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Research paper



Challenges Faced by *Iz'lah* Organization in Minimizing Marriage and Family *'URF* in Gombe, Nigeria

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Abstract

Jam'atu Iz'latil Bid'ah wa Iq'matis Sunnah is a non-governmental Islamic organization working towards the reformation of the Muslim Ummah in compliance with the dictates of Islam. Since its inception in 1980s, Izālah has been conducting da'awa among Muslims as well as non-Muslims. Among its activities is eliminating some of the contradictory customary practices with the dictates of Islam in marriage and family life. Izalah has made some achievements in its efforts. However, there are some challenges that hinder the achievement of its objectives. This study, therefore, aims at assessing the factors that hinder the success of Izalah in minimizing adherence to marriage and family contradictory customs with Islam in Gombe metropolis of Northern Nigeria. This study through a qualitative interview, surveyed the Izalah affiliates and non-affiliates in this aspect. The result found that there are several reasons causing the hitch. Some emanating from the organization itself, and others from the Muslim community which prose as hurdles in the path of social transformation which the Izalah intends to achieve. These includes misapplication of divorce, absence of strong Islamic values, limited human resources capacity, limited communication skills and Modernity. At the end, the study suggest some recommendations to Izalah and the Muslim community in order to minimize some of these obstacles.

***Keywords**: Izalah; Reformation; Family; Challenges and Achievements*

1. Introduction

Jam'atu Izlatil Bidah wa Iqmatis Sunnah (The Society for the Removal of Innovation and Establishment of the Sunnah) is a non-governmental Islamic organization initiated to ensure total adherence to the Sunnah of the Prophet (peace be upon him) among Muslims in northern Nigeria. The distance between the jihād of Usman Dan Fodio, the continuation of his teachings which was interrupted by colonialism, brought about stagnation in compliance with the dictates of Islam by the Muslim *Ummah.* Apart from that, seeking for Islamic knowledge without indoctrination of *Sufi* heretic doctrine brought about the formation of the organization. Among the goals of the organization is the eradication of bid'ah (aberration) and un-Islamic customary practices. In each society, there happens to be some customary practices which are sometimes contrary to the teachings of Islam. Thus, among the various aspects that *Izalah* perceived as non-compliance with the dictates of the Islam is the marriage and family customs practiced by the Muslims in the northern Nigeria. Some of the reasons can be attributed to misconception of the actual teachings of the Prophet (Peace be upon him) in relation to their customary practices. Another one is inadequate knowledge of Islam itself that paves a way for blind imitation of the scholars.

From its inception, *Izalah* has achieved a lot in terms raising awareness in expanding the actual Sunnah practiced by the Prophet and the companions after him. However, no matter how strong and resist-full an organization is, there must be challenges that hinders the accomplishment of its objectives. Notwithstanding, with careful plans and sincere adherence to the Sunnah of the Prophet, will help the smooth executions of the organizations' objectives. This paper being part of the PhD thesis, aims at examining the challenges faced by *Izalah* in revitalizing the Muslim Family in Gombe metropolis.

2. Literature Review

On the evolution and achievements of *Izalah* organization in Nigeria, many researches are conducted. Umar (1), (Olabiyi (2)) recognized the source of the *Izalah* movement to the efforts of late Abubakar Gumi. However, Aliyu (3), Amara (4) in their efforts examines the origin and foundation of the *Izalah* movement by tracing the life history of Shaikh Isma'ila Idris and his role in the formation of the movement. While Adam (5) attributed the advancement of the organization to more than one person, notably Sheikh Abubakar Mahmud Gumi, Sheikh Isma'ila Idris and others, as instrumental in the establishment and successes recorded by the *Izalah* movement. According to the author, the activities of the *Izalah* movement resulted in the dissemination of Islamic culture in Nigeria. However, a different literature Dikko (6) has also examine the impact of the organization in some selected states notably Plateau and Kaduna states respectively. One the other hand, besides the historical origin of the organization, Yandaki (7) discusses its aims and *da'awa* activities which comprises of teaching and preaching. He expresses the achievements of the organization in general on Islamic revitalization, especially Muslim women Islamic education. While Renne (8) describes the expansion on the Islamic education in Zaria city as part of the primary objective of the *Izalah* movement. Despite all oppositions and resistance, the Muslim women stood firmly to their assertion that *Izalah* is out to save them from illiteracy, oppression by their husbands and the

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society they live in. Renne reckoned this as a great achievement by the Izalah scholars.

Furthermore, Ben Amara (9) considers the organization effort towards the establishment of *Sharī'ah* in various states of northern Nigeria. While the research of Umar (10) considers the impact of *Izalah* in Bauchi and Gombe emirate. He discusses the progressive achievements of *Izalah* in Islamic teaching and enlightenment. On the process, he mentions enormous sacrifices reckoned by the organization which is achieved through contributions, donations and self-taxation by its members. This has led to the rapid spread of the movement. As a result of radical social changes in the 1970s, Kane (11) analyses the account of the restructuring of the religious field in Kano. Kane provides a study of the largest single Islamic reform movement in West Africa, that is, the Society for the Removal of Innovation and Reinstatement of Tradition. Apart from that, in an attempt to assess the sectarian influence on exegesis of the Qur'an, Sa'idu (12) examines the Tafsir of the Qur'an by the *Izalah* scholars. The methodology of *Izalah* exegeses is influenced by their ideology as observed by Sa'idu. As *Izalah* aims to get rid of *bid'ah* and establish the *Sunnah*, all efforts are made on the excellence of *Sunnah* from the Qur'anic source, and enlighten the Muslims on the threats of *bid'ah.* He buttresses that Izalah scholars *Tafsir*, mainly focused on *Sufi* beliefs, therefore, attack its practices which are full of innovations and *shirk* (polytheism) as considered by the *Izalah*.

The previous research however, hardly elaborates on the *Izalah* achievements in eradicating family customary practices that contradict Islam among Hausa/Fulani in Gombe. Therefore, this research will fill in the gap in literature and reveal constrains which confront *Izalah* in reviving the Islamic injunction on the family among Hausa/Fulani in Gombe. The objective of this paper is to concentrate on the challenges faced by the *Izalah* in eradicating contradictory customs among Hausa/Fulani in Gombe. The study revolves around organizational and societal challenges. This may help the organization to restructure its methods for better result and for the community to realize the importance of team work for its betterment.

3. Methodology/Materials

The research work is of qualitative in nature conducted through open-ended interview.(13) The population of the study is a combination of *Izalah* officials, members and non-affiliates (14) within Gombe metropolis. A total of only ten (10) participants were interviewed Creswell and Clark (13) that comprises of female and male of different social and age groups. The interview is transcribed and relevant themes are formed.Creswell (15)

4. Results and Findings

Apart from the customary practices in marriage and matrimonial life such as denial of female education (16), depriving women from inheriting immovable assets Suka (17) , excessive marriage gifts Ibrahim Madauci (18), husband obedience over the worship of Allāh Boyd (19) among others, there are certain customs prevalent among the Hausa/Fulani in Gombe which has become a hard rock for *Izalah* to crush. Elaborated below are:

4.1. Misapplication of Divorce

Various literature has shown the frequency and prevalence of divorce among the Hausa/Fulani in general Solivetti (20);Musa (21) even after the inception of *Izalah da'wa* activities (22). Before the inception of *Izalah,* the Hausa/Fulani custom of divorce indicates lack of understanding the Islamic regulations. Therefore, divorce takes place between spouses more than the required instructions, and they continue as husband and wife. This has now becoming part of the past with Islamic awareness. The prevalent issue at hand from the results of the interview conducted, shows the method of divorce is contrary with the dictates of the Sharī'ah. Islam allows divorce under certain circumstances, but with stipulated rules of application. The predominant constrain fronting the instructions and counsels of the organization are 4 (23) the conditions laid down before divorce could take place, and the iddah (waiting) period at the matrimonial home. At first instance, it should occur within the period of purity. The Qur'ān (65:1) declares:

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter (24).

This rule is clarified through exhortation, as mentioned by one of the informants (23):

The other things is divorce, he declares (25). The moment a woman hurts his feelings, he divorced her, without consideration for the rules and regulations of divorce. It is through the exhortations that people come to realized that, women are not divorced in menstruation period, or in the mid of purity after having marital relationship with her, and she is supposed to conduct the iddāh in the matrimonial house, while, he is to take the responsibility of everything. Now a days, women remain in their husband's house to conduct their waiting period, despite grudges and hurt/mixed feelings, while some parents will even their summoned back home.

Despite the enlightenment, there are still those who do not adhere to the injunctions of both the divorce and the waiting period. Another informant(25) has a contrary information: "Example after divorce, few spend the waiting period in the husband house and the husband asked for another person's hand to marry her ." This is part of the practices, which does not abide by the commands on either the period of divorce or the waiting period. While the wisdom is to set free her womb from conception, as well as to give a room for reconciliation. So, this has become a challenge for the organization to eliminate this practice and instill adherence of the Sunnah of the Prophet from this angle among couple. This happen whether the divorcee is pregnant or breast feeding. The result tallies with the findings of Oba (26) that the custom prevails over the Islamic rulings on divorce and waiting period among the Hausa/Fulani in the study area

4.2. Absence of Strong Islamic Values

Despite professing Islam, the Hausa/Fulani preserved some of their old traditional practices. The previous scholars allowed them to practice traditions as long as they did not contradict the five pillars of Islam. They kept their belief in spirits, used amulets or charms, and they believed it helped people or protected them from harm as asserts by Doi (27).

Islamic value are an essential aspect that controls as well as hinders Muslims from indulging into prohibited acts. The general result of the findings clearly show absence of Islamic consciousness among the Hausa/Fulani of Gombe. This is attributed to limited knowledge of Islam in some cases while in some it is smugness. At the same time, others perceive it as lapses from the part of the organization in dealing with customs that are contradictory to Islam. As such, many prohibited acts may creep into the life of a Muslim re-instated with a new outlook. These includes consulting fortune tellers, contempt for the sanctity of marriage, and violating the Sacredness of Marriage.

A. Consulting Fortune Teller

The custom of consulting sorcerer, fortune teller, diviner and the rest is not limited to any particular group. The male and the female consult them on their various needs. The female consult these

fortune tellers mostly on the issues of marriage life as stress by Zakyi (16) that the inability to bear children, polygynous family, ill-treatment from husband, desire to have total control over husband, and the rest are the contributing factors. From the male side also, in most cases, it has to do with business and politics, and in rare cases, on his family as emphases in Doi (27). On this syncretic custom, the data revealed women consulting sorcerer as well. An elaboration is shown from one of the respondents(28) statement: "Before this, if a person intends to perform a task, he goes to the fortune teller for directives; whether there is good fortune in it or not…" In respect to this custom of consulting the fortune teller, another official of the organization mentions: "Before *Izalah*, women were consulting a sorcerer they called *chaffel or kiwil*; Magic used to charm the husband and he cannot be able to stop the wife from anything. She disobeys him, and he cannot do anything."(29)

The inherited practice of consulting sorcerer or fortune teller as well as magician is still inherent in the lifestyle of the Hausa/Fulani Muslims in Gombe. . In support of this, (16) asserts that women mostly consult these kinds of people in polygynous family in order to send one of the wives out of the matrimony. This indicates the competition among the co-wives is not in accordance with the Sunnah of polygyny in Islam since it involves *sihr* (magic) in dealing with the husband and other co-wives. This type of custom contradicts the teachings of the Prophet where he declares: "Refrain from the two destroyers (of Īman), that is *shirk* and *sihr*."Khan (30). This finding shows similar result with resolution of the Muslim '*Ulamā*' which explains that: "*Sihr* is employed to produce harmful effects in a great variety of ways and affairs. Deception, sickness, death, ill-feeling, disruption of marriage, fostering illicit relationship, etc., are among the harmful effects of *sihr*.Kamali (31)

Thus, the Hausa/Fulani Muslim women consult these clerics in order to disrupt the marriage of one of the co-wives or have a total control over the husband's mind and so that they can dictate things for him. One of the respondent's(32) states: "Smugness on preventing women from consulting fortune tellers, seeking for total control over their husbands.

However, from the side of the men the data reveals their weakness in their respective businesses. An evidence from the statement of one of the respondents (33) proofs this: "Consulting fortune teller in terms of business by men, every great entrepreneur has his fortune teller, who will work for him so that fellow entrepreneurs should not create bad omen on his trade. So, this type of custom is haram in Islam as it leads to disbelief in Allāh and lack of faith in predestination. Even though, at the inception of the *Izalah da'wah* they were able to minimize this custom, now the custom is becoming inherent among the Muslim due to lack of perpetual learning about the injunctions of Islam as confirmed by one of the *Izalah* preachers (34). There are several ḥadith prohibiting and warning about consultation with either of these, which leads to one's prayer not be accepted or disbelieving in what is revealed to the Prophet. The Prophet categorically states in Siddiqui (35):

He does not belong to us who believes in good or ill omens or asks others to give their views on good or ill fortune based on the motion of worldly objects, or who seeks divination or who has that done for him, or who practices witchcraft or has that done for him. Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad.

From the Islamic rulings Ghazzām (36), this type of custom cannot be upheld as it negates belief in pre-destination, and indulges in harming fellow Muslims, as such, falls under the category of forbidden (*ḥarām).*

In a diverse way, the informant confirm with little progress in terms of women in-accommodative behaviour in accepting a co-wife. An informant confirms that people consider the issue of women consulting sorcerers and fortune tellers as if the exhortation by the Izalah organization is less effective. However, there are some impact but not much pronounced. Notwithstanding, it will be considered as a progress in terms of Islamic awareness among women.

B. Contempt for the Sanctity of Marriage

Another challenge mentioned by the *Izalah* officials in handling matrimonial problems is wife's humiliation without a shar'ī cause. The respondents lamented over the challenge whereby men mostly involve in underground matrimonial violence which leads to humiliation or divorce. He states: "The issues of wives being are humiliated by the husbands without any Sharī'ah cause. These challenges are so …in marriage life is more...6 (25). This occurs among both men and women, each has his own method of violating the sanctity or rules of matrimony. One of the respondents(37) gives a summary of the whole event: "Women receive *Sadaq* on marriage, but they do not give in return to the person who paid the *Sadaq* his rights. The person seeking for marriage give what Islam required from him but, do not protect Islam in the marriage." Nowadays, things are reverting to the old period of ignorance such as women gathering without proper Islamic attire, and forcing men to allow them to an unrestricted movement. This needs to be revisited because some people do not perceived marriage as an aspect of worship.

C. Violating the Sacredness of Marriage

Conducting marriage legally makes man and woman as husband and wife. As explained by Mahmud (38); al-Azharī (39), anything between them outside this domain is illegal in Islam. The privileged to have more than one wife in Islam, is accepted only on the basis of polygyny with the condition of being just as mentioned in Qur'an:4 verse 3. The reformation of Dan Fodio (16) includes fighting then Hausa chiefs for having many wives as well as taking whomever they desired to their bed without proper Islamic marriage contract.

In all societies, there are three categories of people: the rulers, the rich and the peasants. The Hausa /Fulani of Gombe comprises of such kind of settlement. Islam has recommended four wives for a Muslim, but the kings use to have other women besides their endorsed wives. Nowadays, this is perpetuated by the wealthy in the society. They termed this as having mistress besides the legal wife or wives. A lecture delivered by the *Izalah* scholar Gombe (40) indicates such occurrences among the wives as well.

In response to this kind of unacceptable practices in Islam, one of the respondents (37) asserts: *Kwar-kwara* is called (the seized wife), she is married as well like the other four. She too shares days with the co-wives, and she has children in the family. ***Sadaka*** means "keep inside the room". Her duty is to keep the wife whose turn is to be with the king. She is not married, but she has a good rapport with the king. Any of the wives who wants to get her share of the divided days must comply or connive with her. She too has her children with the king.

Exceeding the limit of four wives is a rare case nowadays, especially among the ordinary men, (16) but keeping and maintaining many mistresses is prevalent especially among the wealthy men. These violation can be attributed to so many reasons of which absence of strong Islamic values are at the forefront. This kind of practice violates the text of the Qur'ān and, therefore, is an invalid custom which should not be upheld.

4.3. Modernity

Modernity is the synonymous with modern western thought as it originated from the west. It includes all new changes that affected the old-fashioned inspirations in arts, culture, society, economics, politics, educational system, and even religion. According toMautner (41), modernity is "a certain historical period to which a modern character is ascribed." Thus, it implies any changes that developed from the west in terms of historical activities in order to replace the existing classical period. Suhail (42); Rahman (43).

These changes encompass various aspects of life, including as stated in Mautner (41); Rippin (44) "secularism, socialism, liberalism, capitalism, and mass media, anti-traditionalism, preferences of science and technology over moral ethical values are considered.

In modern days as asserts by Nur Saidah (45), priority is given to science and technology over other aspects of life, which lead to the degradation of moral ethical values. These modern changes have affected not the West alone, but it has gradually expanded into the Muslim countries, and affected people in both implicit and explicit channels. It has promoted production of technology services accessible to both Muslims and non-Muslims. The normative and religious aspects of life are taken away from the social consciousness as a result of intensive social change by the westerners. The operational definition of the concept of modernity in this research can be perceived from the point of social transformation affecting the family. In fact, the media is not left behind in displaying all these new ways of degradations, as asserted by one of the informants(23): "The ingredients of modernity are the social media, satellites channels among others, viewed by the family without restrictions." This affects the Islamic moral values negatively.

4.4. Organizational Contest

In addition to the external and social challenge facing the *Izalah* organization in eradicating the un-Islamic practices in the family, there are internal hindrances that pose as obstacles toward achieving their aims and objective. Some of such constrains revealed by the data include:

i. Fiscal Constrictions

The result of the interview reveals some financial hindrances in the organization, which deprived them from conducting their affairs smoothly. An organization of *Izalah's* magnitude and popularity has high expectations from its community. But since its inception, it relies on charity and other individual contributions, from either its patrons or government officials, despite the numerous schools they operate and recent television station. This result corresponds with Ben's work (9) that *Izalah* organization depends on donation at various *Masājid* or any events, which are then directed to the national level. This may likely to make them compromise in the *da'awa* activities. For instance, the reconciliation committee could be very efficient in conducting their work if they are financial strong, as observe by the response of the informants(25). The same observation is made on the preaching at the local level, especially the forth-night preaching organized by the *Izalah* hosted by each residential quarters in turns. The strength of any organization lies in its ability to be financially independent, to disseminate its ideas, and achieve its aims and objectives. Even though the Manarah and Sunnah television stations are presently operating, sustaining an organization of such magnitude demand for more.

At the same time, even though the organization is only for exhortation and preaching, there are other non-Muslim organizations who are convincing and attracting people through their teachings. Having an investment on ground can help in eradicating economic hardship on people. Preaching to the hungry person is good and easy. However, if the preacher cannot help one way or the other, the person will listen, but he/she find it difficult to practice all he /she hears. Because the quest for survival will take control. Although *Izalah* is helping, the impact is scarcely perceived.

Therefore, using the organizations strength to secure means of economic independence is an important mechanism for *da'awa.* Establishing the organizations' industries and commercial centers for source of income and self-reliance will curtail begging for assistance from people. All these are most of the responses from the participants in enhancing the smoothness of the organization. For example, one of the informants(46) confirms such a constrain and made a comment on what the organization should do. He suggested the Izalah should first establish an investment committee, and then inaugurate to get funds. The acquired sum should solely be for profitable investments. Neither *Masjid* nor schools, or hospitals be built. The income/profit can be used to execute the activities of the organization. Through this, the organization becomes independent with financial strength to stand firm and become liberated from seeking for assistance from anybody. Above all, it will help to acquire more affiliates from the lower level. Another informant(32) advises:

Establish company not Masājid; even on the street, a person can perform Salat. Having company is better as it will help in building the individual capacity, take care of himself financially. But building alone, cannot solve… having thousands of *Masājid,* is not a solution. Surrounding people with buildings, while they are faced with problems of unemployment, is not proper. To develop a person towards his feeding, shelter is far better.

ii. Inadequate Communication Expertise

Dealing with human being to convince him and change his ways of thinking or perception on something strange to is mind requires highly smart and tactful means. Manner of approach is very important in the accomplishment of *da'wa.* Allāh has given an example to be emulated where the Qur'ān: 20 verse 44 commands: "And speak to him with gentle speech that perhaps he may be reminded or fear (Allāh)." The outcome of the information reveals the approach of the organization in preaching to people is unrefined manner, specifically to non-affiliate scholars. This creates rift among the Muslim *Ummah*. The same view is also shared with Loimeier (47) when he declares that the scholars should take note that their insulting and inflammatory utterances might be misinterpreted. One of the respondent (6) affirms: "They know they have enemies. They are supposed to check the reason behind the enmity. A change in style of approach could help handle rancor into love and understanding. He sets an example with a Qur'ānic verse: "Just as Allāh said to the Prophet: 'Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection." Thus, a change in method of *da'awa* opens up for all and allows unlimited penetration.

The level of knowledge and understanding determines the mode of communication to a layman according to his conception and perception. An ordinary worshipper of Allāh should be approached in a dignified manner, not molestations. Related findings to this aspect is the affirmations of Loimeier (48) on the *Izalah* preachers, as some are experts in their 'moralistic diatribes.' Establishing a mutual relationship, interactions and Islamic brotherhood helps in rectifying the misconceptions among the *Ummah*. Discrimination and detachment from the people perceived to be off the track to right path complicate issues and affect Islamic brotherhood. So, interactions should be re-articulated with the other scholars who are looked down upon so that they understand that the corrections or criticisms are constructive. Above all, *da'wa* should be done for the sake Allah.

The same approach can be utilized to enhance the family. The informants (9) show concern over the utterances of the scholars in rectifying the Ummah: "…to enhance and have a virtuous family, scholars must change their method of interacting, change the mode of communicating. It's not right to be cursing a person who does not belong to your faction."

The custom of cursing in *da'wa* is neither part of the Sunnah of the Prophet nor that of the companions. A narration of the Prophet on one of his companions cursing his riding animal shows illegality, when the Prophet forbid him from riding on that animal.

Displaying moral virtues is part *da'wa* itself. The Qur'ān (30:33) says: And who is better in speech than one who invites to Allah and does righteousness and says: "Indeed, I am of the Muslims." The noble character being the most effective measure is seen from the Prophet. People converted to Islam not because of his *da'wa*, but due to his benevolent qualities as stated in Al-Mubarakpuri

(49). The uniqueness of such an ideal person in a society makes people admire and assemble around him. Therefore, the preacher should exhibit some noble characters, which are the fundamentals pillars of his *da'wa* and its core syllabus. The preacher should exhibit compassion, humility, companionship and tolerance. A propagator must be aware of the message he is conveying comes from the compassionate Creator. Allāh makes it clear to the Prophet in the Qur'ān (21:107) where it says: "We did not sent you except as a mercy to the whole world.

iii. Restricted Human Resources Capacity

The aims and objectives behind the establishment of *Izalah* is for the eradication of *bid'āh*, revival of the Sunnah, and unity of the Muslim *Ummah* in general. The method adopted by the *Izalah* in achieving its aims of eradicating *bid'āh*, despite three decades of *da'wa,* still remain the same. Even though there are apparent achievements on women education and clearing the misconceptions of the Islamic rulings on marriage preparation and family life, nonetheless, the assumed *'Urf* that were eradicated are being reinstated these days, with even new ones creeping in.

Several reasons are attributed to these from the data collected on the organization itself as to how it handles its administrative work. For example, the aim is to eradicate *bid'ah* by instilling Sunnah, and thereby unite the Muslim Ummah. As Loimeier asserts that the *Izalah* displays a true-life appearance in its propaganda towards polarizing the Muslim unity. The same evidence is proven by the outcome of the data collected, as the respondents(50) observe that the *Izalah* organization focuses on their members alone, but in real sense of effective rectifications, it should encompasses all Muslims. It is only through this that the unity of purpose, understanding and cooperation in order to achieve the objectives for the establishment of the organization, as a team working for the entire society will be achieved

On the other hand, the *Izalah* has succeeded in hijacking the senses of its members to remain loyal only to their scholars whether right or wrong. It can be seen in a different sector of the society, as indicated by respondent (7), and traces its integration into the higher institutions of learning. He proclaims: "The issue is, there is a demarcation to the members (of *Izalah*) upon whom to accept corrections. And even in a University, a student do not respect his lecturer and thinks that, what he has from his faction's scholars is far better.

In addition, the data reveal how the organization is being handled since inception by the same group of people. The youths are left behind in terms of running the affairs of the organization, viewing them as too intransigent. The only place they are involved is in the first aid group. However, by allocating them some work, under the guidance of the elders, could help in handling the human resources capacity. One of the informants asserts: "For instance, the elders leading the organization for the past thirty years, are up to now conducting the affairs of the organization. While, they are a bit weakened, if it involved tracking some distance, they cannot. And the lecture takes about two hours while standing at times. They are finding less easy, but are still there.

Another aspect that the data indicate on the limited human resources is the inability of the *Izalah* organization to voice out for the entire Muslim grievances. The greatness of such an organization has reached a level of representing the *Ummah* at various level of the government. Contrarily, they stay aloof on the affairs of the *Ummah*, which shows that only an *Izalah* member's grievances can be heard, but the rest are not considered as part of the organization unless he submitted to their loyalty. The *Izalah* scholars are the policy makers and controllers of the organization,(9) and their policy is the final and most be abided whether right or inaccurate

5. Conclusion

The study has found out that there are significant changes in some of the customary practices as far as family life is concerned. The organization has impacted some tremendous changes into the life of the people in the study area. The culture of seeking for knowledge either Islamic or western is now prevailing. Many pre-marriage customs are avoided. Notwithstanding, there are still some areas that need to be rectified by the *Izalah* mode of conducting *da'awa* on how to effectively execute changes in a society. Putting emphasis on practical implementation of the acquired knowledge is the most essential thing besides learning. A change in method of *da'awa* opens up for all and allows unlimited penetration. Emphasis on seeking for knowledge is as important as conducting exhortations. Thus, the need to put more emphasis on seeking for knowledge and its practice among the Muslim Ummah need to be stressed. Spiritual problems need strong faith with vast knowledge on how to handle such. The Organization should focus more on issues affecting the spiritual life of the individual and bring forward an Islamic means of resolving it. Establishing other ways for the Muslim to channel their spiritual challenges could be a welcome idea. Self-restrain is an important aspect of a Muslim life which need regular and persistent reminder. The organization has served as a knight in shining armor, hastening to rescue itself and the Muslim from such obstacles could be another goal to achieve. Otherwise the community will derailed back in a diverse way, leaving the organization like an empty vessel.

6. Recommendations

Below are some of the recommendations for both *Izalah* and the Muslim community in order to minimize the level of the hindrances.

6.1. Economic Independence of the Organization

Izalah as an Islamic organization that relies on charity and donations since its inception. An organization of such magnitude should not put its eggs in one basket. The need for being dynamic (as stated in their constitution) is important for the organization, and the Muslim Ummah in general. Besides, Islam does not encourage begging and becoming a burden upon others. Designing many sources of income, to run the *da'wa* activities of *Izalah* will be of great benefit to the community in general. Since they used to organize launchings for appeal fund, they should establish an investment committee to conduct a feasibility study on the type of investment needed within the region, and invest in it. By this, they will assist in reducing the burden, and problem of unemployment in the region, and make many families independent. The profit can be utilized in running the activities of the organization. This will make them independent and stand firm to accomplish their aims and objectives.

6.2. Recommendation to the Married Couple

Differences in perceptions and divergences are usual and predictable in marriage. Like in places where there is discord, or lack of trust, or suspect among the couple, self-refinement is an essential tool, and to shoulder the distinct obligations within one's control. Seeking for advises from an elderly and experienced person in marriage life helps a newly married couple. Understanding individual's customary practices are essential tools in marriage life. Parents and the couple should understand that marriage is *'Ibādah* to Allāh, therefore, the individual relations in matrimony, should be based on seeking the pleasure of Allāh. Exemplary life of the Prophet and his family is worth emulation.

6.3. Pre-Marriage Course Recommendation for *Izalah* and the Muslim Community

Guiding the un-married youths on their rights and duties to each other is not enough to enhance the family. Marriage life is a life-long journey, which needs a continual process of reminder and good counsels. From the inception, an advanced marriage workshop could be very useful for those preparing to get married within six months, at least, besides the regular lessons on marriage in schools. Apart from the regular lessons on the rights and obligations, mental and physical check-up could help in many ways. Guidance in the family and financial management is also an essential aspect in matrimony. Preparing pamphlets for people to benefit from, and an audio cassette of all the courses conducted for future usage can be very useful.
Establishing regular and rigorous lessons on marriage, and continual lectures on marital life for the married couples could be of great help. Regular lectures in the media or local exhortation should be arranged for people to understand that marriage is not a bed of roses; it is an act of worship, sharing and caring. Educating youths before marriage on its problems and obstacles will help them to avoid some of them. Guiding them on how to understand each other very well the likes and the dislikes of each other is very important. A regular and life radio or television interactive session on family life could be helpful to the community. It could provide a question and answer session for people to ask their questions and get instant answers. They should be made to develop self-knowledge in terms personalities, communication style, standards, familiarities, before determining to get married. These could have impact on the marriage expectations.

6.4. Collaboration between *Izalah* and the Hausa/Fulani Community

Teamwork between the organization and the community is an essential mechanism to confront the challenge facing the organization and the community. Below are some of the suggestions:

6.4.1. Alliance for Progress in the *Masjid*

For the purpose of emphasizing the unity of the Ummah, shared interest in resolving a collective hindrance to smooth matrimony, discharging of responsibilities, and customary overlapping influences on the family, and the community at large, the *masājid* should be a meeting point to digest and resolve challenges. This should include both affiliates and non-affiliates members. The Qur'ān states: "And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.

Suggested framework showing how the Izalah can influence the Hausa/Fulani community

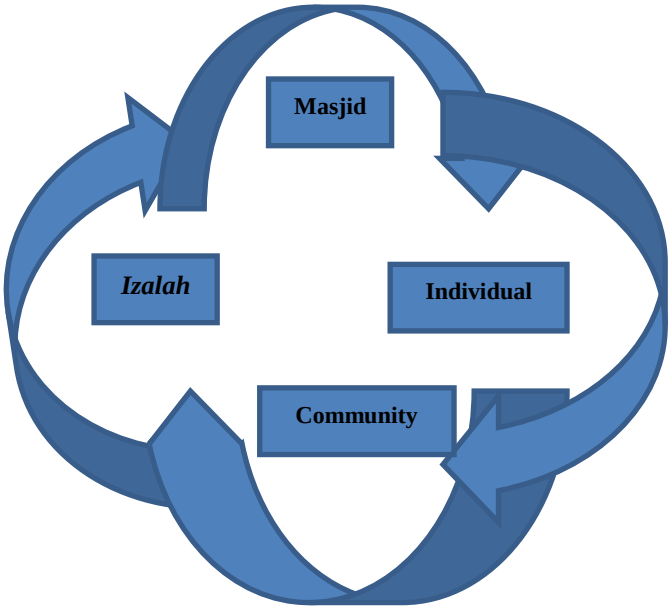

Fig. 1: Inspiration model sample

6.4.2. Co-Operation to Resolve the Organization's Challenges

Establishment of *shūrh* (consensus) system is the most immediate influential structure in the individual for decision making. The weekly meetings of the *Izalah* officials and scholars to digest organizational and community issues should include community representatives to ensure transparency, sharing information and *shūrāh* in decision making. This will also enhance community trust in the organization and will strengthen collaboration between the two sides. It will also involve the community in finding solutions to problems facing the community and the organization. For effectiveness and efficacy of the reformation activities, incorporation of the community is very noteworthy.
Suggested framework showing the Izalah collaboration with the Hausa/Fulani community

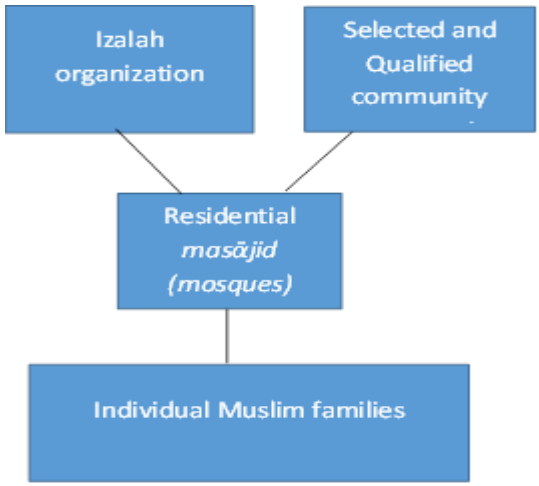

Fig. 2: Collaboration sample model

6.4.3. Collaboration to resolve the Community Challenges

Establishment of team work between *Izalah* and the Hausa/Fulani community in each of the residential quarters should be made possible. The *Izalah* mechanism of resolving the community challenges should include bi-annual forums that allow all community to raise their concerns on family custom and bring them to the attention of the organization. Through this, various issues and misconceptions can be resolved, and awareness on Islamic injunc-

tions and how to practically implement them can be viable and more influential. Inclusion of community leaders in this forum may help in resolving some of the community problems.

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