

Reconciliation As an Alternative Dispute Resolution (ADR) in Solving Matrimonial Conflict Among Nigerian Muslim Organizations in London

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Abstract

The main objective of this paper was to empirically explore reconciliation as a mechanism for alternative dispute resolution (ADR) in addressing matrimonial conflict among Nigerian Muslim Organizations in London. Quantitative research design was employed in this study. The population of the research comprised members of Nigerian Muslims organizations in London and the sample of 211 was selected. The questionnaire was used as instrument of data collected. The analyses of the data collected were done using descriptive statistics and multiple regression through Statistical Package for Social Science (SPSS) version 23.0. The results demonstrated that the majority of the respondents strongly indicated that the Nigerian Muslim Organizations in London have significant roles to play in utilizing reconciliation for solving matrimonial issues. In addition, the results of multiple regression showed that, in order to determine the variance of the roles of Nigerian Muslim Organizations in London regarding solving matrimonial issues as dependent variable as being shown in the model in connection with the three main variables (i.e., reconciliation, Islamic law and customary law), the value of R-Square shows 82.5% of variance concerning the roles of Nigerian Muslim Organizations in London in addressing matrimonial issues. Based on this value, the model suggests that, the Council of Nigerian Muslim Organizations has been doing the needful in solving the challenge of matrimonial dispute among Muslims. Practically, the application of ADR would significantly and drastically reduce the rate of matrimonial challenges that eventually lead to divorce. The originality and value of this study can be manifested from the use of empirical data to substantiate the discourse of the study of most of previous studies focused on propagation activities of Nigerian Muslim Organizations in London. It is therefore recommended that; the leaders of various Muslim Organizations among Nigerians in London should sensitize members on the implications of matrimonial issues and consequences of divorces on the wellbeing of parents as well as their wards.

Keywords: *Islamic Law, Customary Law, Reconciliation, Alternative dispute resolution.*

Introduction

Marriage is an essential institution in Islam that is given prime recognition in Muslim countries. Thus, even in countries with minority Muslims, marriage is also legalized. A

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considerable number of Muslims had been in Britain for more than a century. Most of Muslims in Britain came to the country as foreign sailors that later settled in port cities (Jonathan and Robert, 2010). It should be stressed that, it was after the Second World War that many communities migrated and settled in Britain and consequently contributed to different aspects of British public affairs. It should be noted that, in the 1970s, there were East African refugees who happened to be Muslims and they residing in Britain (Gilliat-Ray, 2010; Jonathan and Robert, 2010).

Similarly, there are many Nigerians including Muslims that travelled to Britain to acquire higher education as well as to improve their socio-economic conditions. Subsequently, after the settlement of Muslims in United Kingdom, different Nigerian Muslim Organizations were founded. More specifically, in the early 1950s, there was establishment of Muslim Association of Nigeria in United Kingdom. Nigerian Muslims in London just like many foreigners indulge in inter cultural or inter-ethnic marriage (Rosser-Owen, 2010; Leon, 2012). Undoubtedly, even intra-cultural marriage tends to have marital conflicts talk-less of intra-cultural marriage. Thus, it is not disputable to posit that, there are different matrimonial challenges among Nigerian Muslim organizations in London just like many other Muslims in different parts of the world.

It is important to note that, the Nigerian population is inevitably growing and the growth affects all aspects of human endeavours including marriage. Matrimonial problems also growth in the recent time. The reason for this is that, there is proliferation of divorce petitions. Literature contends that modern Nigerian family law has explicitly elaborated on the paramount importance of matrimonial challenges (Ajuzie, 2011). Hence, magistrate courts are not empowered to hear divorce cases. As a result of this, there is need for an alternative means or steps to be taken prior to the divorce. Notably, reconciliation and instrumentality of Islamic and customary laws can be useful in solving or minimizing the matrimonial issues among Nigerian Muslims in London. Undoubtedly, both Islamic and customary laws have emphatically stressed in using reconciliation as an important instrument for reconciling matrimonial conflicts. This part therefore meticulously elaborates on the strategies for the reconciliation under Islamic and customary laws and the duration of divorce is explicated in a situation where reconciliation does not work for the retrievability of marriage.

Despite the fact that customary law substantially makes provision for consummation of marriage and it also discusses on how to address matrimonial conflict and eventually if there is no ground for reconciliation, it does not kick against divorce. Hence, customary court also partakes in trying to resolve the matrimonial dispute. However, in case of any unpreventability of divorce, customary court also involves in the separation of couples. Hence, the duration for the process of divorce when reconciliation remains abortive and differs from one court to the other (LexisNexis Family expert, 2022). For example, the divorce of statutory marriage in High Court may not be finalized even with six months. In other words, a very serious matrimonial issue that might lead to divorce may take up to the period of two years before reaching conclusion.

Nonetheless, the case of divorce in customary marriage may be quickly concluded within a period of two months specifically where is no serious challenge or issue that may warrant delay in the finalization of the proceedings. It should be noted that, Islamic law provides that a divorced wife can remarry after fulfilling the criteria of waiting period as stipulated by the Sharī'ah while pertaining to the customary law provision in Nigeria based on the Matrimonial Causes Act (MCA), a divorced person can re-marry 90 days after the decree or judgement of the court (Law Teacher, 2021).

There are a number of factors contributing to matrimonial issues such as social and economic factors. It should be reiterated that other factors such as lack of fulfilling sexual needs of one's partner may also lead to matrimonial issues. Fundamentally, inability of husband to fulfill economic and basic needs of the family may result to

marital conflicts. Literature posits that level of educational attainment does not have correlation in reducing marital conflicts. Nonetheless, the length of marriage is an important indicator in reducing the matrimonial issues because both couples as long they stay together tend to gather experience that will shape their matrimonies and consequently adjust with marital conflicts. It is therefore important to say that as the length of marriage increases, couples are expected to utilize the experience in addressing the likely marital conflicts that may be caused by either social or economic factors.

Notably, social environment of Nigerian Muslims in London as well as lack of ability to fulfil the economics of couple may trigger marital conflict which should be unhesitatingly addressed. It should be emphatically stressed marital relationship in Nigeria as well as among Nigerian Muslims in London is faced with several constraints or challenges that may eventually lead to divorce or separation between husband and wife.

It should be reiterated that, a number of studies have made a distinction between Islamic and customary law however, the study by Oba (2002) posits that, Islamic law is considered as a customary law in the context of Nigeria. It must be further affirmed that, Nwauzi (2009) explores some general rules guiding the institution of marriage according to the customary law. The general rules of customary marriage provided by Nwauzi (2009) are not in contrary to with the Islamic legal provision. This might be the reason why Oba (2002) considers Islamic law as an integral part of customary law. More specifically, literature posits that customary law is part of African native legal system (Elias, 2012). As far Islam is concerned, a concerted legal framework is provided to protect the sacredness of marriage. Hence, avoidance of issues that may eventually lead to separation or dissolution of marriage is being frowned at by the Sharī'ah principles. In customary way of life, more importantly, in Yoruba culture, before a marriage can be considered as a genuine and valid marriage traditionally, certain conditions and steps must be followed between the two families. For example, literature considers some principles of marriage as follows finding a spouse, payment of dowry and wedding ceremonies among others (Nwauzi, 2009). The gap that this study attempts to bridge from the existing studies is that a number of studies have been conducted on Islam in Britain and less attention is given to the roles of Nigerian Muslim Organizations as well as negative consequences of matrimonial dispute as an impediment to the progress of Nigerian Muslims in London. The novelty of the study is that most of the matrimonial disputes usually lead to divorce in the court of law and this study is proposing reconciliation as an alternative dispute resolution in solving matrimonial disputes among Nigerian Muslim Organizations in London.

Methodology

This study employed descriptive survey research design which literature identifies as one of most efficient way of gathering information from the respondents (Crewell, 2014). Questionnaire was used to collect data among members of recognized fifteen (15) Nigeria Muslim Organizations (CNMO) in London. The questionnaire (instrument) covers matrimonial issues among the Nigerian Muslim Organizations in London using Islamic and customary laws. The entire population of the study is estimated as four hundred and fifty (465) whereby, the sample comprised a total of 211 respondents. Validity and reliability of the instrument were established to ensure that different items measured variables while reliability measured the internal consistency of the instrument. The questionnaire (instrument) of the study, contained different factors explored in this paper. In order for respondents to clearly express their views on the items, the researcher developed questionnaire on issues and challenges related to matrimony within Nigerian Muslims organizations in London with reference to Islamic and customary laws. The instrument comprised different variables which are: roles of Nigerian Muslim

Organizations (NMO) in London in solving matrimonial issues (5 items), reconciliations on matrimonial issues (5 items), Islamic law (Shari'ah) (5 items) and customary laws (5 items). This means there are total number of 20 items in measuring the different variables. The following Likert Scales were used in measuring different variables of the research namely: 1= Strongly Disagree (SD), 2=Disagree (D), 3=Neutral (N), 4=Agree (A), 5= Strongly Agree (SA). It should be mentioned that, different scales allowed the researcher to have various variations in the responses to be obtained from the respondents as literature contends.

Furthermore, both validity and reliability of the instrument were established. In addition, content validity was determined whereby the researcher ascertained that the items measured different variables by seeking the opinions of the experts in the field of family law, Shari'ah and customary laws by looking at the relevance of the items of the study. Thereafter, after receiving the feedback from the experts, necessary corrections were made on the instrument (questionnaire). Similarly, the reliability of the instrument was established by selecting total number of forty (40) respondents for pilot study of the instrument as the literature suggests.

Thus, Statistical Package for Social Science (SPSS) version 22.0 was used to determine internal consistency of instrument by reporting Cronbach's Alpha of various variables of the study as literature suggests (Pallant, 2011). The criteria for the reliability of the instrument have been elaborated in the existing literature whereby any value between .06 and .09 will be considered as good to be used while any value less than .06 was considered as mediocre.

Data Collection and Analysis

This section presents the exploration of various parts of the study. This is sub-divided into data collection and data analysis. On one hand, in order to collect data of the study, the instrument (questionnaire) was used. The researcher distributed total number of 211 among members of fifteen (15) Council of Nigeria Muslim Organizations (CNMO within the period of four (4) weeks. On the other hand, in order to analyze the data of the study (i.e., questionnaires), statistical package for social science (SPSS) version 22.0 will be employed which is appropriate without stress. The questionnaires were keyed into Statistical Package for Social Science (SPSS) for analysis. Mean, standard deviation, and percentile was used for data analysis. In order to answer the demographic information of the respondents, descriptive statistics was employed. Onwards, to answer research questions, descriptive statistics (Table, Frequencies & percentages) and correlation were employed as literature posits (Pallant, 2011).

Results

Research Question 4: How the Nigerian Muslim Organizations in London be helpful in solving the identified matrimonial issues using reconciliations?

The majority of the respondents (101 or 48%) strongly agreed that NMO should provide enlightenment on various aspects of marriage especially with an emphasis on the rights of husband and wife in order to avoid matrimonial issues; 57 (27%) disagreed with the statement while just only 53 (25%) were neutral ($M=3.28$; $SD=1.32\%$). The sampled respondents (110 or 52%) agreed that, the NMO should promote provision basic needs such as clothes, food, shelter etc. from husband to wife in order to avoid matrimonial issue that may eventually lead to divorce (talaq); 53 (27%) were neutral while 48 (21%) disagreed with the statement ($M=3.47$; $SD=1.20\%$).

In addition, 145 (58%) of the respondents contended that, the NMO should establish a platform (Fatwah Committee) where reconciliation shall be used as an

important mechanism for addressing matrimonial issues; 45 (21%) disagreed with this opinion while just only 21 (10%) maintained neutrality (M=3.64; SD=1.98%). The sampled respondents (135 or 64%) believed that in case of unavailability of divorce (talaq), the NMO should consider the interest of the child concerning under whose custody that the child chooses to be; 51 disagreed with the assertion while just only 25 (12%) were neutral (M=3.61; SD=1.22%). The majority of the respondents (138 or 65%) posited that, the NMO should harmonize between provisions of Islamic and customary laws in solving the matrimonial issues among members; 43 (20%) disagreed with the statement and just only 30 (14%) (M=3.64; SD=1.26%). Table 1 shows Roles of Nigerian Muslim Organizations in Solving the Identified Matrimonial Issues Using Reconciliations.

Table 1: Roles of Nigerian Muslim Organizations in Solving the Matrimonial Issues Using Reconciliations

S/N	Items	Strongly Agree & Agree	Strongly Disagree & Disagree	Neutral	Mean	Standard Deviation
1.	The NMO should provide enlightenment on various aspects of marriage especially with an emphasis on the rights of husband and wife in order to avoid matrimonial issues.	47.9% (101)	27.0% (57)	25.1% (53)	3.28	1.32
2.	The NMO should promote provision basic needs such as clothes, food, shelter etc. from husband to wife in order to avoid matrimonial issue that may eventually lead to divorce.	52.2% (110)	20.9% (48)	27.0% (53)	3.47	1.20
3.	The NMO should establish a platform (Fatwah Committee) where reconciliation shall be used as an important mechanism for addressing matrimonial issues.	58.0% (145)	21.4% (45)	10.0% (21)	3.64	1.98
4.	I believe that in case of unavailability of divorce (talaq), the NMO should consider the interest of the child concerning under whose custody that the child chooses to be.	64.0% (135)	24.2% (51)	11.8% (25)	3.61	1.22
5.	The NMO should harmonize between provisions of Islamic and customary laws in solving the matrimonial issues among members.	65.4% (138)	20.4% (43)	14.2% (30)	3.64	1.26
Aggregate Mean Score=		<u>177.6</u>	<u>114.5</u>	<u>56.8</u>	<u>18.2</u>	<u>6.88</u>
Total Number of Items=		5	5	5	5	5
Average Mean Score=		58.42	25.66	14.14	3.64	1.37

Source: Data Output Via SPSS (2021)

Furthermore, regarding the roles of the Nigerian Muslim Organizations in London in solving the matrimonial issues using reconciliation, Islamic law and customary law, Standard Multiple Regression was used. Notably, several assumptions were taken into consideration such as correlation between three major factors namely: reconciliation,

Islamic law and customary law in relation with Nigerian Muslim Organizations in London. Indeed, Literature contends that criteria of threshold on various components or factors should not be more than .7. Hence, the thresholds of different factors are follows: reconciliation=.81, Islamic law= .27 and customary law=.25. It can therefore be inferred that that the correlational values obtained according to the data were less than the threshold mentioned in the literature (Pallant, 2011).

Moreover, assumption of collinearity diagnostics was also checked through Coefficients where tolerance and VIF were taken into consideration. It is mentioned that, if the value of tolerance should be less than .10 and if the value of VIF is above 10; it would be indicated that there is higher multiple correlation with other variables explored in the study. In so doing, it might further indicate there is tendency of multicollinearity. Therefore, the values obtained for tolerance on the factors explored in this study are as follows: reconciliation=.122, Islamic law=.364 and customary law=.393. Based on the value obtained, it can be said that there was no violation of multicollinearity. This is further supported by the values of VIF as demonstrated in Coefficients from data output.

In order to determine the variance of the roles of Nigerian Muslim Organizations in London regarding solving matrimonial issues as dependent variable as being shown in the model in connection with the three main variables (i.e., reconciliation, Islamic law and customary law), the value of R-Square shows 82.5% of variance concerning the roles of Nigerian Muslim Organizations in London in addressing matrimonial issues. Based on this value, the model suggests that, the Council of Nigerian Muslim Organizations has been doing the needful in solving the challenge of matrimonial dispute among Muslims. Table 2 shows Model Summary.

Table 2: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. Change	F	Durbin-Watson
						F Change	df1	df2			
1	.848	.826	.825	1.000 ^a	.826	840.143	3	207	.000		2.941

a. Predictors: (Constant), RIL, RIMIS, IMIS

b. Dependent Variable: CNMO

Moreover, the Table of analysis of variance (ANOVA) obtained from the data output. The ANOVA Table showed significance (Sig. .000) as $p < .0005$. This means that, the CNMO has been playing significant roles with regards to the use of reconciliation using the mechanism of Islamic and customary laws in address matrimonial issues or disputes. Table 3 shows Analysis of Variance (ANOVA).

Table 3: Analysis of Variance (ANOVA)

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	12221.422	3	4073.807	.	.000 ^a
Residual	.000	207	.000		

a. Predictors: (Constant), RIL, RIMIS, IMIS

b. Dependent Variable: CNMO

Further still, it should be reiterated that, out the three independent variables, Beta in Standardized Coefficients demonstrated that reconciliation is the most predictive mechanism used by NMO in solving matrimonial issues among Nigerian Muslim Organizations in London because it has the largest coefficient of 1.025. This is an indication reconciliation is considered as an alternative dispute resolution in solving matrimonial issues. This does not indicate that, Islamic and customary laws were not being taken into consideration. It can be inferably noted that, reconciliation using Islamic and customary laws play significant impact in addressing matrimonial rancour between husband and wife. Table 4 shows Coefficients of the regression model. Table 5.10 shows Coefficients of the data output.

Table 4: Coefficients

Model	Standardized Coefficients	T	Sig.	Collinearity Statistics	
	Beta			Tolerance	VIF
(Constant)		.000	.000		
RIMIS	.000	-5.311	1.000	.819	1.221
IMIS	-.029	1.812	.000	.274	3.646
RIL	1.025	.000	.000	.254	3.933

a. Dependent Variable: COMPRNMO

Onwards, the overall model indicated the triadic variables of reconciliation, Islamic law and customary law are important mechanisms for solving matrimonial disputes as demonstrated in the statistical significance value of .000 which was less than the required value of .05. Similarly, regression standardized residual was determined through the exploration of Normal Probability Plot (P-P) whereby points were lied straight of diagonal from bottom left to the top right which according to Pallant (2011) means that there were no main deviations from normality. Figure 1 shows Normal P-P Plot of Regression Standardized Residual.

Normal P-P Plot of Regression Standardized Residual

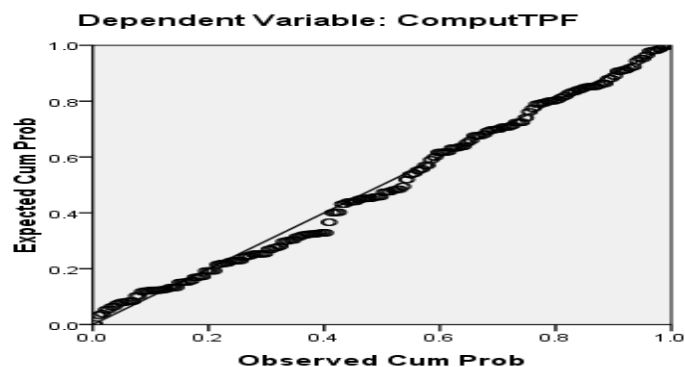


Figure 1: Normal P-P Plot of Regression Standardized Residual

More so, there were no outliers as shown in the scatterplot as a result of the fact that, standardized residual was not greater than 3.3 or less than -3.3 as literature contends (Pallant, 2011). Figure 2 shows Scattered Plot.

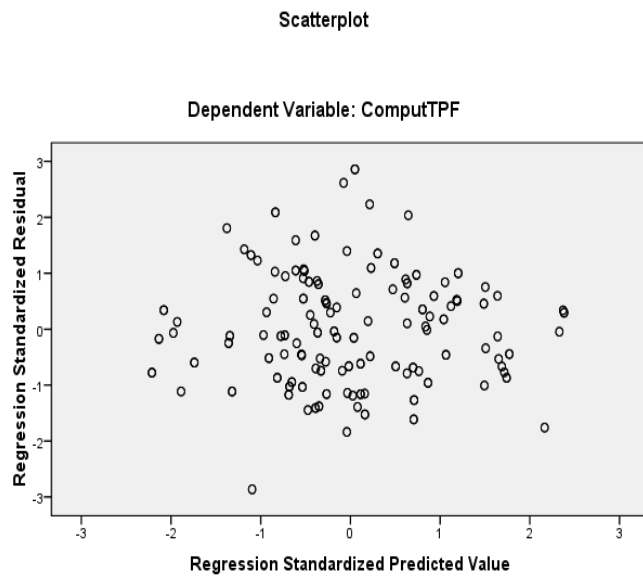


Figure 2: Scattered Plot

Discussion

This part presents the discussion of the study. The overall findings of this study have demonstrated that marriage is an important institution in Islam and fulfillment of rights of both husband and wife can make a significant impact on the peaceful co-existence in the smooth affairs of the family. This is in consonance with the assertion of Doi (n.d.) that emphatically stressed on the sacredness of marriage and efficiency of matrimonial matters. Contrarily, failure to fulfill the rights of each other by husband and wife can result to matrimonial disputes. It is reiterated that, the husband is expected to provide basic needs such as cloth, food and shelter in order to avoid issues that can eventually lead to divorce. This is in consonance with previous study that the fulfillment of women's rights in matrimonies have been established under Islamic family law in Nigeria (Ikenga and Benson, 2014) which Nigerian Muslim Organizations in London can learn from. Similarly, literature confirmed that Islamic law has been adopted by the British legal chiefs (The Daily Telegraph, 2017) which can be instrumental for judicious application of Islamic family law in order to minimize the conflict within the family. Contrarily, literature identified that domestic violence against women within the family can eventually lead to divorce (Asylum Aid, 2003; Amnesty International, 2005; Howard, Trevillion and Agnew-Davies, 2010). The recent study by the University of Kent (2022) have confirmed domestic violence in England which has negative consequence on health-related challenges. It has been further established that there is need for establishment of proper platform such as fatwa committee whose responsibility is to utilize reconciliation as a mechanism for resolving matrimonial challenges among Nigerian Muslim Organizations in London in order to reduce the rate of divorce. This is in line with the assertion that there is need for Shari'ah guidance in matters relating to matrimonial issues (CILS, 2005; Bowcott, 2014).

Moreso, it is noted that both Islamic and customary laws can be used in reconciling matrimonial issues and in case of unavailability of divorce, the child custody is very important to be taken into consideration. This is because the existing body of knowledge have established negative consequences of divorce on the wellbeing of children (Gul, Ayesha, et al., 2016) This is why previous study that advocates for enhancement of marital stability among the spouses (Dada and Idowu, 2006). The study has established

the relationships between Islamic law, customary law and reconciliation as important mechanisms for the sustainability of matrimony among Nigerian Muslims Organizations in London. Thus, the largest coefficient obtained signifies that reconciliation is considered as an alternative dispute resolution in solving matrimonial issues between husband and wife.

Furthermore, literature contends that Islam frowns at divorce and it is considered as unlawful but when it becomes unsalvageable especially in order to safeguard the life of a woman, then it is considered permissible (Ladan, 2003). The aforementioned literature further emphasized that, there are many issues relating with the scenario or incidence of divorce. Moreover, the consequences of the divorce (talaq) should be taken into consideration among Council of Nigeria Muslim Organizations (CNMO) in London. This is why reconciliation should be given foremost concern so as to avoid the occurrence of divorce that can detrimental to the husband, wife and children. This is paramount among CNMO especially in London where an emphasis is given to the discourse of human right.

Islamic family law majorly attempts to safeguard family chain from unsalvageable consequence of divorce by addressing matrimonial dispute using reconciliation as an alternative dispute resolution model. This is why Tolorunleke (2008) explains that, as an adventure that will bring excitement, happiness and joy to both husband and wife specifically by discharging their duties and responsibilities. Meanwhile, Okafor (2002) says that, a friction within the family can unavoidably lead to divorce between husband and wife. Hence, reconciliation as an alternative dispute resolution (ADR) are explicitly considered by both Islamic and customary laws (Nwauzi, 2009).

The findings further pointed out that, this study posited that the Council of Nigerian Muslim Organizations (CNMO) in London have significant roles to play especially by establishing enlightenment on various aspects of marriage such as rights of husband and wife in order to avoid matrimonial issues that can lead to unavoidable divorce which has been clamoured for in the existing literature.

Moreover, the study also found out that, there is need to provide basic needs such as clothes, food, shelter etc. from husband to wife in order to avoid matrimonial issue that may eventually lead to divorce. This assertion has also been found in the previous studies that inadequate provision by the husband may be a frustration to the wife and when it becomes unbearable, she may seek for divorce (Jegede, 2020). It is further noted that, the CNMO should establish a platform such as: Fatwah Committee where reconciliation shall be used as a mechanism for addressing matrimonial issues between husband and wife. This assertion is in line with the existing practice in some Nigerian communities such as Kishi Oyo State where both lower and upper Fatwa houses have been mediating matrimonial issues that may lead to divorce between husband and wife in order to avoid misinterpretation in the legal injunction of Islamic law.

It is noteworthy to posit that, study by Margit (2010) contends that marriage is a trial because matrimonial dispute is considered as an impediment to peaceful co-existence in the family and child custody and divorce are an integral part of what make marriage to be considered as a trial. Thereby, it is noted that psychological and legal perspectives of marital breakdown should be unhesitatingly addressed. It is as a result of this that, the study by Adigwe (2000) reiterated that, women's rights should be guaranteed according to the principles of Islamic legal system. Hence, Shariah court can also play paramount roles in the reconciliation of matrimonial challenges between husband and wife specifically by avoiding the causes of domestic violence in the relationship between the spouses (Maryam, 2010; Peace, 2019; Pycroft, 2022). Corroboratively, the study by Ajzie (2011) explicated that the practice of family law in the context of Nigeria should make proper provision for the application of Islamic law. However, other studies such as Oba (2002) contends that there is need to change the perspective of Islamic law especially

exploring it from the perspective of customary in order to make it relevant and demonstrate its practical application in the society.

More so, the findings also demonstrated that, when divorce becomes inevitable among couples, the interest of the child should be considered foremost when it comes custody that the child prefers to stay. This explication has been established explicitly in the literature which this study has buttressed further in order to avoid psychological disturbance among children (Emory Law School, 2002; Ladan, 2003). The principles of and provisions of Islamic and customary laws should be harmonized in addressing the matrimonial issues among members of the Council of Nigerian Muslim Organizations (CNMO). This finding further buttressed previous studies that advocated for this contention (Emory Law School, 2002). Based on the R-Square value of 82.5% of variance obtained from multiple regression which demonstrates that, Nigerian Muslim Organizations in London have been proactive in addressing matrimonial issues. It is further noted that, reconciliation is an important mechanism grounded in both Islamic and customary laws in order to address matrimonial disputes among Nigerian Muslim Organizations in London which has been established in the existing body of knowledge (Ladan, 2003).

Conclusion and Recommendations

This paper has demonstrated that the Nigerian Muslim Organizations in London have paramount roles to play in solving the matrimonial dispute through the instrumentality of Islamic law, customary law and reconciliations. The paper has further indicated that both Islamic and customary laws have essential reconciliatory approaches that can be utilized in addressing matrimonial disputes among Council of Nigerian Muslim Organization in London (CNMO). Nonetheless, reconciliation is considered as the most effective mechanisms in solving matrimonial disputes using the perspective of Islamic legal system. It has been reiterated that conflict resolution among the couples should be employed by avoiding causes of matrimonial conflicts among Nigerian Muslim Organization in London. Based on the overall findings of this study, the following recommendations are therefore made:

1. That effective and efficient mechanism for the application of alternative dispute resolution (AD) should drastically reduce the high rate of matrimonial challenges that may eventually lead to divorce.
2. The leaders of various Muslim Organizations among Nigerians in London should sensitize members on the implications of matrimonial issues.
3. The consequences of divorces on the wellbeing of parents as well as their wards should be discussed as an integral part of conflict resolution approach among Nigerians Muslim Organizations in London.

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