</sup> February 2023*

Patton<sup>61</sup> is another modern woman who is not a Muslim, but whose advice can be useful to them. She says she attended a programme called "women and leadership" an event that allows current undergraduate women to speak informally with older and wiser Alumni. She was invited to speak informally with the girls and according to her "The girls were awed over discussing careerism." She later wrote an open letter to a newspaper called the 'daily Princetonian' for the girls. Susan in her letter describes how the educated women went through a series of changes from one stage to another while in college, she says: "The girls never really think of marriage or marriage suitors until it becomes too late for them. The higher they grow in College, the less chances of their finding a man of marriageable character."<sup>62</sup>

The importance of this to the Muslim women here is to show them that this problem of late marriage by the educated women is everywhere and the solution can be the same. The idea to choose a husband while still in college, if adopted will help the Muslim women to try and find a husband before they leave their higher institutions. The letter of Susan may also be useful to the young educated Muslim females of Sokoto State, who nurse the modern notion that, by getting highly educated, one has it all. Patton went on to say: "The higher the educated woman goes, the more difficult it becomes for her to get the desired husband."<sup>63</sup>

Zauro<sup>64</sup> in her Dissertation says, regarding the women who could not get marriage suitors in time or by themselves, when they get desperate, enroll the services of one of the local people or organizations that arrange marriage locally, in the state. An Organization that arranges Sunnah marriages known as Kungiyar Auren Sunnah. It is a modern way through which some educated Muslim women acquire husbands. According to her, the organization's chairman revealed that women from different works of life patronize it. There are some with Degrees, Diplomas, and NCE, who patronize this Organization. She says:

*The Association Kungiyar Auren Sunnah does not move about campaigning or influencing males or females to come to it. However, it defined its objectives and rationally explained it. This therefore encouraged and enticed most who are in dare need to willingly submit and present themselves for the demand of husband or wife.<sup>65</sup>*

This Organization caters for the needs of both educated and uneducated men and women who could not get marriage partners.<sup>66</sup> The Organization has very recently started

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<sup>61</sup>S.A. Patton, [www.nydaily.com/.../Princeton-mom](http://www.nydaily.com/.../Princeton-mom). Find a husband! New York Daily News. Retrieved on 20/5/2014.

<sup>62</sup> *Ibid*

<sup>63</sup> *Ibid*

<sup>64</sup> H.S. Zauro, *An Attempt to Sanitize Marriage in Sokoto Metropolis: A case Study of Kungiyar Auren Sunnah*, (N.P.), (N.P.) 2005.

<sup>65</sup> *Ibid* p.27

<sup>66</sup> *Ibid*

*to get the recognition of the Government of Sokoto State, to assist the less privileged men and women to get married. This is done through matchmaking. About 125 men and women were married off early in 2014, and more will come later, as promised by the government.*<sup>67</sup>

*Adili*<sup>68</sup> in his Dissertation spoke about some of the social issues in the society that are influencing the thinking of the Muslims, which is making them to avoid poor men or choose men that are well to-do in the society. Or the recent phenomena of unemployment and poverty. People don't want to associate with poverty, this could be some of the reasons why the educated Muslim women are employing stringent criteria in their choice of husbands. He says: "Poverty and unemployment can be said to be the root cause of a number of social evils in the society, hence Islam kicks against any human activity that can lead to it."<sup>69</sup>

*Sudays*<sup>70</sup> in his book of collected sermons (in Arabic), observed the way the Muslim youths turn away from marrying early and marrying only one wife, this creates a situation whereby a lot of women are left without a husband. What is left for these women is to act promiscuously, thereby creating problems in the society. He also spoke about how parents sell their children to the highest bidder in order to acquire worldly things, leaving the Islamic criteria of marriage behind.

## **CONCLUSION**

*Islam considers marriage a very serious commitment; it has prescribed certain measures to make the marital bond as permanent as humanly possible. The parties must strive to meet the conditions of proper age, general capability, free consent, honorable intentions and judicious discretion. When the parties enter into marital contract, the intention must be clear to make the bond permanent, free from casual and temporary designations. For this reason, trial marriage, contract marriage and all marriages that appear experimental, casual or temporary are forbidden in Islam. That is why the choice of partner is very paramount in Islam and this choice should be according to the teachings of Islam as prescribed in the Glorious Qur'an and Sunnah of Prophet Muhammad (may the peace and blessings of Allah be upon him).*

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<sup>68</sup> C. Adili, *Social issues discussed in surah Al-Nisa'i and their relevance to contemporary Muslims*, (N.P), (N.P), 2009.

<sup>69</sup> *Ibid* p. 67

<sup>70</sup> A.A. Sudays, *Kawkabah al-khutubatil Munifah Min Minbaril Ka' abatil Sharifah*, 1423, pp. 427-433.

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