# Assessment Of the Impacts of Daʿwah Activities of Jamā'atu Izâlat Al-Bidi'ah Wa'iqâmat Al-Sunnah as Reformative Legacy of Sheikh Abubakar Gumi in Kano State.

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**Abstract**
This paper examines the impact of *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) as a continuation of the reformist legacy of Sheikh Abubakar Gumi in Kano State, Nigeria. The study situates JIBWIS within the broader framework of Islamic reform movements in Northern Nigeria, highlighting its foundational objectives of purifying Islamic practice from innovations (bid'ah), promoting adherence to the Qur'an and *Sunnah* and enhancing religious consciousness among Muslims. The study employs the qualitative method using Interviews and Document Analysis Techniques, where it covered twelve Local Government areas across the three senatorial zones of the state. The paper assesses the methods, themes and societal impact of JIBWIS *da'wah* activities in Kano State. The findings revealed that JIBWIS has impacted and reshaped religious, moral, social, economic and political lives of the people of the State through mosque-based preaching, public lectures, media engagement and educational initiatives, reflecting the intellectual and reformist vision of *Sheikh* Abubakar Gumi. The movement has contributed to increased awareness of orthodox Islamic teachings, moral discipline and community reform, while also facing challenges related to intra-religious tensions and public perceptions. The paper argues that despite these challenges, JIBWIS remains a pivotal actor in contemporary Islamic *da'wah* in Kano State, embodying a reformist legacy that continues to shape religious discourse, Islamic scholarship and practice. The study concludes by emphasizing the relevance of *Sheikh* Abubakar Gumi's reform agenda in addressing contemporary religious challenges and the need for constructive engagement and methodological refinement in *da'wah* activities, moreover, some recommendations are proposed including documentation and preservation of reformative legacy, further academic research and evaluation, strengthening Intra-Islamic dialogue and Unity, capacity Building for *Da'wah* personnel, methodological reorientation in *da'wah* delivery and strategic use of contemporary media and technology. Improving these areas is essential for meaningful *daʿwah* and more societal impacts.

**Keywords:** *Da'wah,* JIBWIS, Sheikh Abubakar Gumi, Islamic Reform, Kano State

**Introduction**

In the name of Allah the entirely merciful, the especially merciful. All praise and sanctifications are due to Allah the Lord of the worlds. May peace and benedictions be upon His servant and Prophet Muhammad ﷺ, members of his noble family, his companions (*Sahābah*) f and all those who follow his guidance till the Doomsday.

*Da'wah*, as a fundamental obligation in Islam, has historically functioned as a critical mechanism for religious reform, moral regeneration and social transformation within Muslim societies. It serves as a means of inviting individuals and communities toward the authentic teachings of Islam, anchored in the Qur'an and the *Sunnah.* In Northern Nigeria, *da'wah* has assumed heightened significance due to the region's complex religious history, the persistence of syncretic practices, and the challenges posed by modern socio-religious transformations[573]. Consequently, various reform-oriented movements have emerged with the aim of purifying Islamic belief and practice and revitalizing religious consciousness among Muslims.

Among the most prominent of such movements is *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS), which is widely regarded as the institutional manifestation of the reformist legacy of Sheikh Abubakar Gumi. Sheikh Gumi was a leading Islamic scholar whose intellectual activism and preaching emphasized strict adherence to the Qur'an and *Sunnah*, rejection of unwarranted religious innovations (*bid'ah*), and critical re-examination of inherited religious traditions[574]. His reformist ideology challenged the dominance of Sufi practices in Northern Nigeria and stimulated extensive theological debates that reconfigured patterns of religious authority and interpretation[575].

The establishment and expansion of JIBWIS marked a significant phase in the evolution of Islamic reform in Nigeria, particularly in Kano State, which remains one of its strongest operational bases. Through mosque preaching, public lectures, educational programs and media outreach, JIBWIS has sought to propagate orthodox Islamic teachings and foster moral discipline within Muslim communities. Scholars observe that such reform movements have played a crucial role in redefining Islamic identity, reshaping communal relations and influencing religious discourse in contemporary Northern Nigerian society[576]. However, these activities have also generated tensions and contestations, especially with adherents of established Sufi orders and other Islamic groups. This study therefore, assesses the impacts of *da'wah* activities of JIBWIS in Kano State as a continuation of the reformative legacy of Sheikh Abubakar Gumi. By examining its objectives, methodologies and societal impacts, the paper contributes to broader

[573] Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997.P:112

[574] Gumi, Abubakar. Where I Stand. Spectrum Books, 1992, P:45

[575] Paden, John N. Religion and Political Culture in Kano. University of California Press, 1973, P:287

[576] Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997, P:199, see also: Kane, Ousmane. Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and Reinstatement of Tradition. Brill, 2003, p:203

scholarly discussions on Islamic reform, *da'wah* movements and the dynamics of religious change in Nigeria.

**Brief History of Sheikh Abubakar Gumi and His Reformative Legacy**

Sheikh Abubakar Mahmud Gumi (1922–1992) was one of the most influential Muslim scholars and reformers in Northern Nigeria whose intellectual and *da'wah* activities laid the foundation for modern Islamic reform movements, particularly *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS). Born in Gumi town in present-day Zamfara State, he received early Qur'anic education locally before advancing to formal Islamic studies in Sudan and Saudi Arabia, where he was exposed to *Salafi*-oriented reformist thought that emphasized strict adherence to the Qur'an and *Sunnah*[577]. Sheikh Gumi rose to prominence as the Grand Qadi of Northern Nigeria and later as a respected public intellectual whose sermons, writings and radio lectures challenged what he considered un-Islamic innovations (*bid'ah),* superstition and blind adherence to inherited traditions (*taqlīd*). His reformist message sought to purify Islamic belief and practice, promote *tawḥīd,* and encourage Muslims to engage critically with religious knowledge[578]. Through his widely circulated *tafsīr* sessions and public preaching, particularly in Kano, Sheikh Gumi reshaped Islamic discourse and expanded religious awareness among the masses.

Although Sheikh Abubakar Gumi did not formally establish JIBWIS, his teachings, methodology, and ideological orientation provided the intellectual and theological foundation upon which the movement emerged in the late 1970s. JIBWIS thus represents an institutional continuation of his reformist agenda, operationalizing his vision through organized *da'wah* activities aimed at eradicating religious innovations and restoring authentic Islamic practice in Kano State and beyond[579]. Consequently, Sheikh Gumi's legacy remains central to understanding the objectives, methods and impact of JIBWIS as a reform-oriented Islamic movement in contemporary Nigeria.

**Historical Overview of *Jamā'atu Izâlat al-Bidi'ah wa'iqâmat Al-sunnah* (JIBWIS) as Sheikh Gumi's Reformative Legacy**

*Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) emerged in the late 1970s as an Islamic reform movement aimed at eradicating un-Islamic innovations and restoring adherence to the Qur'an and *Sunnah*. According to Sani Umar[580], the roots of the movement can be traced to 1978 when its pioneer leader, Sheikh Isma'ila Idris Zakariya[581], began preaching to soldiers in Dogon

[577]Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997, P:154

[578] Paden, John N. Religion and Political Culture in Kano. University of California Press, 1973.P:102

[579] Isa, Ibrahim Alhaji, a critical assessment of *fiqhul aulawiyyat* of *da'wah* activities of Muslim organizations in Kano State, unpublished PhD thesis submitted to Department of Islamic Studies, Faculty of Islamic Studies and Shari'ah, Bayero University, Kano, 2025, p:193

[580] For more see: Umar, Muhammad Sani, Islamic revivalism today. The example of Jama'atu Izalatul Bidcah wa Iqamati Sunnah 1983. P: 33.

[581] Sheikh Isma'ila Idris was an Army Imam in the barracks and a retired army officer in Jos. He was born in 1937 in Gwaskwarom now Bauchi state. His grandfather, a Fulani by tribe, said to come from Kano to settle there with his family. His father Idris Zakariyyah, was an Islamic scholar, Imam and preacher in his

Dutse, Jos. His sermons, widely circulated through recorded cassettes, attracted large civilian audiences and led many adherents of the *Tijjaniyyah* and the *Qadiriyyah* brotherhoods to dissociate themselves and join the movement. JIBWIS was formally launched in Jos on 18 February 1978 through the efforts of Sheikh Idris and other associates. Although Sheikh Abubakar Gumi could not attend the inauguration, he was represented by Muhammad Awwal Abu-Bakr and Ibrahim Arab, underscoring his moral and intellectual support for the movement.

Scholars, such as Yandaki[582] identify multiple developmental phases of JIBWIS, including the formative period (1978–1982), consolidation phase (1983–1988), and subsequent critical stages. Yandaki further links the rapid expansion of JIBWIS to the socio-religious climate of the late 1970s, highlighting the active participation of students and labourers. The movement's protest was directed against certain '*ulamā*' accused of promoting innovations, Muslims engaged in blind imitation *(taqlīd al-aʿmā*), and traditional authorities who upheld un-Islamic practices. In comparison with the analyses of Ibrahim Imam, Muhammad Babangida and Yandaki[583] observes that the motivations behind JIBWIS bear similarities to the reformist agenda of Sheikh Uthman Dan Fodio, particularly the call for a return to a purified form of Islam. Although founded in 1978, JIBWIS was officially registered as a non-governmental organization only in December 1985 due to strong opposition from *Sufi* groups, especially the *Tijjaniyyah* and the *Qadiriyyah* orders.

From its inception, JIBWIS defined itself as a movement opposed to *bidʿah,* saint veneration and the attribution of supernatural powers or intermediary roles to *Sufi* sheikhs. It rejected practices, such as the special spiritual status claimed for *Ṣalāt al-Fātiḥ* within the *Tijjaniyyah* order[584]. The objectives of JIBWIS, as outlined in its constitution[585], include returning to the Qur'an and *Sunnah* in line with the understanding of the *Salaf al-Ṣāliḥ*, combating *shirk* and innovation, promoting Muslim unity, purifying Islamic society, discouraging sectarianism and

community. Apart from recitation of the Qur'an and reading of classical fiqh books, they rear cattle-as the tradition of Fulani people. Sheikh Ismail traveled to some places for education, his education was broad, consisting of apart from Qur'an, traditional Islamic sciences of Grammar, law, exegesis, and theology. He had several teachers some of whom were inspired by the reformist ideas, one of them was Sheikh Gumi. For more on *Sheikh* Isma'ila see: Amara, Ramzi Bin, The Izala movement in Nigeria: split, Relationship to Sufis and Perception of *shari'ah* Re-implemetation, a dissertation Submitted in partial fulfilment of the requirement for the degree of philosophy (Dr.phil.) at Bayreuth international Graduate school of African studies BIGSAS. 2011, P150-151. And Tanimu Aliyu (n.d): *Ingantaccen tarihin Jama'atu Izalatil Bid'ah wa'ikamatis Sunnah*, Jos Abdul'azeez printing co.

[582] For more discussion, see: Yandaki, I. Aliu, *The History of Izalah Movement in Northern Nigeria up to 1989;* University of Sokoto, unpublished M.A.-Dissertation in History, 1990.

[583] See:Ibrahim Imam ,*The Biography of Shehu Othman Dan fodio,* Gaskiya Corporation., Zaria, Nigeria 1966, p; 13. Muhammad, Muhammad Babangida, Issues in *daᶜwah* methodology…,1990.

[584]An interview with Sheikh Abubakar Abdulsalam BabanGwale (Ph.D in view) JIBWIS National Director Seminars, Kano state deputy Secretary, former Head of Department of Hadith Studies, Aminu Kano college of Legal and Islamic Studies and chief Imam Mazaf Juma'ah Mosque Kofar Ruwa, Kano age:46 on 26/06/2024

[585] For more details see: Amara Ramzi Bin. 2011 pp: 165-169; a copy of the constitution from the headquarters (1981) which is also to be found in Loimeier (1997), Appendix 4, pp. 351-366; translated from Hausa by Jibril H. Yola. For more on aims and objectives of JIBWIS see also: Muhammad Tanko Aliyu, *The challenges of Islamic organizations in Nigeria* (1960-2010), 2012 p: 7.

working toward the establishment of an Islamic social order governed by *Sharīʿah*. To achieve these goals, the organization adopts strategies, such as establishing Qur'anic schools, training preachers, creating Islamic centers, organizing educational workshops, supporting women's education, assisting vulnerable groups and offering scholarships to the less privileged.

**Brief history of *Jamā'atu Izâlat al-Bidi'ah Wa'iqâmat Al-sunnah* in Kano**

This discourse is based on the historical evidences on the establishment of the JIBWIS movement in Kano State. This included the opposition/challenges it faced and the successes it recorded over the decades. Muslim communities in Kano and Nigeria at large were dominated by two great Sufi orders, the *Qādiriyyah* and the *Tijjāniyyah*.

Kano has been a strong hold of Sufi brotherhood throughout Islamic History in the state until 1970s-1980s where some changes started to manifest in the Islamic practices of the people of Kano. During these periods, most of Muslims were either with the *Qādiriyyah* movement or the *Tijāniyyah*. The quick support that JIBWIS gained in some important urban centers of the North in the early 1980s, such as Kaduna, Bauchi and Zaria was not easily accorded in Kano and some other older cities where traditional *Sufi* practice of Islam were strongly established. Notwithstanding, in its formation process, JIBWIS received some helping hands from influential people in Kano, such as Muhammad Habib Gado-da Masun Kano, who had become the first Vice President of JIBWIS National Committee of Patrons (Administration Council), Alhaji Ali Birnin Kudu, (the first Chairman of JIBWIS Kano branch) Malam Sa'idu Hadejia, Alhaji Ado Muhammad Kano (the first Deputy Chairman of JIBWIS Kano branch), Malam Lawal Maiturnuku, *Sheikh* Abbas Hamid Abbas (d 2008), Alhaji Bala (Kano state Secretary general) Malam Adamu Sa'id (Deputy Secretary), Malam Isa Muhammad, Alhaji Ibrahim Bulbula Koki (a businessmen quarter in the old Kano city near Kurmi market), Malam Lawan Abubakar Goron Mãje, Malam Jibril Umar Jibril, Malam Nasir Muhammad Bakko, Kawu Ilya Brigade (a quarter in suburbs Kano city), Malam Nuhu Sani Mainagge, Malam Abubakar Hussain[586], Alhaji Yusuf Abdullahi Fantiya and Alhaji Yusuf kurfi,[587].

Some researchers argue that, JIBWIS did not have an official branch in Kano until after some years of its establishment in Jos. For instance, Kane argues that: "it took much longer for the society-JIBWIS- to become well established in the older cities where traditional Islam was firmly

[586] Popularly known as Habu ZamZam, was one of those earlier embraced the teaching of *Izalah* and face vigorous oppositions from proponent of Sufi orders where his children boycotted and denied interaction with the masses. Oral Interview with his biological son Associate Professor Taufiq Abubakar Hussain a lecturer with Department of Islamic studies and *Sharīʿah*, Bayero University, Kano and Director center for Islamic Civilization and Interfaith Dialogue (CICID) BUK, at the center, age:50, on 23rd June 2025

[587] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025.

rooted. Kano was one of such places.[588]" Similarly, Loimeier, in giving an account of how and to what extent JIBWIS got and expanded to other states postulates that: "In 1983 thirteen of the states of the then nineteen federal states had branches of Izala: Plateau, Kaduna, Kano, Sokoto, Borno, Gongola, Bauchi, Niger, Kwara, Oyo, Lagos, Rivers and Bendel States. The regional branches were usually founded by the local friends and supporters of Gumi[589]."

It is understood that since the creation of JIBWIS it received some helping hands from Kano. Therefore, the organization had been in Kano earlier than the date maintained by Loimeier. To refute Loimeier's assertion, Kane explains that Muhammad Habib Gado-da Māsun Kano from Kano was the first vice President of National committee of Patrons (Administration Council).[590] Secondly, Kane mentions 1978 as the date by which Kano branch of JIBWIS was set up. This shows that JIBWIS was in Kano and had its branch since the very year it was established in Jos. In an interview with Malam Ali Ali and Malam Lawan Abubakar Goron maje posing the question when JIBWIS started in Kano? as an eye witness of the establishment of JIBWIS in Kano state; both buttress this by responding that it started in 1978,[591].

On the other hand, some argue that *Jamaᶜatu Nasril* Islam JNI was responsible for establishment of JIBWIS in Kano state.[592] This assertion is based on the assertion that the first effort to set up a branch of JIBWIS in Kano is traceable to *Sheikh* I. Sulaiman, formerly a JNI[593] preacher, who was trained by *Sheikh* Abubakar Gumi. In addition, Malam Muhammad Ilyas, a business man in Brigade established JIBWIS local center in his house under the banner of JNI sometime around 1970s.[594] Moreover, *Sheikh* Aminuddin Abubakar who was popularizing the reformatory ideas of JIBWIS made the movement popular in Kano. He was also an active member of JNI before he formed his own *daᶜwah* group.[595] Though this could not be the reason of JNI being responsible for establishment of JIBWIS in the state, due to the fact that JNI is an umbrella of Muslim organizations where every Muslim has equal right of being its member; his identification with JNI does not prevent him to belong to any other Islamic organizations/groups. Moreover, *Sheikh*

[588] Kane, Osmane (2003) p:87
[589] For discussion see: Loimeier (1997) pp: 223-224.
[590] For brief discussion see Kane, Ousmane, (2003) p:86
[591] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025
[592]For more on how and who was established JIBWIS in Kano see Kane Ousmane, (2003) P:87
[593] For more on JNI see the subheading of the present study on JNI
[594] See Kane, Ousmane, (2003) pp:82-87
[595] For more on *Sheikh* Aminuddin Abubakar and His sturdy relationship with Sheikh Gumi, JNI and how he was influences by Gumi's reform ideology, see Kane, O. (2003) pp:75-82.

Sani Kafinga was among the frontiers of JNI in Kano and he was a figure of the *Tijāniyyah Ibrāhimiyyah*[596]

In 1978, Malam Lawal Maiturnuku with many other people like Alhaji Ali Kadangare[597] Birnin Kudu, (the first chairman of JIBWIS Kano branch) Malam Sa'idu Hadejia, Alhaji Ado Muhammad Kano and *Sheikh* Abbas Hamid Abbas (d 2008), an Imam at BUK *Juma'ah* mosque old site, were granted an approval from the JIBWIS National Council of *uᶜlama'* to set up a Kano branch. Subsequently, a meeting to set up the formal structures of the local branch was held at the residence of Muhammad Habib Gado-da-māsun Kano: Alhaji Ali Kadangare Birnin Kudu (d.1988) chaired the council of patrons, with Alhajii Ado as his Deputy and Malam Adamu Sa'id as the secretary Administration. Malam Lawal Maiturnuku led the council of *Uᶜlama'* with *Sheikh* Abbas Hamid Abbas as his deputy, Malam Lawan Abubakar Goron Mãje emerged Secretary Council of Uᶜlama' with Malam Jibril Umar Jibril as his deputy and Malam Isa Muhammad was the director first Aid Group (FAG)[598].

The successful set-up of formal organization branch was one thing, however, the proselytizing for reform system is quite another thing in city like Kano, which its inhabitants were generally followers of the Sufi brotherhood. Definitely to change them or even challenge their traditional way of religious practices openly was not an easy task. According to Kane "The first attempt to carry out open-air preaching advocating the abandonment of local Islam and return to pristine Islam which include labelling venerated saints, such as *Sheikh* Ahmad Tijjani and Abd al-Qadir Al-Jilãni as infidels were suppressed."[599]

Two years after the setting up of Kano branch on the 27th of May, 1980, while some members of the local committee of *Ulama'* attempted to preach within the walled city of Kano, they were physically attacked by partisans of the other Sufi orders. As a result of this clash the JIBWIS preachers tended to avoid open-air preaching within the walled city, and operate in the outskirt the walled city notably, *Fagge* and *Brigade* Quarters. A sizeable number of sympathizers of

[596] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[597] This Kadangare is the name of town under Birnin Kudu which is the origin of Alahji Ali before the creation of Jigawa State from old Kano state. A recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of *Ihya'usSunnah juma'ah* mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025

[598] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024 and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of *Ihya'usSunnah juma'ah* mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025.

[599] See Kane, Ousmane, (2003) p: 88.

JIBWIS who refused to pray in non-JIBWIS mosques attended the Bayero University Kano Mosque to say their Friday weekly prayers[600]. In the same year, following the Maitatsine riots of December 1980 in Kano, there was a period of violent revenge and settling of scores. Some sympathizers of the JIBWIS were severely attacked because the traditional authority- (ward heads *masu unguwanni*, village heads *Dagatai* and district heads *Hakimai*) - are believed to have given order to recruited thugs to kill all those who were identified as disciples of Maitatsine. Consequently, JIBWIS members were included and tracked down by the thugs for allegedly having condemned the recitation of the *Salat al-fatih of Tijāniyyah* order, Malam Muhammad Fagge and his family were detained in the police custody and later released[601].

In 1985, a similar incident happened in Gwammaja and Garangamawa where JIBWIS members built a mosque in each of the two quarters and they were warned by their opponents to desist from building the mosque in order not foment unrest. Similarly, it happened in Koki when Alhaji Ibrahim Bulbula Koki, Nasir Muhammad Bakko, Alhaji Yusuf Abdullahi Fantiya[602] attempted to build a mosque in Koki and they challenged by some thugs. Identified JIBWIS members were boycotted by some businessmen, while people avoided to marrying off their daughters to Izala members. Kane argues that "until 1991, JIBWIS did not have a mosque of its own within the walled city of Kano" [603] (*Kwaryar Birnin* Kano). All attempts and efforts to build a Mosque were abortive due to the vigorous opposition from opponents who would demolish it even before completion. As a result, JIBWIS places of worship tended to be temporary and informal to avoid persecution; Mats would be spread-out and folded immediately after prayers or study sessions. A new development took place in JIBWIS, where a number of wealthy people who have embraced the teachings of JIBWIS built their own mosques within their homes or in the vicinity. They recruited young clerics to lead prayers and teach them and other JIBWIS disciples. The

[600]An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[601] An interview with Sheikh Abubakar Abdulsalam BabanGwale (Ph.D in view) JIBWIS National Director Seminars, Kano state deputy Secretary, former Head of Department of Hadith Studies, Aminu Kano college of Legal and Islamic Studies and chief Imam Mazaf Juma'ah Mosque Kofar Ruwa, Kano age: 46 on 26th June 2024 and Interview with Dr. Ghali Sabuwar Kawaji, Nassarawa Local Government, chairman Kano JIBWIS committee of elders, interview conducted via whatsapp, age: 70, on 23rd Marcth 2025.

[602] Alhaji Yusuf Abdullahi Fantiya is a businessman in Kano and philontrophist, the History of JIWBIS is not complete without mentioning his name and his tremendous contributions to implantation of JIBWIS in Kano financially, ever since when he was residing at Kofar wambai, he was the one that purchased/donated the plot at Nassarawa GRA to build a *Juma'ah* mosque and multipurpose Islamic center, Alhaji Fantiya also donated another plot and built *Usman bin Affan Juma'ah* Mosque, primary and secondary Islamic school at Gadon Kaya within walled Kano city apart from mosque built in vaccinity of his house both at kofar Wambai and Ta'udu and many other philanthropic activities

[603]For detailed discussion see Kane, O. (2003) p: 90.

lessons were on Al-Qur'an, Ḥadith and other Islamic subjects. These philanthropists contributed greatly in the construction of JIBWIS schools and Mosques in the state[604].

An eye witness Malam Lawal Abubakar Goron Mãje in giving account of the challenges and oppositions JIBWIS received in those days, lamented that:
*Izalah* faced a lot of challenges and rigorous oppositions from *Sufi* brotherhood (the *Qãdiriyyah* and the *Tijãniyyah* to be specific), we were constantly brought before the emir of Kano late Alhaji Ado Bayero, also interrogated by police and sued to court countlessly and we were not winning due to the fact that we were minority and they were majority not because we were not right, we were denied many of rights and privileges but now Alhamdulillah with the development of Islamic education people understand JIBWIS' teachings and advocate for Qur'an and *Sunnah* as you can see Izala is everywhere and we have representatives even among Kano influential.[605]

In Kano, several personalities led the organization, including Malam Ya'u Jogana as Interim Chairman, then Malam Sulaiman Tsanyawa followed by Alhaji Shahru Haruna. When the faction between Jos and Kaduna intensified Alhaji Shahru stepped down for Malam Isyaku Ramadan as Interim Chairman, thereafter Malam Yahya Yan'kaba became Chairman.[606] The recent ones among them are Malam Abdulkarim Dayyabu who headed JIBWIS between 1980 and 1990.[607] Alhaji Yahya Muhammad Yan"kaba as interim chairman and Professor *Sheikh* Abdullahi Saleh Pakistan[608] who is leading the organization from 15/07/1993 corresponding to 25/01/1414 to

[604]An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024 and Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary Council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government Secretariat Street. On 4th April 2025

[605] Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary Council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government Secretariat Street. On 4th April 2025.

[606] Oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[607] Phone interview with Professor Sheikh Abdullahi Saleh Pakistan, JIBWIS Kano State Chairman, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja age 67.

[608] Professor Abdullahi Saleh Pakistan was born in Mai-Aduwa, Katsina State around 1957. His senior brother Malam Ibrahim Custom brought him to Kano when he was seven years old. Since that time Prof. Abdullahi had been in Kano. He attended school in Kano and got married to four wives and had twenty five children and several grandchildren. He is the founder and Principal of Al- Manar Islamic Primary and secondary school at Tudun Murtala in Kano, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja. Besides being involved in the activities of *Daᶜwah*, he takes some other businesses as his professions. According to him, an Islamic Scholar should not relay on *Daᶜwah* alone to earn a living. He has to be involved in a business for a better sustenance (*Ba'a da'wah sai da Dãwa)*. Phone interview

date.[609] It have seen that the actual period of the penetration of JIBWIS into Kano has not been factually established due to the conflicting views offered by different sources, though proverbially from the horse mouth it was established in 1978. JIBWIS has strongly been established in the state and it is actively working where it has subsequently gotten a large number of followers especially among youth and elites. By 1990s-2000, the organization had already virtually entered every quarter within and outside the walled Kano city. From 2000 to date, JIBWIS has flourished and has entered virtually every home and town of the state. It contributed to almost all the sectors of Muslim life in the state, be it social, religious, educational and health sector to disseminate the Islamic message based on the teachings of the glorious Qur'an and *Sunnah* of Prophet Muhammad ﷺ.

**Assessment of *Daᶜwah* Activities of JIBWIS in Kano**

*Jamā'atu Izālatil Bidᶜah Wa Iqāmatis Sunnah* (JIBWIS) Kano state branch carries out some activities of *daᶜwah* and human development. The organization organizes ward, local, state and national public preaching session (*Wa'azi*[610]) throughout the state by inviting people to the correct practice of Islam away from any form of heretical innovation (*Bid'ah*) or non- Islamic belief and practices. Other methods through which JIBWIS executes its activities include: *Khutba* (sermons) during Friday congregational prayers, *walimah* (wedding ceremony) gatherings and annual *sallah* festivals (*eid Al-fitr* and *eid Al-Adhha*) study circles (*Ta'alim*) between *Salat al-Magrib* and *Isha'* and after *Salat al-Subh* where *Ḥadith*, Qur'an, *Tauhid* and *fiqh* (Jurisprudence) studies are hosted too.

Apart from these range of activities, JIBWIS *daᶜwah* methods in the state can be categorized into: use of audio, visual and print media (electronic *daᶜwah*), social services, such as establishment of educational institutions, health care and building of the mosques and learning centers. These are discussed below:

**Use of Audio, Visual and Print Media (electronic *daᶜwah*)**

The Friday sermons of the JIBWIS' prominent Imams and other important JIBWIS preachers are recorded on cassettes, phones (and/or other devices) and subsequently distributed by JIBWIS members across the state. The organization concentrated on the massive utilization of the modern mass media to spread their ideas and religious beliefs. They rarely publish books or broadcast a program twice. They demonstrate a more modern outlook of the organization in comparison with the Sufi brotherhoods. Recording Cassettes/device -were bound to reach a large number of people than books if one takes into account the fact that generally people prefer listening and watching than reading. Reading culture is continuously fading, and to many people listening is much easier than reading. The *Turuq* (Sufi-orders as the researcher observed)

[609] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.And oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.

[610] In 2016 Kano hosted *wa'azin Kasa* (national public preaching) took place in the city at Sani Abacha stadium on Saturday 20th Muharram1438A.H.=22/10/2016-Sunday 21st Muharram 1438A.H.=23rd October 2016.

had no other choice in the state than to follow the tone of JIBWIS in their methods of disseminating information and teachings though they (Sufi-orders) are reluctant in this respect. For instance it was JIBWIS that initiated opening recording centers for recording and documenting their lesson/sermons adjacent to their prominent mosques now almost all Muslim organizations in the state follow the suit
On the other hand, the enormous utilization of the modern mass media in religious activities has resulted in religious leaders becoming diplomatic when issuing statements.

The organization have some sophisticated Tele-broadcasting media houses for the wide and rapid spread of its ideologies and religious beliefs, such as *Manarah* Radio & TV, *Sunnah* TV, *Wisal* TV and Africa TV. This Africa TV is airing via FM radio these media outlet majorly broadcast eminent *Izalah*'s *Du'at* involving Kano's *Du'at* and recently JIBWIS has a radio station in the state; where the programs of the organization are aired[611]. The organization uses what can be called as virtual or cybernetic *daᶜwah*. It makes use of available advanced communication means and software. One can say that its above average for their technical sophistication with appropriate software, whosoever visits JIBWIS site can easily watch documentaries, listen and download an audio of Qur'anic recitations, JIBWIS preaching clips that include video, advertisements and announcements of the important events of the organization, etc.

**Social services**

**i. Establishment of Educational Institutions**

The JIBWIS movement in Kano state has established several schools at various levels (*Islamiyya* and conventional) for primary, secondary and adult female education across the state. In addition to the aforementioned educational activities, some scholars of the organization also organizes *Daurah* (an intensive advance training/courses on Islamic studies) collaboratively with Saudi delegation at different levels, where the winners are, in most cases, given scholarships to study at Saudi Arabia, through this system it built the capacity of number of prominent Kano scholars like Dr. *Sheikh* Bashir Aliyu Umar, late *Sheikh* Jafar Mahmoud Adam, Dr. *Sheikh* Ali Yunus Muhammad, Dr. Abdallah Usman Gadon kaya to mention but few . This activity encourages and motivates young people to memorize and study the Qur'an, specialized on Islamic studies. JIBWIS also organizes workshop for enlightenment and mobilization for various categories of Muslims across the state especially its members[612].

[611] Interview with Iman Dr. Aliyu Yunus, 54 years old, a lecturer at Department of Islamic Studies, Yusuf Maitama Sule Federal University of Education, Kano (YUMSFUEK) and chief Imam of Usman Bin Affan Trust Juma;ah Mosque Gadon Kaya, Kano. Interview at his office, 4th April 2025. And An oral Interview with Director S.Radio Kano Dr. Abdulmutallib Ahmad and Chairman committee of Imams (Du'at) JIBWIS Kano state branch, an Imam at JIBWIS Triumph Juam'at Mosque and Provost Yusuf Bala Usman college of Education and legal studies, Daura, aged:50, at Sunnah Radio Bello Dandago Radio Kano Buiding, on 18th August 2024.

[612] Phone interview with Professor Sheikh Abdullahi Saleh Pakistan, JIBWIS Kano State Chairman, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja, age 67

Regarding the number of the schools JIBWIS either established/maintains or Izala affiliated in the state are many, according to Malam Ali Aliyu, the schools reached more than one thousand[613]. It is observed through visitation of the entire local governments in the state, the organization has, at least, more than one school in every local government Area of the state. It is also observed nationwide that in any local government in Nigeria where there are members of *Izalah*, there should always be at least two primary schools, one for Arabic/Muslim-style (*Islamiyya)* and one for conventional education. At the state level, a *Tahfiz* (Qur'anic memorization/recitation school) a secondary and a higher Islamic studies school are found which are mostly Izala affiliated.

Nonetheless, it is observed that in all the Local Governments Areas visited and surveyed including; Bagwai, Kunchi (now Ghari) Makoda, Sumaila. Takai, Rano, Rogo and Tsanyawa Local government there are JIBWIS *Islamiyyah* schools attached to the Juma'ah mosque except at Kunchi (now Ghari) which until recently has only *Islamiyyah* school but they had built a *Juma'ah* Mosque in 2020. Whereas in Fagge, Dala, Gwale and Kano municipal local governments there are much significant number of JIBWIS' schools and Mosques. Education is, arguably, the number one tool that is needful to kick start the process of success and advancement in whatever field of endeavour one may choose. JIBWIS, for that reason, prioritizes education at all levels, right from elementary to the secondary levels. Apart from this formal system of education, in almost all the Local Government Areas of Kano state JIBWIS runs morning and evening classes for young and adult people; males and females.

**ii. Health Care**

JIBWIS in its efforts to contribute to human development and well-being of the society in general and its members in particular, accords special attention to health care assistance through its First Aid Group (FAG). The functions of the First Aid Group are to, among others, "render a practical assistance. FAG is hierarchically organized from word or local Government level, the state and finally the national director, Members of this group are trained on how to render first aid services, due to their training in first aid, FAG renders an urgent assistance to the fire or water disaster victims, the weak, the injured person or sick person by bringing them to a medical doctor or Hospital. In addition, JIBWIS FAG are in charge of the sitting arrangement for any JIBWIS preaching, they provide security at any gathering of the organization; be it *Juma'ah* prayer, eid ground (prayer), ward/Majlis preaching (*Wa'azin Gari)*, local government, state or national[614]" the first-aid workers annually escort pilgrims to *Makkah f*or pilgrimage, assist them in performing the hajj and provide first-aid to pilgrims who fall sick during the *Hajj*. Nonetheless, the organization in Kano has a health committee: "The committee of health is concerned with introducing programs for disease prevention[615]"

[613] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.
[614] Oral Interview with Malam Mukhtar Lawal, a school sport officer (SSO) Tudun Wada local government and Director First Aid Group (FAG) JIBWIS Kano State branch, age: 52, at his house Kofar Fada Makwalla, Tudun Wada Dankade, On 13th March 2025
[615] J.I.B.W.I.S. (n.d) pp: 22-24

### iii. Building of Mosques / *Islamiyyah* Schools

JIBWIS has built several mosques and *Islamiyya*h schools in almost all the forty four local government headquarters of the state. As it is observed in all the Local Government Areas visited, mosques are built through donations from individuals, the state or Islamic association. Recently, a quite number of JIBWIS Mosques are built by some Muslim philanthropists/organizations, therefore, the number of the Mosques either JIBWIS established/maintains or Izala affiliated in the state are more than five hundred[616].

It is observed that JIBWIS gives its priority to the needs of people and concentrates on different aspects of social life to achieve its goals, whereas Islamic education is accorded significant attention in their activities. This study also found the significant impact of JIBWIS' *daʿwah* activities on the Political, social and religious life of the people of Kano state, JIBWIS have impacted the lives of people majorly war against *bid'ah* and mixing Islam with un-Islamic cultures and practices since the demise of *Sheikh* Uthman Dan fodio there is no single effort aimed at tackling moral decadence/societal menace until the coming of JIBWIS, various dimensions societal menace have been tackled, the organization has impacted the lives of people specifically through teaching and learning.

However, the organization majorly restricts itself to *Daᶜwah* to only Muslims in the state. The non-Muslims in the state are, therefore, neglected. The JIBWIS section/committee or some *Du'at* that are well trained on how to call non-Muslims to Islam need to be reinforced and to intensify their efforts so as to tackle one of the current challenges Muslims are facing in the state especially in converting the non-Muslims that include the *Maguzawa* who are Hausa tribe or part of indigenous people of the state. There are some Hausa speaking pastors in the state and more churches are being built in the state. The reason for this might be due the lack of or inadequate well trained *Du'at* in those villages/rural areas, almost all the well versed *du'at* that are capable of carrying out this task are overcrowded in the city and are busy castigating and discrediting one another and/or misplacing the priorities of *daᶜwah*. Some *duᶜat* pay attention to and debate on some trivial issues while neglecting the most important ones. Additionally, some of them become engaged in the social media making comments and analysis on virtually every happening or news. The resultant effects to this are detrimental, which does not only affect them as individuals but also tarnish the image of the organization they represent and of course the religion itself. This however, is the general problem that has tended to become rampant amongst especially young preachers across various religious tendencies and organizations. In response to these challenges, some *Ulama'* have formed alliance to address the growing concerns. Notably, the Kano Coalition of *Ulama'* and Civil Societies in Kano State has taken

[616] An oral Interview with Director S.Radio Kano Dr. Abdulmutallib Ahmad and Chairman Committee of Imams (Du'at) JIBWIS Kano state branch, an Imam at JIBWIS Triumph Juam'at Mosque and Provost Yusuf Bala Usman college of Education and legal studies, Daura, aged:50, at Sunnah Radio Bello Dandago Radio Kano Buiding, on 18th August 2024. And Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.

proactive efforts. This include dedicating its platform to promoting intra- and inter-religious tolerance, fostering collaboration and countering negative trends both within and outside Muslim communities and alleviating misunderstanding among Muslim organizations [617].

Furthermore, the schools and Mosques built by JIBWIS aim to serve those who are already Muslims; there is no tangible well-designed effort to reach out to those who are not Muslims

JIBWIS advocates for synchronizing the Qur'an and *Sunnah* to educate people on the paramount importance of education and other various aspects of Muslim life in general. This implies an attempt to restore the original model of Muslim life as it existed during the period of the noble Prophet Muhammad ﷺ, the four rightly guided caliphs and the generation that followed them *Al- salaf Al-Salih*: (the pious predecessors). It is an established *Sunnah* of the noble Prophet Muhammadﷺ that whenever a group of unbelievers reverted to Islam the Prophet Muhammad ﷺ used to send a teacher among the *Sahabah* (companions) f to teach them Islam. This included Mus'ab bin Umair who was sent to the people of Madinah[618], Nahharul Rijal who was sent to the people of *(Banu) Hanifah* to teach them some basics about Islam. Consequently, JIBWIS is expected to diversify its *daʿwah* to integrate disseminating the Islamic message to the new converts to strengthening their belief and Islamic practices.

JIBWIS is one of the Islamic organizations with higher number of elites as its members and many academics, yet, the organization has no any university of its own. Though the establishment of a university is expensive, but JIBWIS has resource/opportunity to do this monumental project. In as much as JIBWIS utilizes the resources it spends while organizing Local Government and State Annual congregation in establishing the long awaited university it can raise millions/billions of Naira to be spent in that epic project. This will also make the construction of university faster than ever, and simultaneously whoever contributed would have a kind of continuous (ever flowing rewards) perpetual charity (*Sadaqah Jariya*). However, the organization has "*Assalam* University" still under construction in Jigawa State[619].

In further assessing the impacts of *daᶜwah* activities of JIBWIS, it became explicitly clear that by the use of sophisticated technological appliances in all the programs that JIBWIS is airing, it makes use of available advanced communication means and soft wares, it can be said that it is above average for their technical sophistication, with appropriate soft wares, JIBWIS site contains documentaries, audio of Qur'anic recitations, JIBWIS preachers, video clips, advertisements and announcement of the important events of the organization. If these information outlets that are confined to those who are already Muslims can be diversified to incorporate messages to non-Muslims the *daᶜwah Ilallah* would definitely flourish and reach out to many non-Muslims, it will help in clearing misconception and misunderstandings they have

[617] For more visit: http://nusaid,org/about.php#aboutmore. Retrieved on :12/05/2025.
[618] For more see : Abu-Aziz, Sa'ad Yusuf, *Rijal wannisa' haul Arrasul, Dar elfagr littirath, khalf Jami' Al-azhar/Alqahirah,* Second edition, 2013, p:176
[619] For more on the modalities see: Isa, Ibrahim Alhaji, a critical assessment of *fiqhul aulawiyyat of da'wah* activities of Muslim organizations in Kano State, unpublished PhD thesis submitted to Department of Islamic Studies, Faculty of Islamic Studies and Shari'ah, Bayero University, Kano, 2025, p:195-197

about Islam, Muslims and *Shari'ah* and that will additionally attract their minds, remove Islamphobia among them and false information they have been told about Islam and Muslims,

Furthermore, if JIBWIS diversified its methods of *Daᶜwah* the evangelism would be weakened in the state. The study discovered persistent problem facing JIBWIS' *daʿwah* emanated from disgruntled element as a result of the approaches and methods of some JIBWIS' *duʿat* which inherited Izalaphobia that make some people to always preach against JIBWIS. Nevertheless, it has been observed that one of the factors and causes for JIBWIS split is the method of challenging Islamic practices of some Sufis by some of its members by calling them *Kafirun, Mushrikun* and considering themselves as the only pure Muslims on the right path, which indicate that JIBWIS has to review its methods for the development of *daᶜwah ilallah* so that others can copy and emulate them.

**Conclusion**

This study has assessed the impacts of *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) in Kano State as a continuation of the reformative legacy of Sheikh Abubakar Gumi. The findings affirm that JIBWIS has played a significant role in reshaping Islamic thought and practice in Kano through sustained efforts aimed at purifying religious beliefs, combating un-Islamic innovations and promoting adherence to the Qur'an and *Sunnah*. These activities reflect Sheikh Abubakar Gumi's vision of an intellectually grounded, scripture-based reform that seeks to align Muslim life with authentic Islamic teachings. The study further demonstrates that JIBWIS' *da'wah* methodology-characterized by public preaching, mosque-based instruction, media engagement and grassroots outreach-has enhanced religious awareness among Muslims and contributed to moral consciousness, doctrinal clarity, and social reform. Its emphasis on *tawḥīd* (oneness of Allah), rejection of superstition and encouragement of informed religious practice has had a lasting impact on the religious landscape of Kano State. In this regard, JIBWIS stands as one of the most influential Islamic reform movements in Northern Nigeria. However, the assessment also reveals challenges confronting the movement, including doctrinal contestations, intra-Muslim tensions, generational shifts, and the need for more dialogical and inclusive approaches in contemporary *da'wah* contexts. While JIBWIS has largely succeeded in sustaining the reformist ideals of Sheikh Abubakar Gumi, adapting these ideals to Nigeria's evolving socio-religious realities remains imperative. Addressing these challenges is essential for ensuring that *da'wah* activities promote unity, peaceful coexistence and constructive engagement within the wider Muslim community. In conclusion, JIBWIS' *da'wah* activities in Kano State represent a substantial reformative legacy rooted in the intellectual and spiritual contributions of Sheikh Abubakar Gumi. The movement's achievements underscore the enduring relevance of reform-oriented Islamic scholarship, while its challenges highlight the need for continuous methodological refinement. Strengthening ethical discourse, fostering intra-faith harmony and integrating contemporary communication strategies will enable JIBWIS to sustain its reform mission and contribute meaningfully to Islamic renewal and social development in Kano State and beyond.

**Recommendations**

Based on the assessment of the *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) as the reformative legacy of Sheikh Abubakar Gumi in Kano State, the following recommendations are proposed:

**Methodological Reorientation in *Da'wah* Delivery**

In view of the observed doctrinal tensions and public contestations arising from confrontational preaching styles, JIBWIS should strengthen dialogical and wisdom-based (*ḥikmah*) approaches to *da'wah*. Emphasizing respectful engagement, persuasion and scholarly debate will enhance acceptance and reduce intra-Muslim friction while remaining faithful to Sheikh Abubakar Gumi's reformist vision.

**Capacity Building for *Da'wah* Personnel**

Given the increasing complexity of contemporary socio-religious challenges, there is a need for structured training programmes for JIBWIS preachers. These should integrate classical Islamic scholarship with contemporary issues, such as pluralism, youth radicalization, digital ethics and peaceful coexistence, thereby improving the effectiveness and relevance of *da'wah* activities.

**Strengthening Intra-Islamic Dialogue and Unity**

Considering the diverse Islamic traditions within Kano State, JIBWIS should institutionalize platforms for constructive engagement with other Islamic groups and scholars. Such initiatives will promote mutual understanding, reduce sectarian polarization, and foster a unified Muslim response to common social and moral challenges.

**Strategic Use of Contemporary Media and Technology**

Building on its historical use of mass preaching and radio programmes, JIBWIS should expand its *da'wah* outreach through digital media, including social networks, podcasts and online learning platforms. This will ensure effective engagement with youths and urban audiences while countering misinformation and extremist narratives.

**Documentation and Preservation of Reformative Legacy**

To sustain the intellectual heritage of Sheikh Abubakar Gumi, JIBWIS should prioritize systematic documentation of sermons, lectures and scholarly contributions. Establishing archives and research units will support academic engagement and ensure continuity of reformist thought for future generations.

**Collaboration with Government and Civil Society**

In light of the movement's influence on moral reform and social orientation, JIBWIS should collaborate with mosque administrations, educational institutions and relevant government agencies in addressing social issues, such as drug abuse, moral decadence and youth unemployment, within an Islamic ethical framework.

**Further Academic Research and Evaluation**

Finally, scholars and researchers are encouraged to conduct longitudinal and comparative studies on Islamic reform movements in Nigeria. Such research will provide empirical insights into the long-term impacts of JIBWIS' *da'wah* activities and inform evidence-based policy and religious programming.

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Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary Council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government Secretariat Street. On 4th April 2025

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