

## THE ROLE OF JAMA'ATUL IZALATIL BID'AH WA'IKAMATIS SUNNAH (JIBWIS) IN THE CONDUCT OF ISLAMIC DA'AWAH IN THE WEST AFRICA

**Aminu Ibrahim**

Department of Curriculum and Instructions  
Adamu Augie College of Education, Argungu, Kebbi State

### **Abstract**

The paper looked at the major roles played by the Izala (JIBWIS) in the conduct of Islamic Da'awah in the West Africa. The efforts clearly and orderly manifested during the Izala activities in Nigeria, Niger, Ghana and Benin Republic. The Historical development of Izala activities in the above said countries provided basis for discussing what was obtained during the period of Da'awah in the countries. The reviews established some facts that Izala organization made some vital roles in the conduct of Da'awah in the West Africa whereby the Izala leaders used to conduct Islamic Da'awah over the years in such countries as a result of which the following roles were executed: Building concrete foundation of the Islamic beliefs in the minds of Muslims, public enlightenment on the importance of Islamic Da'awah in the society, spreading of business transaction among the society of west Africa etc. Finally, the paper provides recommendations which serve as the solutions to some of the problems of Muslim organizations.

**Keywords:** Role, Izala conduct, Da'awah, West Africa

Corresponding Author: Aminu Ibrahim

## **Background to the Study**

Islam encourages Muslims to struggle for the cause of *Da'awah* (Islamic Propagation) in an organized manner. Through the *Da'awah* efforts, they will have to call people of the land and pinpoint the evil consequence of bad deeds and actions and invite them to establish good deeds in a continuous process of *Da'awah* till they convinced to change the society. Thus *Da'awah* is an obligation of utmost importance for Muslims. It is an integral part of their *Iman* (faith). It is a lifelong pursuit. This is why Allah (The Exalted) in the Glorious Qur'an Says: -

And let there be from you people who invite (mankind) towards goodness, and enjoin right conduct and forbid indecency such are they who are successful.<sup>1</sup>

You are indeed the best nation that has ever brought forth for (the good of) mankind you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah.<sup>2</sup>

It is also in line with the above that the Prophet (SAW) said;

Anyone among you who sees abomination (unpermitted act) should change it with his hand, if he is not able, then with his tongue, if he is not able, then with his heart and that is the weakest type of *Iman* (Faith) reported by Muslim.<sup>3</sup>

For this therefore, Muslims organizations emerged in Nigeria for the revival of Islam. This is because after the Jihad of *Shaykh* Uthman Ibn *foduye* in the 19<sup>th</sup> century, the Muslims of West Africa reverted back to innovations and many un-Islamic practices. As consequent to this some Muslims Scholars established organizations to change the situation. One of such organizations is Jama'atul Izala-til Bid'ah Wa'ikamatis-sunnah. This organization has being over years organizing Islamic *Da'awah* in Nigeria, Niger and Benin Republic. It is in this respect that the paper examines the role played by the *Izala* in the conduct of Islamic *Da'awah* in these countries based on the following sub-headings:

1. The Concept of *Da'awah* in Islam
2. Historical Background of JIBWIS
3. Roles Played by the *Izala* in the Conduct of Islamic *Da'awah* in West Africa
4. Conclusion
5. Recommendations

## **The Concept of Da'awah in Islam**

*Da'awah* (Islamic Propagation) is one of the most important Islamic activities which has to do with assisting the people in an acceptable manner to have good understanding of the Islamic teachings. It serves as the Islamic ethics carried out by all the messengers of Allah (SWT) during their periods; that is from Adam (AS) up to last and final of the prophets, Muhammad (SAW). Islam, strongly recommended Muslims to make Islamic propagation in their society, as Allah (SWT) says: -

Say (O Muhammad S.A.W) this is my way; I invite to Allah (i.e. to the oneness of Allah; Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others, to Allah, i.e. to the oneness of Allah: - Islamic monotheism with sure knowledge) and Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (Polytheists, pagans, idolaters and disbelievers in the oneness of Allah.<sup>4</sup>

Similarly, *Da'awah* could be seen as:

An organized, a determined and a continuous effort to call the people of the land to the fold of their creator and sustainer, Allah (SWT), as priority number one (of the *Da'ee*), towards accepting Islam as a way of life and convincing them to the need and urgency of establishing the *Deen* of Allah in the policies of the country, with sole objective of getting the pleasure of Allah.<sup>5</sup>

It is in line with the above that *Da'awah* activities are going on everywhere, in the mosques, in all Muslim communities and in correctional facilities all round. But it is a casual activity at almost all places. Therefore, the basic obligations of Islamic *Da'awah* which are to be taken into consideration by the Muslim scholars during the *Da'awah* deliberations are: calling the people to the fold of Allah, Delivering Al-*Qist* (Justice) to mankind, Establishing *Ma'roof* (good deeds) and eradicating *Munkar* (bad deeds), upholding the cause of the oppressed and downtrodden, Establishing a society free from all kinds of exploitation, discrimination and prejudices, and rendering humanitarian services to the poor, the needy and the incapacitated. These basic obligations of *Da'awah* became the binding functions of the Islamic state and that of the onward Islamic movement to get the religion of Islam spread both at the individual and collective levels.

### **The Concept of Da'awah in Islam**

*Da'awah* (Islamic Propagation) is one of the most important Islamic activities which has to do with assisting the people in an acceptable manner to have good understanding of the Islamic teachings. It serves as the Islamic ethics carried out by all the messengers of Allah (SWT) during their periods; that is from Adam (AS) up to last and final of the prophets, Muhammad (SAW). Islam, strongly recommended Muslims to make Islamic propagation in their society, as Allah (SWT) says: -

Say (O Muhammad S.A.W) this is my way; I invite to Allah (i.e. to the oneness of Allah; Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others, to Allah, i.e. to the oneness of Allah: - Islamic monotheism with sure knowledge) and Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (Polytheists, pagans, idolaters and disbelievers in the oneness of Allah.<sup>4</sup> f

Similarly, *Da'awah* could be seen as:

An organized, a determined and a continuous effort to call the people of the land to the fold of their creator and sustainer, Allah (SWT), as priority number one (of the *Da'ee*), towards accepting Islam as a way of life and convincing them to the need and urgency of establishing the *Deen* of Allah in the policies of the country, with sole objective of getting the pleasure of Allah.<sup>5</sup>

It is in line with the above that *Da'awah* activities are going on everywhere, in the mosques, in all Muslim communities and in correctional facilities all round. But it is a casual activity at almost all places. Therefore, the basic obligations of Islamic *Da'awah* which are to be taken into consideration by the Muslim scholars during the *Da'awah* deliberations are: calling the people to the fold of Allah, Delivering *Al-Qist* (Justice) to mankind, Establishing *Ma'roof* (good deeds) and eradicating *Munkar* (bad deeds), upholding the cause of the oppressed and downtrodden, Establishing a society free from all kinds of exploitation, discrimination and prejudices, and rendering humanitarian services to the poor, the needy and the incapacitated. These basic obligations of *Da'awah* became the binding functions of the Islamic state and that of the onward Islamic movement to get the religion of Islam spread both at the individual and collective levels.

### **Background of the Jibwis**

According to Adamu, Islam had existed in Hausa land, at least in the Gobir area of the far north since the 9<sup>th</sup> century AD. It started as the religion of traders and merchants. By the time the rulers in the various Hausa Kingdoms in Southern Hausa land had adopted the religion, it became a state religion.<sup>6</sup> Hence, Kaura explained that; Islam and Islamic scholarship had arrived Hausa Land much earlier than 11<sup>th</sup> century and 14<sup>th</sup> century represented a period of its development and spread.<sup>7</sup> Therefore, from this period, Islam continue to develop and spread up to the time of *Shaykh* Uthman b. *Fodye* and his followers where they waged jihad to defend themselves and purify Islam from all innovations of people in Hausa land and beyond.

### **Formation of Jama'atu Izalatil Al-Bidah Wa'ikamatis-Sunnah (The Organization of Eradicating Innovation and Re-Instating Sunnah)**

Before, the advent of *Izala* movement in 1978, there were existence of many Muslim organizations in Nigeria (such as Muslim students society, the Fityanul Islam, the Jama'atul Nasril Islam etc) whose felt to shake off the prevailing un-Islamic practices (like polytheisms and innovations) among the Nigerian society especially in the Northern part of the country. So with the failure of these organizations the *Izala* come to purify the situation. It should be observed, however that the coming of this movement in the late 1970s coincided with the climax of *shaykh* Abubakar Mahmud Gummi's almost for decades of untiring preaching and teaching activities. It is well known that *Shaykh* Gummi had for quite a long time been blessed with a large body of students and commanded a large fellowship among both the educated elites and commoners. In 1977, his students who are very close to him and committed to his teaching decided with his aid to establish the Jama'atul Izalatil-Bid'ah Wa'ikamatis-Sunnah. They come to this decision after realizing the extent to which the *Ulama* (scholars) had become lax and involved themselves in some un-Islamic practices and the extent of the opposition of the traditional rulers against his preaching and teaching from then on Gummi became the spiritual father of the movement.<sup>8</sup>

Those who took the lead among *shaykh's* students were led by *shaykh* Isma'ila Idris Jos. By the year 1980, *Izala* had widespread in Nigeria particularly the Northern part of the country, and it continue to develop with Alh. Musa Maigandu as the National Chairman and *shaykh* Isma'ila Idris Jos as the Chairman council of *Ulama*. On the 14<sup>th</sup> March, 1981 a meeting was held under the authority of this leaders at Jos headquarters of the *Izala* to re-examine aims and regulations of the organization. The meeting resolved to appoint a 14 man committee to conduct the re-examination. Seven (7) of them were learned men while the other seven (7) were current affairs. From this assignment the committee was able to draft a constitution which serve as a guide to the activities of the organization. The constitution consist of 18 pages with six sections on the various items; in section one the actual Name of the Society is given. The second and third section dealt with Aims and reasons for the formation of the society. Section four and five dealt with Rules and regulations for being a members of the society as well as relationship of the society with other societies. While section six contained the Councils of the organization which include: The executive council, council of elders, council of patrons, working committee, council of preachers, council of communications and information, Judiciary council, Educational council, council of finance and Audit council.<sup>9</sup>

It is based on this constitution that *Izala* executes its various programmes in the society. Among the major programmes of *Izala* which brought a lot of effective changes religiously and economically in Nigeria and west Africa are as follows: -

1. Organizing preaching and meetings at local, state, national and international levels.
2. Fund raising to co-ordinate the activities of the organization which include building of mosques, Islamiyya schools and secretariats as well as providing transport and other working facilities e.t.c
3. Publication of *Izala* magazine and news papers
4. Organizing conferences, seminars, workshops and Qur'anic recitation competition at local, state and National levels.
5. Establishment of Sunnah TV, Manara TV and Manara Radio for broadcasting of Islamic teachings.
6. Camping of First Aid Group of the organization at local, state and National levels annually.<sup>10</sup>

From its inception, *Izala* embarked on intensive preaching activities involving a wide range of preaching tours to hamlets, villages and cities. The preaching tours were organized at ward local government, state wide, National and International levels. The entire efforts was aimed at educating the people in general and this move itself was under scored by the basic Jurisprudential injunction that you cannot worship Allah in ignorance without knowledge of the lawful, the permissible and the prohibited. Because of this realization, educational pursuits came to dominate the initial preaching of the movement, consequently Islamiyya schools were opened in all the nooks and corners of the Northern states of Nigeria.

The basic courses taught include *Tauhid* that is the Unity of Allah. This was to enable students to understand pure Islam and reject polytheism (*shirk*), innovation (*Bid'ah*), incantation and belief in *Jinns* with the capacity to benefits mankind or harm them. Other areas emphasized included *Fiqh* (Islamic laws), *Sawm* (Fasting), Hajj (Pilgrimage) and *Mu'amalat* (transaction) like *al-Nikah* (Marriage) social interaction with families, friends, rulers and so on.

However, it is known that the *Izala* organization separated into factions 13 years after inception that is in the year 1991. This was due to some misunderstandings from the leaders with each faction operating on its own (that is Kaduna and Jos factions). But at the condolence visit of *Shaykh* Muh'd Sani Yahaya Jingir during the death of Alh. Musa Muh'd Maigandu (National Chairman), the *shaykh* called on the other faction (as most of the exco were at the condolence venue) to come together and face the challenges threatening Islam, which they considered vital, consequently a date was fixed for the reconciliation at the sultan Bello mosque Kaduna (21<sup>st</sup> December, 2011) at about 10:00am with eleven (11) delegates representing from each faction.<sup>13</sup>

The reconciliation was successfully done with *shaykh* Abdullahi Bala Lau (of Kaduna faction) as the National chairman in charge of Administration and *shaykh* Muh'd Sani Yahaya Jingir (of Jos faction) as the chairman council of Ulama). The activities of the two factions of the organizations were merged together and for some time the administration of the organization continue successfully. But all of a sudden a problem strange of in 2012 and the organization separated again.

#### **Roles Played by the Izala in the Conduct of Islamic Da'awah in the West Africa**

This section analyses the efforts made by the *Izala* organization in the process of *Da'awah* in West Africa. The activities of *Izala* based on its association with other organizations in different countries of the West Africa are to be examine.

#### **Building Concrete Foundation of the Islamic Beliefs (Tauhid) in the Mind of Muslims**

Tauhid is the first and the most important fundamental principles of Islam. It deals with Islamic monotheism that is to belief in the oneness of Allah, His Angels, His Messengers, His revealed Books, Day of Resurrection and *Al-Qadar* (Divine pre ordainment i.e. what Allah ordained must come to pass) i.e. and to act on the five principles of Islam testifying that non has the right to be worshiped but Allah and that Muhammad is the messenger of Allah and offer the (five compulsory congregational) prayers, to pay Zakat, to perform Hajj (i.e. pilgrimage to Makkah) to observe fast during the month of Ramadan.<sup>14</sup>

*Izala* organization attaches great importance to this branch of knowledge, because it is compulsory upon every Muslims to know it; that is to say without it there is no Islam. For this therefore, scholars of *Izala* put this knowledge first in their school learning and preaching activities. This is also because by the establishment of *Izala* in 1978 it met the society of "Bilad Sudan (West African Society) with mixed Islam and many un-Islamic practices as a result of which the people are need to be guided on how to worship Allah alone without ascribing partners to him and to follow the teachings of Qur'an and Hadith without compromised.

For instance, interview was carried out with *shaykh* Abubakar Giro Argungu of *Izala* group where he explained that,

We usually organized preaching of different types ranging from local, state, national and international levels calling the attention of Muslims to worship Allah alone and disassociates themselves from the act of polytheisms and innovations. And this to great extent help in maintaining the Islamic beliefs in the mind of millions of Muslims in the West Africa. An example can be cited here with Argungu international Fishing and cultural festival whereby during

the festival some people engage in different cult activities with a view to achieving their ambition or getting upper hand over other competitors. This is what facilitated both the individuals and public rituals of *Gyaran Runwa* which involves largely the evocation of pure magical (tsafi) formula with the aim of propitiating the spirits of the water, a practice by the people around 1960-1990. However, due to acceptance of the Islamic beliefs through the *Da'awah* of *Izala*, the people of the area, the public water rituals had been stopped.<sup>15</sup>

With this process *Izala* continue teaching and preaching to the people so that they would have good faith (Islamic beliefs) in Allah, whereby now one cannot imagine how many people Allah (SWT) guided through the *Da'awah* of *Izala*. It is therefore important here to mention and appreciate the tremendous effort being made by the *Izala* organization to reform Islamic religion in order to make it more relevant to the teaching of Qur'an and Hadith of the prophet (SAW) for the people to practice. Any conscious individual Muslim agrees that *Izala* organization right from its inception up to the present time has been doing great deal to make the West African Society to practice the religion of Islam without compromised.

### **Encouraging Muslims to Search for Knowledge**

Islam has fully expressed the importance of knowledge and its acquisition. This can be seen through the first revelation to prophet Muhammad (SAW) and the episode that happened when Allah (SWT) created the first Man (Adam A.S) and the comments from the Angels. But Allah (SWT) brought an end to the discussion by giving Adam (AS) knowledge of names of things which the Angels do not know. (See Qur'an Ch: 2:31-32 for the details). Therefore, in Islam seeking for knowledge is a fundamental human right upon every Muslim, this is because prophet Muhammad (SAW) was reported to have said: -

“Searching for Knowledge is an obligatory duty on every Muslim”  
(Reported by Bukhari).<sup>16</sup>

It is in this respect that the main focus of the *Izala* movement could be said to be the search for knowledge. This is why for example, the major appeals of its spiritual father the late *shaykh* Abubakar Mahmud Gummi to people in general and its adherents in particular, was to read and learn as much as possible about the religion of Islam. Consequently, all the *Ulama* of the movement came to be their preaching on Hujjah. That is concrete evidence or source from which particular ruling were drawn or pronouncements made. This emphasis on education was based on the Juristic urging the believers to seek knowledge even it is be in China. Consequently, the movement saw to the unprecedented spread of Islamic schools for small children and women. Mosques were also part of the larger extension of teaching and learning. Currently, although it is extremely difficult to quantify the contribution of the movement in education.

For instance, the *Rijyaadbul* Qur'an Academy (a comprehensive secondary school) at Katsina which has Qur'an Nursery and Primary Islamic school attached to it. It is one of the best school of *Izala* in Nigeria founded in 1984. The goal of the school as stated are: -

*To encounter the devastating effects of Western type of Western Secular education system to Islamic moral value.*<sup>17</sup>

The school vision could be seen as:

*To ensure the recitation and memorization of the Holy Qur'an in our children the leaders of tomorrow. To equip our children with the knowledge of modern science and technology. To teach and preserve the moral attitudes in our children.*<sup>18</sup>

**According to shaykh Yakubu Musa Katsina (The school proprietor) in one of his statements that; -**

*With the help of our well trained and hardworking teachers we inculcate into children a knowledge in various Islamic subjects, science and computer in additional to Qur'anic memorization. For this therefore, the school have over the years graduated many students who memorized Qur'an of head and they used to participate in the state, National and International Qur'an recitation competition where they gained many awards for the school. Apart from our students in Nigeria, the school admitted students from Niger, Benin and Ghana.<sup>19</sup> As consequent to this, the Mufidah Islamiyya was established at Maradi, Niger Republic based on the system of learning of the Riyadbul Qur'an.*

Other effective ways for educating people in the West Africa done by the Iẓāla are through social media, seminars, conferences, workshops and book publications. Interview with shaykh Bala Lau the National Chairman of Iẓāla revealed such efforts as he said: -

*Through the efforts of my Administration, Iẓāla educates millions of people in the West Africa by use of different lectures of the Islamic scholar's broadcasts by the Sunnah TV, Manara TV, Manara Radio as well as magazine and Newspapers like "Mimbarin Sunnah" magazine "Al-Bayan" Newspaper, As-sunnah newspaper, Ad-Da'awah newspaper, etc. Annual conferences, seminar and Workshops conducted by the Iẓāla were all use for educating the society effectively. National Directorate of Education of (JIBWIS) also published a Book of syllabus known as "National Islamic Quiz competition Syllabus" use by our primary pupils for the annual Quiz competition all over the country. The organization is planning a head to establish Manarah Islamic university whereby as of now the building has been started at Kaduna state, Nigeria.<sup>20</sup>*

### **Public Enlightenment on the Importance of Islamic Da'awah in the Society**

From what has been discussed in the introduction and the concept of *Da'awah* in Islam, one can simply realize that the importance of *Da'awah* in the society can never be over-estimated. This is why Iẓāla organization put more emphasis on the *Da'awah* activities not only in Nigeria but to some countries in the West Africa like in Niger, Ghana and Benin Republic.

As highlighted in the As-sunnah (Hausa Newspaper of Iẓāla), when shaykh Abubakar Giro Argungu was delivering a bought of thanks to the leaders of the Iẓāla and its members for conducting a three days seminar and International preaching successfully on Sunday 13<sup>th</sup> August, 2006 at Argungu. The shaykh Giro said that: -

*This three days seminar and international preaching conducted by Iẓāla at Argungu was one of the greatest achievements to the religion of Islam and to our organization to the extent that Iẓāla is proceeding ahead towards proliferation of its Da'awah to some countries of the West Africa like Niger, Ghana, Burkina Faso and Mali. And it was in the middle of 2006 the people of Benin Republic made a National convention under my chairmanship to establish their organization based on the Iẓāla style of leadership. The convention took place at Mallville, Kandi state of the Benin republic on 13<sup>th</sup> June, 2006*



*where the organization titled “Dini-al-Islam” was established with shaykh Mustapha Malik Zugu as the National chairman, shaykh Dawud Kandi Deputy National chairman, shaykh Suleman Mallville Secretary. etc<sup>21</sup>*

Another relevant episode to this item is the 3 days *Da'awab* tour carried out by the National Directorate of *Da'awab* of (JIBWIS) at Kano state on 16-18 May, 2013 under the Chairmanship of Director of *Da'awab* (shaykh Yakubu Musa Katsina Sautus Sunnah) whereby in the *Mimbarin Sunnha Magazine* the Director explained that: -

*This was not the first time to commit ourselves in the Da'awab activities. As far years back we visited places like Gombe, Niger, Benue e.t.c We also used to conduct Da'awab towards our neighboring countries such as Niger, Benin, Ghana and Burkina Faso. In Niger republic we successfully visited places like Agadez, Dipa, Niamey, Tellaberi, Konni, Tawa, Dosso, Maradi, Kancare etc. More than 100 Ulama were used to participate in our Da'awab activities. The primary assignment of the committee is to train the scholars on how to preach and deliver Jum'u' at Hudubab effectively.<sup>22</sup>*

*Da'awab* of *Izala* in Ghana brought concrete unity among Muslims organization of the West Africa. As explained in the *Assunnab* newspaper, it was on 25<sup>th</sup> August, 2006 that *Izala* in collaboration with *Ahalis-sunnah Wal-Jama'ah* of Ghana organized a 3 day West African Muslims Congress held at Accra Capital city of Ghana where many Muslims organization from various countries and top dignitaries like His Eminence the sultan of Sokoto, Alhaji Muhammad Sa'adu Abubakar, the vice president of Ghana Alhaji Aliyu Mahama who was accompanied with some government officials all were in attendance.<sup>23</sup>

According to shaykh Kabiru Haruna Gwambe (National Secretary of *Izala*) in an interview conducted where he commented that: -

*The congress witness about more than ten Ahalis-Sunnab organizations from different countries of the West Africa. Among such organizations are: Izala (Nigeria). Ablis-Sunnab Wal-Jama'ah (Ghana), IKS (Kitabu Wassunnab) Niger, Ihiyaussunnab (Niger), Dini-Islam (Benin) Ahalis-sunnab Wal-Jama'ah (Cote Divoire) etc. The main theme of the congress was “Collective Action in Ahalis-Sunnab Advocacy” it was based on this topic that many important issues were treated during the congress as a result of which the Ahalis-sunnab organizations of the West Africa agreed to join hand together and face the challenges threatening Islam. For this therefore, His Eminence the sultan of Sokoto Alhaji Sa'adu Abubakar in his speech as a Royal Father of the occasion commended the efforts of Izala and Ahalis-sunnab Wal-Jama'ah of Ghana for organizing a congress that unite the Ablis-sunnab organization of the West Africa.<sup>24</sup>*

### **Eradicating Innovations and Un-Islamic Practices among the Muslims Activities**

Islam made it mandatory for the Muslims to follow the Sunnah of the prophet (SAW) as it strongly condemned innovations and any practice that is not Islam. This is one of the reasons Allah (SWT) says: -

Say (O Muhammad SAW) If you (really) love Allah then follow Me (i.e. accept Islamic monotheism, follow the Qur'an and the Sunnah) Allah will love you and forgive your sins. And Allah is oft-forgiving most Merciful.<sup>25</sup>

Say (O Muhammad SAW) obey Allah and the Messenger (Muhammad SAW). But if they turn away, then Allah does not like the disbelievers.<sup>26</sup>

Hence, Prophet (SAW) was reported to have said: -

Undoubtedly one who lives long among you will see many disagreements. So it is necessary for you to observe my Sunnah and the Sunnah of the *Rashidun* caliphs who are rightly guided holding on to them with your molar teeth. Beware of the fabricated matters, because every innovation means going astray. (Abu Dawud).<sup>27</sup>

These and many reasons were some of the things that led some scholars in Nigeria to establish *Izala* organization so as to eradicate innovations and re-instate the Sunnah of the prophet (SAW). And this to great extent help many Muslims in the West Africa to stop practicing innovations and any practice that is not Islam. For Instance, interview conducted with *Shaykh* Bashiru Ghana (A well-known International Islamic Preacher who visited many countries of the World for the Islamic *Da'awah*, among such countries are: Nigeria, Benin Republic, Niger, Burkina Faso, Togo, Mali, Corte Devoir, Gabon, Syria, Saudi Arabia, America (USA), France etc) shows the efforts of *Izala* as regard to the above, as he said:

Many Ahlis-sunnah organizations of the West Africa emerged as a result of the *Da'awah* of *Izala*. The organization therefore, serve as the mother of all the Ahlis-sunnah organizations of the West Africa. To this, it contributed a lot towards eradicating innovations and un-Islamic practices. For example, in the previous years around 1960 to 1980, Muslims couples in the West Africa used to conduct their marriage ceremonies through cultural singing and dancing which were un-Islamic. But with the advent of *Da'awah* of *Izala* the situation of Muslims couples as regard to marriage ceremony changed from the barbaric cultural singing and dancing to the Sunnah way, i.e. *Walima* (Feast) whenever marriage is conducted. In addition, *Izala* used preaching strategies and call upon people to apply the Sunnah of the prophet (SAW) in conducting their marriage and fortunately the people accepted the call. As a result of which Muslims couples who are living in urban and cities areas are fully committed in conducting the *Walima*. Among the reasons used by the *Izala* for establishing the Sunnah of *Walima* as against the cultural activities is that: “the prophet (SAW) saw a trace of yellow colour on Abdul-Rahman bin Auf (RA) and asked what is this? He replied, O Messenger of Allah, I have Married a woman for *Nawat* weight (equal to the weight of a date-stone) of gold. He said; may Allah bless you! Hold a wedding feast even if with a goat (only)” (Muslim).<sup>28</sup>

*Shaykh* Sani Yahaya Jingir of *Izala* (National Chairman Council of Ulama) was among those who made a very good response in respect to the efforts of *Izala* towards eradicating Innovations and Un-Islamic practice, as he said: -

Before the coming of *Izala* the Muslims of West Africa were fully committed in practicing innovations and many un-Islamic practices. For example, the issue of to pray in group after each congregational prayer, our scholars regarded this as innovation. They said that, it was never reported from the

prophet (SAW) that Muslims should pray in group after each congregational prayer. Therefore, with the help of the *Da'awah* of *Izala* this act was rejected by many Muslims in the West Africa. Similarly to the issues of *Maulud* and Naming ceremony (*Maulud* is an annual event celebrated by the Muslims in order to show their happiness towards the birth day of the prophet (SAW) While, Naming Ceremony could be the event where people gathered to make a group prayer on the new born baby in the seventh day of the birth). All these have no any backing from the Islamic *Shari'ah* that is why our scholars regarded them as innovations. Consequently, the *Ablis-sunnab* and even some people who are not *Ablis-sunnab* but they are Muslims disassociated themselves from *Moulud* or naming ceremony.<sup>29</sup>

### **Spreading of Business Transaction among the Society of West Africa**

Different people from different countries of West Africa use to come with their goods for selling and buying (Trade fair) whenever *Izala* is conducting preaching, seminar, conference, workshop of any type ranging from local, State, National and International. These to great extent help the people to boost their merchandise. An interview conducted with the Alhaji Madugu Niamey (a merchant of video and audio cassettes) lamented that:-

*Da'awah* of *Izala* impacted the business of many people in West Africa, I myself inclusive. Before the *Da'awah* of *Izala* my business is not strong with a lot of financial problems, but with the advent of *Izala*, people comes from different countries with their goods that we used to buy and improve our businesses as a result of which now my business is well established to the extent that I used to visit some countries like Nigeria, Ghana, Benin Republic, Corte' Devoir, Bulkina Fasso whenever *Izala* is conducting one of its programs.

### **Conclusion**

We have seen in this paper, the historical development of the *Izala* organization and the various efforts that it has been made toward promoting Islam in the West Africa. The review also shows the state of co-operation between JIBWIS and the rest of the *Ablis-sunnab* organizations of the West Africa through various activities that have been taking place in many of their countries. To this, we can infer that the importance of *Da'awah* in the society can never be overestimated. This is because society needs guidance, peace, and stability. Muslims organizations therefore serve as one of the solution for that.

### **Recommendations**

As the paper vividly highlighted on the role of *Izala organization in West Africa* and its relationship with other organizations, it forwarded the following recommendations: -

- (1) Muslim organizations should get to know that Islam enjoins on the believers brotherhood, unity, kindness and moral up-rightness. Therefore, as long as the believers continue to carry out the above tasks they would remain the best community. Neglecting brotherhood by any section of the Muslim community, plunges it into conflict with itself and result will be disunity among them; and this is exactly what is happening currently to our Muslim organizations in Nigeria and other countries, they are lacking unity among themselves whereby Allah (SWT) in the Glorious Qur'an is encouraging Muslims to always have unity among themselves, Thus:

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves.

- (2) Additional efforts should be made by the Muslims organizations to make people to understand the meaning of what they read from the Qur'an and Hadith of the Prophet (SAW) and apply their teaching in practical life. This will make them to disassociate themselves from any un-Islamic practices like; Boko Haram, cultism, to believe only in Qur'an and deny Hadith.
- (3) Another important issue which is to be taken into consideration by the members of the Muslim organizations (both leaders and followers) is that every individual should try as much as possible to be self-reliant, they should stopped depending on what the organization is earning from fund raising. Therefore, the leaders of the organization should even find ways like Business or whatever to fund their organizations not always from fund raising.

### References

Adel, Al-S. & Ahmed, Al-M, (2002). *The Pillars of Islam, translated by a team of specialist under the Supervision of Publisher (ND)* Pp-4-6

As-sunnah *Newspaper*, JIBWIS, In Gabatarda Wa'azi a Ghana, Fitowa 14, Bubupna 2, Izala Publication, P-1.

Jama'atul I., Bid'ah, W. & Mimbarin, S.(2001). Magazine *Izala*. Publication, Fitowa 13, P-33

Jafar, M. K. (2009). *The nineth inaugural Lecture, Sokoto Caliphate Literature in the context of the 19<sup>th</sup> Century Jihad in Hausa land: A Reflection on the Contemporary Relevance and Challenges*. Trans Akab, Printing and Publishing Limited Sokoto, Nigeria, P-9.

JIBWIS, National Headquarters Jos, Aims and objective of the Jama'atul Izalatil Bid'ah Wa'lkamatis-sunnah (Constitution) Gaskiya Co-operation Ltd. Zaria 1981 –12-15

NTI, NCE (DLS), (2000). *Islamic religious studies, cycle 3 module 4*. Kaduna: N.T.I Publication, P.138

Mahdi, A. (2010). *The eleventh Inaugural Lecture; The major landmarks in the history of Hausa Land*. Sokoto Trans Akab, Printing and Publishing Limited, Nigeria P-31.

Mimbarin, S. *Magazine* opcit, Fitowa 12, P-24

National Directorate of Education (JIBWIS), (2015). *National Islamic Quiz competition syllabus, primary level*. Kaduna: Almanara Publishing Co-Ltd, Nigeria P-149

Qur'an, 3:104

Qur'an 3:110

Qur'an 3-31  
Qur'an 10:107

Qur'an 3-32

Rahman, I. D. (1982). Introduction to the Hadith, Islamic Publication Bureau. Lagos: Nigeria. P.146

Siddiqi, S. A., Da'awah, I. (2001). Its concept, needs, priorities and strategies. <http://www.dawainamericas.com>.

Shaykh, B. (2015). National Chairman of Izala. Interviewed on 10<sup>th</sup> November, at Sokoto during his visit to the Sultan of Sokoto for the Islamic Consultation.

Shaykh, A. (2015). Chairman National working Committee of Izala Interviewed 13<sup>th</sup> November, at his Garden Park, Bachaka Area, Argungu.

Shaykh, A. & Giro, A. (2015). Chairman National working committee of Izala. Interviewed on 11<sup>th</sup> November 2015 at his House near emir Palace in Argungu.

Sahih, Al-B. (2001). Thesaurus Islamic Foundation (1<sup>st</sup> Edition). Germany: Stuttgart Hadith 1 (265) p-65

Shaykh, K. H. (2015). National Secretary of Izala, Interviewed on 10<sup>th</sup> November, during his preaching Tour at Jega. Kebbi State

Shaykh, B. (2015). International Preacher of Ahlus-sunnah. Interviewed on 21<sup>th</sup> October during his preaching Tour at Niamey Niger Republic.

Shaykh, Y. J. (2015). National Chairman Council of Ulama of Izala. Interviewed at Katsina during his Preaching Tour on 11<sup>th</sup> November.

Yandaki, A. I., (1989). A History of the Izala Movement in Northern Nigeria up to, M.A. Dissertation. Department of History UDU Sokoto. P-28.