A STUDY OF THE EFFECTIVENESS THE ISLAMIC TECHNIQUES OF COUNSELLING

BY

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DECLARATION

I hereby declare that this dissertation is a record of my own work. It has not been presented partially or wholly any where in any previous application for a lower or higher degree.

_____

Umaru Yahaya Ahmed

1992

CERTIFICATION

This thesis titled A Study of the Effectiveness of the Islamic Techniques of Counselling( ) by Umaru Yahaya Ahmed meets the regulations governing the award of degree of Master of Education in Guidance and Counselling of the Ahmadu Bello University Zaria, Nigeria, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to

My late father Yahaya, who planted and nurtured the seed of my educational career.

My affectionate mother, Zainab, whose motherly encouragement I have been enjoying.

My loving wife, Habiba, who had to take the greater burden of managing the house, during the contact session.

My two children Karimatu and Mohammed Sani who had to contend with 'daddies constant absence from home'.

and

to everyone who by word or action, directly or indirectly, wilfully or accidently contributed in any way to the success of the investigation.

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ABSTRACT

This investigation titled A Study of the Effectiveness of the Islamic Techniques or Counselling is intended, to achieve a number of purposes. For one thing the study is intended to suggest how the mosque as an institution can function better than it does now, through the provision of organised counselling services.

To achieve this aim the commonest problems of the Ummah and the Islamic based techniques were identified. The effectiveness of these techniques were ascertained so that in the end what comes out of the study is a program of action which if practicalised in the mosque will assist in the achievement of the main goals of counselling - behaviour change, promoting growth and enabling the individuals to attain their maximum potentials.

The population for the study was the muslim population in Zaria from where the sample was drawn through purposeful means. The data were collected through two instruments namely a questionnaire and an interview. Both instruments proved useful to the investigator, bindings were made which reveals many things, including the finding that command and persuasion are the alternative techniques open to the muslim counsellor. Another finding was that the use of command or persuasion is usually determined by the type of problem being treated.

Based on this and other findings a number of vital conclusions were drawn including the conclusion that the problems of the muslim Ummah often reflect the class of people dominant in an

area and that interpretation is the most important activity involved in using either command or persuation. Similarly it was concluded that persuasions is more frequently used as a technique than authoritative command. The study therefore

recommended a number of measures that could be taken to arrest the situation. It recommends, for instance, that even though confession is not required in Islam, counseling services still need to be formalised.

There are also a number of suggestions made on the areas that A need to be further researched into - areas that are very much related to the topic of this investigation. One such suggestion is a replication of this study in the same setting but with a larger sample.

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DEFINITIONS OF TERMS

The contexts in which terms and expressions are used in the study are defined below.

Mamu - The followers or leity in the Islamic faith.

Jurisprudence - Collection of laws, edicts or prohibitions as contained in a religion.

Maliki and Hanbali - Two of the four schools of Islamic law.

Sahaba - The companions of the prophet.

Shiite Muslim - A Muslim member of the sect which asserts that the three successors of the prophet were usurpers and that Ali - the son in law of the prophet, was the rightful immediate successor to the commander of the faithfuls after the death of the prophet.

Sunni Muslim - a muslim member of a sect that holds the view that Abubakar, Usman and Umar were the lawful successors of the prophet.

Ulama - The learned ones or jurists (used as a plural).

Zakat - One tenth of farm produce or other possessions given out as alms to the needy (the tithe),

CHAPTER ONE

INTRODUCTION

1:1 The Problem

Generally speaking every human community has its own problems neamely economic social, political, but most importantly religious. When these problems arise solutions are sought for by employing all forms of available techniques known to man for dealing with these kinds of problems.

The muslims have a lot of these problems, which have their origins either in the Islamic religion or somewhere else, and the solutions to them are found in the religion itself. The ulama in particular, among the muslim Ummah, have become a little more socially reponsible to the extent that they now more than ever before show some degree of concern for the problems of their community members.

Because of this concern those who have the misfortune of having any problem - religious or otherwise, are no more left at their individual selves. Instead they refer their cases to those who have the competence and who, by their positions in the community, could assist with these problems.

In spite of this, however, no one can dispute the fact that much leaves to be desired about the functioning of the mosque as an institution. Counselling in the mosque is more or less informal, unlike in the Church where organised pastoral counselling is offered to the christians. This

situation in the mosque is infact the most important circumstance leading to this investigation. There is need not only to determine the nature of the problem, but also to suggest how the mosque can function more effectively asa an institution which is charged with behaviour change, promoting growth and therefore confirming the worth and dignity of man as enshrined in the Islamic religion.

1:2 Statement of the Problem

The muslim Ummah like that of other world religions has its own problems. Followers of Islam have the problem of unity, leadership, followership, marriage and family relationship as well as the meaning and aims of life. These are but a few of the areas where problems arise every now and then.

With this state of affairs, one can see that these communities require intensive and continuous care from those endowed with the ability to handle human problems. It is in the light of this that when problems arise, solutions are sought by resorting to the available techniques of solving them. It seems the functioning of the mosque as an institution leaves much to be desired because counselling, though organised, is not formalised in the mosque. Because of this, Weeks (1973) noted that people usually created adaptive strategies through which they help themselves to overcome their immediate problems and to provide for the future.

Since problems vary from person to person, even though they may have similar origins, the strategies employed by different segments of the population and the effectiveness of these strategies vary substantially. They may look to the religion to see whether there are any established ways of handling such problems. They may consult the religious leaders for solutions or the religious leaders may observe the problems arising and therefore provide the necessary checks on them, leading ultimately to the over-coming of the problems.

Issues arising from the partial failure of the mosque, the problems of the Ummah, the existence of available techniques, the way these techniques are applied in an Islamic counselling process, the effectiveness of the techniques in solving the problems are some of the major problems on which this investigation will focus attention. The focus therefore is the examination of the Islamically based techniques of counselling and their effectiveness in treating the problems of the Ummah, which have remained unsolved over the years.

1:3 Purpose of the Study

This investigation has many purposes which include the following:

(a) To identify the commonest problems of the muslim Ummah

(b) To identify the Islamic techniques of counselling that are used or can be used in solving the problems of the Ummah

(c) To ascertain the effectiveness of the techniques in finding solutions to the problems

(d) To find out if all techniques are suitable in all situations

(e) To suggest how the mosque can function better than it does now with regards to the provision of counselling

1:4 Research Questions

The study is to be carried out with a view to answering the following questions.

(a) What type of problems are usually received by the Ulama or taken to them by the rest of the Muslims

(b) What specific techniques, do the Ulama use?

(c) How effective are the techniques in the counselling process?

(d) What factors determine the effectiveness of the islamically based techniques of counselling?

(e) Are islamically based techniques different from other techniques of counselling?

1:5 Basic Assumptions

The following assumptions have been made on the topic of investigation.

(a) That there are counselling techniques which are Islamic based.

(b) That Islamic based techniques are in many respects different from the conventional technques of counselling.

(c) That those who are in the position to counsel also have concern for the problems of other members of the muslim ummah.

1:6 Significance of the study

The study when successfully carried out will be significant for its contribution to scholarship in the following ways.

(a) It is either the first or one of the first of its kind and therefore unique because few people have ventured into the area.

(b) The study will throw light, especially to the muslims that Islam has its own established techniques of counselling.

(c) The study will greatly assist decision-makers in their deliberations over very sensitive issues that have religious undertones.

(d) The study will add new dimensions to work already done in the field, thereby opening up new areas of research.

1:7 Delimitation of the study

This study focus more on the Islamic based techniques and therefore on the muslim communities. Other techniques and communities other than the muslim Ummah were discussed only as they are related to the topic of investigation.

Similarly, the study was conducted and conclusions drawn from the point of view of both Sunni and Shiite muslim Ummah. This is because the ulama has many areas of concern within these two broad categories of the muslims. Findings will therefore apply more to the techniques of counselling in the two categories than to techniques that are not Islamic based.

1:8 Summary

The muslim Ummah from all indications has its own problems for which solutions are better found from a strictly Islamic set of techniques. These techniques are better

applied by certain categories of muslims, notably the Ulama, who apart from their vast learning, also possess the ability to handle problems of the ummah. It is unfortunate, however, that this care has not been adequately manifested by the ulama because of the way the mosques has been functioning as an institution.

Problems vary from person to person even though they may have similar origins. The chapter identified some of these problems and stated that the focus of the study is the examination of techniques of counselling that are Islamic based. There are a number of study questions which have been answered in the fourth chapter of this investigation.

Some assumptions were made on the topic of the investigation, including the assumption that the muslim ummah does have problems for which it needs to be counselled. The study has among its significance, the contribution it will make to scholarship by adding new dimensions to work already done in the field which will then open new areas of further research.

Finally, the islamically based techniques of counselling have been identified as the bounds of the study and other techniques are mentioned or discussed only as they relate to the topic of investigation.

CHAPTER TWO

LITERATURE REVIEW

2:1 Introduction

The term counselling has been defined by different writers in nearly the same way. For instance, Harms and Schreiber (1963) defined counselling as the process of helping individuals to cope with certain kinds of personal problems. Similarly, Okon (1984) while distinguishing between counselling and guidance noted that the term counselling is subsumed by the general term guidance because it is only but one service within guidance. He noted therefore that counselling is the key note or heart of any guidance programme in or out of a school system.

The same writer further noted that counselling is a learning process and that in it individuals learn about themselves, that is their inter-personal relationship, their attitudes, values and behaviours that help them in their development. He finally defined the term as that effort which is designed to help individuals to achieve an awareness of their strengths, weaknesses, skills, knowledge, values and feelings. According to him therefore, counselling seeks to assist individuals to make viable decisions, become self-directed and realise their maximum potentials.

2:2 Historical Origins of Counselling

Counselling is one of the oldest of human relationships. From earliest times people had talked about their personal problems with their acquaintances, friends and relations. Counselling however, came into lime-light during the first decade of the twentieth century (Harms and Schreiber 1963).

First it was time following the nineteenth century for the evolution of essential services for the Industrial Revolution in Europe/betterment of human welfare. Social responsibility was gaining ground over individualism. Society was becoming more than ever before aware that the welbeing of its individuals should be its concern as a whole. In the words of Reed (1944) during the closing years of the nineteenth century the 'civilised world' replied affirmatively to the age-old question whether one is his brother's keeper. The theory of the unity of man and brotherhood of man had been accepted by the civilized societies. The society was ready, therefore, to begin putting the theory into practice. The feelings became more expressed within the years 1900 - 1910 and this theory became more than ever before accepted by social philanthropists whose efforts were to serve humanity better than ever before.

Secondly, counselling services, noted the writers, were given a booster by the interest shown by psycologists in the nature and identification of individuals. Studies were

carried out, the prominent ones being by Sir Francis Galton - the founder of individual psycology and mental measurement and James Mckeen Cattell who held the first professorship of psycology in the world between 1888 and 1891 at the University of Pensylvania (Harms and Schreiber 1963). It is therefore obvious that today's counselling which depends greatly on the nature, effects and origins of individual differences owes a lot to the pioneer work of Galton and Cattell as well as others who built on the strong foundations laid by these great men.

Thirdly, side by side with the emergence of individual psychology there were surveys conducted by nations, states and other individuals in the United States with the aim of uncovering those conditions which indicated the need for counselling services. During the twentieth century, therefore, many philanthropists grouped together to conduct many such surveys. They sought to articulate between various school levels, often looking into how pupils were retarded in their achievements, checking the rate of drop-outs, conciéntizing the schools of the implications inherent in the individual differences in students. Other surveys with philanthropist origin and purpose, looked into the types of employments into which young school leavers went after leaving school, how they obtain their first jobs and their working conditions.

Industries also conducted research to determine problems such as workers' efficiency, causes of accidents and the origins of labour disputes. There were also surveys on social problems such as juvenile delinquency, mental retardation or deficiency as well as mental and physical illness. All these enquiries were revealing different kinds of conditions so that very soon there appeared in the scene personal help services such as vocational guidance, mental hygiene movement, juvenile courts and personnel work in government and in industry.

The formal inauguration of Vocational Counselling in 1908 by Frank Parsons was marked by the opening of the Boston Vocational Bureau. This marked the formal introduction of vocational counselling services in the United States of America. Parsons - the philanthropist, had for a number of years written and lectured on socio-economic problems and had become especially interested in the education and work ajustment of youths. The bureau whose first director was Parsons himself, had, as its main purpose the assisting of young people in choosing an occupation, preparing themselves for it, finding opening in it and building a career of efficiency and success (Brever 1942).

On a global basis, therefore, up till the closing years of the nineteenth century, the counselling of students were the pure responsibility of school administrators and teachers, because there was no formal or specialized counselling services. With changes in higher education, there were appointment of functionaries to provide the highly unspecialized number of students enrolled and the sizes of their classes continued to increase with the student body becoming mixed in respect of cultural background, intellectual potentiality and motives for attending institutions of higher learning.

More students were entering school with little or no specific vocational objectives in mind. The curriculum was expanded with the elective system giving students considerable freedom and responsibility in the selection of subjects. There was co-educational problem because more women were gaining admission into colleges.

The immediate results of these changes culminated in the need for counselling - which many of the afforementioned administrators and professors had little or no time or interest in doing. With these developments there were appointments of deans of men and women, whose initial function was to handle disciplinary cases and to assume responsibility

for the counselling of students. Over the years, counselling services at all levels of education expanded. Professors and administrators therefore performed a number of advisory work with graduates and undergraduates towards planning accademic programmes. Other teachers began to talk informally with students about their personal problems. There were dormitory or hall - advisors who helped students to profit from their living. We find today that counselling in colleges and other institutions is performed by many different functionaries.

Personnel counselling also evolved as a part of a total programme of personnel services in industry. A number of studies were carried out during the last and first decades of the nineteenth and twentieth centuries respectively, so as to lay the groundwork for the use of psycology in the selection and training of employees.

Personnel counselling therefore existed for a long time in business and industrial establishment and in government agencies. Executives who operated open-door policies, allowed workers to approach them and to talk over their problems so that the executives became aware of the employees' feelings and problems. From about 1927, when personnel counselling started at the Hewthorne Plant of the Western Electricity Company in U.S.A, it grew out of an investigation to determine the effects of physical working conditions on the morale and

productivity of employees (Harms and Schreiber 1963). Another effort came into prominence as a result of the expansion of industry during the second world war. Today, employee counselling connotes a variety of activities including friendly listening, the giving of information about company policies and practices and the referral of workers to family welfare, medical and other community agencies that will help with special types of difficulties. The same developments were taking place in all aspects of human endeavour, including religion and the problems of the followers of various religions.

2:3 A brief history of Islam in Northern Nigeria

The muslims, after conquering Egypt and Morocco in 641 A.D. and 680 A.D. respectively began to occupy north Africa and Islamicised it. According to Onwubiko (1967), Islam continued to ~~spread to~~ spread into the sudan, otherwise called the land of the black race. Following two distinct routes namely the Western routes along the Atlantic coast to Senegal and then East ward across the states of the Western Sudan, the religion soon found acceptance among the many black communities.

Two of the factors responsible for the spread of Islam were trade and the activities of the ininerate Almoranvids. Arabs and Berber merchants were attracted by the abundant gold

deposits among the black communities. From there, large muslim communities grew up. The Almoranvids or Almurabitun were members of a muslim organisation that came into being around Senegal during the eleventh century (Onwubiko 1967) under their leader Abdullahi B. Yasin, the spread of the Islamic faith received one of its greatest impetuses. From their initial base, they expanded into Kanem Borno or Borno Kingdom which today covers present day Borno, Yobe and some parts of Bauchi and Adamawa States, was believed to have received the first Islamic influences. Trade between Tunis and Tripoli had brought the Kingdom nearer to Islamic influences as much as any other area in the western Sudan.

About 1090 A.D. Mai Ume Jilme (C. 1885 - 1897), as recorded by Webster and Boahen (1967) was converted to Islam along with many of his subjects. Many of his successors, according to this source, followed his footsteps and throughout the greater part of the dynasty, there was a consistent progress in the Islamisation of the kingdom. The kingdom reached ites peak as an Islamic state during the reign of Idris Alooma - 1571 - 1603.

In Hausaland, Palmer (1967) noted that Islam was introduced into Kano between 1349 and 1385 during the time of King Yaji Ali. An Algerian muslim scholar and missionary,

Almaghili, had proceeded after Kano to convert the Katsina King in 1493.

From these available sources, therefore, the earliest protogonists of Islamisation in Nigeria were merchants from North African territories and those few of their servants who after their conversions returned home to spread the religion. The supposed mystical powers of the faith, according to Adeleye (1967), the use of Arabic as the lingua franca of diplomatic relation outside the ethnic group, the probable attractiveness of the laws as an instrument of political integration as well as a badge for identifying with an internationally accepted religion all seemed to have commended Islam to the northern Nigerian communities. Few of the Hausa kings, however, were influenced by these, changes.

Because of the resistance which Islam received from the Kings, it remained a religion of the minority top echeleons of society until well into the seventeenth century. Little by little, however, Islam was replacing many of the traditional practices. Because of the dorminance of influences of traditional culture, the syncretic form of Islam began to vary from one locality to another and also from one culture to another. Areas of conflict related to both the public and private lives of the adherrents.

From a community identified with mere belief in a new way of life, the communities in Hausaland became transformed through their increasing awareness of the stipulated injunctions of the Quran from which all laws governing the religious practices originated. There was intellectual development led by a rising class of educated muslim scholars known as ulama or the learned ones'. Unfortunately, the religion grew out of the royal courts and left the kings lagging behind in the persuit of other things that sustained them in their positions.

Many of the Ulama who remained as household and state functionairies, identified themselves with the imprperly Islamicized kings. For this reason, the ulama tried to maintain the status-quo in order not to lose their positions in the courts. There were other ulama, however, who were regarded as trouble makers in the spread of the religion. They were those ulama of the religions. They were those ulama outside the official court circles. Through their preaching, an ever widening circle of other learned men and women was brought into existence. They were versed in muslim law - the Sharia and Islamic values that govern all aspects of a believer's life.

Among these ulama was sheikh Uthman b. Muhammad b. Uthman b. Salih, known simply as Usman Dan Fodio. He was born on December 15, 1754 at Maratta in the land of Galmi in present day Republic of Niger Later, his family moved through Birnin Konni, then to Degel in present day Nigeria's Sokoto State.

Usman's father, Fodiye, died after their arrival at Degel, leaving him in the care of first his (Usman's) mother, Hauwa and then his teachers, among them Jibril b. Umar. Within a short time, he became as learned as his teachers, gathering around him many enthusiastic disciples.

While Usman's prominence was gaining more ground, other events were unfolding in Hausaland, Borno Kingdom and other places in northern Nigeria. For instance Borno Kingdom had become the most thoroughly muslim of most states in Western Sudan. The Hausa states, of which Gobir and Katsina were the most powerful were ruled by norminal muslim kings who mixed their traditional activities with Islam. For example they still made sacrifices to trees and at their coronations, many unislamic activities took place, including the wearing of the skin of black goat and some days' seclusion from the public.

Elsewhere in the other Hausa states some muslims were enlisted into armies where they fought side by side with non-muslims there against fellow muslims. This practice of

conscription into the army coupled with the irreligious practices of the kings were totally rejected by Usman and his men. On their own sides, the kings became increasingly suspicious of the activities of Usman whom they accused of instigating rebellion through his preachings. Every hour therefore brought the two sides nearer to conflict.

The circumstances leading to what later came to be known as Sokoto Jihad came when the Gobir kings in their successions began to attack the Sheikh's men in an effort to check his activities. In imitation of the prophet of Islam, Usman fled from Degel to Gudu, with more supporters jdining him. There, at Gudu, Usman was made the commander of the faithfuls by bis followers. With this development, a stage was set for hostilities between him and the Gobir King.

When the Gobir King, Yunfa decided to lauch an attack on the muslim community at Gudu, they had no alternative but to fight back in defence. Loses were inflicted on either sides. The King and his colleages in other Hausa states began to prepare for a bigger attack on Usman and his forces wherever they were found. Usman's supporters also began to prepare to defend themselves at all cost. In 1804 tension reached its peak when the whole of Hausa Kings teamed up with Yunfa against Usman.

The muslim community under Usman still maintained its defensive posture in the battle. However, it was still the wish of the community that Islam should be purified of its many practices as practised by the kings, so that the glory with which it was known could be restored to it. From Gobir the hostilities spread into all nooks and corners of northern Nigeria notably Hausaland, Borno Kingdom, Adamawa and Ilorin.

Meanwhile, muslims from far and near had travelled to DanFodio to receive his blessing on their plans to start the Jihad in their home areas. They were given flags to signify Usman's formal permission to start the purifying effort in their areas. Shagari and Boyd (1978) noted that among the immediate casuess of the jihad were the political re-awakening of the masses, the harrasement of Usman's followers by the Gobir King, discontent and the attempt on the life of Usman. The great reformist died in 1818 when many places had been conquered by the jihadists.

When later on indirect Rule was introduced into northern Nigeria by Lord Frederick Lugard, the British promised not to interfere with the existing Islamic set up. This was interpreted to mean that Christian missionary activities would be restricted in the area. This increased the isolation of the area known as northern Nigeria so that this area missed an influence which in the southern part of

Nigeria was the main agent of westernisation.

Today Islam is the dominant religion north of the Niger and Benue rivers. The jihad movement had succeeded greatly because apart from its purifying and re-awakening effects, it generally led to the collapse of the Hausa Kings in the various Hausa states, replacing them with a stock of Fulani rulers. Similarly the literature arising from the jihad authored by the jihadists, is today regarded as one of the greatest legacies bequethed to the defunct Sokoto caliphate which extended into what is today the sixteen northern Nigerian states.

Few problems had been recorded and most of these problems arose after the jihad had recorded some measure of success. For instance the problem of leadership between Abdullahi and Bello, (about which much has been written) came only after they had started consolidating their grips on the Hausa states. Even the justification for extending the jihad into Borno Kingdom - a muslim state, arose much later.

2:4 Major Problems of Nigerian Adults and Adolescents

Okon (1988) while writing on the Teenagers in Nigerian Secondary Schools defined adolescence as that period in each individual's life which begins at the end of childhood and

between childhood and maturity. It is a period, he went on when a person strives to wean himself from the family and become self - Sufficient and independent, He therefore identified the following as the most serious problems that face most Nigerian adolescents (and possibly adults)

a. Problem with parents and other adults

b. Problem in the real of values, personal philosophy of life and religion.

c. The problem of maturation (sexually) and its attendant sexual urges.

d. The problem of developing new ways of relating to others.

e. The problem of planning for marriage and family relationship.

In addition to these problems, others were identified as differences in physical development, of teenage pregnancy among adolescent girls, health problems, financial problems, the academic curriculum (for students) employment problems, problems with the home and family, with acquiring significant life values, with teachers, use and abuse of drugs, alcolhol consumption, smoking and above all, what the future holds for them.

In yet another publication, Okon (1984) while writing with a focus on Guidance for the 6-3-3-4 system of Education in Nigeria identified some conditions which have contributed to the need for guidance and counselling to include among other things the growing needs of our young people. These

needs, according to him, vary according to their (the adolescent's) developmental levels. Accordingly, he noted, the needs (and therefore the problems) of the contemporary young people in our society have been found by many researchers to be many. The problems arising from these needs therefore cannot be detached from the rapid changes in our society within which our young people have grown.

Ikeotuonye and Bashmir (1986) also noted that among the many problems of the Nigerian University students (most of whom are adults) are various stresses and anxieties. They noted that when a stressor is in operation, the inevitable result is anxiety - an emotional state of fear, nervousness, worry and tension. The writers noted that these problems are tied to every-day living and there is no question of being free from them, with the major concern being how to minimise their harmful effects on the health of those concerned.

The period of adolescence, wrote Mukherjee (1978) is a period of crises and the psycology of adolescence requires a careful study to unfold the main causal factors of all forms of behaviours that are demonstrated. He therefore tied the problems of the adolecents to their numerous needs which if not gratified, leads to the problems. These needs, which include recognitions, acceptability and security are very important in the life of every adolecents and the effects of

their gratification or non-gratification are often reflected in later life. The author finally concluded that at the most, adolescent problems lie in our neglect and unconcerned attitude towards them.

Peil (1977) identified unemployment, housing and social control as well as deviance as some of the commonest social problems of the adults and adolescents. The social problems, she noted, are easily found in any large city. In the rural areas, she observed that the problems are also there except that they are less visible and therefore less documented. The mere fact that a lot of immigration from rural to the urban areas are taking place more than anythings else underlines the existence of these social problems.

Social problems are the products or cause of confliet and the way that these problems are handled will tell us about what holds men and women together as well as about their divisions. During unemployment there is a need for a strong pattern of family tie and an effective social control to prevent deiviance. The increase in crime and delinquency from adolescents and adults provide some indication of how members of the society are coping with social change. These rates also indicate where the strains are greatest and therefore where there is the greatest need for governmental actions. So far, at least in the Nigerian context, traditional

norms remain a strong force for minimising deviance and the effects of migration and unemployment among adolescents and adults.

Adulthood, which is the period immediately succeeding adolescence witnesses problems which are a reflection or carry-over of those in the adolescence period. Depending on the country and culture in which one is reared, one becomes an adolescent or adult in different ways. But the problems that are encountered during the two periods are mostly very much related from culture to culture and from country to country. This last view was expressed by Erikson (1978), Plotnicov (1964) and Morland (1974).

2:5 Theories of Counselling

Tolbert (1959) identified six counselling approaches that include the following:

(a) Directive or trait - centred approach

(b) The client-centred or self-theory approach

(c) The dimensions-of-counselling or communications approach

(d) The learning theory approach

(e) The psyco-analytic approach

(f) The eclectic approach

During the years succeeding 1959, there was increasing awareness to the theoretical foundations of the approaches. There were other excellent authors who directed their attentions on the approaches to counselling. Notable among them were Arbuckle (1965) who wrote on existentialism in

counselling, Patterson (1966) on theories of counselling and psychotherapyand Sterrflre (1965) who edited a work on theories of counselling which was directed towards school counsellors. His classification of the approaches was closely related to those of Tolbert above and include the following:

(a) Client centred

(b) Psyco-analytic adaptations

(c) Behaviour theoretical

(d) Trait-factor theory (in vocational counselling)

Another work on theories covers the various approaches to counselling. Patterson (1966) did not distinguish between counselling and psychotherapy but placed the theories on a continuum with the extremes being rational and self-theory approaches. He grouped counsellors and therapists and their particular theories under major readings as follows.

(a) Rational approaches

Edumund Williamson's Point of view'

Frederick's 'Theory of Personality Counselling'

Albert Ellis' Rational Emotional Psycotherapy'.

(b) Learning theory approaches

Andrew Salters Conditioned Reflex Therapy

John Dollard and Neal Miller's Reinforcement Theory.

Harold and Pauline Pepinsky's Reinforcement theory

Julian Rotler's Social Learning approach

E. Lakin Phillip's Interference Theory

(d) Perceptual Phenomenological approaches

George Kelly's psychology of Personal Construct and Counselling.

Roy R. Grinker's Transactional Approach

(e) Existential approaches

Victor Frankl's Logotherapy

Similarly, in his overview of counselling and psychotherapy. Arbuckle (1967) in addition to his discussion of issues and trends, dealt specifically with approaches which he classified as follows:

(a) Existential

(b) Rational Emotional

(c) Vocational development

(d) 'Self Use' in psychotherapy

(e) School Counsellor-as-therapist approach.

Using a different organisational structure Warters (1964) summarized six behaviour theories namely Freudian, Neo-Freudian, Field, Organismic, Phenomenological and stimulus-response. She then classified counselling approaches as directive, client-centred and eclectic.

The classifications of approaches illustrated above represent what most writers consider to be current and significant counselling theories. Other models, however, exist alongside these approaches. Whether classified by goals on by the concept of the nature of man as perceived by the individual writers, the approaches can be summed up in the three broad categories discussed below.

Directive Approach

This approach is otherwise called trait-and-factor approach or counsellor-centred. It was profounded most prominently by Edmund G. Williamson of the University of Minnesota, U.S.A. Others included Walker, Bingham, John Barley and Donald Patterson.

Fundamental to this approach to counselling is the assumption that man seeks to use self understanding and knowledge of his abilities as means of developing his potentialities. Through this approach the individual is assisted to assess his assets and liabilities in relation to the requirements of progressively changing life goals (Oladele 1987).

Those who advocate this approach like Williamson himself believe that man is born with the potential for good and evil. They believe that the counsellor must be optimistic about his client such that he (the counsellor) believes his

'patient' or the client to be capable of utilising his abilities.

In the process of counselling the counsellor's task is to teach the client how to learn about himself and his environment, while the client has the task of learning how to understand himself and use this learning rationally to achieve a highly productive life (Kolo 1989 and Oladele 1987).

Client Centred Approach

This approach is otherwise called non-directive or Rogerian therapy. It was first profounded by Carl R. Rogers.

In this approach the counsellor does not set specific goals for the counselling session. The aim of the therapy, instead, is to produce a change in self concept in the client, making him thus to begin to perceive himself as more in harmony with the type of person he will like to become. In this case, the client becomes less dependent on the counsellor but very much ready to open himself to the counsellor by expressing his true feelings. His acceptance of himself and others, make these other people to perceive him as truly adjusted and also matured (Rogers 1942).

This approach also provides that the counsellor does not direct the course of the interview. It is however necessary that the counsellor shows emphathic understanding to the client. This will make the client to realise that

it is possible to express all forms of feelings openly without the least fear of losing the positive regard of the counsellor. There is little interpretation questioning, probing, diagnosing and collecting history. There is, instead, a lot of listening and hearing, reflection of feelings and clarification.

Eclectic Approach

Frderic C. Thorne is today regarded as the leading proponent of eclectic counselling approach. Eclecticism as an approach in counselloing according to Makinde (1984) means choosing and selecting, reconciling appropriate methods from various sources or systems. Shertzer and Stone (1976) also define the approach as the choosing of appropriate doctrines or methods from various sources or systems - the selection and orderly combination of compatible features from diverse sources, sometimes from incompatible theories or systems, in the effort to find valid elements and therefore combine them into harmonious whole.

The approach has, fundamental to it, the belief that a single orientation is limiting and that procedures, techniques and concepts from many sources should be utilised so that the needs of the client could best be served (Brammer 1969).

Any counsellor using this approach must assess the client's past history, present situations and future possibilities. The

knowledge of personality development is therefore of paramount importance to the counsellor. The following three stages, according to the last cited author, must be taken into consideration during a counselling process involving this approach.

(a) That the counsellor must examine directly the past history of the client and seek for any other information from any legitimate source about the client. During the initial contact the counsellor must assume a positive attitude, with interpretations meant to elicit a good, consistent history of the client. The client should not be hurried and the questions should be non-directive.

(b) That all symptoms of worries on the client must be removed This is to remove the threat of fear or worry which the client or his people might be having. All forms of personality disorders must disappear or be improved upon.

(c) Where the need arises, medical treatment, enough rest, improved nutrition and other things must be obtained. This supportive service will enable the client to understand the nature of his problem.

The approach has, among its limitations the fact that it is loose, inconsistent and without much (if any) scientific

foundations. It is also time-consuming due to the many trials and errors. The approach is also regarded as too rational, didactic and logical for a client who is emotionally disturbed. Despite this, however, counsellors make extensive use of this approach.

2:6 Modern Techniques of Counselling

In any counselling process the counsellor as a person and the relationship are of central importance. In addition to this there are specific techniques that are used to facilitate counsellee growth and development. Through these techniques the counsellor is provided with tools with which he works.

Techniques are tools that help the counsellor to do what he sets to do with his client in a bid to help the client. Three broad categories of the techniques are discussed hereunder. Other techniques, more or less regarded as minor, are also discussed under this heading.

(a) Cognitive Techniques

This technique emphasizes rational thinking process and understanding. Many of the techniques that fall under this category are drawn from psycoanalytic and rational emotive thereapy. The techniques are verbal and through them the clients are assisted to progress at their own individual paces to develop a good relationship with the counsellor so that they can work through the confliet being experienced. The following techniques have been listed under this category (Kolo 1990).

(i) Free-Association - Where the counsellor tells the client to bare his mind about all the thoughts that occupy his mind irrespective of whether they are harmful, painful, silly, trivial, illogical or not without the least fear that he will be scorned at or rebuked by the counsellor. The conscious wishes are opened, fantasies are disclosed and conflicts and motivations in the client are understood. All intense feelings that have been blocked or suppressed are released to the counsellor to interprete and work with.

(ii) Dream analysis - through which the counsellor examines the manifest or observed content of dreams through associating freely with the client. What the counsellor does here is to clarify the hidden or symbolic meaning(s) of a particular dream. He does this by intensively studying the manifest content of the dreams as they are symbolised.

(iii) Cognitive - restructuring - in which the client is assisted to see how he could critically evaluate his behaviour pattern. He does this by focussing on his own statements about himself which are negative. Clients are also directed to identify stylistic qualities which involve distortions in their thinking process Ultimately the client begins to see how irrational or illogical his thoughts are. In this case his negative thoughts about self made by the client are changed to positive ones.

(iv) Brain-storming - where many brains or many people put their heads together to solve a pressing pronlem. The saying that two heads are better than is best illustrated here. Usually there is a leader for the group who must be told before hand what his role in the group is. There is also a secretary who records all the points raised by the group, Members of the group are told before hand what problem they are to deliberate on so as to prepare well. The session usually ends with questions and clarifications.

(b) Affective Techniques

This technique was given a booster by Carl R. Rogers. In these techniques the counsellor provides the basic conditions through which affective change in behaviour can occur. The techniques under this category include the following

(i) Responsive - listening - Listening takes place only when we hear words, receive their sounds and understand their meanings. Listening goes beyond this to include sensitivity to vocal cues, observing movements and taking into account the context in which communication is made.

In counselling attentive listening by the counsellor when properly perceived by the client stimulates him to expose himself. When the counsellor chooses carefully his ways of receiving and sending messages to his client, the process will progress well. He therefore attends to and

receives the client's messages, gives chances for talking and then hears all the messages verbal or non-verbal.

(ii) The game of dialogue - This is a technique profounded by the Gestalt therapy. It is appropriate for treating cases involving inferiority feelings which clients have for themselves. It aims at promoting a high level integration of the differences and conflicts that exist in an individual. In this way the individual is assisted to live with the odds that every person is faced with in life. The technique is highly verbal because the counsellor must sit with the client and talk mutually about the problem.

(iii) Playing the projection - In this technique the client is asked by the counsellor to place himself, by acting, in the position of someone who has been placed in an unfavourable (and therefore unacceptable)position. For instance if a client tells the counsellor that he (the client) cannot socialize with a particular member of his class or community because he hates him seriously. By asking this client to play the role of a hated one (by being withdrawn) he will be made to discover the type of feeling which the hated friend has and the effects such a hating attitude will have on anybody.

(iv) Reversal - which is a technique in which the client takes the plunge into the very thing that is brought with anxiety. The client is made to have contact with those parts of himself that have been denied. For instance a client may deny some aspects of his personality by repressing them and

then working with one aspect. He wants to be nothing for instance but all that good part of him may be made to play the other part of being bad. The client is then assisted to express the represssed part of this personality (the good part in this case) hence making hime to integrate that aspect of personality to the other,

(v) Taking - responsibility for - In this technique the client is assisted to accept his feelings action weakness and so on instead of projecting or obscuring them to others. The client learns to take responsibility for whatever happens. In this case he accepts responsibility for his inability to perform well in an examination or the failure to secure a particular job.

(c) Behavioural Techniques

The following techniques fall under this broad category.

(i) Systematic-desensitisation - which is a technique useful in treating phobics and other situations that produce anxiety. Anxiety - response behaviours are broken, the client is exposed to the imagery of these behaviours while he is in a relaxed mood. A very confortable chair is therefore needed so as to support all the client's body muscles.

(ii) Implosive - which is a technique in which the client is made to imagine from the onset of counselling all the fearful or threatening situations or events or scenes (connected with his problem) for a period of time. No relaxation is needed for the client. There is also no beating around the bush but the counsellor requests the client to imagine exactly the fearful events, situations or scenes and he is kept in that imagining position for sometime. At the end the client is asked how he [illegible] the situation, say about an examination.

(iii) Emotional flooding - which involves direct exposure of the client to an object or situation which a client fears seriously. A client with a phobia for snakes, for instance is exposed to a real or rubber snake. The client is then helped to face the real situation which they have been fearing. The fearful state should not be aggravated such that it leads to clients loosing their consciousness.

(iv) Aversive - which is a technique in which conditions are created to make people behave the way they should. Behaviour disorders like alcoholism, cigarette smoking, over-eating and other ~~and other~~ behaviour excesses like self biting, Self-hitting could be treated through six common aversive techniques.

(v) Modelling - which is a technique built around the assumption that people learn to behave in new ways through imitation of the behaviours, values, attitudes and other aspects of significant others in their lives. Counsellors are viewed as models by their clients who try to imitate the counsellor's behaviour. The characteristics of the model, the learner and the activity, how attentive the client is, the client's ability to retain and reproduce modelled behaviours and proper reinforcement to the client are all very essential for the success of the technique.

In addition to the three categories above, Tolbert (1959) has identified eight other minor techniques namely silence,

the uh huh response, reflection of feeling, clarification, interpretation, questioning, assurance and confrontation.

Silence is a technique used for emphasis to force the client to carry the burden of the conversation and for organisational purpose. (Trindal and Robinson 1947). Shertzer and Stone (1968) also pointed out that Silence as a technique is used to, among other things, cause the client to slow down. It is a potentially helpful technique for group counselling but ineffective for those who require action.

The uh huh technique is a monosyllabic response used to indicate acceptance, understanding and encouragement to the client to continue while at the same time avoiding the risk of changing the subject or cutting off something which the client is about to say. Tone and expression are very important here and they must indicate the above attitudes. The counseller must be careful not to reinforce certain types of behaviours like the intention of the client to commit suicide.

Reflection of feeling is used to build a more open and trusting relationship. By responding to the underlying feelings that client is expressing, the counsellor hopes to show that he understands the client and by this he helps the client to talk more freely and be more honest and open to himself. The reflection should not however go beyond what the client or counsellor meant. A non-verbal behaviour by the client may

be interpreted by the counsellor in a way that goes beyond the client's awareness of its meaning. No meaning should be added or deleted.

Clarification is a technique where the counsellor goes a little beyond what the client has said, or the felling pressed and therefore adds meaning to what the client hasnot yet verbalised, or he expresses what the client is trying to say (Miller 1962). It is a little more interpretative than reflection of feeling. The counsellor makes statements a little ahead of the client's understanding. Instead of dealing with feelings which are only suggested or implied in the feelings or ideas brought out by the client's actual responses, the counsellor deals with materials which in his judgement is just beyond the consciousness of the client.

Interpretation involves interpreting a test or occupational information to the client or the responses by the consellor to indicate to the client the true meaning of what he has said or done as inferred by the counsellor - inferences which the counsellor makes from the client's attitudes and behaviour as well as other coustructs. It goes beyond what the client has said or done, sometimes drawing from the counsellor's understanding of the particular client and the dynamics of behaviour. The counsellor must be able to judge the client's readiness for interpretation. He must have a justifiable basis for his interpretation of the behaviour

and often be ready for the client to react to the interpretation. The client may reject, accept or ignore the interpretation and this may be shown in different ways like changing the subject or not coming back for the next counselling session.

Questioning is a helpful technique because through it topics are suggested, areas for exploration are discovered and those that call for more than a yes or no answer are identified. The counsellor sometimes gives the interpretation in a tentative question form to encourage the client to explore a topic further such as 'would you like to talk a little more about what you have just said now?' Question may also be used to return to a topic already brought forward and discussed or to explore a point that was not clear. All questions should be relevant to the issue on which counselling is being given. They must also communicate that the counsellor is really interested in and wants to help the client.

Assurance is used when the counsellor wants to support, relieve, reassure or protect the client. For instance, he may say, 'the problem is not as bad as you think it is' or 'I am sure that you can work out a solution for this problem' or 'never worry too much about this problem'. Statements like this may be dangerous because the client may begin to feel that the counsellor is missing or overlooking the seriousness of the situation or he is unaware of the client' feelings.

Confrontation is a technique in which the client is confronted by the counsellor through stating how the counsellor's views differ from those of the client. The counsellor provides all the facilitative conditions for counselling and then confronts the client to increase the latter's depth of self exploration. Confrontations vary, but in all cases they must focus on the limitations which the client has. It pushes the client to discuss his attitudes and feelings.

2:7 Islam and the dignity of man

According to Maududi (1986) the political system of Islam is based on three principles the most important one being the Khalafa (caliphate). The other two, that is Tauhid (Unity of God) and Risala (prophet hood) are part and parcel of Khalafa. This is so because the principle of Khalafa, which is vicegerency, teaches both the unity of God and the medium through which mankind receives the laws of God - the prophethood.

The real position of man is that of representative of God on earth. This representation is neither physical, nor functional. What it means is that man has an exalted position on earth because of among other things, his great will-power to decide his own fate, good or bad. This has not been extended to the angels. Similarly, man is a representative

of God because of the vast knowledge which God has bestowed on him - knowledge that has not been granted to any of God's creations. He is therefore God's representative because the laws of God are revealled through him, and God's power and suppremacy over all things are all manifested in man, so that man is able to exercise Devine authority in the world within the bounds prescribed by God. This is the concept of Khalafa or caliphate in modern terms.

Because of the worth and dignity of man, Islam does not seek to restrict human rights or previledges to the geographical limits of its own state. Instead, Ramadan (1970) noted that it recognizes the worth and dignity of every man and women, muslim or non-muslim. In addition to this, Islam recognises man's freedom to decide for himself and the capability of man to choose for himself what is good. The Quran is emphatic on this and states in chapter 2:256 that there is no compulsion in Islam because truth stands out clear from error. Compulsion to do anything, according to Abdulrahman (1986) will contradict Islam's stand that religion depends on faith and free-will and this will be meaningless if induced by force. Man, by his nature is believed to understand that error and correctness are clearly shown by God's mercy so much so that no uncertainty should exist. Aboveall, man is capable of achieving his maximum potentials.

Islam lays down some universal fundamental rights for humanity as a whole, whether or not in an Islamic state. It is, for instance, because of the recognition of man's worth, capability and dignity that all human blood is made sacred and cannot therefore be spilled without valid reason (Maududi 1976) The Quran lays down many fundamental human rights among them right to living (5:32), to the safety of life (51:19), equality (49:13), to justice (4:135) and right to freedom which was further expounded by a tradition of the prophet. In this tradition, the prophet was reported by Bukhari and Maja as having said that there are three categories of people against whom he (the prophet) will be a plantif on the day of judgement. One of the three was given as anyone who enslaves a freeman, sells him or her and eats this money.

Women's chastity and honour are also protected in Islam. Women, according to the Quran (4:128-130) are to be respected in all circumstances. Furthermore, Islam provides for the feeding of the hungry person, the clothing of the naked and the treating of the wounded regardless of whether the person is from among friends or enemies. Finally, the non-muslims are to enjoy the same respect and protection as the muslim citizen with freedom of conscience and belief given all forms of encouragement.

2:8 COUNSELLING IN ISLAM

Religion is a faith which helps man to relate himself to others and to the world by believing that there is a power controlling the universe which cares for him. Religion is therefore a self-confidence producing belief.

As it is the case in modern counselling practices, counselling in Islam involves among other things, the relieving of persons of their guilts as well as their existential and pathological anxieties. The Ulama are therefore viewed as those at the fore-front position to lead the rest of the people to God and to reconstruct the conditions of earlier times, to instill religious piety and therefore enable the individual to fit well in his or her society.

The general belief and expectation is that the Ulama strengthen character in order to resist breakdowns and they know better than others how much the personality of the parents and others will affect the development of their children's character. In short they are the models that everyone copies and the place where problems are referred to for solution.

Islamic form of counselling is more or less built on the concept of nasiha or admonition. It requires that the counsellor must, as in modern western-oriented counselling, possess some qualities. It is generally accepted for instance that the Islamic counsellor must never grow tired of explaining, nor become impatient with anyone who fails to understand

(Mamnan 1954). He must also not discriminate against any particular class of client and must be able to use the appropriate language that could be grasped with relative ease by the client.

In Islam the mechanism through which counselling takes place, which modern counsellors call techniques is divided into two. In otherwords, counselling in Islam is provided using one of two different ways namely:

(i) The authoritative Approach

This is an approach or technique of counselling which the ulama uses while dealing with a client or group of clients who already know very much about the topic of counselling because of their age or level of education. The counsellor uses authoritiative tone or command while speaking. He does not sound persuasive because he is speaking to an individual or group who is or are already aware of what he is saying. But the success of the counsellor here depends on three things namely how much the client knows about the topic, the loyalty of the client to the counsellor (as a member of similar sect) and how much the counsellor has been able to prove what he is saying by referring to the Quran or Hadith or the other sources of Islamic law (ijtihad and ijma).

(ii) Teaching or persuasive approach.

In this approach the counsellor acts more or less like a teacher, going from the unknown to the known. What the counsellor does is to state clearly in a way that appeals to reason, anything that he wishes the client to learn. He may state for instance, that man has power of free-will but proceed to teach and persuade the client that this freedom must be used carefully. He may even point out that serious consequences await those who misuse this free-will. The counsellor teaches the desired behaviour usually without being in the least authoritative. This approach is used on young clients or those with low level of education or comprehension.

In order to use either of these two approaches the counsellor makes extensive use of the sources from which Islamic law is drawn. Writers have devoted time not in writing about the two approaches as such, but in discussing these sources. The four sources are hereunder discussed as enunciated by the writers. From the way each of them is discusssed, it is easy to say whether the first or second approach could be used with that source.

(A) The Quran

The word Quran, according to Ali (1978) is derived from the root qira'a which means reading or reciting. The Quran is therefore meant to be read or recited. It is also

considered as the eternal miracle of Islam, as superior to what was revealled to the earlier messengers of Allah, the best guide for seeking Allah's pleasure, for obtaining salvation and as the perfection of all moral codes.

The teachings of the Quran are universal and therefore addressed to all mankind throughout the world irrespective of his origin. The Quran aims at enlightening man's spirit, purifying his morals, unifying his society and replacing the domination of the powerful with justice and fraternity (Ali 1978).

The Quran was not revealled for a particular session only but for all times. The particular occassion is now past and the main interest now is how it could be used in guiding the lives of present day muslims. The Quran is also al-furqan, that is one showing truth from falsehood and right from wrong. It has about 6000 verses but not more than 200 of them deal with legal principles. The Quran does to set the principles as a code in one place, but the fact that the mission of every muslim community is to enjoin good and forbid evil, as enunciated thereof makes it an instrument whose provision could be used for assiting adherrents.

The importance of the Quran as a source of guidance appears clearly in chapter 16 verse 89 where it is stated that all human problems can be solved through the Quran. A

counsellor using the Quran for counselling will listen first to the problem or observe it after which the attention of the person concerned is drawn to the relevant portion of the Quran which is concerned with such problems. Structuring then takes place in the form of first interpreting the problem. The counsellor then interpretes the portion of the Quran so that the client now begins to see his or her problem from the 'correct' perspective. At the same time solutions are found through directive or non-directive means. The portion so interpreted may be flexible such that the client is free to decide his chosen course of action (non-directive) or it may be stiff, telling exactly what to do when a problem such as his own arises. All thise is done using either authoritative or persuasive means or a combination of the two.

Examplesof Quranic chapters and verses that could be used for counselling include 2:50 on legislation regarding fasting, jihad, pilgrimage etc, 2:52 on freedom in religion, 4:61 on unity of mankind, 6:77 on the importance of the life hereafter and 8:92 on problems of stress and anxiety.

The intepretation of any Quranic verse had its origin from the sahaba (companions) of the prophet. When differences occur therefore in the way any Quranic verse is interpreted, it might have been caused by the meaning which the ulama make of the interpretations of the verses by the Sahaba. In

addition Ali, (1978) noted that differences in the way Quranic verses are interpreted may be due to any of the following:

(a) Because of development which the Arabic language has undergone, some later commentators on the Quran have abandoned the earlier commentators, sometimes without sufficient reason.

(b) Classical Arabic has a vocabulary in which the meanings of most words are difficult to interprete word for word.

(c) Sometimes the rich vocabulary of the Quran distinguishes between things and ideas of a certain kind by special words which there is only one general word in English or other languages. For example only a very limited idea is given by the English word 'Merciful' of the Arabic word 'Rahman'.

(d) Man's intelligence is limited at its very best. In the same person intelligence grows and declines according to his strength, power and width of experience. If we take mankind collectively we can see that the variations are great from age to age or from people to people, hence making it difficult to have a finality in human interpretation.

(e) On the whole, the Arabic words in the text have acquired other meanings than those, which the counsellor understands. The counsellor may therefore take those interpretations which appeal to him which of course may not be the most appropriate interpretations.

(B) The Hadith

The traditions of the prophet known as Sunna or hadith is the second source from which the teachings of Islam are drawn. The two terms, hadit and Sunna are sometimes used interchangeably but they differ in the sense that while a hadith means a story or report and therefore represents an account of what happened, Sunna means a practice or custom (Anderson 1959).

Records were carefully collected to tell what the prophet said and did during his lifetime. The records also told about his reactions to things which were said and done by his disciples in his presence. When this study developed and progressed it came to be known as al-hadith and could be applied to any kind of story especially regarding information about the prophet. Sunna on the other hand is more general and refers to the practices of the prophet or his muslim community. According to Higab and Sambo (1974) there could be examples of Sunna in connection with many things for which no hadith is record.

According to Ajijola (1981) the hadith as as a source of guiding people started when the Arabs, including the heathen ones, started to consider it a virtue to follow the practices of one's fore-fathers. But since Islam could not subscribe to the following of customes of heathen

ancestors, the muslim community had to hold up new practices by which every believer had to take up the conducts of the prophet and his companions as models for himself in all the affairs of his life and every effort was made to preserve information regarding. it.

Every authentic hadith has two parts. The first contains the chains of transmitters. The second part contains the Matu or the texts, that is the real substances of the report. This principle was adherred to so that in Islam now, the practices of the prophet and his community of the period supply large proportion of the rule of conduct for believers. It is today held in great reverence next to the Quran throughout the whole muslim world. In some cases it is even believed that the actual word of God is to be found in the hadith as well as the Quran (Mannan 1954).

The hadith apart from being a record of what the prophet did and said also became a record of the words and actions which by themselves represent God's guidance to man. For instance the Quran deals with the broad principles or essentials of religion while the hadith goes into details. Since examples were given by the prophet himself, he was able to elaborate and to show by practice how an injunction could be put into practice or to give explanation in words. The prophet was able to show that the two most important institutions in Islam are prayer and Zakat. Yet when injunctions

relating to prayer and Zakat were delivered in both Meccan and Medinan chapters in the Quran, no details were supplied until the hadith started to be used.

Furthermore, muslims were called upon by the Quran to keep up prayer, but the modalities of prayer were only illustrated by the prophet in his actions. The Quran instituted the fasting period as a training in piety and patience and also an opportunity to express the thankfulness for the Devine blessing. The prophet added the requirement that alms be given at the end of the fasting as an act which by itself is an additional means of accomplishing these purposes. When the Quran made it optional for usurious sales and regarded it as half legitimate, the hadith recommended that we should abstain from any action which we are in doubt about their legitimacy.

The hadith therefore has today become a tool with which the ulama could assist the muslim community with its recurring pronlems. Counsellors using the hadith for counselling however, should be learned enough and should be able to avoid misrepresentation of the provisions.

(C) The ijma

The doctrine of ijma was introduced during the second century after the hijra (8th century A.D.) in order to standardise legal theory and practice and to overcome individual and regional opinion (Doi 1974).

Though conceived as a concensus of the scholars, in actual practice it was a more fundamental operative factor. From about the third century after the hijra, the muslim community was taught that the ijma should be used as a principle for taking legal decision and this worked well. Points on which concensus was reached in practice were considered closed and further questioning about them was prohibited. Accepted interpretations of the Quran and the actual content of the Sunna all rest finally on the ijma.

Authority for ijma emanated partly from a verse of the Quran (Amrahum Shura baynahum) which means 'the way is by counsel in their affairs', Central to the doctrine of the ijma is the belief that it is binding on the people to act on a principle which has been established by agreement among highly qualified legal scholars (Doi 1974). This was supported by one of Hannafi doctrines that provisions of law must change with the changing times. It is also supported by the Maliki doctrine that new facts require new decisions.

The validity of the ijma as containing a binding precedent is based upon a hadith of the prophet which says that God will not allow His people to agree on an error. Ijma then became a source of law and of guidance but it is to be distinguished from mere novelty or heresy for which the name is bidi' at or innovation. Ijma is a feature of all schools of Sunna law (six of them) and the rules deduced by it are

equally valid and binding on each school. It is described as a means by which muslims shape Islam instead of Islam shaping them (Doi 1974). Without it the rules of law as contained in the Quran would have been extremely sparse.

Ijma, according to Abubakar (1986) is used extensively well. For example, on the question whether ablution requires deliberate intention there is no revelation specifically on this. Rather, over time the concensus of the religious authority came to regard intention as mandatary. If we can show that the ablution is technically part of the worship, then ipso-factor intention is mandatory because for any worship to be valid, there must be intention.

Rules deduced from ijma have varying degrees of sanctity in the different schools. But all schools agree that where there is valid concensus on an issue, no disagreement can therefore be allowed. Once established therefore, it cannot be removed and the established concensus is the tool of the Islamic coyncellor in counselling any client who comes forward with a problem.

(D) The ijtihad

Ijtihad as a principle and source of Islamic law and of guidance is based on the principle that one knows best his own matters. Ijtihad therefore means 'to endeavour' or 'to exert oneself' and requires first that the solution to a

new problem should be found by way of individual opinion (Mannan 1954).

Where a principle from any source is not specific or is silent in covering a particular issue, an independent effort is made. Ijtihad is not free opinion but it is restricted to the drawing of valid conclusions from the Quran, the Sunna of the prophet and the concensus by analogy or systematic reasoning. The men of ijtihad must be men of great scholarship, that is a good knowledge of Arabic, of the Quran, hadith and Sunna of the prophet.

Because Ijtihad is conducted by individuals, it is possible to have different opinions and understandings. These differences may be caused by experiences to which the individuals making Ijtihad were exposed. Ijtihad was expanded about the second century after the hijra to include qiyas which is a form of reasoning by means of strict analogy.

The Ijtihad opens the way for reasons and human judgement to distinguish between the various alternatives and to choose the road to the general welfare of onself. The fact that the Quran relegates many matters to selttlement by interpretation and reasoning is not a source of weakness in its external laws but to make the religion easy to practise, reduce hardship to people at various times and places to meet the changing needs of the muslims (Azzam 1964).

To examplify on Ijtihad, Mannan (1954) noted that we know that Islam does not approve of a state dominated by one person or party. As such its concepts are based on the consent and co-operation of the people. Islam also commands consultation. Chapter four verse eithty for instance says "we have not sent thee Muhammad as a warder over them", 'Consult them in appropriate matters' (3:159) and that muslim affairs are decided by consultation among themselves (42:38) The Quran therefore made consultation a general principle whose provisions are to be respected by all Islamic states and communities at all times.

Islam however, avoids defining a single method for the consultation or specifying certain forms which we are to select from whatever might be suitable at a given time or place, because such thing would have caused the muslim community a lot of hardships. For this reason the choice of the rules of consultation was left to the muslims with trust in their loyalty to their religion and to themselves.

Since deeds are rewarded according to intentions, the muslims have been left within the scope of this principle to decide the forms of consultations and manner in which it should be conducted with a view to meeting their needs and securing general stability and the consent and satisfaction of the people.

To use this approach, one of the following things or a combination of them is used.

(i) To refer matters to the people at the mosque or to select groups at a meeting or some companions of the mosque leaders for exchang of views.

(ii) Refer the problems on specific occassions to those among the leaders for their opinions or to the dignitories present.

(iii) Treat cases by one or more persons selected by head of state, head of Islamic missions or any such persons for their sound judgements and the public respect which they enjoy.

The Quran, the hadith, the Ijma and the Ijtihad are the principle guides for the muslim community from which all laws are drawn. With the socio-economic doctrine cementing the bond of faith, the idea of a closely knit community of the faithfuls who are declared to be brothers onto each other emerged. The result is the establishment of communities whose function, at least in principle, is to enjoin good, forbid eveil, co-operate with each other and offer good advice to those who need it from amongst themselves.

2:9 Summary

Islam has a socio-economic political system in which are embedded a very complex structure. In the modern world, counsellors have been working hard to foster growth, effect behaviour change and to assist especially students to attain their maximum potentials. In Islam the concept of Nasiha on which counselling is based provides that the Ulama have, as their important responsibility, the fostering of this growth, the effecting of behaviour change and general welfare of their various communities through the providion of this nasiha in the mosques.

Man is held in high esteem in Islam, but the socio-economic systems in most Islamic societies either suppresses this or overlooks it, thereby relegating the issue to the background. Many muslims are therefore left at their own mercies as far as guidance is concerned.

One thing stands clear and that is the problem of guidance which the muslims now experience, arise more from the negligence of the Ulama than from a silence on the issue by the Quran. And with the problems now facing the Nigerian adults and adolescents muslims, the mosque has a difficult task before it.

CHAPTER THREE

STUDY DESIGN AND PROCEDURE

3:1 Introduction

This chapter discusses the population, sample, instrument and procedure for collecting, analysing and interpreting data. Other things treated by the chapter include the pre-testing the instruments for the research and the statistical procedure to be used.

3:2 Population

The population for this study is made up of Sunni and Shiite muslim ulama and other mosque leaders. It also includes muslim parents and guardians who are neither members of the ulama class nor officials of any mosque in Zaria. This categorisation of the population takes into cognisance the fact that in every mosque, there is an ulama class, a class of other mosque leaders or officials and a third group of other muslims who do not belong to either of the two groups but who are also important because they are counsellors in their respective homes.

The estimated population of the muslims in the three groups making up the population is three hundred thousand. The ulama class alone accounts for about two hundred of the figure, that is about twenty in each of the ten juma'at mosques in Zaria include the chief Imam and other members of the care-taker

Committees of the Juma'at Mosques and also chief Imams of smaller mosques in the town.

3:2 Study Sample (Subjects)

A total of twenty counsellors ie Ulama, were selected out of the two hundred estimated population of them. This figure is ten percent of their population. The use of ten percent of study population has been recommended by Yamane (1973) and Kreijci and Morgan (1979). Out of the twenty counsellors, twelve were males and eight were females. This difference is their number was called for by the disproportionate distribution of male and female counsellors.

The technique of sampling used was highly purposeful and stratified. Five out of ten Juma'at mosques were sampled purposely to refelct the geographical area in Zaria. There were two hundred other muslims sampled out of the estimated figure of three hundred thousand. This was also purposeful because the geographical area was taken into consideration. Even at the level of mosques, the sampling was such that not only literate people were contacted.

There were 150 males and 50 females in the sample. Some of the subjects were in school while others had either completed Secondary or tertiary Schools at the time of the investigation. Some, still, were preparing for such schools.

Table 3:1 , shows the distribution of samples according to the five selected juma'at mosques, sex and class of muslim.

Tabble 3: 1 Distribution of subjects according to mosques

	Counsellors		Others
	Males	Females	
A.B.U.	3	1	40
Zaria Hotel	4	-	40
Army Barrack	3	1	40
Kongo	3	1	40
Zaria City	4	-	40
TOTAL	17	3	200

3:4 Instrumentation

A questionnaire was used for all the respondents except the counsellors/ulama, who were interviewed and their responses used in corroborating the data from the questionnaire.

The questionnaire had five sections, each section having a number of items. The items in each section were designed such that they reflected the five research questions. Each item carried brief instruction to guide the respondents. Open and closed questions were used. Examples of questions used were:

(i) Give yes or no question

(ii) Select from alternatives

(iii) Response allowing for free expression of opinion or suggestion(see also appendix A on page 99)

In addition, the major points raised in the literature review like common problems of Nigerian adolescents and adults were considered in designing the questionnaire. There were also questions on the personal data of the respondents like sex and age-range.

3:5 Administration

An introductory letter from the Education Department was obtained by the investigator. This letter was presented to the places well before the administration of questionnaire began.

At the time of delivering this letter to the chairmen of each mosque committee, arrangements were made like initial familiarisation with the muslim community who go to that mosque, the arrangement with the research assistants on the time most appropriate for the administration of the questionnaire and for collecting them. The investigator also discussed with the assistants how much time was needed by the respondents to complete the questionnaire and whether there was any need for interpreting the items and

if so, the method of such interpretation.

For every mosque, additional questionnaires were given out to offset those not returned or improperly responded to. This gave the investigator the opportunity to select those most appropriately responded to. Good response was determined by the degree of compliance of respondents with the guidelines provided. The number of those who required the questionnaire interpreted was checked. The obvious reason was that this could otherwise have made the work very expensive, slow and tidious, which could have made progress in the work very slow.

3:6 Interview

The investigator interviewed some selected people notably the chief Imams of the five selected mosques. In addition to the chief Imams, other Islamic scholars were interviewed. Among these other people were the Directors of both the Centre for Islamic Legal Studies and that of the Islamic Trust of Nigeria, both in Zaria. Also interviewed were the Head of Islamic Law Department of Ahmadu Bello University's Faculty of Law.

Data collected from this interview was corroborated with information collected through the questionnaire. For this reason the study questions, which were represented in the questionnaire, were used for

the interview (see the study question in chapter one.)

3:7 Pilot Study

A pilot study was carried out on a group of fifty muslims who go to the Barewa College Mosque. This was one of the other five mosques not on the list of those selected for the main study. The purpose was to determine the validity and reliabily of the instruments.

Among other things, the pilot study aimed at finding how far the questions were understandable, the ease with which data collected through the instruments will be analysed, the duration neededfor the respondents to complete the questionnaire, whether the instruments before each item was clear enough to guide the respondents, whether there is any ambiguity and whether any section of the instruments were irrelevant.

Respondents for this pretest were randomly selected and comprised only males. It was discovered that the instructions were not easily understandable because they were not personalised (using you). Similarly, it was discovered that the questionnaire needed to be restructured to make analysis easier. These two lapses had been predicted by the supervisor. As such, there was a re-structuring of the instruction and the items. No portion, however, was considered irrelevant.

The pattern of response by these fifty people did not depart much from the pattern shown in the main study. Most of the opinions expressed were identical, especially on the problems of the Ummah, the use of persuasion and its effectiveness. It should be noted however that neither these respondents nor their responses in the pilot study was subsequently used in drawing conclusions in the last chapter of this investigation. All in all the validity and reliability of the instruments were attested to by the supervisor of this work.

3:8 Statistical Procedure

The study did not test any hypothesis. Instead there were a number of study questions which it aimed at answering. Consequently, statistical procedures like chi-square or others were not considered relevant to the investigation. Instead, the mathematical processes involved were only those appropriate in determining the extent to which the study questions were answered. For example where the respondents had to choose between 'Yes' and 'No' question, the responses were presented numerically, including the percentage represented by each of them.

There were questions which could be answered only through open-ended responses from the respondents. In this case the analysis of such responses was based on the way the questions were responded to. This enabled the researcher to answer the particular research question.

The only statistical procedure that was used therefore, was such that enabled the investigator to say how many of the respondents believe that the answers to the questions are either yes or no. This was used only where numerical strength was required in answering particular questions.

3:9 Limitations of the Study

One of the limitations of the study and in fact a very serious one, is that the investigator does not speak the Arabic language. Admittedly, therefore, he had to depend on translations of the many books on Islamic law, constitution or jurisprudence. This problem was also employed by using resource persons who were versed in the Arabic language.

Similarly, it was also a limitation of the study that not all the Jumat mosques in Zaria were used or represented in the sample of respondents. Hence the number taken may be regarded as relatively small. This, however, was for convenience and did not jeopardise the validity or reliability of the findings.

The investiation also had the limitation that not the best possible respondents were sampled out. The reason was that many of those who could have been of greater help could not see immediately the value of the study. Hence they felt they were doing a great favour to the investigator.

Finally, generalisation on the findings of this study should be done with caution because it may be valid for Zaria alone or even for the subjects studied. Apart from these however, the results of the study should be treated as valid and reliable.

3:10 Summary

This chapter discussed the study design and procedure for collecting, analysing and interpreting data.

The population for the study was the muslim population of different sects in Zaria, numbering about three hundred thousand. The sample for the study included twenty Ulama (counsellors) and two hundred other muslims selected purposely from the geographical areas of five of Zaria's ten Juma'at Mosques.

The information collected for the succeeding chapter came through a questionnaire, whose administration on the muslims in each mosque was assisted by some research assistants. A pre-test was conducted, and the findings of this pre-test not only determined the validity and reliability of the instruments but also pointed out the areas that the researcher should pay special attention to.

No complicated statistical procedure is considered necessary for this study. As such none has been used. the only mathematical process involved was such that enabled

the researcher to say whether the study questions were answered and how they were answered.

The study had a number of limitations but all efforts were made to tackle them. The findings of the study should therefore be treated as valid and reliable.

CHAPTER FOUR

RESULTS AND DISCUSSION

4:1 Introduction

In this chapter the results of the data collected for the study are analysed to among other things, answer the study questions so that the investigator can draw conclusions and make recommendations on the topic. The analysis will also enable the researcher to present facts and figures about the topic and the prepare the ground for suggestions for further research. All attempts are made in this chapter to ensure that the targetted objectives of the study are maximally achieved.

The study questions will be presented in their sequential order with their answers accordingly. Corroborating report from the interview will then be presented in order to validate whatever information has been collected via the questionnaire.

4:2 Demographic Data

The subjects of this investigation is the muslim population in Zaria from which the sample is drawn. The subjects consisted of both men and women (adults) who were able to respond to the questionnaire or interview as the case was.

The sample consisted of 150 men representing 75 percent of the 200 people in the sample. The remaining 50 (representing 25 per cent) were women. Among these people were counsellors and those who were clients of same particular time.

The technique of sampling used was purposeful in which the research assistants were requested to ensure the ratio of males become three times that of females. The obvious reason is that the proportion of females that can be accessible is very small. In some of the mosques like that of Zaria City, only a small proportion of women go to offer their prayers - mostly women. The situation even necessitated that most of those sampled were only from the area because they live in the community where the mosque is located.

In addition to this, the respondents were further categorised according to their age range. Table 4:2 below shows this distribution, showing the frequency and percentage of each of the age ranges.

Table 4:1 Distribution of Respondents According to Age Range

Age Range	Frequency	Percentage
18 - 24	46	23
25 - 31	105	52
32 - 39	26	13
40 and above	23	11
Total	200	100

From the table it is clear that the age range with the highest frequency is the 25 - 31 year olds. This is significant because most of the respondents sampled were purposely from this age range. They were young men and women who were either in a tertiary institution or were expected to have been there at their ages. Other respondents in the same age range were mostly married with children.

4:3 Answer to Study Questions

Below are the study questions and the date presented in tables to answer each. The information presented answer the question for which it is presented.

Study Question 1 - What type of problems are usually received or taken for counselling?

To answer this question, the result of data collected from the questionnaire was analysed. It is presented below in table 4:2. It shows the major problems of man, the frequency of response to each of them and the percentage represented by each frequency.

Table 4:2 Major Problems of Man received for counselling

Major Problems	Frequency	Percentage
How to relate with others	17	8.4
Social acceptability	32	16.3
Planning for marriage and family life	30	15.1
Academic and vocational problems	40	20.1
Drug addiction	20	10.1
Smoking	15	7.4
Philosophy of life	14	7.2
Daviant behaviour (of children)	9	4.2
Problem with the home	23	11.2

In reality the needs and problems of man as far as his nature is concerned, remain the same for ever preceisely because of man's unchanging nature. Schuon (1973) has observed that man is what he is or he is nothing. For the average

members of the age ranges used by this study, the problems above are nearly global.

Because of the diversity of the backgrounds of the respondents, the pattern of response also became diverse. Some of the problems above are perculiar to some age grades in society and this was clearly manifested by the responses. For instance, respondents who were in school regarded academic and vocational problems as the most prevalent in the society.

Similarly, the bachelors and spinsters among the respondents also regarded planning for marriage and family life as one of their most pressing problems. If we accept therefore that the nine areas of problems are our problems in society, then the pattern of response shown above has been able to rate these problems with academic and vocational problems rating highest. In addition, since none of the areas received no response, it is further confirming that these are the problems most commonly facing the generality of Nigerian muslims.

This table was further supplemented (or complemented) by yet another, in which the respondents were allowed to do some thinking about other problems of the muslim which were not listed in table 4:3 which also require the attention of the ulama. The following is compiled from the responses to this section of the questionnaire.

Poverty and other financial problems

The ecological crises

Bank interest and its lawfulness in Islam

Relationship between muslims and non muslims

Bad emotional state of mind

Zakat, divorce and the waiting period

Choice of names for newly born babies

Pregnancy and child birth out of wedlock

Sharing of inheritance or inherited properties

The problems of devastation brought on the environment

Nasr (1975) has noted that modern man has burnt his hands in the fire which he himself kindled when he allowed himself to forget who he is. In the West, as he noted, the problem is that of modern civilisation which is a crises that is a product of the West and more fully felt by the West or their copiers. All the solutions that are proposed usually contain the factors that let to the crises in the first place. For example, people are asked to discipline their passions, to be rational humanists, to be considerate to their neighbours both human and non-human. But few people realise or accept the fact that these injunctions are impossible to carry out as long as there is no spiritual power to curb the infernal and passionate tendencies of the human soul.

As far as the political, social and economic life of the generality of muslim men and women is concerned, the conficts and tensions are so many and at the same time so evident that there is no need to repeat them. The political and economic life of the muslims is gradually being secularised in total contrast to the Islamic conception which has sacralised man's daily life including of course his political and economic activities and institutions.

Study Question 2

What specific techniques are used by the ulama?

In order to answer this question, the following portion of the questionnaire was used. The portion is reproduced verbatim, showing the pattern of responses.

4:3 Distribution of responses to common Counselling Techniques (Conventional)

	Frequency	Percentage
Dream analysis	-	-
Free association	22	11
Systematic desensitisation	5	2.5
Brain Storming	10	5
Emotional flooding	-	-
Dialogue	12	6
Role playing	5	2.5
Silence	-	-
Reflection of feelings	10	5
Clarification	18	9
Interpretation	94	47
Questioning	16	8
Assurance	8	4
Confrontation	-	-
Simulation game	-	-
Assertive training	-	-

From the table it is clear that some of the techniques were not selected by any respondent. In most cases the reason was not because they were not understood by the respondents. Rather, they were not selected because they were not in conformity with the work of the ulama. For example silence and confrontation were not selected because as far as the respondents were concerned the connotation of these two words could be inimical to counselling a person with a problem. Silence or confrontation may mean lack of concern or hostility from the counsellor.

On the other hand interpretation rated highest because the whole counselling process in Islam is centred around interpretation - whether command or persuasion is used. In the case of dream analysis, there is a general rule that the muslim should dkeep his dreams to himself as much as possible. If nothing is reported about dreams therefore nothing is analysed. This does not however mean dreams are never disclosed to the ulama.

Study Question 3 - How effective are the Islamic based techniques in the counselling process.

In the last section, respondents were asked to state the techniques that are used by the ulama but the list provided consisted of conventional techniques. What the respondents did therefore was to identify the conventional techniques which can also be used in an Islamic setting.

There are two techniques that are Islamic based and in this section, the effectiveness of these two other techniques is being assessed.

Table 4:4 Distribution of responses on the effectiveness of Islamic based techniques.

Islamic Techniques	Very Effective		Effective		Not Effective	
	Freq.	%	Freq.	%	Freq.	%
Authoritative-command	76	38	124	62	-	-
Persuasion	196	98	4	2	-	-

The pattern of response in this table shows that persuasion is the most effective Islamic based technique. As if this was to be evaluated another section was provided in order to validate the quality of the responses in the previous section. Respondents

were asked to say how frequently the two techniques are used by the ulama. In otherwords, if a technique is effective or not effective, then they were to assess the frequency with which it is used. The following was the pattern of responses.

Table 4:5 Distribution of responses on the frequency with which the Islamic based techniques are used.

Techniques	Used very frequently		Used frequently		Not used at all	
	Freq.	%	Freq.	%	Freq.	%
Authoritative Command	65	23.3	126	63.4	9	4.3
Persuasion	180	90	15	7.5	5	2.5

Authoritative command by a counsellor is not usually the most commonly used technique. Since most of the clients may be either too young or not very educated in Islamic doctrines, then it means authoritative commanding tone from a counsellor would be ineffective and therefore not used frequently. Commanding tone may set the client against the counsellor. This is why the highest frequency in the response to this section goes to the second column, meaning it is used frequently but not very frequently. The few who feel the technique is not used at all (nine of them) are those at the extreme - extreme because it has never occurred to them that an ulama should use a commanding tone.

The second technique shows the highest response at the 'Very frequently' column. This is most expected because respondents had earlier on indicated their conviction that persuation is the most effective technique of counselling in an Islamic based setting. Persuation appeals to reason the most, but often times, the counsellors have to resort to the other technique when all avenues have been exploited to no avail.

Whether persuation or command is used, some conditions are important in determining the success of the counselling session. This is what the next asks and answers.

Study Question 4 - What factors contribute to the effectiveness of the Islamic based techniques?

This section allowed for free response from the respondents. Most of the responses were listed serially but not expantiated on. Few respondents however ventured to explain the factors, sometimes with great difficulty. The following list has been compiled from the responses received and reflect what the individual respondents considered as the ideal qualities of the successful ulama counsellor.

- Ability to interprete very well.
- The level of education of the counsellor.
- Patience and endurance of the counsellor.
- The type of problem being treated.
- Belonging to similar sect or school of law.

- Concern, sympathy and care for the client
- Confidentiality of discussion.
- Awareness of the counsellor of the changing nature of the world societies.
- If other problems similar have been treated before
- The emotional state of the counsellor.

According to Kolo (1990) modern counselling recognises that the success of a counsellor depends greatly on such factors as empathy, acceptance, unconditional positive regard, counsellor confidence in themselves and their methods, flexibility in terms of accepting alternative methods or approaches and responsive listening.

Rogers (1957) has noted empathy, respect and genuineness as some of the important facilitative conditions of every counsellor. Mannan (1954) also noted that among the important determinants of a successful ulama are such qualities which make him to, among others, explain untirelessly, avoid being impatient with those who fail to understand, avoid discriminating against any class of the client and the ability to use the appropriate language in every setting.

From the list of these factors, it could be seen that there is a striking similarity between these factors and the major facilitiative conditions of the conventional counsellor.

Study Question 5 - Are Islamic based techniques different from conventional techniques of counselling.

This question was answered using an instrument that did not allow for free response. In fact not only was the responses not free, but respondents had to defend their stands later. The following table indicates the pattern of response to the question whether Islamic based techniques are different from conventional techniques (using Yes, No and not sure).

Table 4:6 Distribution of responses on similarity/difference between the two types of techniques (Islamic and Conventional)

Responses	Frequency	Percentage
Yes	133	66.5
No	55	27.5
Not sure	12	6
Total	200	100

The religious culuture of Islamic communities differ from that of others. The techniques and approaches therefore cannot be the same.

From the responses an overwhelming majority responded that techniques used in Islamic settings differ fgreatly from those used in conventional secular settings. The important thing was that even those who could not identify any Islamic based technique by name believed that whatever these technique are, they are different from the others.

Only a small proportion of the respondents were not sure about the existence of similarities or differences between the two categories of techniques. Furthermore, there were all categories of the respondents (educated, illiterate,

semi-literate, male, female etc) who chose each of the three alternatives.

As far as the investigation is concerned what matters is not the ability to respond to this question but to give valid reason for whatever stand has been taken. This was tested by the two questions below.

(a) In what way are the two techniques similar?

(b) In what way are they different?

As it was intended, the first question was to test those whose opinion was that the two techniques are similar. A large proportion of those with this opinion could not give justifiable convincing reasons for their convictions. Some of the reasons however were convincing and included the following:

- That since the goals of counselling is to change the behaviour of the client, then whatever techniques used in achieving this could not be regarded as different
- That both techniques are used internationally after they have been standardised.
- That a counsellor cannot use any one on either side exclusively without combining two or more at a time (eclecticism).

The second question was used to test the authenticity of the responses saying that the techniques are different. Here also, some of the respondents gropped for reasons to

support their stands. Many of them simply left the column uncompleted. Some of the reasons advanced by the respondents included the following.

- That conventional techniques are man-made while Islamic based techniques are Devine.
- That because one is man-made and one is Devine, then it
- is not easy to modify the Devine techniques.
- That conventional techniques involves less interpretation and clarification than Islamic based techniques.

4:4 Data from interview

Interview was used with intent to corroborate data collected through the questionnaire. As such all the chief Imams of the selected mosques were interviewed. Some of them spoke through the chairmen of their mosque committees, who assured the investigator that they were giving the actual words of the chief Imams.

The first question asked was on the problems most mommonly received for counselling. At Kongo, for example, the chief Imam pointed out that because of the new types of problems now facing the muslim community, a committee known as Da'awa Committee has been formed. Its headquarter is the Centre for Islamic Legal Studies of the Institute of Administration, Ahmadu Bello University, Zaria. The committee, according to him, whose membership consists of eminent Islamic jurists, hold periodic meetings at different parts of

especially northern Nigeria. At their meetings, problems and questions received from the muslim community are discussed. Such problems received and deliberated on by the committee include, among others, inheritance by a child born out of wedlock, social interaction between males and females or muslims and non-muslims, the payment of Zakat (poor due), rules governing participation in business, qualities and responsibilities of leaders, the rights of couples towards one another, divorce and widowhood. There are also problems related to what constitututes apostacy, what to do with an apostate, the dispensation of law according to Islam in a secular state and the position of Islam on such issues as the appropriateness of women to participate in such professions as medicine or teaching which exposes them to men other than their spouses. These are but the most important problems and the other Imams spoke along similar lines.

On the techniques that are frequently used they agreed that persuasion or command are often used depending on the type of problem and client. They pointed out for instance if an old client comes to a counsellor younger than himself, then the counsellor must not only use persuasive means but must use it with care. Command, according to the respondents, can be used with every class of client but the occassion during which it is used are rare. When a group counselling is offerred for instance, about a particular vice of the

only command may be used to good effect. The counsellor speaks authoritatively, pointing out the punishment that awaits such people who persist in that vice. It is like the police saying 'kill yourself if you don't care' when they fail to convince motorists that speed kills.

Of the two techniques the Imams agreed that persuasion is the most appropriate to use in a normal counselling session. One of the them even pointed out that in view of the sectarian differences, an ulama must be careful even with members of his sect. Using authoritative tone is also effective, but the distinction must be made between benevolent and dictatorial commands.

Each of the techniques as the responses, showed, may be useful only in-as-much as it is used properly. But the problem of persuasion is that where it is used too frequently then the client are given a dangerously false impression that nothing is important. At the height of persuasion, as was noted, the client begins to feel too big and the problem is not only left unsolved but the counsellor soon begins to lose his public image.

Similarly, when dictatorial command is used frequently, no matter the type of problem, then the counsellor is creating a distance between himself and would-be clients. Those who come will likely have their situations aggravated by

the attitude of the counsellor. Those who have not come will maintain their distance from the ulama, leaving the problem gnawing at them.

Among the factors that contribute to the success of the counsellor as opined by the Imams, they identified patience rating highest. This is closely followed by the level of education which the counsellor has attained because it is only after the ulama have dirived the correct meaning out of the sources that they can apply it in their counselling.

On a final note, the Imams were asked to identify the possible problems of the ulama as counsellors. Among these problems, as they noted are the fact that some problems are never reported to him. On the surface, this may appear as if it is the problem of the person concerned. In actual fact however, it is a problem for the ulama because it underlines the type of society he is heading. Other problems for the sectarian differences which makes the counsellors work recognised only by members of his sect and the problem that the person with a problem may not understand the interpretation made about his problem by the counsellor.

From the responses obtained through this instrument, many information collected via the questionnaire are corroborated. The fact remains that whereas the respondents to the questionnaire were less articulate, the respondents to the interview questions demonstrated a lot of maturity and knowledge of the topic thereby giving details that some times transcends the scope of this investigation.

4:5 Summary

This chapter presented the data collected from both the questionnaire and interview. With the help of the data from the questionnaire the study questions were answered, thereby setting the pace for the achievement of the purposes of the study. Data from the interview were used as supporting evidence for the information gathered from the questionnaire.

Many things have been revealed by the information and the counclusions that will be drawn from this study are quite a lot.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5:1 Introduction

The major findings of this study are summarised and discussed sequentially in this chapter. The findings have been made from the information collected through the two instruments used in the investigation.

The purpose of this study includes among other things the identification of the commonest problems received by the ulama from the community for counselling, the Islamic based techniques used, the effectivenessof the techniques and to suggest how the mosque can function better than it does now as an institution.

The chapter also highlights the achievements made on the purposes and then makes recommendations and suggestions for further research into this or other related topics. The summary of findings, the conclusionx and recommendations all reflect the purposes of the study, while the suggestions for further research focuses on such areas outside the scope of this study.

5:2 Summary of finding

Findings directly connected to the study questions were made in relation to both the study questions and the purposes of the study.

The muslim Ummah, for instance was found to have a lot of problems which are caused by the global tensions of life which many people regard as normal for human existence. Also, the findings include the fact that much as the ulama can borrow from conventional techniques, their own techniques should be based on either command or persuasion. There is a lot of interpretations used, whether command or persuation is used by the ulama.

Another finding of the study was that one of the determining factors for the use of either command or persuasion is the type of problem being treated. In addition, the type of client and the ability of the counsellor to interprete properly also count very much.

Those who believe that persuasion is very effective also believe that it is the most frequently used techniques Even those who were not sure about the difference between persuasion and command believe that the former is more effective. And even though no enough reason could be given by the respondents, there is a strong belief among them that they regarded counselling in Islam and in the secular world as two poles apart.

In another sense, the findings indicate that counsellors in the conventional and Islamic setting have many things in common that contribute to their successes and that these successes can only be maximised if these factors are taken

into consideration. The findings also included the fact that with the changing nature of the society, more problems now face the muslim world - problems which man himself has created for himself. This however has not changed the situation under which cases requiring the ulama's attention are discovered. Even with the changing nature of the societies, clients either bring the cases on their own, or the ulama notices it and then provides either group or individual counselling.

Finally, the findings of the investigation also included the fact that when a problem arises and it is only partially solved or never solved at all, it is usually caused by the approach adopted by the counsellor or the meaning which the counsellor makes of the portion of the Quran, hadith, ijiña or ijtihad dealing with that problem. One thing remains clear, and that is to say whether command or persuasion is employed as a technique; the counsellor's sources remain the same - the Quran, hadith ijma or the ijtihad.

5:3 Conclusions

General conclusions arising from the findings of this study study are hereunder drawn. These conclusions have been drawn with the purposes of the study being borne in mind.

1. The type of problems commonly received will depend greatly on the type of people living in the community. Where a particular class of people dominate, then their perculiar problems are the dominant problems that are received.

2. It was concluded, on the basis of the findings of this study, that there are problems which are persistent from time immemorial. Among these are problems of marriage and family life. Most other problems have to do with how to cope with the changes brought about by the changing nature of the muslim communities.

3. It is also the conclusion of this study that of all activities, interpretation is the most common involved in an Islamic based counselling setting. Some conventional techniques like silence and confrontation are either never used at all or they are seldom used by the ulama.

4. Persuation, is more frequently used than command. Command is used with caution even if the 'right' type of clients suitable for it are being attended to.

5. It is also concluded that there is a great similarity between the facilitative conditions of the conventional counsellor and that of the ulama. Such conditions are patience, use of appropriate language and empathy, among others.

6. Even though the ulama borrows from conventional techniques, the borrowed techniques are modified to suit either command or persuasion.

7. Counselling in Islam is not formalised because in Islam confession is not recognised. As such many problems are never disclosed, hence no need for counselling to be formalised in the mosque.

8. In Islam there is a difference between a religious culture and a traditional culture. In an ideal Islamic community, the religious culture of Islam is the most pervasive and it suppresses the traditional culture of the people. The problems of the ulama is usually how they can ensure that the religious culture prevails over the traditional culture. That is the focuss of the ulama counsellor.

5:4 Recommendations

As a result of the findings and conclusions of this study, a number of recommendations are hereby made as follows:

1. That despite the fact that confession is not required in Islam, counselling services need to be formalised in the mosques, with the ulama playing a prominent role in the provision of this organised counselling service.

2. That the society has a vital role to play in the overall wellbeing of its members. The task of counselling - the effecting of behaviour change, promotion of growth and enabling people to attain their highest potentials, should be the councern of every body, especially parents.

3. That the findings of this study should be of relevance especially to the ulama and other religious organisations.

4. That the ulama should devise means of reading their clients beyond what has been disclosed by the client, so that clients do not persist in their disturbed state of mind because of unwillingness to disclose their problems.

5. That the formalisation of counselling services in the mosque should be a gradual process but uniterrupted by pioneering problems.

5:5 Suggestions for further research

The following suggestions have been made for further research into the topic or other topics related to it.

1. There is a need for a re-examination of the same topic, that is a replication of this study in the same setting, perhaps with a larger sample.

2. There is an urgent need for a study into how conventional and Islamic form of counselling can draw from one another

3. There could be a comparative study of the effectiveness of the techniques and approaches, their applicability of situations and the facilitative conditions.

4. A study into how organised couhselling can be introduced in the mosque will be greatly useful.

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APPENDICES

Appendix 'A' - The questionnaire

This questionnaire is designed primarily to assist in an investigation into the effectiveness of Islamic based techniques of counselling. You are therefore required to respond to each item as honestly as you can.

All information received will be treated as confidential and will be used only in answering the study questions and drawing conclusions

Umaru Y. Ahmed
M.Ed. Guidance and Counselling
Dept. of Education, A.B.U. Zaria.

Sex of respondent Male

Female

Age range of respondent

18 - 24 years

25 - 31 years

32 - 39 years

40 and above

Section 'A'

Below is a list of some major areas of human. You are required to indicate by ticking those for which people often go to the ulama for counselling.

How to relate with others

Social acceptability

Planning for marriage and family life

Academic and Vocational Problems

Drug addiction

Smoking

Philosophy of life

Deviant behaviour (of children)

Problem with the home.

In the space provided below, you are required to list other areas of human problem not list above, which require counselling.

_____

_____

_____

_____

Section 'B'

Below is a list of some conventional western oriented techniques and approaches to counselling. You are to indicate the commonest ones used by the ulama.

Dream analysis

Free association

Systematic desensitisation

Brain storming

Emotional flooding

Dialogue

Role playing

Silence

Reflection of feelings

Clarification

Interpretation

Questioning

Assurance

Confrontation

Simulation game

Assertive training

Section 'C'

The following are the two Islamic based techniques of counselling. You are to indicate their effectiveness by ticking the appropriate column.

	Very Effective	Effective	Not Effective
Authoritative Command			
Persuasion			

In the same way, indicate the frequency with which the two techniques are used.

	Used very Frequently	Used Frequently	Not used at all
Authoritative Command			
Persuasion			

Section 'D'

In the space provided below, you are required to list factors that are necessary for the success of the ulama as counsellors

Section 'E'

1. Are Islamic based techniques different from conventional techniques of counselling?

Yes ☐

No ☐

Not sure ☐

2. If your answer to (1) above is yes, in what way(s) are they similar? _____

_____

3. If your answer to (1) above is no, in what way(s) are they different? _____

_____

Appendix 'B'

Interview Questions

1. What problems do you frequently receive from the community?
2. What specific techniques do you use?
3. Which of the techniques do you find more effective?
4. How frequently are the techniques used?
5. What factors will determine your success as a counsellor?
6. What problem are likely to face the ulama counsellor?

Appendix 'C'

List of Research Assistants

1.	Alhassan Ibrahim	B.Ed
2.	Jafaru Sani	S.S.C.E.
3.	Mahmud Yahaya	N.C.E.
4.	Ibrahim Sule	N.C.E.
5.	Musa Balarabe	B.Ed.

APPENDIX 'D'

List of Juma'at Mosque in Zaria and Environs.

A.B.U. Main Campus

Samaru Village

Hanwa (Zaria Hotel)

Sabon Gari

Chindit Barracks

Kongo

Tudun Wada

Barewa College

Zaria City

Kofan Gayan Low Cost Houses

Tukur-Tuku (completed before the end of the study)