

SOCIO-ECONOMIC IMPACTS OF THE PRACTICE OF POST-DIVORCE FINANCIAL GIFT (MUT'ATUL TALAQ) AMONG MUSLIMS IN KADUNA STATE

By

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Abstract

This study assessed the practice of post-divorce financial gift (Mut'at-al-Talaq) among Muslims in Kaduna State and its socio-economic impact. The study was embarked on as a result of the fact that many divorcees suffer and face a lot of financial difficulties while the society fail to give proper attention to how divorcees live and cope with life. Thus, the research aimed to ascertain the level of Kaduna State Muslims' awareness of the ruling of post-divorce financial gift, assess the nature of its practice and examine its socio-economic impact among them. Survey method was adopted and the population was studied by sampling three local government areas which include: Makarfi, Zaria, and Kaduna South, dominated by Muslims and comprise of urban and rural areas, where 450 copies of questionnaires were distributed to divorcees, divorcers, house wife, parents and Islamic scholars. The research findings revealed that, the level of Kaduna state Muslims' awareness and understanding of Islamic ruling on post-divorce financial gift is low, and many divorcees face financial challenges and became burden and dependent on their family member, living on a bare minimum, while some involve in begging and fall victims of sexual harassments due to their financial deficiency. The practice of giving post-divorce financial gift is rare and its practice is poor as there is prevailing ignorance and negligence of the teaching. This account for the misery condition of many divorcees and persist as one of the barriers to poverty alleviation and economic independent among the divorcees. The study recommends that more oral lecture should be produced by scholars on post-divorce financial gift in English and Hausa language in order to encourage the practice of giving post-divorce financial gift, they should also preach and admonish on the negative effects of divorce and create rigorous awareness and enlightenment on guardians, elders and parental role in resolving marriage disputes. Divorcer should consider the welfare of the divorcee and her children before and after the divorce and endeavor to give post-divorce financial gift.

Keywords: *Mut'atul Talaq (Post-divorce financial gift); Islamic divorce; Marriage; Iddah; Kaduna state Muslims*

Introduction

Allah (S.W.T) has created mankind from a single person (Adam), and created from him his wife (Hawau) whereas they both precreated, so marriage is as old as humanity. Before the advent of Islam, different types of marriage practices existed among the Arabs which include: marriage by capture (*As-Sabbiy*), marriage of one's father's widow or divorcee (*Maqt*), temporary marriage (*Mut'ah*), exchange marriage (*Shighar*), sending ones wife to be impregnated by another man (*Istibda'*), marriage by dowry, agreement and witnesses (*Ba'uwlah*), etc. (Jawaad, 1980). Some of these kinds of marriage were also practiced among the Africans i.e. exchange marriage (*Shighar*). Among most of the nation, women were viewed to be possessions in marriage and the power of divorce possessed by the husband was inestimable as they recognized no rule of humanity or justice in dealing with their wives. Such was the degrading and humiliating position of the women before the advent of Islam.

With the advent of Islam, many customs and traditions on marriage was reformed and strict set of rules and regulations were put in place. Several chapters and verses from the Quran were revealed which banned many marriage practices. Islam now effected a revolution in the life of women and the way of marriage and divorce, by bringing drastic change in the prevailing system of marriage and divorce. Nevertheless, Islam always avoids divorce, but allowed it in such cases where peace or happy life became impossible for the parties and divorce became unavoidable. When divorce would be a relief and a good solution once there is no longer a benefit out of keeping the marriage tie. Even then, when divorce took place, Islam want husband and wife to act quietly, peacefully, and further encourage reunion of the marriage. In addition, the wife has a right to a post-divorce financial gift (*Mut'atul Talaq*) in the event of divorce caused by the husband as profoundly rooted in the Qur'an and *Sunnah*. However, the misconception of the concept

for the divorced woman who has been divorced before the consummation of the marriage and whose dowry was not fixed, and that it is only recommendable for all other divorcees.

According to the understanding of al-Rāzī (1981) in his commentary, both Imām Abū Ḥanīfa and Imam al-Shāfi‘ī support the opinion that *mut‘at-al-ṭalāq* is obligatory on the husband. His inclination to consider divorced women can be summarized to three categories:

- i- Women who are divorced before the fixation of their dowry and before the consummation of their marriages. For them the *mut‘ah* is mandatory on their divorcing husbands.
- ii- Women who are divorced after the fixation of their dowry and before the consummation of their marriages. For them there will be no *mut‘ah* but they are entitled to 50 percent of the fixed dowry.
- iii- Women who are divorced after the fixation of their dowries and consummation of their marriages. For them *mut‘at-al-ṭalāq* is mandatory.

Imām al- Rāzī quoted Abdullah ibn Umar saying that *Mut‘at-al-ṭalāq* is prescribed for all divorced women. Al-Rāzī did not hesitate to support his argument by the same points made by al-Qurṭubī, as mentioned above, then added that the preposition letter ‘*Alā* in Arabic indicates that the matter in question is neither optional nor recommendable, but rather is obligatory. It is remarkable that most of the classical commentaries of the Qur’an are mostly identical, not only in terms of meaning and concepts but also on many occasions in the words they use. The Prophet (S.A.W) paid Umaima bint Sharahil post-divorce gift.

عن عباس بن سهل عن أبيه وأبي أسيد قالاً: "تزوج النبي ﷺ أميمة بنت شراحيل، فلما أدخلت عليه بسط يده إليها، فكانت كرهت ذلك، فأمر أبا أسيد أن يجهزها ويكسوها ثوبين رازقيين" (البخاري، حديث رقم: 5256).

Narrated by Abbas the son of Sahl from his father and Abu Usaid: The Prophet (S.A.W) married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet (S.A.W) ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (Bukhari, hadith no: 5256).

During the time of the successors, it was also reported that

كانت عائشة الخثعمية عند الحسن بن علي بن أبي طالب، فلما أصيب علي ويوبع الحسن بالخلافة قالت لتهنك الخلافة يا أمير المؤمنين: فقال يقتل علي وتظهرين الشماتة: اذهبي فأنت طالق ثلاثاً. قال فتلفت بساجها وقعدت حتى أنقضت عدتها، فبعث إليها بعشرة آلاف متعة وبقية ما بقي من صداقها، فقالت: متاع قليل من حبيب مفارق. (الطبراني، المعجم الكبير، حديث رقم: 2691).

A’ishah al-Khath’amiyyah was with al-Hasan ibn ‘Ali (R.A), when ‘Ali (R.A) was killed, she said: “May you take joy in the caliphate!” He said: “You are expressing glee over the death of ‘Ali?! Go, for you are divorced” meaning “thrice.” He said: So she covered (herself) with her garment and she sat (in waiting) until her waiting period ended, and then he dispatched to her the leftover which remained of hers from her dowry, and ten thousands (coins) as divorce gift. When the messenger came to her, she said: “A small commodity from a parting lover.” (At-Tabarani, hadith no: 2691).

The above hadiths confirmed the practice of *mut‘at-al-ṭalāq* during the life time of the Prophet (S.A.W) and during the period of the *tabiun* (successors). However, jurists differ in opinion regarding the law of *mut‘at-al-ṭalāq*. According to majority of jurist *mut‘atud- dalaq* is obligatory upon fulfilling the condition. This is clear from the commentaries of the verses that command giving *mut‘at-al-ṭalāq*, has revealed above. The *Hanafi* School of Law opined that it can be either compulsory or depending on the circumstances of wives during divorce. It is mandatory (*wājib*) when a woman married without fixation of dowry and divorced before the consummation of the marriage. Secondly, a divorced woman whose dowry was fixed but who was divorced before the marriage was consummated as stated in the Qur’an 33 verse 49. However, the *Hanafi* position is not precisely clear with regard to divorcee women in other situations. According to majority of their jurists, post-divorce support is just recommendable (al-Zarkashi, 1331).

Imam Maliki and majority of his disciples stated that *mut‘ah* is merely a payment, consolation or courtesy as a repetition of sympathy from the husband to the divorced wives. The husband is not obliged, but is only encouraged

to pay or give *mut'ah* to the wives. (Ibn-Rushd, 1970). According to them, it is not mandatory at all but is instead recommendable for all divorced women except the ones with fixed dowries and who were divorced before the consummation of the marriage. The argument provided by the Mālikī school to justify the dispensability of post-divorce support is based on the words *muhsinīn* and *muttaqīn*, which say *mut'at* is mandatory only upon these two categories of people. According to Hambaliyyah, *mut'ah* law is obligatory in the event of a divorce before the occurrence of intercourse and the marriage is not yet determined. If the dowry is called after the contract and there is a divorce before intercourse, the wife is entitled to *mut'ah*. (Ibn-Qudamah, 1981). However, the Ḥambalī jurisprudential position towards post-divorce support is almost the same as those of the Shafī'ī schools. Shaikh-ul-Islām Imām ibn Taymyyah in his famous *Majmū' Fatawā*, said that Abdullah ibn Omar, Imam al-Shāfi'ī, and Imām Aḥmad ibn Ḥambal all consider post-divorce support (*Mut'at*) to be mandatory for every divorced woman, except those who were divorced after the fixation of dowry but before consummation of the marriage. For such divorcees with a fixed dower, no post-divorce support is required.

In the light of the above scholars' opinions, the researcher convinced that post-divorce financial gift is highly recommendable, most especially in this our contemporary society that experience economic hardship. Today, in many cases, the divorced woman has no place of resort and no financial means to support herself and her children. Thus *mut'at-al-ṭalāq* should be considered as obligatory. Shafī'is opined that any divorced woman who is not the direct reason for the divorce is entitled to post-divorce gift (Shahbūn, n.d.). Though a woman has no right to *mut'at-al-ṭalāq* under the issue of *faskh* that has to do with her fault.

The Rate of post-divorce financial gift (*Mut'at-al-ṭalāq*) in Islam

Post-divorce financial gift (*Mut'at-al-ṭalāq*) rate is not specified whether in the Quran or Hadiths. The determination of the rate and the principle that determines the amount is based on the verses, which only stated that, the amount should be reasonable, the rich according to his means and the poor according to his means. However, it is reported that Abdullah ibn 'Abbās determined the amount of *mut'at-al-ṭalāq* saying:

مُتْعَةُ الطَّلَاقِ أَغْلَاهُ الْخَادِمُ وَدُونُ ذَلِكَ الْوَرَقُ، وَدُونُ ذَلِكَ الْكِسْفَةُ (البخاري، حديث رقم: 5193).

The higher rate is a servant, next to this is paper note (cash) and the least is pieces of clothing. (Al-Bukhari, hadith no: 5193)

This should be in accordance with the husband financial ability. The clothing comprise of a vest, a head scarf, a blanket, and a dress, excluding a pair of shoes and underwear as further explained in other narrations.

According to Imam Malik, the above verse is a powerful evidence that Allah S.W.T does not set *mut'ah* rates with certain values or rates. It is only stated in general, according to the ability of a husband whether poor or rich. If the husband is rich, his *mut'ah* rate should be appropriate to his wealth. On the other hand, for the poor husband, his *mut'ah* rate is only to the extent of his ability (Ibn-Qudamah, 1981). This is due to the fact that the *mut'ah* rate to be given is not set by *Hukum Sarih* (clear and precise injunction), but is left to the current situation and condition, therefore, it may requires *ijtihad*. In this regard, Imam al-Shafī'ī stated that for a person who is rich *mut'ah* rate is a slave, for the middle class, its value should not less than 30 dirhams and for those who cannot afford, is enough according to their ability. However, based on the opinion of Imam Ahmad bin Hanbal, the minimum rate for *mut'ah* should not less than 30 dirhams. While the maximum rate cannot be more than the value of a servant (Shahbūn, n.d.).

Other jurist are of the view that, *mut'ah* is anything that has value and no determination at its maximum. *Mut'ah* rates should be based on the husband's position in terms of poverty and richness (Ibn Juzay, n.d.). They also agrees that there are two principles in relation to the determination of *mut'ah* rate:

- i- Seen on the ability of the husband as well as based on the *nasab* and the nature of the divorced wife. If the husband is a wealthy and high income group, then raise the value of *mut'ah* so that it can be a slave or equivalent. If the husband is of a middle class that is neither rich nor poor, then his *mut'ah* rate is moderate enough as a piece of clothing or its worth. Furthermore, if the husband belongs to the poor, then his *mut'ah* rate is sufficient only for his ability.
- ii- Returning to Judgment as it requires *ijtihad*, in the event of a dispute, the Judge must determine the rate based on the circumstances of both husband and wife. The determination of *mut'ah* rate is measured based on the ability of the husband and the *nasab* and the nature of the wife. The Judge's decision must be fair with regard to the circumstances of both parties.

In conclusion, post-divorce support was high pressing in this our present time than before and particularly our

country Nigeria, in which many divorced woman has no place of resort and no financial means to support herself and her children. Furthermore, when it comes to the verses found in the Quran, hadiths and *ijtihad* of the fuqaha', it is concluded that the *mut'ah* rate is not clearly defined and absolute. Therefore, the ideal rate is the reasonable amount agreed or favored by both parties. A divorced woman whose husband is wealthy can be entitled to a house to shelter her and her dependents for the rest of her life and be inherited by her children after her death. The husband can also provide a source of income for her through investment and alike according to his ability as earlier stated.

Methodology and Data Collection

The research design was descriptive survey research design and The population of this study includes all the Muslims in Kaduna State within its twenty-three (23) Local Government Areas, while three Local Government Areas dominated by Muslims and comprise of urban and rural areas was sampled. 450 respondents from these three local government areas which comprise of divorced women, men that divorced, House wife, parents, staff of *Shari'ah* court and Islamic scholars were given a well-structured and constructed research questionnaire. 405 out of the 450 questionnaires administered were duly completed and retrieved for the purpose of this analysis. The descriptive statistical method of frequency and percentages was used

Major Findings of the Study

- 1- The level of Kaduna state Muslims' awareness and understanding of Islamic ruling on post-divorce financial gift (*Mut'atul Talaq*) is low. Many are not aware of the teaching, thus giving post-divorce financial gift is not common due to ignorance of the teaching. Besides, there are no sufficient oral lectures in Kaduna State on its ruling.
- 2- Many divorced Muslim women face financial challenges in Kaduna state, as they became burden and dependent on their family member, mostly live on a bare minimum, while some involve in begging, fall victims of sexual harassments due to their financial deficiency as financial maintainance of the children is left to her.
- 3- Giving post-divorce financial gift is rare and its practice is poor among the Muslims of Kaduna State as there is prevailing ignorance and negligence of the teaching, while many believe that giving post-divorce financial gift (*Mut'atul Talaq*) is not emphasized in Islam.
- 4- The positive socio-economic impact of the practice of post-divorce financial gift in Kaduna State is low due to its poor practice. Many divorcees remained economic-dependent and experience financial challenges due to lack of financial support after divorce. Therefore, the poor and low practice of post-divorce financial gift account for the misery condition of many divorcees and persist as one of the barriers to poverty alleviation and economic independent among the divorcees.
- 5- The proper practice of Islamic teaching on divorce waiting period (*'iddah*) and post-divorce financial gift (*Mut'atul Talaq*) will probably reduce the rate of divorce among the Muslims in Kaduna State, divorcees and their children will be saved from divorce trauma, they will became economically independent, it will help in children-upbringing and enhance social harmony among the Muslims.

Discussions of the Findings

In regard to the level of Kaduna state Muslims' awareness of the Islamic ruling of post-divorce financial gift (*Mut'atul Talaq*), it is discovered to be low, many are not aware of the teaching. Whereas, Islamic teaching on post-divorce financial gift (*Mut'atul Talaq*) is intensely rooted in the Qur'an, elaborated and practiced in the *Sunnah*, and further explained in books of jurisprudence. To this end, it can be said that, many fail to learn this teaching, as most people now a days are less concern with seeking religious knowledge and understanding Islamic teachings. As result of this, they remained unaware of this teaching, while it practice was not also common in the society. Those that are aware of the teaching rarely practice it, thus, the most pronounced practice in the society is divorce not post-divorce financial gift. Meanwhile knowledge need to be accompanied with practice, in fact, putting knowledge into practice is the most effective way of pronouncing, disseminating and propagating it. Ibn Rajab said (Al-Baghdadi, 1401)

"العلم شجرة والعمل ثمرة، وليس يعد عالما من لم يكن بعلمه عاملا".

Knowledge is a tree and action (i.e. practicing the knowledge) is a fruit, he who does not practice his knowledge is not considered as a scholar.

Furthermore, the research also discovered that there are no sufficient oral lectures on the Islamic ruling on post-divorce financial gift (*Mut'atul Talaq*) in Kaduna state, most especially in English or Hausa language. Therefore, poor financial status of Kaduna state Muslims was not the barrier to the practice of post-divorce financial gift (*Mut'atul Talaq*), but ignorance and negligence of the teaching.

The discovered challenges face by Muslim divorcees in Kaduna State include financial difficulties and economic hardship, as they became burden and dependent on their family member, live mostly on a bare minimum, while some involve in begging and fall victims of sexual harassments due to their financial deficiency. These is in line with the findings of Rafatu and Imam (2018), that the negative effects of divorce on the Muslim woman in Northern Nigeria include sending them out from their matrimonial home before the completion of their divorce waiting period ('*Iddah*'), economic hardship, psychological trauma, difficulty in remarrying and cultivation of immoral behavior. In Kano state, thousands of divorcees have being arrested by *Hisbah* for improper dress, indecent mixing of sexes and prostitution, among other vices. This is one of the reason why Islam frown at divorce and set different measures and steps in order to avoid it because it result to undesirable situations. Knowing this, when divorce became necessary, Islam also recommended another teaching i.e. providing for the divorcee by the divorcer during divorce waiting period ('*Iddah*') and thereafter, giving post-divorce financial gift (*Mut'atul Talaq*), these will probably prevent and alleviate unwanted situation after the divorce.

Furthermore, the research discovered that, the practice of giving post-divorce financial gift is rare and poor among the Muslims of Kaduna state as there is prevailing ignorance and negligence of the practice, while many believe that giving post-divorce financial gift (*Mut'atul Talaq*) is not emphasized in Islam. However several verses in the Qur'an has made mentioned of this, likewise the tradition of the Prophet (S.A.W). Not even the post-divorce financial gift, many divorcees in Kaduna do not observe their divorce waiting period (*iddah*) in their husband accommodation. They left their husband residence immediately after the divorce and the husband seize to take her financial responsibilities. Whereas providing place to live, clothing and feeding to divorcees during the '*iddah*' period is obligatory, unless the ex-wife has been divorced irrevocable (*ba'in*) and she is not pregnant. Also the cost of maintaining and nurturing (*hadanah*) for their children who have not reached the age of maturity (Zuhaili, 2010). Fatimah bint Qais when she was divorced three times, the Prophet (S.A.W.) decided the case by not having a right to maintenance, it is narrated:

"أتيت النبي صلى الله عليه وسلم فقلت: أنا بنت آل خالد، وإن زوجي فلانا أرسل إليّ بطلاقي، وإني سألت أهله النفقة والسكنى فأبوا عليّ! قالوا: يا رسول الله! إنه قد أرسل إليها بثلاث تطليقات، قالت: فقال رسول الله النبي صلى الله عليه وسلم: إنما النفقة والسكنى للمرأة إذا كان لزوجها عليها الرجعة". (النسائي: 3403)

"(Fatimah bint Qais said) "I came to the Prophet (S.A.W) and said: 'I am the daughter of Ali Khalid and my Husband, so and so, sent word to me divorcing me. I asked his family for provision and shelter but they refused. They said: 'O Messenger of Allah, he sent word to her divorcing her thrice'. She said: 'The Messenger of Allah (S.A.W) said: 'The woman is still entitled to provision and shelter if the husband can still take her back (An-Nisai: 3403)

Base on the above hadith, divorcee is entitle to subsistence during '*iddah*' period of revocable divorce. Even when the divorce is irrevocable, jurist have different opinions regarding '*iddah*' maintenance. According to Hanafi the wife still has the right to receive '*iddah*' maintenance whether she is pregnant or not, on condition that the wife does not leave the husband's residence during the time of '*iddah*'. Maliki is of the opinion that she can only get a place to live unless she is pregnant, then she will be provided with everything. Shafi'i and Hanbali argue that a wife is not entitled to a living and a place to live except when she is pregnant (Ibn Qudamah, 1981). Subsequence to failure to observe '*iddah*' at matrimonial home, thus not enjoying the '*iddah*' maintenance, eighty-eight percentage (88%) of the respondents didn't know any Muslim divorcees in Kaduna state that do received post-divorce financial gift (*mut'atul talaq*). as discovered, failure to give post-divorce financial gift by divorcers in kaduna state was not due to their poor status. the divorcer is expected to give post-divorce financial gift (*Mut'atul Talaq*) according to his ability no matter how poor he is. The poor is expected to give according to his means and the rich according to his wealth. Allah says:

عَسَىٰ أَنْ يَكُونَ لَكُمْ مَتَاعٌ مِّمَّا كَفَرْتُمْ وَأَنْ تَكُونَ لَكُمْ فِيهَا حَافِظَةٌ وَأَنْ يَكُونَ لَكُمْ فِيهَا حَافِظَةٌ وَأَنْ يَكُونَ لَكُمْ فِيهَا حَافِظَةٌ وَأَنْ يَكُونَ لَكُمْ فِيهَا حَافِظَةٌ - سورة البقرة: ٢٣٦

Bestow on them (a suitable gift – *Mut'at-al-ṭalāq*), the rich according to his means and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. Q2: 236

The divorcer may give her a house to stay in part of it and collect a rent fee for the remaining part, he may establish a business for her, he give her money to establish on her own, he may buy car or motorcycle for her for commercial purpose, etc.

In regard to the socio-economic impact of the practice of post-divorce financial gift (*mut'atul talaq*) in kaduna state, the positive socio-economic impact of the practice is low as the practice is rare and poor. therefore, many muslim divorcees in kaduna state remained economic-dependent and experience financial challenges due to lack of financial support after divorce. the failure to properly practice the islamic teaching on post-divorce financial gift (*Mut'atul Talaq*) account for the misery condition of many divorcees and persist as one of the barriers to poverty alleviation and economic independents among the divorcees. If divorcees are given the post-divorce financial gift, they can use it to start a business or prepare for the post-divorce financial challenges.

In line with the wisdom behind the legislation of divorce waiting period (*'iddah*) and post-divorce financial gift (*Mut'atul Talaq*), if both were properly practice, they will probably reduce the rate of divorce among the Muslims in Kaduna state, divorcees and their children will be saved from divorce trauma, became economically independent, help in children-upbringing and enhance social harmony among the Muslims. Most especially, in this our present society where many divorcees became helpless, they have no place of resort and no financial means to support herself and her children.

Conclusion

The level of Kaduna state Muslims' awareness and understanding of the Islamic ruling of post-divorce financial gift (*Mut'atul Talaq*) was low despite the fact that Islamic teaching on this is intensely rooted in the Qur'an, elaborated and practiced in the *Sunnah*, and further explained in books of jurisprudence, but many fail to learn this teaching, while those that are aware of the teaching rarely practice it. Thus, the most pronounced practice in the society is divorce not post-divorce financial gift. The various challenges face by Muslim divorcees in Kaduna state emerged as many fail to stick to Islamic teaching on marriage life and divorce. Most especially observing the divorce waiting period at matrimonial home, providing for the divorcee by the divorcer during the waiting period and thereafter, giving post-divorce financial gift (*Mut'atul Talaq*).

The practice of giving post-divorce financial gift is rare and poor among the Muslims of Kaduna State as there is prevailing ignorance and negligence of the teaching. Subsequence to failure to observe *'iddah* at matrimonial home as enjoined by Islam, therefore not enjoying the *'iddah* maintenance, aalso most of the divorcers do not give post-divorce financial gift. As a result, the positive socio-economic impact of the practice is low as the practice is rare and poor, while many Muslim divorcees remained economic-dependent and experience financial challenges due to failure to properly practice the Islamic teaching on post-divorce financial gift. This accounted for the misery condition of many divorcees and persist as one of the barriers to poverty alleviation and economic independents among the divorcees. However, if divorce waiting period (*'iddah*) and post-divorce financial gift (*Mut'atul Talaq*) are properly practice, probably the rate of divorce among the Muslims in Kaduna State will reduce, and divorcees and their children will be saved from various challenges.

Recommendations

On the basis of the findings of study, the following recommendations are made.

1. Scholars in Kaduna state should produce more oral lecture on post-divorce financial gift (*Mut'atul Talaq*) in English and Hausa language in order to encourage the practice.
2. Spouse should try as much as possible in performing their marital obligations and duties, adhering strictly to Islamic teachings on marital life, reconciliation of marital dispute and divorce.
3. Scholars should preach and admonish on the negative effects of divorce and the need for endurance and perseverance in the marital life, and create rigorous awareness and enlightenment on guardians, elders and parental role in resolving marriage disputes.
4. Divorcer should consider the welfare of the divorcee and her children before and after the divorce and endeavor to give post-divorce financial gift (*Mut'atul Talaq*) and other necessary support.
5. The Muslim women association should agitate for a law that will encourage or mandate the giving of post-divorce financial gift (*Mut'atul Talaq*) and take care of divorcees and their children.

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