

## **THE PARADOX OF FEMALE HEADSHIP OF MUSLIM FAMILIES IN CONTEMPORARY ILORIN METROPOLIS**

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### **Abstract**

Headship of the family unit is exclusively meant for husband and/or father as canvassed by many religions and cultures. The underpinning factors for this stand stemmed from the roles designated for headship which includes: provision of material and psychological needs of the family on the one hand and protection from both physical and psychological harms on the other hand. Consequently it is presumed that the male gender of family members is naturally endowed to perform these roles better than his female counterpart. Astoundingly, female headship of Muslim families is now on the increase in the ancient Islamic city of Ilorin. This development contradicts the Islamic family hierarchical order. This study therefore investigates the causes and implications of this development on family life in the town. The study adopts interview and observation as research instruments. The findings revealed the major causes of female headship of some Ilorin families to be: shirking of familial responsibilities by husband; circumstantial factor of economic predicament; assimilation of foreign values of individualistic and materialistic life; hypnotic influence on the husband; and inevitable factor of death/sickness of husband. It was also discovered that some female family heads were able to combine their maternal duties with the paternal responsibilities of their husbands; whereas, the psychological and disciplinary aspects suffer. This trend gradually impaired the children upbringing and the Islamic family value generally. The study recommends total submission to Allah's familial hierarchical design and conscientious discharge of duties assigned to spouses. This will breed orderliness and peace, which are germane to family sustainability.

**Keywords:** Female, Headship, Muslim, Family, Contemporary Ilorin

### **Introduction**

The constitution of any group and its effective functioning, no doubt necessitates headship of such group, who coordinates its activity. Moreover, the need for the headship of the family group is imperative being the basic unit of the society. Unlike the appointment of other forms of group heads that are opened to the male and female gender, family headship is exclusively meant for the husband and/or father as posited by

many religions and cultures.<sup>1</sup> In Islam, the underpinning factors for designating husband/father as the exclusive family head stemmed from the roles assigned for the family head, which include: provision of material and psychological needs of family members as well as their protection from both physical and psychological harms as posited in Qur'an 4:34.<sup>2</sup> Correspondingly, male gender is endowed with qualities of manliness, intelligence, virility, courage, competence, articulate speech among others which make him able and better equipped to take charge of the family.<sup>3</sup> Hence, Islam posits that the male gender is instinctively endowed to perform headship roles better than his female counterpart and thus entrusted it to him.

The female gender's physical constitution and her qualities of tenderness, quick reaction, intuitive response to the needs of the children among others, make her fit for nurturing the children and making the home.<sup>4</sup> This stand is aligned to the women's ability to conceive, breastfeed, and accommodate the needs of the baby as contained in Qur'an 46:15 and 2:233 among others. As such, the wife/mother is obligated by Islam to tend the children and serve her husband;<sup>5</sup> making her role reciprocal and complementary to that of the husband who provides for her total wellbeing and those of the children.

The husband/father's obligation of fending for his family confers on him its headship to direct the affairs of other family members. This is explicitly affirmed in Qur'an 4:34

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means..."<sup>6</sup> The word *qawamah* in the above verse is expounded upon by the *Mufasssirun* (Qur'anic commentators) to imply the followings as summarized by Muhammad Rida Beshir:

Carrying responsibilities and trust; Taking care of or caring for; Protecting and safeguarding; Maintain; Support; Provide; Offering family leadership; Helping and assisting; Cooperating; Coaching, mentoring, and guiding; Consulting and counseling; Providing security and safety; managing the affairs of; Administrating and supervising; and Bringing good values to the relationship.<sup>7</sup>

Hence, the husband is the guardian, maintainer and supervisor to his wife and children. He owns exclusive right to have final say on family affairs including the giving of her daughter in marriage.<sup>8</sup> Therefore, he must be obeyed by his wife and children in everything lawful as directed in Q4:34. However, Islam streamlines family headship position, by urging the husband to be humane, to consult with his family and be responsive to their needs as exemplified by Prophet Muhammad (S.A.W) to his household.<sup>9</sup>

This Islamic familial hierarchical order and task distribution enunciated above illustrate the indispensability of each of the spouses and the worthiness of their shared duties in having a wholesome family. Even though husband is the head, his headship is that tied to

his responsibility of supporting the home, and not that of being superior or most preferred gender.<sup>10</sup> In a similar vein, the wife's submissiveness to the husband is not that of second class citizen, or inferior nature, but that of reciprocity for the care dispensed on her by the husband.<sup>11</sup> This design only ensures evenly distribution of familial obligations rather than weighing either of these obligations to be lesser in importance than the other, or can be done away with in the family.

Amazingly, contrary to the Islamic familial task sharing among husband/father and wife/mother, it is observed that the duties assigned to the husband/father are directly or indirectly performed by the wife/mother in the ancient Islamic city of Ilorin. Consequently, wife/mother now controls and has final say on the family affairs, especially on the children. This development contradicts the age-long reputation of the town which is known for its strict adherence to the Islamic principles (so much that its tradition is considered that of Islam).<sup>12</sup> This study therefore investigates the causes of female headship of Muslim families in Ilorin and the implications such has on family life in the town. Information is majorly elicited from stakeholders like: Islamic scholars, *Magajis* (family heads), married men and women, Imams, children, school heads, school counselors, etc. of the town. Since interview is the major research instrument, percentages were used where many interviewees shared the same opinions; otherwise, the presenter of any view is acknowledged accordingly. The paper is sectioned into: family headship in ancient Ilorin, family headship in contemporary Ilorin, Causes and implications of female headship of family in Ilorin.

### **Family Headship in Ancient Ilorin**

From the time immemorial in Ilorin history, husband/father has always being the head of every family unit. Even prior to the Islamisation of the town, the male gender headed, maintained and controlled the affairs of every member as is in the Yoruba tradition (followed by the indigenes).<sup>13</sup> From 1834, when the town assumed Islamic city, every communal affairs, particularly that of the family life, are shaped by the Islamic principles. Thus, the family head governs his household in accordance with the Islamic principle of family headship.<sup>14</sup> Family occupation is the vogue in this period and each gender interacted more among themselves. The male members of the family: grandfather, father, male children and other male relations usually worked together to cater for the family. The proceeds from this joint family business would go to the eldest male and he continued to maintain the families of his married male children along with his, till he died.<sup>15</sup> As such, the grandfather or father on behalf of his son was responsible for the provision of the material and psychological needs of his son's family except sexual relation with the wife. He as well, guarded them from physical and psychological harms. He administered, supervised their affairs and had final say over all their familial matters. Though, the concern son (husband/father) was usually carried along in some decisive matters concerning his immediate family.<sup>16</sup>

Provision of the basic necessities of life was taken as the sole and enviable role of the husband/father in Ilorin. Its seriousness is manifested in the parents or/and his relations doing it on behalf of the son.<sup>17</sup> The accommodation provided for family members was designed to enhance their protection and supervision by the head. Ancient Ilorin people lived in an enclosed extended family compound which comprises of flocks of families and the generations of grandparents, parents, children and other relations. The wives (of all categories) were housed at the section of the family compound with each entitled to a room. The female children lived with their mothers, while the male children were housed in the outlet attached to the adult male's rooms. The adult male apartments were usually at the entrance of the family compound. This housing arrangement according to the interviewees allowed the family head to oversee and monitor the activities of the family members.<sup>18</sup> This design is in line with the Islamic requirement of housing the family where the husband lives.<sup>19</sup>

Every male members of the family worked together assiduously to provide sufficient food and its accessories for the family members. It was the food supplied by the family head that every members were feed as directed by the Prophet:

Mu'awiyah asked: Apostle of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house.<sup>20</sup>

In extreme cases, the wives used to augment (voluntarily) what was given when the need arose. The female members too, cooperated with one another to make judicious use of whatever was provided in order to make the home peaceful. They jointly managed activities in the home including the child care. They supported themselves sincerely and settled their discords efficiently for the family coordination. The manner of domestic management displayed by female gender in this period is fascinating. Their style brought relief in house chores and mentoring of children.<sup>21</sup>

Clothing of wife by the husband was not usually an issue because of the traditional settlement done during her marriage ceremony. It is a traditional expectation that the groom's family will donate several clothes that will be presented to the bride's family (though, it is meant for the bride). These clothes will eventually be taken with the bride to the groom's house along with other clothes donated as gift by the bride's family.<sup>22</sup> However, when the need arose later in life, the husband was sometimes obliged to give. In the case of children, the father mostly supplied their clothing. Nonetheless, where the mother was financially capable, she would assist without necessarily telling the children that it was from her.<sup>23</sup>

Religious training of the family members is another obligation ascribed to the family head in Islam.<sup>24</sup> The family heads in ancient Ilorin ensured that every member of his family was socialized to embrace Islamic rituals of *Salat* (five daily prayers), *Sawm*

(fasting particularly that of *Ramadan*) and other social etiquettes. He would go round every morning to wake the family members for the morning prayer (*Salat Subhi*). He equally mobilised them at every time of other prayers. The male members were mandated to pray in the family quarter's mosque and in congregation. Failure of any child to do this would earn him/her punishment when he/she came of age. Islamic forum (*Asalatu*) was established exclusively for the women, where Islamic rituals and ways of life were taught. This forum was mostly led by male Islamic scholar and at-times by female Islamic scholar (who, in most cases, would be a wife or daughter of an Islamic scholar).<sup>25</sup> This practice boosted Islamic learning and awareness among the family members and the society in general.

The children's upbringing was taken with all seriousness during this period. The family head made it mandatory for every child to attend *Ile kewu* (Qur'anic school). As early as a child started walking, he/she would follow other children to *Ile kewu* where they were taught the Qur'an, its translation, *tafsir* (Qur'anic commentary), *fiqh* (Islamic jurisprudence), Hadith among others.<sup>26</sup> With the passage of time and the establishment of modern Islamic and Arabic institutions including western oriented ones, male children were sent to these schools with few females in attendance. In addition to acquiring religious education, male children were also taught handiworks such as traditional weaving or family craft purposely to prepare them for future obligation of being the breadwinner of their families.<sup>27</sup> But in contrast, most female children were socialized in their mother's trade and home-making which would make them to be good wife and mother. Female children were strictly monitored to prevent them from negative exposures fearing the impact such was likely to have on their character and moral standard.<sup>28</sup>

Discipline was strictly entrenched in the family life by the family head. The adult family members served as model for the younger members. When the male child (married or not) erred, he would be punished by the head or his delegates. The punishment could be public lashing or scolding depending on the enormity of the offence. In the case of the female child, the adult female members took charge and scolded her, but when the offence involved immoral behaviour or rudeness to her husband, she was publicly lashed like her male counterpart.<sup>29</sup> Some interviewees averred that disciplinary action was an obligation upon every adult family member and the society at large to foster proper conduct on every child.<sup>30</sup> According to them, this expectation is embedded in their popular adage thus: "*eniyan kan nii bimo, igba eniyan nii wo*" (only one person delivers a child, and thousands of people partake in his/her upbringing). This practice made it difficult for children to go haywire or engage in indecency. Most children therefore conducted themselves well in order not to earn the wrath of their parents and seniors; they were dutiful and respectful to not only their families members but to the society in general.

The psychological support given by the head during the period under review was marvelous. The husband/father was ever responsive to the psychological needs of every

family member. He listened to their anxieties, supplicated toward it, taught them some *du'a'* (prayers) to offer, among others. A pregnant woman for instance, received this support till she put to bed. Also, where a child proved difficult to be handled, referral would be made by the family head to appropriate quarters. Every member of the family looked towards the head for his/her psychological serenity.<sup>31</sup>

The proficiency displayed by the family head in the provision of comprehensive care for the wives and children in his household was remarked by some observers to be the cause of the instinctive submissiveness of the family members to his "lordship".<sup>32</sup> The wife appreciated the lavished care on her and the children. Consequently, she highly respected and obeyed her husband at all times and in all circumstances. She profusely served him with passion. She would not embark on any venture or project until his permission and approval was sought. She sought his comfort at all time, even at the expense of hers. She dared not disregard the husband's order, fearing the consequences of withholding his care and affection on her and the children; likewise the fear of the wrath of Allah (for disobeying him). She manned the home and the children studiously with all her ability and capability viewing it as her religious obligation as well as to bequeath cultured children. The children followed the example of their mothers and accorded total fidelity to their fathers.

The familial hierarchical order and task sharing in ancient Ilorin culminated into orderliness in the family and peaceful and healthy society. This development has justified the rationale behind the Islamic design of having the husband/father as the maintainer and head of his family; and the directive on the wife to surrender to her husband and nurture the children. The zeal of each of the spouses to discharge his or her duties and the unflinching support of the extended family relations accounted for the family serenity and production of cultured children. However, where this design was abandoned, husband/father would find it difficult to control the family members particularly the children. Though, this happening was alleged to be very rare due to factors like: the religious flavor, women/children orientation, strong family support (to make up for when the husband is lacking) among others.<sup>33</sup>

### **Family Headship in Contemporary Ilorin**

Family life of modern Ilorin has being shaped by the social order of passing time. These include: the acculturation of foreign values of individualistic and materialistic ways of the present age; the change or decline in the traditional family occupation as well as skyrocketed cost of living. The globalised nature of the modern world, coupled with the advancement of information and communication technology leading to a rapid cultural comparison and adaptation worldwide.<sup>34</sup> More so, contrary to the ancient practice of grandfather or father catering for the families of their children, it is the husband/father that directly feeds for his family now. Male indigenes along with their female counterparts now engage in white-collar jobs or works on private basis that sometimes

take them far from their families. The current economic recession being witnessed in the present day Nigeria worsens the situation further and makes it difficult for most family heads to cope with the needs of their family members. Yet, most people long for high-quality life that debars them from assisting others. Consequent upon these developments, the family-holds become shattered and familial responsibilities become impeded in the town, with women in the forefront of rescuing the family unit.<sup>35</sup>

90% of the interviewees lamented that most matrimonial obligations of the husband/father are currently being directly or indirectly shared with the wife/mother. They affirmed that provision of the basic needs of the family that was hitherto vigorously labored for by the husband/father is now taken with laxity and performed arbitrarily. Modern accommodation pattern of the town is cited as an example. This pattern, as stated by the respondents, makes it difficult for the husband/father to protect or supervise or even monitor the activities of his family members. They explained that many people left extended family compound to secluded self-contained quarter to live only with their nuclear families of wives and children. Correspondingly, when the husband is absent from the home, the wife then assumes headship of the family. She becomes the protector, supervisor and monitor of the family. This situation becomes a serious issue when the husband/father travels a lot or resides in another town different from where his family is. Similar to this situation, according to the respondents, is the case of the polygynous men who lodge their wives in places apart. This arrangement severely impairs efficient supervision and monitoring expected of the head.<sup>36</sup> This scenario was averred by 95% of the respondents to be the norm in most families in Ilorin regardless of their social stratum.

Many respondents stated that what some husbands/fathers presently provide their families as food items are far less to what they need. Some family heads are equally noted to shun this duty with the belief that wife/mother will make-up and provide for the family. These attitudes are identified to either be a fall-out of economic hardship or that the husband/father views the duty with dispassion. They added that it is very difficult for an average Ilorin husband/father to be the sole breadwinners of his family due to the various circumstances surrounding him. He is mostly the financial supporter of his female relations (sisters, cousins, aunts etc.) in their own matrimonies. He is equally engulfed by the economic upheaval and high cost of living.<sup>37</sup> Consequently, some of these men only supply arbitrarily and at their convenient time. Women in this situation painfully brace up and combine this obligation with that of nurturing the children and maintaining the home. Some of these women go to any length to feed their homes including embarking on awkward and immoral jobs.<sup>38</sup> Related to this, is the husband/father's poor attitude to the provision of clothing to his wife and children; which the wife/mother also makes up for.

The accommodation pattern (as described above), is also considered as a factor marring husband/father's supervision and monitoring of the religious training of his wife and

children. The interviewees elucidated that the husband/father's waking of the family members for *salat sabli* (morning prayer), their mobilisation for other prayers as well as the praying together (with him) in congregation inculcate in the wife and children the zeal for observing Islamic rituals. But the absence of the husband/father transfers this duty to a wife/mother who may not be able to discharge such responsibilities dutifully. It was also noted that there are cases of some husbands/fathers who, though live with their family members, yet they show nonchalant attitude to these obligations. Similarly, the children's attendance of the Qur'anic centers (*Ile Kewu*) or that of the home based is diminishing due to poor monitoring and encouragement from husband/father. Sometimes preference is given to western oriented values at the detriment of that of Islam. Consequently, wives and children of these families receive poor Islamic orientation and find it difficult to practice the basic tenet of Islam as is the case in some Ilorin families.<sup>39</sup>

Some respondents affirmed that mothers are the major supporter of their children's education and skill acquisition. In an interactive discussion with some school heads and counselors, it was acknowledged that it is the mothers who usually pay the school fees and even attend meetings of the Parent/Teacher Association (PTA), where most of issues on child welfare are discussed.<sup>40</sup> It was asserted that whenever the fathers fail to pay their children's school fees, the mothers usually raise the fund to ensure that their children are not sent away from school. This tale is similar to that given by some artisans who spoke of the apprentices under them and their mothers' inputs.<sup>41</sup>

Children discipline in the contemporary Ilorin has suffered a setback. Children are accorded much freedom to do what they like as is the vogue in the western world. The unrestricted exposures to foreign values via information and communication devices make many children susceptible to different vices and preference for materialism. Some respondents accredited this development to the inability of the father to efficiently perform his paternal duties and assert his authority on his children. Others attributed the situation to poor monitoring by the mothers who are more disposed to their jobs than their children supervision; while some attributed the development to the preference given to foreign orientation and values.<sup>42</sup> Hence, some children do whatever they like with little or no respect for their parents' wishes or religious inclination of the town.

The psychological care given by some husbands to their wives is rated to be less than the Qur'anic standard set down in Chapter 30:21 and 2:187 where couple is to share love and compassion. Some female respondents accused some men of self-centeredness by ignoring the feelings of other family members when taking decisions on matters that have bearings on the general family welfare. They added that the husband's love most times is not entrenched in his interaction with his wife, claiming that the happy and sad moments of wives and those of their children are not appropriately shared by the husband/father. The cordial relation is further threatened with husband having sole authority to determine their intimacy. The children's welfare is mostly left to the mothers who are also rebuked for the erring children; whereas the children's total and proper care is the joint



responsibility of both father and mother.<sup>43</sup> These happenings lead some women to seek solace from their children while some others involve themselves in polyamorous illicit relationships. This development gradually dwindle the psychological attachment of such women and their children with their husbands/father.<sup>44</sup>

### **Causes and Implications of Female Family Headship in Ilorin**

The apparent and/or obscured headship of some Muslim families by the wives/mothers in Ilorin is illustrated in the preceding section. These scenarios are reported to have been precipitated by factors of: shirking of familial responsibilities by husband/father; economic predicament; assimilation of foreign values of individualistic and materialistic life; hypnotic influence on the husband; and death or sickness of husband/father.

i. Shirking of familial responsibilities by husband/father is avowed by most interviewees to naturally strip headship off from the husband/father to anyone who performs them. This happening is equally likened to a popular adage that: "he who pays the piper dictates the tune." Thus, husband/father's lackadaisical attitude to fending for his family makes him irrelevant to their survival and makes it difficult for them to recognize his existence or headship. The natural human trait of appreciating the benefactor will not surface. Since wives/mothers are mostly the benefactors of their families in the present day Ilorin, they thus assume family headship without agitating for it. Family members, particularly the children respect them more than their fathers; and their decisions are highly valued than those of their fathers. This is the case of some Muslim families in the town according to some respondents.<sup>45</sup>

ii. Circumstantial factor of economic predicament is noted as another major cause of female headship of family in Ilorin. The interviewees lamented that economic predicament incapacitates the husband/father from discharging the financial obligations expected of him.<sup>46</sup> Many male respondents perceived this predicament to have a severe demoralizing influence on men than women (who are to be fed). They added that it saps man's headship authority and makes him look irresponsible. Regrettably, the pang of economic recession of Nigeria is biting hard on many Nigerians, particularly in Kwara State, where many workers are owed several months' salary arrears.<sup>47</sup> Worst still, prices of commodities are skyrocketing and cost of living becomes very high. Life becomes unbearable for many families especially in Ilorin. Some male interviewees narrated how their poor economic conditions make them to lose grip on their wives and children. They lamented how the economic hardship has caused disintegration in some peaceful families and made some children embrace vices. They equally commend women who despite the economic upheaval still provide for their families and children in particular. Consequently, such wives/mother's efforts accord them prestigious position in the sight of children while the fathers' attitude earned them denigration.<sup>48</sup>

iii. Assimilation of foreign values of individualistic and materialistic ways of life is considered by some respondents to be another precipitating factor that makes women to

assume leadership position of their families. The respondents ascribed the preference of some Ilorin elites for nuclear family living along with its self-centered interest to Western origin. They added that the solitude and materialistic life preached by this system make it difficult to nurture Islamic virtues in the family. The children are socialized with alien culture to live ostentatiously and see Islamic values as outdated. The poor Islamic orientation coupled with internatization of western feminism make some women to compete with their husbands in the headship of the family. They become reckless in their quest for material accumulation to institutionalise their position. They delegate their maternal role and the provision of physical comfort of the children to the nannies while the psychological ones are left neglected. Children of these families usually support their mothers while the husbands/fathers become marginalized and the wives/mothers take control of the family affairs.<sup>49</sup>

iv. Some women were alleged to have casted spells on their husbands to prevent them from thinking or acting rationally except after contacting them. Consequently, such men, rather than directing the family affairs, it is their wives that do. Such men cannot do or act except with the permission of their wives. This act was resorted to according to these interviewees for multifarious reasons, such as: to monopolise husband's properties (to the exclusion of his other relatives or friends); debar husband from having another wife; pride (for self esteem among her group); etc. Hence, every authority conferred on the family head is exercised by such women despite the fact that such men are the breadwinners of their families.<sup>50</sup>

v. The inescapable factors of death and illness of husband/father sometimes lead to the wife/mother's assumption of family headship. This happening becomes an issue in the modern time due to the eradication of the traditional housing style and joint maintenance and supervision of family. The modern pattern of exclusive self-contained housing makes the wife, willingly or unwillingly, to assume the headship once the husband/father is dead or critically sick. This becomes reinforced especially when the family enjoys little or no supports from the husband's extended relations. The interviewees however added that sometimes the kind gestures of the deceased relations are deliberately misconstrued to mean interference or intrusion. Consequently, women of such families shoulder the family responsibilities and leadership.<sup>51</sup>

The aforementioned developments made some women to, consciously or otherwise, turn out to be the care-giver and controller of their families. As wives, they determine their life with little or no recourse to their husbands. They dictate the pace of family socialization and interaction with the extended family members. As mothers, they decide the nature and level of education or apprenticeship of the children. They as well influence the children's marriage and its aftermath relationships. Husbands/fathers in these families are more or less figureheads or ceremonial heads (that appear only during wedding ceremonies of the children) or when their presence are irreplaceably needed. The happenings render them toothless dogs that can only bark but cannot bite.

These scenarios breed resentfulness, bitter criticism, mistrust and pains in the family. Honesty, sincerity and faithfulness demanded of couples are replaced with treachery and unfaithfulness. Peaceful family coexistence becomes hampered. Children are nurtured in this tensed atmosphere with its bearings of having wrong impression of Muslim familial life. Some children interviewed expressed their disappointment of modern Muslim family life style and considered marriage as an institution that accommodate women oppression and suppression moreso with men shirking responsibilities and going scot-free. These youths find it difficult to scientifically appreciate the exercise of patience and perseverance, relying on their mothers' experiences. Nonetheless, some wives/mothers, despite the inappropriateness of their husbands still surrender to their husbands' lordship and socialize their wards towards this end, as ordained by the Islamic injunctions.

### **Conclusion**

The foregoing discourse delineates the roles performed by the family head in both the ancient and the contemporary Ilorin. The study brings into perspective how the Islamic familial hierarchy order was perceived and how the accompanied roles were efficiently performed by the spouses during the ancient period. This had culminating effects of peace and tranquility of the family members as well as bequeathed cultured children. Conversely, the modern period of tampering with the hierarchical order and the flippant treatment of familial duties expel orderliness in the family and substitute it with chaos and confusion. The children become the worst victims, lacking the religious orientation and viable example from their parents. They end up morally wrecked and ungovernable by parents. Even though, Ilorin society recognizes husband/father to be the head of his family as ordained in Islam, the reality is that most families are deliberately or otherwise headed by wives/mothers. The crystal causes of this odd development are established to be: husband's shirking of familial responsibilities; economic predicament; assimilation of foreign individualistic and materialistic ways; hypnotic influence on the husband; and death or sickness of husband/father.

Therefore, for peace and orderliness to be restored in the modern Ilorin society, the study recommends that the family unit should be highly respected by each of the spouses. The husbands/fathers should, under every circumstance, conscientiously discharge their familial obligations to worth the family leadership entrusted to them. This posture will wonderfully make the family members to wholly surrender to them without even calling for that. Similarly, wives/mothers should equally purify their intention and not transgress the divine limit; they rather remain sincere partners to their husbands by making up for where their husbands are found wanting as proclaimed in Q2:187. The youth are to imbibe right qualities of peaceful and loving interaction based on the examples of Prophet Muhammad (as husband/father) and those given in the Qur'an of Maryam (mother of Prophet Isa), Asia (wife of Fir'awn) and Khadijat (first wife of Prophet Muhammad). Islamic familial policy should be integrated into the communal laws whereby the deviates will be punished. Islamic Family counseling program should be

floated in educational institutions including the Nigerian universities to assist in dispensing family tensions in Muslim communities.

### Endnotes

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12. L.A.K. Jimoh, *Ilorin: The Journey So Far* (Ilorin: Atoto Press, 1994), 9.
13. Samuel Johnson, *The History of the Yorubas From the Earliest Times to the Beginning of the British Protectorate*, ed. O. Johnson, Reprint (Lagos, Nigeria: C.S.S. Bookshops, 1973), 98-100.
14. Mohamed Rida Beshir, *Family Leadership Qawamah: An Obligation to Fulfill*, 1-48. See also Adalat Khan, "Islamic Leadership Principles (A Success Model for Everyone and all Times), accessed on 6/10/2016 from [http://www/irfi/org/articles/articles\\_1401\\_1450/islamic\\_leadership](http://www/irfi/org/articles/articles_1401_1450/islamic_leadership)
15. Submissions of: Alhaji Abdulrahi (Magaji, Ode Egba, Omoda, Ilorin); Alhaji Abdulrauf Soliu (Retired Islamic scholar, Ile Ataragba, Agbaji, Ilorin); Alhaja Sarata Apaokagi (An elderly woman, Ile Apaokagi, Adeta, Ilorin); Justice S. O. Muhammed (Grand Kadi, Kwara State Sharia Court of Appeal); Alhaji Isa Abaskara and Alhaja Iyabo Isa (Retired civil servants, Alapata, Sani Okin, Ilorin) among others interviewed by author, March 12, 2000; June 14, 2012; April 13, 2016 and April 14, 2016 respectively.

16. *ibid.*
17. *ibid.*
18. *ibid.*
19. See C. Hamilton, *The Hedaya or Guide a Commentary of the Mussulman Laws* (Lahore: Premier Book House, 1982), 143; and A. Al-Jazairiy *Kitabu 'l-Fiqh 'ala Madhahibu 'l 'Arba'in* Vol. 4. (NP: *Daru 'l-Irshad Liltab'at Wa Nashir*, ND), 500-503.
20. Abu-Dawood, Hadith 877 *Alim Islamic Software*.
21. Submissions of: Alhaja Bintu Apete (Aged woman, Ode Egba, Omoda, Ilorin); Abebi Akaba (Aged woman, Ile Akaba, Ode Alausa, Ilorin); Alhaja Sarata Apaokagi (An elderly woman, Ile Apaokagi, Adeta, Ilorin); Alhaja Halimat A. Yusuf (Former Commissioner; Sole Administrator of Ilorin East Local Government, Retired, Kwara State); Alhaja Iyabo Isa (Retired civil servants, Alapata, Sani Okin, Ilorin) among others interviewed by author, March 12, 2012; June 14, 2012; April 13, 2016 and April 14, 2016 respectively.
22. *ibid.*
23. This is done to honour the husband/father in the sight of the child and make the child feel his/her dependence on him for survival.
24. Q 66:6, 20:132, 19:54-55. See also Muhammad Ali Al Hashimi, *The Ideal Muslim – The True Islamic Personality of the Muslim Man*, 85-98.
25. This act is in line with the Prophetic precept of fixing time for women's enlightenment.
26. Same as reference no. 15.
27. *ibid.*
28. *ibid.*
29. No child is above been disciplined (no matter his/her age) in ancient Ilorin and in few contemporary families in the town. Dr. S.S. Adua (Senior Lecturer, Kwara State University, Maleta) narrated his family (Ile Adua, Akodudu, Ilorin) tradition of recalling any erring married female from her husband's house to be punished in the family compound while, her husband will be part of the crowd. Any male adult who is behaving irresponsibly is equally subjected to punishment.
30. Same as reference nos. 15 and 21.
31. *ibid.*
32. Submissions of: Alhaji Ibrahim Gidado (Retired Typist, Koro Afoju, Ilorin); Alhaji Abdulrauf Soliu (Retired Islamic scholar, Ile Ataragba, Agbaji, Ilorin); Alhaja Bintu Apaokagi (Retired Typist and member of Ilorin Women Elite Club, Ile Mayaki, Gambari, Ilorin); Justice S. O. Muhammed (Grand Kadi, Kwara State Sharia Court of Appeal); Alhaji Isa Abaskara and Alhaja Iyabo Isa (Retired civil servants, Alapata, Sani Okin, Ilorin) among others interviewed by author, March 12, 2015, May 16, 2016, June 12, 2016 respectively.
33. Same as reference no. 15.
34. Same as reference no. 32.
35. 90% of the total respondents expressed this view.
36. It was alleged that some polygynous men who housed their wives in different places do visit them sporadically, thereby leaving such wives and their children to themselves in most times.
37. 98% of the respondents gave this detail.

38. These women partake in bricklaying works, engaging in far distance trading along with men (who usually harass them in the course). Some even engaged in prostitution as well as launching their female children to the act.
39. 80% of Ilorin youths (male and female) who are randomly interviewed in Oja Oba, Baboko and Ago markets in Ilorin, can neither read the Qur'an correctly nor observe *Salat* regularly. This development was equally expressed of their mothers. This result is similar to those of Ilorin students randomly interviewed in higher institutions of Kwara State University, Malete, University of Ilorin, Kwara State Polytechnic, Ilorin Kwara State College of Education, Ilorin on March 14, 16, 20 and 24, 2016 respectively.
40. Submissions of School Principals and Counselors of: Barakat Community Secondary School; Queen Elizabeth Secondary School; Government Girls Day Secondary School, Alore; Government High School; Government Day Secondary School, Karuma, (all in Ilorin among others interviewed by author, March 12, 2015, May 16, 2016, June 12, 2016 respectively.
41. Submissions of Artisans like: Lady Gay Fashion Designer, Ode Alausa, Alore; Sekoni Publicity, Alore; Waspa Art Production, Okesuna, Mal. Ibrahim Alao (Mechanic), Ita Amo, (all in Ilorin) among others interviewed by author, October 10-17, 2016 respectively.
42. 90% of the interviewees gave this information.
43. *ibid.*
44. *ibid.*
45. *ibid.*
46. *ibid.*
47. Kwara State is one of the Nigerian States that enjoyed Federal Government Financial Intervention to settle bulk of salaries arrears of State and Local Government workers disbursed in 2016.
48. 90% of the interviewees gave this information.
49. 80% of the interviewees gave this information.
50. 60% of the interviewees supplied this information.
51. 85% of the interviewees gave this information.

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