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ASSESSING THE IBADHIYYAH MUSLIMS APPROACH TO DA'WAH IN

GHANA:

A CASE STUDY IN WENCHI AND TECHIMAN

BY

UMAR SINA ABDUL-WAHAB

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DECLARATION

I declare that apart from the sources specifically acknowledged in the text, this work constitutes the result of my research and it has not been submitted in parts or whole to any other university.

Umar Sina Abdul -Wahab
(Student)

.....
Signature

.....
Date

Certified by:

Sheikh Seebaway Zakaria
(Supervisor)

.....
Signature

.....
Date

Certified by:

Fr. Dr. Francis Appiah-Kubi
(Head of Department)

.....
Signature

.....
Date

DEDICATION

This work is dedicated to the Ibadhiyyah Muslim Mission -Ghana, my parents, Mallam Umaru (late) and Hajia Majalia Mahama and to my supportive wife, Zuwaira Is-haq and lovely daughters (Zaliha, Mufliha &Yakhtasu).



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ABSTRACT

The Ibadhiyyah doctrine was officially introduced in Ghana by Shaikh Alhaji Umar Adam Suleman in 2000, after the Sunni-Tijaniyyah conflict that led to loss of lives and property in Wenchi. The founder initially identified himself with the Ahlu-Sunnah group after having received the Ibadhiyyah orientation from the sultanate of Oman. The main aim of this work is to examine the *Da'wah* (propagation) approach of the group and how that has contributed to the development of Muslims in Wenchi and Techiman. Having emerged in Ghana for over a decade and half, the *Da'wah* activities and contributions of Ibadhiyyah (Istiqamah) seemed to have escaped scholarly attention for academic pursuit. The work therefore gears towards documenting the activities of the group. The researcher employed both qualitative and quantitative techniques in collecting and analyzing the data. In addition, interviews and questionnaires were administered as instruments for data collection. The active participant observation technique was also used by the researcher to attend Ibadhiyyah programmes such as preaching, seminars, workshops, commissioning of mosques and schools to observe their activities in order to help draw some conclusions. The study revealed that theologically, the Ibadhiyyah doctrine in Ghana initially drew members from the Sunni-group since the leadership the two were together before the split in Wenchi. Later the relationship between the Ahlu-Sunnah and Ibadhiya was characterized by polemics in preaching from both sides especially on radio and mosque discussions. However, the relationship between the group and the other Islamic groups in the two towns remained very cordial. Muslim *Da'wah* should therefore be void of polemical language or comments that have the tendency to create unnecessary tension and fear in society. The research is relevant because it has documented the history and activities of the group and also served as a pioneering study on Ibadhiyyah in Ghana.

Key words-*Al-Ibadhiyyah, Da'wah, approach and development*

ACRONYMS/ ABBREVIATIONS AND ARABIC TERMINOLOGIES

- A. H---After Hijrah refers to Islamic dating system after the migration of Prophet Muhammad in 622 (AD)
- A.M.M---Ahmadiyyah Muslim Mission
- I.C.T---Information and Communication Technology
- DISEC---District Security Council
- I.M.M---Istiqaamah Muslim Mission
- I.M.O---Istiqaamah Muslim Organization
- I.S.H.S---Istiqaamah Senior High School ASWAJ---Ahlu Sunna Wal-Jama'ah
- ASWAQ---Ahlus-Sunnah Wal-Istiqaamah
- N.G.O---Non-Governmental Organization
- S.A.W (S.A.W)--- Peace Be Upon Him
- WAEC---West Africa Examination Council
- Ahlul-qibla*--- Muslims who face the *ka'bah* direction to pray
- Ahlu-Da'wa*---Propagation group/Missionary group
- Ahlul-Haqq wal-Istiqaamah*---People of truth and uprightness (refers to Ibadhiyyah)
- Akhbar*---Information/history
- Sahih al-Bukhari*---Most authentic Hadith collection in Sunni-Islam by Imam Bukhari
- Al-Ibadhiyyah*--- Kharijite sub-sect which follows the teachings of Abdallah Ibn Ibadh
- al-Jannah*---Heaven *al-Mash alal-Khufain*---Wiping over pair of socks *al-mashriq*--- East
- al-murabitun*---Al-moravids

Al-Muslimun---Muslims

Al-Muwattah---Hadith collection of Imam Malik bin Anas *al-qadr*---

Destiny/Predestination

Ameen/Amin--- Amen (Muslim request for an answer to a supplication said)

Amirul-Muminin---Commander of the faithful

Arkanul Iman---Articles of Faith

Arkanul Islam--- Pillars of Islam

Asr---Afternoon prayer

Aya---Qur'anic sentence

Azraqiyya/Azraqites---Sub-sect of Kharijites led by Nafi'i bin Azraq

Banu Qurayzah---Jewish clan of Madinah after Hijrah

Bara''a---Dissociation

Bara''at al-Mushrik---Dissociation from corrupt monotheist

Basmala---Introductory sentence for all chapters of Qur'an except chapter 9

Basra---City in Iraq where a lot Islamic events took place

Batil---Invalid act

Battle of Camel---Battle fought between Prophet's wife, Aisha and Caliph Ali over Caliph

Uthman's death

Da''wah---Islamic propagation

Fajr--- Dawn prayer

Fatiha---First chapter of the Qur'an

Fatwa--- Legal opinion or Islamic ruling

Fayda---Grace in Tijaniyyah doctrine

Gayril magdubi alayhim walad-dallin--- Last verse in the 1st chapter of the Qur'an, translated as: (Not those who earned your anger and those who went astray)

*Habr al---**Ummah*---Most knowledgeable personality in reference to Ibn Abass

Hadith---Reports of the sayings, actions and silent approvals of Prophet Muhammad (S.A.W)

Hadramawt---Yaman

Hajj---Pilgrimage to Makkah

Halaqat---Qur'anic learning centres

Hamlat al-ilm---Propagators of Ibadhiyyah doctrine in North Africa

Hanafis---Adherents of Hanafi School of Law

Hanbalis---Adherents of the Hanbali School of Law

Hijab---Veil for the Muslim woman

Hijrah---Migration

Ibn Majah---Hadith collection of Ibn Majah

Ijma---Consensus

Imamah---political leader/ruler

Imamiyyahh--- Shi'ite school of Law

Jabal Nufusah---Ibadhiyyah region in Libya

Jahannam---Hell

Jalbab---Long dress for the Muslim

Jihadist---Conquerer

Jihad---striving/effort in religion

Jum‘ah---Friday prayer

Ka‘abah---Muslims holy house in Makkah

Kafurai---(Hausa language)--Disbelievers

Khalifah---Caliph or successor

Khulafau ar-Rashidun--- Four guided Islamic traditional Caliphs (Abu Bakr, Umar, Uthman and Ali)

Khurasan---North-east of Persia (Iran)

Kitab tabaqat al-mashayikh---Book on Ranks of the scholars

Kitab---Book

Kitman---Period of secrecy in IbadhiyyahDa‘wah

Kufa---City in Iraq

Kufar ni‘ma---Ungrateful monotheists

Kufar shirk---Ungrateful polytheist

Kufr---Disbelief

Lan tara‘a ni---You can‘t see me (part of a verse)

Madhhab---Islamic school of law

Madinah---Holy city in Arabia where Prophet Muhammad (S.A.W) migrated to

Mahdi‘ism---Brand of Islam that believes in awaited Messiah

Majlis (pl.*majalis*)---Learning circle

Makkah---Holy city in Arabia where Prophet Muhammad was born

Maulid---Prophet’s birthday celebration

Mufti---Eminent Islamic Scholar who qualifies to give legal rulings

Mushrik (pl.*Mushrikun*)---Idolator/polytheists

Mushrikai (Hausa language)---Polytheists

Musnad Imam Rabi---Most authentic Hadith collection of Ibadhiyyah School

Musnad---Hadith collection based on chain of transmitters

Mustahabb---A required/recommended act in worship

Nahrawan---Battle fought by Caliph Ali against Kharijites

Nawafil---(sing.Nafil)-Supererogatory prayer

Nikah---Marriage

Qabd---Prayer posture of folding the arms

Qadarites---Fatalistic Philosophical school

Qiyas---Analogy

Qunut---Imprecation/invocation

Qur"an---Holy book of Muslims

Raka"ah ---Unit of prayer

Ramadan---9thMonth on Islamic lunar calendar when Muslims observe Fasting

Riwayah---Narrations

Sad"l---Leaving ones arms sideways or hanging in prayer posture

Sahaba---Companion of the Prophet Muhammad

Salafi---The Ahlus-Sunnah wal-Jama'ah doctrine

Salat---Muslim daily prayers

Shafi"i---Adherents of Imam Shafi'i School of Law (3rd among the four popular Sunni Schools)

Shakirun--- Grateful ones

Shi"ite---Party or followers of Caliph Ali

Siffin---Battle fought between Caliph Ali and Muawiya

Sufis---Muslim Mystics

Sunnah---Traditions and customs of the Prophet

Sunnis--- Adherents of the four Sunni Schools of LAW

Surah--- A chapter of the Qur‘an

Tabi‘un- (sing.*tabi‘*)---Successors to companions in generation

Tabuk---Place in Arabia where closed door meeting was held between Amr bin A‘as and Abu Musah al-Ash‘ari

Takbir---Saying *Allahu Akbar*/Allah is Greatest

Tamar---Date palm fruit common with Arabs

Taqiyyah---Dissimulation of faith in Ibadhiyyah doctrine

Tariqa---Path but refers to a particular sufi-order/group

Tashahud---Supplication said at sitting posture after two units of prayer

Taslim---Saying Assalamu Alaikum to conclude a prayer session

Tijaniyyah---Sufi order founded by Ahmed Tijani

Tirmidhi---Hadith collection of Imam Tirmidhi

Turba---Pebble used for prostration in Shi‘ite worship

Umayyads---A famous Quraysh clan in pre-Islamic Arabia

Ummah---Muslim community/Nation/world

Wahabbism---Islamic Doctrine of Muhammad Ibn Abdul-Wahab in Sunni Islam

Wajib---Compulsory duty in Islam

Wilaya---Friendship

Wudu---Ablution

Zuhr--- Midday/noon prayer

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the study

The post-independence era witnessed the emergence of some doctrinal Islamic groups in Ghana. These included the *Ahlus Sunnah wal Jama'ah (ASWAJ)* *Shi'ite*, the *Ahmadiyyah* and the *Sufi-Tijaniyyah* Movements. The main agenda of these groups especially, the *Ahlus Sunnah (Salafis/Wahhabis)* whose ideological origin is Saudi Arabia was to purge Islam of practices they considered un-Islamic among Ghanaian Muslims¹.

The activities of the Ahlus Sunnah, puritan Muslims have often created religious tensions between them and the main *Sufi-Tijaniyyah* order and other Islamic groups in the country. Dumbe posits that the presence of the two Muslim places (*Ka'bah* and the Prophets Mosque in Madinah) promoted the Islamic revivalism called *Wahhabism* which was initiated by Muhammad Ibn Abdul Wahhab. Also the influence of the Iranian Revolution led by Ayatollah Khomeini precipitated the trans-nationalisation of *Shi'ism*. These brands of Islam have today become realities in Ghana and many authors have drawn attention to their socio-religious activities and impact in the country.²

A new Islamic group that has emerged in the 21st century Ghana is *The Ibadhiyyah Muslim Mission or the Istiqaamahh Muslim Mission*. The country of origin of this group is the Sultanate of Oman in the Arabian Gulf region. The first Ghanaian agent in the spread of the Ibadhiyyah doctrine is Alhaji Umar Adam Suleman who hails from Wenchi and was the

¹ Yunus Dumbe, *Islamic Revivalism in Contemporary Ghana*, (Sodertorn University, Jonathan Robson and Per Lindblom, Stockholm, 2013.)

² Ibid,

first Ghanaian graduate to have received the Ibadhiyyah orientation from the Oman Institute of Islamic law and completed in 1994.³

Al-Ibadhiyyah is a distinct form of Islam that is neither *Sunni* nor *Shi'ite*, which exists in the Sultanate of Oman in the Arabian Gulf, East Africa, *Mzab* Valley in Algeria, Nafusah Mountains in Libya and Jerba Island in Tunisia. The group in history is said to have developed in the seventh-century from the *Kharijite* (*Khawarij*-Arabic) doctrine. The group shares with the *Kharijite* the belief to establish a true Islamic society and that righteous Muslims can only be found in their doctrine. Ibadis refer to themselves as „*Muslimun*” (the Muslims) or „*ahlul haqq wal-Istiqaamahh*” (people of truth and uprightness).

However the Ibadis see themselves as quite distinct from the *Kharijite*⁴.

Hoffman intimates that whereas the *Khrijites* had labeled all Muslims who committed a grave sin without repentance as *mushrikun* (unbelievers), this type of unbelief's guilt is tantamount to idolatry and merits the capital punishment as deserved by all apostates of the faith. On the contrary, Ibadhis see such people as *kuffar ni,,ma*-monotheists who are ungrateful for the blessings God has bestowed upon them. Ibadis therefore distinguish between *kufr ni,,ma* and *kufr shirk*, which is the ‘unbelief of ingratitude’ and ‘unbelief of idolatry’ respectively. The *Kharijites* on the other hand did not make such a distinction, and neither do the Sunni Muslims, who likewise equate *kufr* with unbelief. Unlike the *Khawarij*, the Ibadhis maintain that a sinning Muslim is still a believer.

³ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, (Interviewed, December, 2015).

⁴ Valerie J. Hoffman., *Ibadi Islam: An Introduction*, (Department of Islamic Studies, Illinois University, 2001).

The word *kufir*, which is typically translated into English as —unbelief,⁵ literally means —ingratitude⁶. The characteristic position of human beings, according to the Qur‘an, is not their ignorance of the existence of God, but their failure to be grateful for His kindness and blessings. Hoffman further related that this failure should rather prompt people to turn to Him in worship and give generous charity to the poor, orphans and widows. The Qur‘an contrasts the believers, who are grateful (*shakirun*), with the unbelievers, who are ungrateful (*kafirun*). The Ibadhiyyah attitude toward *kuffar ni,,ma*, whether the defaulters were sinning Ibadhiyyah or non-Ibadhiyyah Muslims, was that one should practice —dissociation⁷ (*bara''a*) towards the sinner.

This —dissociation,⁸ according to Hoffman, however is usually an internal attitude of withholding —friendship⁹ (*wilaya*), rather than outright hostility. Nonetheless, non-Ibadhis who call themselves Muslims and pray facing the direction of the *Ka,,bah* are *ahl al-qibla* and for that matter are within the fold of Islam. They may be *kuffar*, but not in the sense of idolatry, only in the sense of *kufir ni,,ma* —ungratefulness¹⁰ outlined above. The practice of dissociation (*bara''a*) from sinners in the Muslim community does not imply enmity but to serve as a corrective measure to bring the defaulter back to righteousness.

Nur al-Din as-Salimi⁵ further explained this point when he was asked about the difference between dissociation from an unbeliever (*bara''at al-mushrik*) and dissociation from a corrupt monotheist (*bara''at al-muwahhid al-fasiq*). Salimi replied: Although the *mushrik* is farther (from the truth) than the corrupt monotheist, both are cursed. Nonetheless, the law allows certain social practices to be done with the corrupt monotheist but it does not allow it

⁵ Nur al-Din al-Salimi, *Jawabat Salimi (Legal Responses or Fatwa)*, One of the eminent early scholars of Ibadhiyyah (1869-1914)

with the polytheist, such as intermarriage, eating their slaughtered animals, inheritance, giving the greeting of peace (*assalamu alaikum*), saying —God bless you! if he sneezes, praying behind him, praying over him if he dies, accepting his testimony, and interacting with him in all worldly matters just as one would interact with Muslims with whom one has *wilaya* or friendship.

The British observers of Omani rule in East Africa commented that, Ibadis are the least fanatic and sectarian of all Muslims, and openly associate with people of all faiths and pray together with Sunni Muslims. Hostile action is reserved for one type of person: „*the unjust ruler who refuses to mend his ways or relinquish his power*”⁶. This attitude of the Ibadhis the researcher observed with the group in Wenchi especially, suggested that they are not religious bigots but mix with all manner of religious groups at various social gatherings such as burial of the dead, marriage, naming ceremonies and other Islamic social functions. Our attention was drawn to the group because it has been involved in *Da‘wah* (Islamic propagation) activities in an attempt to win more adherents from the various Islamic groups. It does so through its educational institutions, mosque preaching, local radio discussions, distribution of food items such as sugar, rice and date palm fruits(*tamar*) especially during Ramadan fasting. In addition, it distributes used clothing (*jalbab and hijab*) to communities and has also provided borehole water to the Wenchi and Techiman Muslim communities.⁷ However these strategies by the group to win followers has sometimes generated verbal

⁶ Valerie J. Hoffman., *Ibadi Islam: An Introduction*, (Department of Islamic Studies, Illinois University, 2001).

⁷ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, (Interviewed, December, 2015).

attacks between them and the *Ahlus-Sunnah* groups in these towns as each of the groups seem to compete with one another to win members from within.

1.2 Problem Statement

Al-Ibadhiyyah is one of the Islamic groups in Ghana that appears not to have received much scholarly attention even though it has existed for more than a decade and half in the country. A lot of research works have concentrated on the early groups such as the *Sufi Tijaniyyah*, *Ahlu Sunna*, *Ahamdiyyah* and *Shi'ite*. These groups have contributed in diverse ways to enhance the socio-economic and religious development of Muslims especially and Ghanains at large⁷.

The Ibadhiyyah group has also made some contributions towards the development of education and other social interventions in Wenchi and Techiman. This is what the research intends to unveil in order to bring to the lime light the relevance of the Ibadhiyyah group in Ghana.

In addition, following the emergence of the group in the country, the founder, Alhaji Umar Adam⁸ appeared to have initially identified the group under the *Ahlus Sunnah* from the 1995-1998 as an Islamic organisation called Istiqamah Muslim Organisation (I.M.O). All this while even though he held the Ibadhiyyah doctrine but kept it concealed. This practice is accepted in Ibadhiyyah belief as *kitman* or secrecy of faith in *Da'wah* until one has the strength to declare his position. The Ibadhiyyah group however, later broke away from the latter when a seeming struggle over leadership and resources ensued between the leading

⁷ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 -Its Effects upon Muslims and Muslim-Christian Relations*, (Berlin: LIT VERLAG, 2006)

⁸ Alhaji Umar Adam Suleman, Amir/Director, Istiqamah Muslim Mission, Wenchi, (Interviewed, December, 2015)

members. This became apparent after the *Tijaniyyah* and *Ahlu Sunnah* conflict was over for a period of about six (6) years and the founder began to receive financial aid from the Sultanate of Oman to promote the Ibadhiyyah ideology.

The Ibadhiyyah group seem to share some distinct religious beliefs and practices which are quite different from the *Tijaniyyah*, *Ahlu-Sunnah*, *Ahmadiyyah* and *Shi'ite* groups. These differences we observed are partly political and theological. Specifically, during the political crisis in the Caliphate of Uthman bin Affan and Ali bin Abi Talib, the 3rd and the 4th immediate successors of the Prophet Muhammad (S.A.W) respectively when the differences began to emerge. They also hold views about Islamic rituals of *Salat* which makes their order slightly different from the aforementioned groups. These and others are what informed the need for this research.

1.3 Research Questions

This work seeks to answer the following questions:

Major

How has the *Da'wah* approach and message of Ibadhiyyah promoted peace, development and growth in Wenchi and Techiman?

Minor

- i. Who are Ibadhiyyah Muslims?
- ii. How did the group emerge and develop in Islamic history?
- iii. How different are the beliefs and practices of Ibadhiyyah from other Muslim groups?

1.4 Objectives of the Study

General Objective

The overall aim of this work is to find out how the Ibadhiyyah *Da''wah* message has contributed to peace, development and growth in Wenchi and Techiman.

Specific Objectives

The following specific objectives are formulated to:

- i. examine the nature of Ibadhiyyah Muslims.
- ii. trace the emergence of Ibadhiyyah in Islamic history
- iii. evaluate the differences in beliefs and practices between Ibadhiyyah and other Muslim groups.

1.5 Methodology

The approaches used were qualitative and quantitative techniques to collect and analyse and discuss the data. In the qualitative technique, the researcher examined and discussed the responses of interviewees but with some reference to scholarly works. The quantitative method was also used to find out the respondents' perceptions about the Ibadhiyyah group. Their views were tabulated in the appendix II and interpreted to draw conclusions. The library research which involved reading and analyzing the available historical and theological materials of the group and other authors contributed to our discussion as well. The participant observation technique involves being both a spectator and an actor at the same time to observe and record information was employed.⁹ The technique led the researcher to effectively participate in the Ibadhiyyah religious and social gatherings such as

⁹ Tom K.B., Kumekpor, *Research Methods and Techniques of Social Research*, (SonLife Press and Services, Accra-Ghana, 2002)

prayers, mosque preaching and *tafsir* (Qur'anic exegesis) sessions, theological workshops, seminars among others.

1.6 The Significance of the Study

This work serves the following purposes:

1. It is a document not only on the *Da'wah* and history of Ibadhiyyah in Ghana but also provides information on the successes and challenges of the group in their *Da'wah* or Islamic propagation
2. It is an assessment to help the group and others examine the development of the Ibadhiyyah Muslim Group over the years.
3. It is also a source of information on the development projects embarked on by the group towards socio-religious development.
4. The study contributes towards making the *Da'wah* activities of the various Islamic groups' development oriented by making reference to the contribution made by other religious groups in the country.
5. It is a source of inspiration for students to take up researches on activities of new Islamic religious movements especially those contributing to development in Ghana.
6. It provides information on the differences in the beliefs and practices of Ibadhiyyah and the Sunni Muslims.

1.7 Limitation to the Study

The limitations to this study include:

1. Very few, if any, scholarly works had been done on the group in Ghana and therefore materials on it were not readily available for the researcher to draw inspirations for this study.
2. The skepticism on the part of some Muslim scholars to grant the researcher interview especially those who were aware of his background to Islamic religious orientation and affiliation.
3. Much of the scholarly works by the group's early scholars still remain in Arabic and the researcher had to do some Arabic to English translation of terminologies.
4. The fact that both communities went through periods of Tijaniyyah and Sunni conflict was a source of unwillingness by interviewees to openly give account of some issues they considered confidential.

1.8 Delimitations

1. The study focused on the assessment of the group's approach and its key message of Islamic propagation from 2000-2016 in the two communities.
2. Much comparison was made between Ibadhiyyahin history and their beliefs and practices with the Sunni group in relation to differences in Islamic theology.
3. The researcher was able to meet some scholars and leaders of all the Muslim groups in the Wenchi and Techiman to interview them.
4. The work in addition to assessing the group's propagation also discussed their history, beliefs and practices.

1.9 Literature Review

Undoubtedly, the spread of Islam and Muslims dates back to the early era of Prophet Muhammad (S.A.W). In 622 A.D, Muhammad (S.A.W) migrated from Makkah for the fear

of being assassinated by those who resented his success to convert people to the fold of Islam on the famous *Hijra* (migration). On 16th July 622 A.D Muhammad (S.A.W) left for Yathrib (later Madinah) where he succeeded in establishing a Muslim *ummah* (community).¹⁰

Yunus Mohammed¹¹ elucidates, that Prophet Muhammad (S.A.W) in Madinah was tolerant of Christians but hostile to Jews because the latter supported the Makkans to continuously assault the Muslims in Madinah. The Christians therefore were not to be converted to Islam by force but rather were also guaranteed their places of worship and personal security. On the contrary the Jews were strongly resented and some of them like *Banu Qurayzah* were dislodged in Madinah. This work was significant to the study because it informed the researcher about how the Prophet Muhammad (S.A.W) co-existed with Muslims and non-Muslims in Madinah. Unlike the Christians the Jews were initially tolerated but later repelled when their evil plots against the Muslims became apparent. Muslims groups therefore have a lesson of co-existence to learn from this noble practice of the Prophet Muhammad (S.A.W) in Madinah.

The death of the Prophet Muhammad (S.A.W) in 632 A.D however threw the once strong and firm Muslims community into politics and this led to the division among them till date. The debate over the Caliphate has actually been between the Sunni and Shi'ite Islamic doctrinal groups in succession to the Prophet Muhammad (S.A.W). The question was initially settled when the community elected Abu Bakr as the first Caliph (successor). This decision was though accepted by many but some on the contrary, supported the candidacy

¹⁰ Yunus Mohammed, *Islam-A threat to other Civilizations?*, (UBS Publishers' Distributors Pvt. Ltd., 5 Ansari Road, New Delhi-110 002, 1st Edit, 2003).pxiv

¹¹ Ibid,

of Ali bin Abi Talib, the Prophet's cousin and son-in-law who was married to Fatimah, the Prophet's daughter. The latter were those who shared the view that succession should be through the Prophet's bloodline. The former opposed the succession through the bloodline of the Prophet and thus constituted the larger Muslim population today known as the Sunni (followers of Prophet's customs and traditions). On the other hand, those who supported Ali became Shi'ite Ali (helpers or supports of Ali). Among Ali's followers were those who considered Abu Bakr and his two succeeding caliphs (Umar and Uthman) to be illegitimate leaders.¹² This material contributed to this work in the researcher's attempt to discuss the political situation that ensued after the death of the Prophet Muhammad (S.A.W).

Blanchard's emphasis though was on the Sunni-Shi'ite but it was amidst the same political situation that the Ibadhiyyah group emerged especially during the reign of Caliph Ali bin Abi Talib.

Hoffman introduces another brand of Islam in the arguments and mentioned that al-Ibadhiyyah is a distinct form of Islam that is neither *Sunni* nor *Shi'ite*, which exists in the Sultanate of Oman in the Arabian Gulf, East Africa, *Mzab* Valley in Algeria, Nafusah Mountains in Libya and Jerba Island in Tunisia of North Africa. The group in history is said to have developed in the seventh-century of Islam from the Kharijite (*Khawarij* Arabic) sect. It shares with the Khawarij the belief to establish a true Islamic society and believes that righteous Muslims can only be found in their sect. Ibadhis refer to themselves as the

¹² Christopher M. Blanchard, *Islam: Sunnis and Shi'ites*, (Congregational Research Service, Analyst in Middle Eastern Affairs, 2009.)p1

Muslims' or „*ahlul haqq wal-Istiqaamah*“ (The people of truth and uprightness). However Ibadhis see themselves as quite distinct from the *Khawarij*¹³.

Hoffman intimates that whereas the *Khawarij* had labeled all Muslims who committed a grave sin without repentance as *mushrikun* (unbelievers). This type of unbelief's guilt is tantamount to idolatry and merits the capital punishment as deserved by all apostates of the faith. Rather Ibadhis see such people as *kuffar ni,,ma*-monotheists who are ungrateful for the blessings God has bestowed upon them. Ibadhis distinguish between *kufr ni,,ma* and *kufr shirk*, which is the unbelief of idolatry unlike the *Khawarij* who had not made such a distinction, and neither do the Sunni Muslims, who likewise equate *kufr* with unbelief.

Unlike the *Khawarij*, the Ibadhis maintain that a sinning Muslim is still a Muslim.

Hoffman's submission contributed to the work in the researcher's explanation on the basic beliefs and practices of Ibadhiyyah. It also helped in the describing the Ibadhiyyah group as a distinct Muslim group which is neither Sunni nor Shi'ite in their political and doctrinal origin.

Al-Azri¹⁴ takes the discussion further that al-Ibadhiyyah or Ibadis as sometimes referred to is an Islamic school of law that originated from the old Islamic faction al-Khawari or the Kharijite. The group took its name from the 7th century Abdullah bin Ibadh. The Ibadhi sources claim that the Ibadhi School emerged in the first Islamic community. Ibadhis therefore believe that their school was the first Islamic school of law to be developed in Iraq.

¹³ Valerie J. Hoffman., *Ibadi Islam: An Introduction*, Department of Islamic Studies, (University of Illinois, 2001).

¹⁴ Khalid al-Azri, *The 20th Century Islamic Legal Reform of the Family Law with the Focus on Oman's Response to Modernity*, (Oxford Centre for Islamic Studies, Oxford University, 2010)

The development of the school involved struggles against both the Umayyad (660-750) and the Abassid (750-1258) Caliphates. The Ibadhi struggle was aimed to restore a united Muslim community through the establishment of true *Imama* (Islamic political ruler). In the view of Ibadhis both the Umayyads and Abassid rulers were unjust Caliphs. Ibadhis hold that the Muslim community should be governed accordance to the established political system that existed during the period of the Prophet and his two companions, Abu Bakr (d.13 A.H/634A.D) and Umar (d.24A.H/644a.d).

In the Ibadhiyyah view therefore the 3rd and 4th Caliphs Uthman (d.35A.H/656 A.D) and Ali (d.40A.H/661A.D) did not adhere to the ‘true’ Islamic principles and were judged illegitimate. This position is actually one main distinction between the Sunni and Ibadhi schools.

The work of al-Azri helped in tracing the origin of the Ibadhiyyah to the Kharijite but emphasised that the founder was Abdullah bin Ibadh in the 7th Century. It also contributed in unveiling the political struggles that ensued between the Ibadhiyyah group on one hand the Umayyad (660-750) and the Abassid (750-1258) on the other.

Kenney¹⁵ presents two dimensions regarding the founder of Ibadhiyyah. He relates that the group emerged in 684 A.D when the eponymous founder of the faction , Abdullah bin Ibadh al-Murri al-Tamini, a Basran Kharijite broke away from the leader Naf'i bin Azraq over his extremist treatment of other Muslims. On the contrary he mentions that even though Ibn Ibadh is mentioned as the founder, but Ibadhiyyah sources pay scanty attention especially

¹⁵ Jeffrey T. Kenney, *Muslim Rebels: Kharijites and the politics of extremism in Egypt*, (Oxford University Press, 2006) pp38-9.

regarding the formation of Ibadhiyyah theology to him. Rather Abu Bilal Mirdas and Jabir bin Zayd al-Azdi are mentioned.

Abu Bilal however prefigured Ibn Ibadh in the Ibadhiyyah historical records. He was also regarded as one of the survivors of the *Nahrawan* in Basra and among its first leaders who was very moderate towards non-members. Abu Bilal was said to have adopted peaceful propagation (*Da''wah*) and quietists approach in his dealings with opponents. This position therefore puts the Ibadhiyyah in good stead of the Sunni Umayyad ruler of Iraq who allowed the sect to survive at least for once. Unlike the Azraqis branch of the Kharijite, the Ibadhiyyah teachings accept non-Kharijite Muslims as members of the Muslim community and therefore taking the life of such Muslims is unlawful.

The above work is relevant to this study because it provided two dimensions regarding the founder of the Ibadhiyyah group in the works of both Ibadhiyyah and non-Ibadhiyyah sources. He presented that as Ibadhiyyah authority refers the founder to Abu Bilal Mirdas and Imam Jabir bin Zayd, the non-Ibadhiyyah sources refer it to Abdullah bin Ibadh. However he distinguished the Ibadhiyyah beliefs and practices from the Kharijites since the latter do not accept non-members of their group as Muslims.

Besides, Ennami¹⁶ indicated that *Abu al-Sha''tha Jabir bin Zayd al-Jawfi*, was the founder. He hails from *faq*, a village located between *Manah* and *Nuzwa* in today Sultanate of Oman where he was born. Later he moved to settle in *Darb al-Jawf* in Basrah-Iraq where he remained for the greater part of his life. The cause of his movement to Basrah however remains unconfirmed.

¹⁶ Amr Khalifa Ennami., *Studies in Ibadhism- Al- Ibadhiyyah*, (Cambridge University of Middle East, 1971).p 48-49

Some scholars such as Salimi, has attributed it to the military conquest of Uthman b. Ali al-Aas against the Persians or to acquire knowledge. Ennami has rejected the latter claim for the reason that, if Jabir's settlement in *Basrah* was to acquire knowledge then he would have returned to Oman afterwards but he chose to remain in Basrah for the rest of his entire life. Jabir's birth date was given as (18 A.H /639 A.D) or (21 A.H/ 642 A.D)¹⁷.

Another Ibadhiyyah scholar Yahya Muammar¹⁸, in discussing the history of Islamic schools relays that to a greater extent, the Ibadhiyyah School was among the first to be formed under its first teacher Jabir bin Zayd. He is described as one of the eminent successors (*tabi'un*) to the companions who disseminated Islamic teaching during the first century of hijrah. This great Imam lived within the period (21-96A.H).²⁰

What the Ibadhiyyah authorities seem to suggest is that Abdullah Ibn Ibadh, who is popularly known as the founder from non-Ibadhi sources also live in Basra but did little in the foundation of Ibadhiyyah. Ennami for instance mentioned that Ibn Ibadh was probably a critic of Muwiaya for his _violation of the Qur'an and the Sunnah' principles. In addition he appeared to have rejected and revolted against the Kharijite teachings of Nafi' bin Azraq, that non-Azraqis were polytheists and therefore must be fought¹⁹.

The works of Ennami and Muammar are relevant to this study because they vividly set straight the position on Ibadhiyyah in the political struggles during the Caliphate of Uthman

¹⁷ Amr Khalifa Ennami., *Studies in Ibadhism- Al- Ibadhiyyah*,(Cambridge University of Middle East, 1971).p 48-49

¹⁸ Ali Yahya Muammar, *Ibadhism in History, The emergence of the Ibadi School*, (Vol.1, 1ST Ed, Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007).pp43-4

¹⁹ Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*,(Cambridge University of Middle East, 1971).pp15-6.

and Ali. The two authors rejected the idea of attributing Kharijites to Ibadhiyyah as the description of the former does not befit the latter. The Ibadhiyyah history and theology are the main issues discussed in the works.

What unveils from all the sources is that both Imam Jabir and Abdullah Ibn Ibadh both played a pioneer role towards the foundation and development of Ibadhiyyah in Basra even though Ibadhiyyah sources recognise the former as the main founder.

Furthermore, the spread of Islam to Africa was through two gateways, from the east and the north. The carriers of the faith navigated across the waters of the Indian Ocean and the desert sand of the Sahara. From Egypt, Islamic influence extended in three directions.

These include through the Red sea to the eastern coastal areas, up the Nile valley to the Sudan and across the western desert to the Magrib²⁰.

The role of Muslim Seamen and nomads in the Islamization and Arabization of the Sudan and North Africa was achieved largely through the setting of commercial centres along the Red Sea and Africa's sea coast. In West and Central Sudan, Islamic penetration was actually not directly from Arabia but gradually through North Africa and Egypt, across the Sahara and down to the Savana regions²¹.

The historical records explained that Islam initially encountered opposition with Christianity, especially in Egypt which was under the domain of the Byzantine around the second century B.C. What this means is that Islamic dominance in the region came through the effort of the some Muslim *jihadists* (conquerors). Among the early *jihadist* were *Uqba bin Nafi'i* and

²⁰ James Currey and David Philip, *The History of Islam in Africa*, (Edited by Nehemia Levtzion & Randall L. Pouwels, Ohio University press, Athens)

²¹ Mervyn Hiskett, *The Development of Islam in West Africa*, (Longman Inc., New York, U.S.A, 1984,) p1

Abd Allah bin Yasin of *Qayrawan*. These were al-moravids (*al-murabitun*, Arabic) or Muslim *jihadist* who waged *jihad* against the Byzantines and Berbers²². Among the wars fought include *Sbeitla* in which Uqba defeated the Berbers but was later slayed in another battle against the *Kusayla*, a *Berber* chief.

Ibn Yasin who was presented by Hisket as a *Sunni* Muslim on the other hand was killed in a similar battle with the *Baghawarta* Berbers for the reason that their form of Islam differed from the former during the tenth century. The means of mobility for these Muslims across the desert routes was camel, ox and horses. The region though was under Roman control but the native tribe was the Berbers. However, the debate surrounding the form of Islam that first had encounter in the region depends on the writers sources of historical information available to him and probably his ideological influences and inclination.

James and David²³ for instance reported on the influences of the various Islamic groups that, the first to experience Berbers resistance were the Ibadhiyyah and the *Ismailiyya* but the Al-moravids later secured the victory of *Sunni Maliki-Islam* in the eleventh century. On the other hand, Islam in *Maghrib* or Morocco became popular with the mysticism of the *Sufis* who became principal agents of Islamization in North Africa after the twelfth century. Since the spread of Islam to West Africa was from North Africa, the Muslims there were followers of the dominant *Maliki School of law*²⁴.

²² Ibid, pp 3-7

²³ James Currey and David Philip, *The History of Islam in Africa*, Edited by Nehemia Levtzion & Randall L. Pouwels, Ohio University press, Athens, p2

²⁴ *Maliki school of law or Malikiyya Madhab is the 2nd Sunni jurisprudential school pioneered by Imam Malik bin Anas in Madinah which later expanded to North (Morocco, Andalus-spain)*

In East Africa however where Islam came from Arabian Peninsula, the Muslims followed the *Shafi'i school of law*²⁵ that prevailed in Arabia. Besides, the two regions were all exposed to the influence by the Ibadhiyyah sect²⁶. The Ibadhis were said to be the first Muslim merchant to have reached western-Sudan as at the early eighth (8th) and ninth (9th) centuries. The converts they made according to the report were reconverted to *MalikiIslam* by the eleventh century. In East Africa therefore Ibadhiyyah Islam became dominant in Zanzibar Island after the Omani conquest of the place in the eighteenth century.

In North Africa, the Ibadhiyyah School developed under the leadership of Abu Ubaidah. He prepared students and sent them from *Basrah* to all over the Muslim centres to propagate the Ibadhiyyah doctrine. One of such early Ibadhi missionaries of *Basrah* was Salamah b. Sa'd who was sent to North Africa, towards the end of the first century *hijrah*²⁷.

The works of Hisket and James e'tal are significant in the study in contributing to the modes of Islamic spread to North, East and West Africa. Hiskets presents how Islam penetrated the north to west through Muslim traders, *jihadists* and clerics. Both works actually contributed in tracing the mode of Islam spread to north, east and west Africa which were all influenced by Ibadhiyyah Islam among others.

²⁵ *Imam Shafi'I or Shafi'yya Madhab is the 3rd Sunni Jurisprudential Islamic school pioneered by Imam Mohammed bin Iddris al-Shafi'i which was popular in Palestine, Syria, Jordan and Labanon*

²⁶ James Currey and David Philip, *The History of Islam in Africa*, Edited by Nehemia Levtzion & Randall L. Pouwels, Ohio University press, Athens , p2

²⁷ *Hijrah or al-hijrah (A.H) : It is the Islamic calendar system which begins with the migration period of Prophet Muhammad from Makkah to Madinah in 622 A.D*

In relation to Islam and Muslims in Ghana, Samwini²⁸ explained that Muslims were present in Ghana among the *Gonja* as far back as the middle 16th century, among the Dagomba and Wala by 17th century and among the Asante by 18th century. On the contrary he contends that Christianity though had contact with the coast of Ghana around the same century as in the case of Islam but said sustained evangelization began after the arrival of the Basel Missionaries in 1800.

Weiss²⁹ accounts that during the empire days (heydays) of the „heroic age“³² the Voltaic Basin witnessed the creation of the first Kingdom of *Dagbon* (*Dagomba*) which controlled much of the region. With the movement of the *Malian* or *Mande* calvary force in the midsixteenth century it led to the creation of the *Gbanya* (*Gonja*) Kingdom which marked the end of the „heroic age“ and resulted in a crisis in the first *Dagbon* Kingdom. These kingdoms were not affected only by invaders and warriors but Muslim traders among the *Dyula* (*Juula*) and the Hausa. The Islamization process was however low since the people practiced a syncretic form of Islam by combining paganism with Islam.

The major Islamic groups in Ghana discussed in Samwini's work were Tijaniyyah (Sufis), Ahlu Sunna wal-Jama'ah (ASWAJ), Ahmadiyyah Muslim Mission (AMM) and the Ghana Muslim Mission (GMM) and the relations that exist between the broader Muslim community and Christians. The presence of *Shi'ite* and *Ibadhiyyah* Muslims appeared to have escaped

²⁸ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslims and Muslim-Christian Relations*, (Berlin: LIT VERLAG, 2006) p22-28

²⁹ Holger Weiss, *Between Accommodation and Revivalism-Muslims, the State and Society in Ghana from the Precolonial to the Postcolonial Era*, Published by the Finish Oriental Society 105, Helsinki, 2008.

³² *Heroic age: Refers to the creation and consolidation of a series of states in the empire days of the Volta Basin*

the scholarly attention of the author in his account of Muslim groups in Ghana as they existed at an earlier date in 1979³⁰ and 2000³¹ respectively.

The account presented by Dumbo³² on Islam and Islamic groups in Ghana was not much different from the earlier submission by Samwini except that his emphasis was on the revival and reformations that took place within the various Islamic groups of *Sufism*

(*Qadiriyya and Tijaniyyah*), *Salafism* (*Sunni or Ahlus-Sunnah wal" Jama"a*) and *Shi"ism*.

This work did not also capture discussions on the Ahmadiyyah Muslim Mission who arrived in Ghana by 1921³³. This is where this work becomes relevant for academic discourse.

Our interview with Alhaji Umar Adam Suleman³⁴ the Amir of Ibadhiyyah in Ghana gave the year 2000 as the birth date of the group. Mallam Mohammed Amin Saeed Bamba³⁵, the Imam of the group in Wenchi also confirmed the same date as the year Ibadhiyyah declared its position in Ghana. The researcher succeeded in tracing and documenting the contribution made by the group towards Islamic propagation in Wenchi and Techiman specifically and Ghana, generally.

³⁰ Yunus Dumbo, *Islamic Revivalism in Contemporary Ghana*, Jonathan Robson and Per Lindblom, Stocholm, Soderton , 2013

³¹ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi ,Interviewed,2015

³² Yunus Dumbo, *Islamic Revivalism in Contemporary Ghana*, (Jonathan Robson and Per Lindblom, Stocholm, Soderton, 2013).pp24-32

³³ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 Its Effects upon Muslims and MuslimChristian Relations*, (Berlin: LIT VERLAG, 2006)

³⁴ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, June2015

³⁵ Mallam Mohammed Amin Saeed Bamba (*Bema lamini*),Istiqaamah Imam,Wenchi,Interviewed,June,2015

1.10 Organization of the work

This work consists of six chapters. Chapter one discusses the background to the study, statement of the problem, purpose of the study, methodology, significance of the study, limitations and delimitation to the study and literature review.

Chapter two discussed the origin and historical development of Islamic groups and the spread of Ibadhiyyah to North, East and West Africa.

Chapter three gave account of the various religious and tribal groups in Wenchi and Techiman. The Ibadhiyyah factor was highlighted in the discussion in line with the sociocultural milieu it emerged. The beliefs and practices of the group were examined as well.

Chapter four outlined the various infrastructural and social intervention programmes embarked on by the group towards community development in Wenchi and Techiman.

Chapter five sourced the perceptions of respondents towards Ibadhiyyah activities in the two towns.

The sixth chapter consists of summary, findings, recommendations and conclusion of the work.

CHAPTER TWO

THE ORIGIN OF ISLAMIC GROUPS AND IBADHIYYAH SPREAD TO AFRICA

2.1 Introduction

In this chapter, the researcher first traced the emergence of the Ibadhiyyah during the reign of the Islamic Orthodox Caliphs. Secondly, the biographies and contributions of the

founders of this movement, Imam Jabir bin Zayd and his students such as Abdullah bin Ibadh were highlighted. The mode of Ibadhiyyah spread to East-Africa, North Africa and West Africa was examined.

2.2 The Emergence of Ibadhiyyah

Al-Ibadhiyyah is one of the earliest Islamic groups and its foundation could be traced to the first half of the first Islamic century. The school took its name from Abdullah bin Ibadh, one of its early theologians. The name Ibadhiyyah or al-Ibadhiyyah actually, applies to a Muslim group, which was considered by most writers as a moderate branch of the *Kharijite* movement. The adherents of this school still form a number of communities holding fast to its teachings in the Sultanate of Oman, Muscat in Southeast Arabia. However, there are minorities of the group in Zanzibar of East Coast of Africa, *Jabal Nafusah* and *Zuwarah* in Libya, *Jerba Island* in Tunisia and in *Wad Mزاب* in Algeria³⁶. The main issues of disagreement between the Ibadhis and some other Islamic branches stem from two main issues. The first arising from the political and historical events which happened after the death of the Holy Prophet Muhammad (S.A.W) in 632 A.D. in line with succession of the Caliphs³⁷. To be more precise, during the third and fourth administrations of Caliph Uthman bin Affan and Caliph Ali bin Abi Talib respectively³⁸.

³⁶ Amr Khalifa Ennami, *Studies in Ibadhism- Al-Ibadhiyyah*, (Cambridge University of Middle East, 1971) p5

³⁷ Caliph, is an Islamic leader who governs by Shariah principles but the term often refers to the four traditional leaders after the Prophet Muhammad within a span of Thirty years (Caliphs Abubakar, Umar, Ali and Uthman)

³⁸ Soud H. Al-Ma'waly., *Ibadhism the Cinderella of Islam*, al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003, p9

The second point resulted from the differences in the interpretation of certain Qur'anic verses in relation to the anthropomorphic nature of God. Ibadhis however do not have serious disagreements with other Muslims regarding the pillars of Islam (*arkanul Islam*) and articles of Islamic faith (*arkanul Iman*)³⁹.

What this means is that Ibadhis just like Sunni Muslims share a lot on the basic tenets of the Islamic creed regarding the five Daily Muslim prayers, Ramadan fast, Alms-giving and pilgrimage to Makkah. All Muslims do not disagree about the major principles of their faith but the little differences have been as a result of how each group understood their religious obligation and how to conduct and practice them as prescribed in the Qur'an and the Tradition of the Prophet Muhammad (S.A.W). The differences sometimes are as a result of interpretation and human understanding of the Qur'anic and *Hadith* (plural: *Ahadith*)⁴⁰ texts.

2.3 Islamic Caliphate and Ibadhiyyah Position

The Caliphate system in Islam is basically the political leadership that succeeded the Prophet Muhammad (S.A.W) after his death in 632A.D. This leadership started with Caliph Abu Bakr, then Umar, Uthman and Ali. The reign of their caliphate lasted for a period of twenty-nine years (632-661A.D). Unlike Ibadhiyyah Muslims, the difference between

³⁹ Ibid.,p 9

⁴⁰ *Hadeeth* (pl.*ahadeeth*) is the sayings, practices or customs and silent approval actions reported from the Prophet Muhammad (S.A.W) and his eminent companions (sahaba). These have been collected in books such as Sahih Al-Bukhari, Muslim, Abu Dawuud, e.t.c. Hadeeth is actually the second primary source of Shariah after the Qur'an.

Sunni and Shi'ite Muslims are rooted in the disagreements over this succession after the death of the Prophet⁴¹.

The debate centered on whether to award leadership to a qualified, pious individual who would follow the customs of the Prophet or to transmit leadership exclusively through the Prophet's genealogy. This matter was finally resolved when the majority elected and supported the candidature of Abu Bakr to succeed the Prophet (S.A.W) but the minority chose Ali bin Abi Talib, the Prophet's cousin and son-in-law⁴⁵.

Historically, the Sunnis endorsed the leadership of the first Caliph Abu Bakr and his two successors, Umar and Uthman but the Shi'ite considered them as illegitimate but rather believed that the Prophet Muhammad (S.A.W) himself chose Ali bin Abi Talib as his immediate successor. Ali was the Prophet's cousin and son-in-law who was married to Fatimah, the Prophet's daughter. Ali had two sons, Hassan and Husein whom the Prophet loved so much and both are highly revered in Shi'ite Islam but were believed to have been killed by Sunni Caliph Mu'awiya in 670 and 680 A.D respectively⁴².

Shi'ite therefore do not recognise and acknowledge the three preceding Orthodox Caliphs as legitimate leaders. The supporters of Ali became known as *Shi'at*-Ali, meaning 'supporters' or 'helpers' of Ali and those who respected and accepted the legitimacy of his caliphate

⁴¹ Hugh Kennedy, *The Caliphate :Chapter Three of God's Caliph* ,by P.Crone and M.Hinds,(Cambridge, 1986)

⁴⁵Christopher M. Blanchard, *Islam: Sunnis and Shi'ites*,(congressional Research Service, Middle East, 2009).

⁴² Ibid, and Kassim Mohammed Ameen, *Contributions of the Shia Community to Socio-Economic Development of Muslims in Ghana*, (Unpublished Mphil Thesis Religions Legon, Accra-Ghana, 2014)

but opposed his political succession through bloodline to the Prophet Muhammad became the Sunni Muslims or followers of Prophet's tradition and custom (Sunnah)⁴³.

The Ibadhiyyah sect which has sometimes been misrepresented as Ahlus-Sunnah simply because their religious and political dogmas basically resemble Sunni doctrine although they are neither Sunni nor Shi'ite. Ibadhis who are but sometimes referred to as *Kharijites* believe in establishing a just Muslim society and argue that religious leaders should be chosen by community leaders for their knowledge and piety without reference to race or lineage⁴⁴.

The battle of *Siffin* in 657 A.D, was indeed the cause of *Kharijites* origin in Islamic history. This war was culminated by the death of the third Caliph, Uthman bin Affan in 656 A.D by a group of *Kufans* from Iraq and Egyptians who accused him of nepotism in his politics and leadership. The Caliph was eventually besieged in his house in Madinah and murdered⁴⁹.

Ali then succeeded Uthman as the fourth Caliph elect but did not receive allegiance from Mu'awiyah, the governor of Syria and a cousin to Uthman. Mu'awiyah's failure to offer allegiance to Caliph Ali was due the latter's inability to meet the demand of the former of bringing to justice the murderers of Uthman. Besides, Ali received allegiance from the other Muslims to be their leader and commander of the faithful (*Amirul-Muminin*). The first to offer his support was Talha, Zubayr and Aisha, the wife of the Prophet Muhammad (S.A.W). This situation eventually led to the battle of *Camel* in which Zubayr and Talha were killed but Aisha backed down and returned home to Madinah with the remaining

⁴³ Sunnah: It refers to the traditions and customs of the Prophet Muhammad (S.A.W)

⁴⁴ Christopher M. Blanchard, *Islam: Sunnis and Shi'ites, congressional Research Service*, (Middle East, 2009).

⁴⁹ Jeffrey T. Kenney, *Muslim Rebels: Kharijites and the politics of extremism in Egypt*, (Oxford University Press, 2006).

soldiers.⁴⁵

This is an indication that though Aisha fought against Ali in seeking revenge for Uthman's death but upon defeat she rescinded to give allegiance to Ali. In the following year, another battle flared up at *Siffin*, between Muawiyah on one hand and Ali on the other. Muawiyah from Syria met Ali's army at *Siffin* and upon realizing the sign of defeat he proposed for a truce by raising copies of the Holy Qur'an and shouting, "People of Iraq, the book of God is between us!"⁴⁶. Among Ali's soldiers, there were those who supported the truce while others were against the proposal. Those who were against the truce proposed by Muawiyah among the army of Ali became known as *Kharijite* and later divisions among them emerged the Ibadhiyyah.

Two arbiters were eventually nominated with Amr bin al-Aas, the representative of Mu'awiyah and Abu Musah al-Ash'ari as Ali's representative. Both arbiters in a closed door meeting at *Tabuk* in 657 A.D agreed to depose both claimants (Ali and Muawiyah) in order to hold fresh elections. Abu Musah deposed Ali and while waiting for Amr b. Al-Aas to depose Muawiyah, he rather instated him in the office of the Caliphate because for him since Ali had been deposed the only candidate left was Muawiyah.⁴⁷

⁴⁵ Ali Yahya Muammar, *Ibadism in History: The Emergence of Ibadi the school*, Vol. 1 (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007)

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Yunus Mohammed., *Islam-A threat to other Civilizations?*, 1 ed., (UBS Publishers' Distributors Pvt. Ltd., 5 Ansari Road, New Delhi-110 002, , 2003).pp 10-13

Ali Yahya Muammar, *Ibadism in History: The Emergence of Ibadi the school*, Vol. 1, (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007).p15,

⁴⁷ Soud H. Al-Ma'waly., *Ibadism the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003), p23

What took place could be described as political betrayal by Amr bin al-Aas and the outcome led to the withdrawal of allegiance by the defected soldiers of Ali who suspected the occurrence of such a disappointment. At this point, the *Kharijite* or Ibadhis withdrew their allegiance from both Ali and Muawiyah but rather chose Abdallah b. Wahb al-Rasibi and gave him their pledge as the fifth Caliph⁴⁸. After several efforts by Ali to get the third group to join his army which proved unsuccessful, he resorted to another battle against them at *Nahrawan*⁴⁹.

The account suggests that in Ibadhiyyah doctrine Abdallah b. Wahb al-Rasibi is considered the fifth caliph which is not the case as discussed above with Sunni and Shi'ite. This ended up in massive shedding of blood of the *Kharijite* by Ali. Troubles against Ali mounted and in January 661 A.D he was mortally wounded by one Abdul Rahman bin Muljam in a revenge attack for the massacre of the relatives of his wife at the battle of *Nahrawan*.⁵⁰ From the above, it becomes apparent that the Muslim *Ummah* got split into three groups:

- i) Ali's group (later became *Shi'ite* of Ali)
- ii) Muawiyah's group (*Umayyads* later became the *Sunnis*)
- iii) Abdullah b. _Wahb al-Rasibi group (*Khawarij*, out of which Ibadhis emerged)

The current division we have among Muslims took its root during this period of revolt among the companions of the first Caliph, Abu Bakr to the fourth one, Ali. As the *Shi'ite*

⁴⁸ Ali Yahya Muammar., *Ibadhism in History: The Emergence of the Ibadi School*, Vol. I, 1st Ed, (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007), p20

⁴⁹ Ibid,

⁵⁰ Soud H. Al-Ma'waly., *Ibadhism- the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003), p24

trace their foundation to Caliph Ali and his descendants only, the Ibadhis or Khawarij appear to accept all the four Caliphs but point out the political and administrative errors with Uthman and Ali. On the contrary *Sunnis* recognize all the four traditional Caliphs without pointing out any error in their reign.

2.4 The Development of Ibadhiyyah School of law

The Ibadhi School took its name from Abdullah bin Ibadh al-Murri al-Tamimi but the father's name became prominent because in Arabic genealogy, one is normally called by his father's name⁵¹. Ibadhi sources suggest that, very little is known about Ibn Ibadhi. However, a contemporary *Ibadhi* scholar, Muhammad b. Yusuf Atfaiyish is quoted to have suggested that Ibn Ibadh moved from *Najd*, the homeland of his tribe to settle in Basrah (Iraq). He is included in the list of *Tabi'un* (successors) of the companions⁵².

Al-Ibadhiyyah, which is sometimes referred to as Ibadhism is an Islamic school of law founded in the 7th Century, A.D. Ibadhi authorities therefore believe that the school was the first Islamic school to be developed in Iraq in the first Islamic century. The Ibadhi struggle was aimed at restoring true *Imama*⁵³, an Islamic state just like it existed in the days of the two early Caliphs, Abu Bakr and Umar⁵⁴.

Furthermore, on Ibadhiyyah identity what remains clear is that they first used terms such as

⁵¹ Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*, (Cambridge University of Middle East, 1971), p15

⁵² Ibid,

⁵³ *Imama*, according to Ibadhi teaching is an elected political ruler who is 'just' and the head of the Muslim community.

⁵⁴ Khalid al-Azri, *The 20th Century Islamic Legal Reform of the Family Law with the Focus on Oman's Response to Modernity*, (Oxford Centre for Islamic Studies, Oxford University, 2010) p65-6

„*al-Muslimun*“ the Muslims, or „*Jama‘at al-Muslimun*“ the ‘community of Muslims‘ and later *‘Ahlu-Da‘wah*“ the Missionary Movement‘. For these reasons the name Ibadhiyyah is not common in some early Ibadhi works such as the *Mudawwanah* of Abu *Ghanim*. They later, however recognized and accepted the Ibadhiyyah identity especially in the *Magribi* (North Africa) Ibadhi works in the treatise of Amru b. Fath 200A.H.⁵⁵

Abdullah bin Ibadh contributed greatly in the spread of the *Ibadhi* theology. The list of his students include: Abdullah b. Wahb al-Rasibi, Zayd bin Sawhan, Abu Ubaidah Muslim bin Abi Karimah, Farwah b. Nawfal and Wida b. Hawtharah were among his students. Also Abdullah b. Yahya al-Kindi and al-Mukhtar b. Awf were listed among the students of Abu Ubaidah. It is further mentioned that, Abdullah b. Ibadh and Urwah b. Hadir on the contrary were students of the main founder, Imam Jabir b. Zayd⁶¹.

Making reference to Lewicki, Ennami rejects the claim that, the Ibadhi state of secrecy in the proselytization of their doctrine was started under the leadership of Ibn Ibadh but rather by Imam Jabir b. Zayd.

Al-Azri on the contrary suggests that the first Ibadhi generation in Basrah-Iraq led by Abu Ubaidah existed in a period of secrecy (*kitman*)⁵⁶. This was when Ibadhis believed it was unsafe for them to publicly declare their religious beliefs for fear of enemy attacks. However, through this approach Abu Ubaidah and his students succeeded with their missionary activities to develop the Ibadhi School in Basrah. Most of his students were said to have

⁵⁵ Amr Khalifa Ennami, *Studies in Ibadhism: Al- Ibadhiyyah*, (Cambridge University of Middle East, 1971)p17

⁶¹Ibid,p18

⁵⁶ Khalid al-Azri, *The 20th Century Islamic Legal Reform of the Family Law with the Focus on Oman’s Response to Modernity*,(Oxford Centre for Islamic Studies, Oxford University, 2010). p66,

originated from Oman and some of them were sent to the Abbasid territories of North Africa such as Algeria, Tunisia and Libya.

These views may not be far from right since we have underscored the fact that, Ibn Ibadh's activities were not independent of the founder's instructions. Abu Ubaidah was also a student but later became the second Imam of the group in Basrah after Imam Jabir's death. What remains clear in the history of Ibadhiyyah is that, the indispensable roles of Imam Jabir, Abdullah bin Ibadh and Abu Ubaidah were very important in the spread of the doctrine especially to North Africa from Basrah and Oman.

2.5 The Biography and Contribution of Imam Jabir bin Zayd to the Ibadhiyyah

Doctrine

He is Abu al-Sha'tha Jabir bin Zayd al-Jawfi of Banu Amr, a branch of the al-Azd tribe and the founder of the Ibadhiyyah. He is from *Faq*, a village located between *Manah* and *Nuzwa* in today Sultanate of Oman, where he was born but later moved to settle in *Darb al-Jawf* in Basrah-Iraq, where he remained for the greater part of his life. The cause of his movement to Basrah however remains unconfirmed. Some scholars such as Salimi have attributed it to the military conquest of Uthman b. Ali al-Aas against the Persians or to acquire knowledge. Ennami has rejected the latter claim for the reason that, if Jabir's settlement in *Basrah* was to acquire knowledge then he would have returned to Oman afterwards but he chose to remain in Basrah for the rest of his entire life. Jabir's birth date was given as 18 A.H (639 A.D) or 21 A.H 642 A.D)⁵⁷. What is suggested from the above reports is that the specific

⁵⁷ Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*, (Cambridge University of Middle East 1971) p48-9

reason for Imam Jabir's journey to Basrah was not to acquire knowledge but probably to spread and preach the Ibadhiyyah doctrine.

A refined Islamic educational system was not in place, during the days of Jabir apart from, Arabic literacy as well as Qur'anic memorization by rote, learning the traditions of the Prophet Muhammad (S.A.W) *Ahadith*, and the *Fatwa* (legal opinions) formulated by the Caliphs and outstanding companions. Imam Jabir became one of the early students of a large number of companions of the great battle of *badr*.⁵⁸ Among his teachers included

A'isha, (widow of the Prophet), Abdullah b. Mas'ud, Anas b. Malik but his principal teacher was Abdullah b. Abass, who was ranked as the most learned young companion with the titles *Habr al-Ummah*⁵⁹ or simply as *al-Bahr* (the Sea of knowledge) in the field of both the Qur'an, its interpretation (*tafsir*) and the *Sunnah* (traditions of the Prophet)⁶⁰.

Jabir in acquiring knowledge of Islam travelled to *Basrah*, *Medinah* and *Makkah*.

He actually took advantage of the annual *hajj* (pilgrimage) to meet companions from different parts of Islamic centres to acquire knowledge. It is reported that Jabir shuttled between *Makkah* and *Basrah* in search of knowledge not less than forty (40) times. To further justify and rank his level of knowledge, his teacher Ibn Abass remarked on him as follows; —If the people of *Basrah* had turned to the knowledge (*ilm*) of Abu Sha'tha, he would have enriched them with the knowledge of the Book of God.⁶¹

⁵⁸ *Badr*, it is the first defensive battle fought by the Prophet Muhammad after migration to Madinah against the pagans of Makkah in 623 A.D

⁵⁹ *Habr al-Umma*, It is a title given to the Companion Abdullah bin Abass to indicate his level of knowledge as the most Learned Man of the Muslim Community or simply as *al-Bahr* (sea of knowledge)

⁶⁰ Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*, (Cambridge University of Middle East 1971), p 48- 49

⁶¹ *Ibid*, p50

The above statement about the knowledge of Imam Jabir suggests he was one of the eminent scholars of his time and many people referred to him for his legal opinions on matters confronting them in Islam. The account on his scholarship suggests that he became the *Muftiof Basrah* where he spent greater part of his time in transmitting the vast knowledge he had acquired to his students.

Though he was familiar with the conflicting political civil strife that ensued during the Caliphate of Uthman which attained its climax during Muawiyah's reign he did not involve himself. Imam Jabir kept away from all political activities but followed a very careful course during his time especially with the *Umayyad* rulers⁶².

Among Jabir's students included non-Ibadhis such as Amr bin Harim, Qatadah bin Di'amah al-Sadusi, Ayub al-Sikhtiyani and others⁶³. It appears this is one of the reasons why both *Ibadhis* and *Sunnis* claim Jabir belongs to them. However, the Ibadhi sources seek to present him as the founder of Ibadhiyyah.

On the other hand, *Ibn Hajar al-Asqalani* on the authority of al-Du'afa of al-Saji, stated that Jabir b. Zayd was an Ibadhi. Abu al-Hassan al-Ash'ari in discussing the topic on *Kharijites* beliefs included him in the list of Ibadhi scholars because he said: —they claimed he is one of their *Salaf* (predecessors).⁷⁰

The statement above suggests that it is a claim which presupposes he might have shared other views contrary to Ibadhis in his religious life. Most of his scholarly works apart from his

⁶² Ali Yahya Muammar., *Ibadhism in History: The Emergence of the Ibadhi School*, Vol. I, 1st Ed, (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007), p40-103

⁶³ Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*, (Cambridge University of Middle East 1971). p54-5

⁷⁰ Ibid, 56

Diwan include *Riwayat Duman* (narrations), *Musnad al-Rabi bin Habib al-Farahidi* (Hadith collection), *Jawabat* (legal opinions) and *Kitab al-Salat* (book of prayer).

The above narrations are quite indicative that Imam Jabir actually contributed to Islamic literature some of which are still useful to knowledge especially in Ibadhiyyah circles. He also trained students such as Abu Ubaidah who contributed not only to the spread of Ibadhiyyah school of thought in North Africa but in preserving knowledge in books especially the *Musnad al-Rabi*.⁶⁴

Regarding Jabir's death, different dates have been reported. For Ibn Hibban, he died on 91 A.H (709 A.D). Al- Rabi, al-Bukhari, Ahmad b. Hanbal and others give 93 A.H (711 A.D) as his date of death. Imam Shammakhi reports 96 A.H (714 A.D) as the exact date. The idea that he died before Anas b. Malik (Companion of the Prophet) may be close to right. This is because of the comment made by Anas upon hearing of Jabir's death, —Today the most learned man of the people on earth has died. Also the date given for Anas's death 91 A.H and 93 A.H⁶⁵.

The important issue regarding Jabir's death may be that, he was not murdered but died a natural death after the toil to establish the Ibadhiyyah School under some tyrannical leaders such as al-Hajjaj b. Yusuf.

⁶⁴ *Musnad al-Rabi*: It is the hadeeth collection by Imam Rabi bin Habib Ranked by Ibadhiyyah as authentic than Imam Bukhari's collection

⁶⁵ Amr Khalifa Ennami, *Studies in Ibadhism: al- Ibadhiyyah*, (Cambridge University of Middle East, 1971)p66

⁷³ James Currey and David Philip, *The History of Islam in Africa*, Edited by Nehemia Levtzion & Randall L. Pouwels, (Ohio University press, Athens)

2.6 Ibadhiyyah Entry to North, East and West Africa

The spread of Islam to Africa was through two gateways, from the east and the north. The carriers of the faith navigated across the waters of the Indian Ocean and the desert sand of the Sahara. From Egypt, Islamic influence extended in three directions. These included the Red sea to the eastern coastal areas, up the Nile valley to the Sudan and across the western desert to the *Magrib*⁷³.

The role of Muslim seamen and nomads in the Islamization and Arabization of the Sudan and North Africa was achieved largely through the setting up of commercial centres along the Red Sea and Africa's sea coast. Islamic entry to West and Central Sudan was actually not directly from Arabia but gradually through North Africa and Egypt, across the Sahara and down to the Savana regions⁶⁶.

The historical records explain that Islam initially encountered opposition with Christianity, especially in Egypt which was under the domain of the Byzantine around the second century B.C. What this suggests is that Islamic dominance in the region came through the effort of some Muslim *jihadists* (conquerors). Among the early *jihadists* were *Uqba bin Nafi* and *Abd Allah bin Yasin* of *Qayrawan*. These were Al-moravids (*al-murabitun*, Arabic) or Muslim *jihadist* who waged wars against the Byzantines and the Berbers⁷⁵. Among the wars fought include *Sbeitla* in which Uqba defeated the Berbers but was later slain in another battle against the *Kusayla*, a Berber Chief.

⁶⁶ Mervyn Hiskett, *The Development of Islam in West Africa*, Longman Inc, (New York, U.S.A, 1984), p1

⁷⁵ James Currey and David Philip, *The History of Islam in Africa*, edited by Nehemia Levtzion & Randall L. Pouwels, (Ohio University press, Athens). Pp2-3

Ibn Yasin who was presented by Hisket as a *Sunni* Muslim on the other hand was killed in a similar battle with the *Baghawarta* Berbers for the reason that their brand of Islam differed from the former during the tenth century. All this while the Muslims' means of mobility across the desert routes was the use of camel, ox and horses and although the region was under Roman control, the native tribe was the Berbers⁶⁷. The debate surrounding the form of Islam that first had encounter in the region depends on the writers sources of historical information available to him and probably his doctrinal influences and inclination. James and David reported on the influences of the various Islamic groups that, the first to experience Berbers resistance were the Ibadhiyyah and the Ismai'iliyyah but the alMoravids later secured the victory for the *Sunni Maliki-Islam* in the eleventh century. On the other hand, Islam in *Maghrib* or Morocco became popular with the mysticism of the *Suffis* who became principal agents of Islamization in North Africa after the twelfth century⁶⁸. Hisket's account of Islam in the West Africa-Saharan region mentioned gold trade to have been the main cause for Muslims attraction. Since the spread of Islam to West Africa was from North Africa, the Muslims there were followers of the dominant *Maliki School of law*⁶⁹. In East Africa, where Islam came from Arabian Peninsula, the Muslims followed the

⁶⁷ Ibid, 71

⁶⁸ Mervyn Hiskett, *The Development of Islam in West Africa*, Longman Inc., (New York, U.S.A, 1984). p52

⁶⁹ *Maliki* school of law or *Malikiyya Madhab* was the 2nd Sunni jurisprudential school pioneered by Imam Malik bin Anas in Madinah which later expanded to North (Morocco, *Andalus*-Spain)

*Shafi'i school of law*⁷⁰ that prevailed in Arabia. Besides, the two regions were all exposed to the influence of the Ibadhiyyah⁷¹. The Ibadhis were said to be the first Muslim merchant to have reached Western-Sudan as early the eighth and ninth centuries. The converts they made according to the report were reconverted to *Maliki-Islam* by the eleventh century. In East Africa therefore Ibadhiyyah Islam became dominant in the Zanzibar Island after the Omani conquest of the Island in the eighteenth century⁷².

In North Africa, the Ibadhiyyah School developed under the leadership of Abu Ubaidah. He prepared students and sent them from *Basrah* to all over the Muslim centres to propagate the Ibadhiyyah doctrine. One of such early *Ibadhi* missionaries of *Basrah* was Salamah b. Sa'd who was sent to North Africa, towards the end of the first century *hijrah*⁷³.

It is reported from Imam Abdul-Wahab and from his father, Abdul-Rahman b. Rustam that —the first man who brought the Ibadhiyyah doctrine to *al-Maghrib* was Salamah bin. Sa'ad. He went to *Qairawan* (Algeria) in the company of one Ikrimah, both riding on one camel with their provisions⁷⁴. Salamah's mission in North Africa was for the following three purposes.

i) To propagate the doctrine of the Ibadhiyyah school ii) To send new members back to Basrah to be trained for Ibadhiyyah mission and iii) To closely study the new centre and report to the Ibadhi leader in Basrah In an effort to achieve the above objectives, a group of

⁷⁰ *Imam Shafi'i* or *Shafi'yya Madhab* was the 3rd of the Sunni Islamic schools of law popular in Palestine, Syria, Jordan and Lebanon

⁷¹ James Currey and David Philip, *The History of Islam in Africa*, Edited by Nehemia Levtzion & Randall L. Pouwels, (Ohio University press, Athens). p2

⁷² Ibid,

⁷³ *Hijrah* or *al-hijrah* (A.H) : It is the Islamic calendar system calculated from the migration period of Prophet Muhammad from Makkah to Madinah in 622 A.D,

⁷⁴ Amr Khalifa Ennami, (*Studies in Ibadhism: Al- Ibadhiyyah*), (Cambridge University of Middle East, 1971). p76

individuals called *Hamalat al-ilm*⁷⁵ were sent by Salamah to Basrah to first study under Abu Ubaidah for five years to adequately prepare them for the missionary task ahead. Later, the trained students were dispatched to centres such as Yemen, *Hadramawt*, *Khurasan* and the Gulf of Oman to spread the doctrine. All these activities took place in secrecy (*kitman*) which was a core policy of the Ibadhi missionary strategies for the fear of suppression by the *Umayyad* regime.

This idea of secret propagation led to the establishment of special learning circles called *Majalis* (*singMajlis*) which were common in the days of Ziyad b. Abi Sufyan. These *Majalis* were held in underground caves. The *Majalis* consisted of three types. *Majlis* of the Sheikhs, *Majlis* for all members and *Majlis* for regular students trained for Ibadhiyyah missionary work. The *Majalis* for Sheikhs normally took place at night where only the leaders participated to hold strategic plans for the movement.⁷⁶

Though the exact date of Ibadhiyyah expansion to North is not clear in the history books but it is believed that Islam itself got established in the region after the second half of the first century A.H in spite of the initial opposition it encountered from the *Berbers*.

Quoting from Lewicki Ennami explained that, the people of *Jabal Nufusah* in Libya remained firm Christians after the Muslim conquest until they were converted directly to the Ibadhiyyah. Another source states that the people rather accepted Islam without any struggle and the one who pioneered the Islamization of the people was Uqbah b. Amr, the leader of the army dispatched by Amr b. al-A'as to conquer Tripoli in 23 A.H⁷⁷.

⁷⁵ *Hamlat al-ilm*: It refers to the carriers or propagators of Ibadhiyyah doctrine to North Africa,

⁷⁶ Amr Khalifa Ennami, *Studies in Ibadhism: Al- Ibadhiyyah*, (Cambridge University of Middle East, 1971)p77

⁷⁷ Ibid,p83-4

Nonetheless, the Ibadhi communities of the *al-Mashriq* (east) and *al-Magrib* (west) were maintained but probably in secret until the establishment of the *Ibadhi Imamate* in *Tahert* under Abdul-Rahman b. Rustam even though this centre also did not survive after the battle of *Manu* against the group called *Aghlabids* in 283 A.H⁷⁸.

In the account of Ibadhiyyah spread to North Africa, the Ibadhi communities of *Jabal Nufusah*, *Jerba Island* and the central North Africa (Tunisia and Algeria) got established. Among them emerged some scholars who participated in the Ibadhiyyah studies and spread across the region.

Hiskett accounts that, *Ibn al-Saghir*, *al-Masudi*, *Abu Zakariya al-Warjalani* and *Abu Rabi al-Wisyani* were all Ibadhi Arabic writers who mentioned market centres such as *Tahert*, *Sijilmasa* (Morocco) and *Tadmakkat* as Ibadhi market centres were all North-African towns for gold trade and its route led to Sudan. *Sijilmasa* was also an Ibadhi centre for gold mining on the river Senegal. *Tadmakkat* was also an ancient market and for this reason it even acquired its Arabic nickname *al-suq*, 'the market'⁷⁹.

The evidence indicate that the early Ibadhis who came to North Africa either settled at market centers or were traders themselves and therefore chose to stay at commercial centres. This is because *Sijilmansa*, *Tahert* and *Tadmakkat* were Ibadhi centres noted for gold trade.

In their effort to spread the Ibadhiyyah form of Islam, it is mentioned of one *al-Darjini*, an Ibadhi *Shaykh* from *Maghrib* (North Africa) who wrote *kitab tabaqat al-Mashayikh* 'the

⁷⁸ Mervyn Hiskett, *The Development of Islam in West Africa*, Longman Inc., (New York, U.S.A,1984),p20

⁷⁹ Mervyn Hiskett, *The Development of Islam in West Africa*, Longman Inc., (New York, U.S.A,1984)pp26-8

—Book of Ranks of the Scholars. In it his great grandfather, *Shaykh Ali bin Yakhlaf* was said to have visited the Empire of Ghana and converted the king of *Malal*, Mali to the Ibadhiyyah doctrine. On the contrary this king was mentioned to have later converted together with his people to *Sunni* Islam. It must however be noted that *Sufism* and *Mahdism* which were all brands of Islam reached the empire Ghana and the Niger Bend in 587/1191. One great *Sufi Shaykh* was mentioned as *Abu Maydan* who lived up to 587/1191 to encourage *Sufism* in the region⁸⁰.

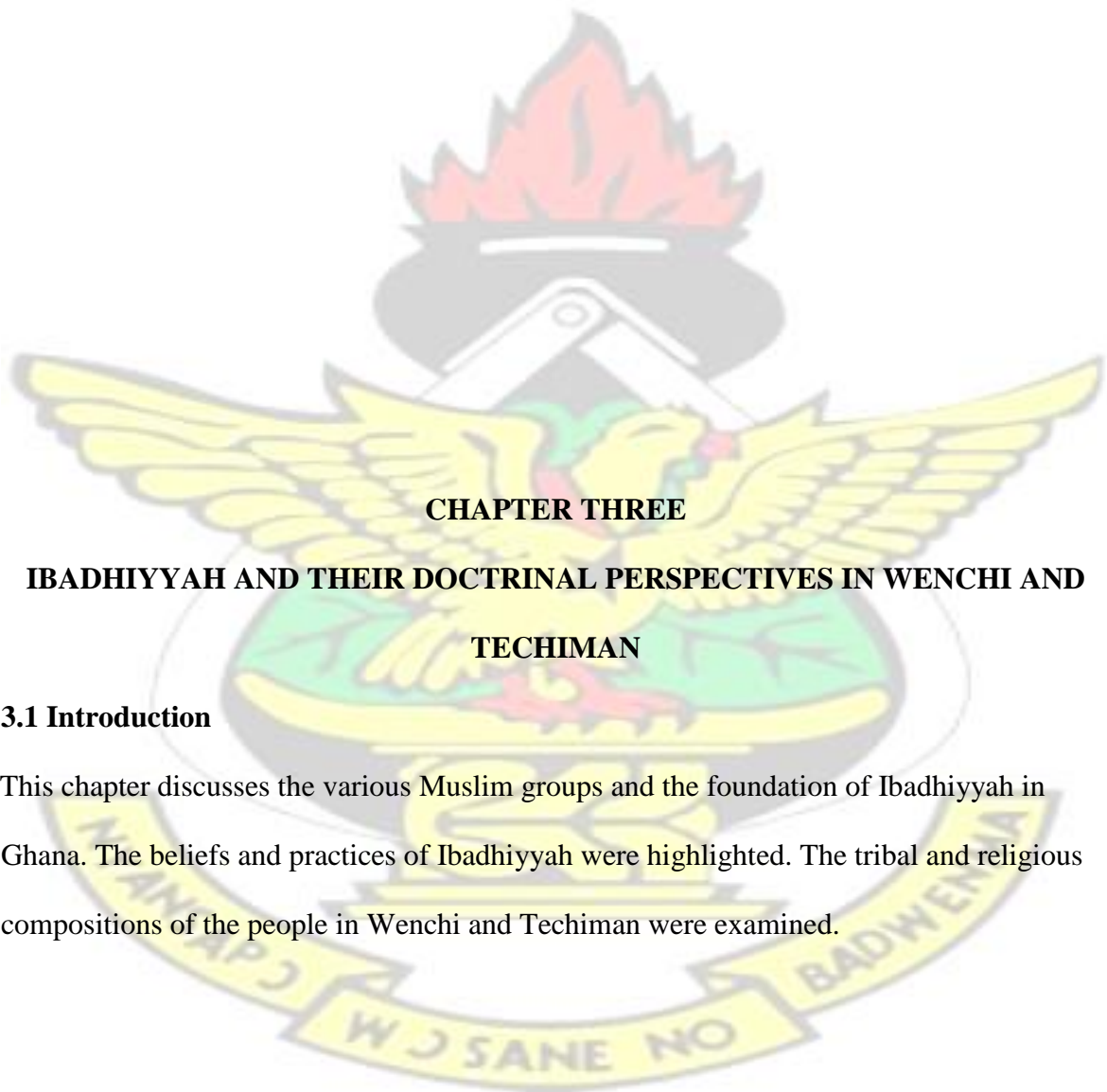
The reports are suggestive that, not only did *Sunni* or *Ibadhi* forms of Islam survived in the region but *Sufism* and *Mahdism* also contributed to the Islamization of the North, East and West Africa.

2.9 Conclusion

This chapter sought to trace the origin and formation of the various Muslim groups during the Caliphate era after the death of the Prophet Muhammad (S.A.W) in 632 A.D. It has been established that the Muslim Ummah was under one umbrella until the murder of Uthman bin Affan, the 3rd Caliph and later Ali Bin Abi Talib, the 4th Caliph. The groups that emerged during this period included the Shi'ite, Uthmaniyyun (later Ahlus-Sunnah) and Kharijite (from which Ibadhiyyah emerged). Each of these groups claim to be the right practioners of the Prophetic tradition but what appears from the history seem to present them as politically motivated than religious. However each the groups later formulated and refined some Islamic beliefs and practices to define their identities.

⁸⁰ Ibid,

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CHAPTER THREE

IBADHIYYAH AND THEIR DOCTRINAL PERSPECTIVES IN WENCHI AND TECHIMAN

3.1 Introduction

This chapter discusses the various Muslim groups and the foundation of Ibadhiyyah in Ghana. The beliefs and practices of Ibadhiyyah were highlighted. The tribal and religious compositions of the people in Wenchi and Techiman were examined.

3.2 The Spread of Islam to Ghana

Samwini⁸¹ explained that Muslims were present in Ghana among the *Gonja* as far back as the middle 16th century, among the *Dagomba* and *Wala* by 17th century and among the Asante by 18th century. On the contrary he contends that Christianity though had contact with the coast of Ghana around the same century as in the case of Islam but said sustained evangelization began after the arrival of the Basel Missionaries in 1800.

Weiss⁸² accounts that during the empire days (heyday) of the „heroic age“⁸³ the Voltaic Basin witnessed the creation of the first Kingdom of *Dagbon (Dagomba)* which controlled much of the region. With the movement of the *Malian* or *Mandecalvary* force in the midsixteenth century it led to the creation of the *Gbanya (Gonja)* Kingdom which marked the end of the the „heroic age“ and resulted in a crisis of the first *Dagbon* Kingdom. These kingdoms were not affected only by invaders and warriors but Muslim traders among the *Dyula (Juula)* and the Hausa. The Islamization process was however slow.

It appears Samwini's account sought to present the view that both Islam and Christianity were established in the years between 1800 and 1950. While Weiss limited his account to the Muslim factor, Samwini included the relationship between the Muslims and the traditional faith worshippers. The visit of the *Fulani jihadist, Uthman dan Fodio* to Ghana in 1806 coupled with his pronouncement on the Muslims living with non-Muslims as an act of paganism or infidels. The role played by the *Dyula* Muslims or the *Wangarawa* as referred

⁸¹ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 Its Effects upon Muslims and Muslim-Christian Relations*, (Berlin: LIT VERLAG, 2006) p22-28

⁸² Holger Weiss, *Between Accommodation and Revivalism-Muslims, The State and Society in Ghana from the Precolonial to the Postcolonial Era*, (Published by the Finish Oriental Society 105, Helsinki, 2008).

⁸³ Heroic age: Refers to the creation and consolidation of a series of states in the empire days of the Volta Basin

to by the *Hausa*-speaking areas in the Islamization of the region was through trade contacts. This probably was what accounted for the slow nature of the Islamization process.

Samwini emphasized that *Bighu* (*Begho*) situated at the northern edge of the Akan forest, was the entrepot of the *Juula* commercial route from the fifteenth and sixteenth centuries. A Malian warlord, *Nabanga*, was the first to occupy *Bighu* but later moved eastwards to found the *Gonja* kingdom in the lower Black Volta valley. Unlike in the north, Islam in the southern part of Ghana was pioneered by the Hausa-Muslim traders who frequent and settled among the *Gonjas* and in Kumasi even though the *Juula* were the first to make Islamic contact through the southern point trade route of the *Salaga* market. This market was noted for trade in kola nuts and slaves.

He further expounds that the southern zone actually include *Asante*, Accra and the *Fante* coastlands .In addition, the rich natural resources of gold, timber, kola nuts, salt, and diamond were the main factors of attraction for these Muslim traders from across the Sudan region to Kumasi. The diplomatic contacts made by the Asante kingdom with *Wagadugu* (*Ouagaougou*) and other northern kindoms mentioned above in the mideighteenth century also contributed to Islamization of the south. Samwini indicated that there was communication between one Imam Adam of *Gambaga* and the Asantehene who sent presents to the Imam in exchange for blessings.

The major Islamic groups in Ghana discussed in Samwini's work were Sunni/Tijaniyyah (Sufis), Ahlus Sunnahwal-Jama'ah (ASWAJ), Ahmadiyyah Muslim Mission (AMM) and the Ghana Muslim Mission (GMM) and the relations that exist between the broader Muslim

community and Christians. The presence of *Shi'ite* and *Ibadhiyyah* Muslims appeared to have escaped the attention of the author in his account of Muslim groups in Ghana as they both existed at an earlier date in 1979⁸⁴ and 2000⁸⁵ respectively.

Dumbe⁸⁶ expands the argument further by emphasising the revival and reformations that took place within the various Islamic groups of *Sufism* (*Qadiriyya* and *Tijaniyyah*), *Salafism* (*Ahlus-Sunnah wal' Jama'a*) and *Shi'ism*. His work did not also capture discussions on the Ahmadiyyah Muslim Mission who arrived in Ghana by 1921⁸⁷ and the Ibadhiyyah as well.

3.3 History of Wenchi and Techiman Municipalities

Both Wenchi and Techiman share a lot in their history and culture. Literally, the name 'Wenchi' comes from two *Akan* words 'wan' and 'akyi' which simply means „behind the light“. Technically, the name should have been spelt —*wankyi* but it was anglicised later by the British to ease the pronunciation as Wenchi. According to oral tradition, Nana Opoku Nkatia⁸⁸ explained that the people of Wenchi were in 'Bon mu', (inside a hole) where it was impossible to see light.

When they later came out from the hole, they saw light of the day through sunlight and said we were behind light 'wan akyi' or *wankyi*. He related that the first to come out from the

⁸⁴ Yunus Dumbe, *Islamic Revivalism in Contemporary Ghana*, Jonathan Robson and Per Lindblom, Stocholm, Soderton , 2013

⁸⁵ Alhaji Umar Adam Suleman, Amir/Director, Istiqamah Muslim Mission, Wenchi ,Interviewed,2015

⁸⁶ Yunus Dumbe, *Islamic Revivalism in Contemporary Ghana*, (Jonathan Robson and Per Lindblom, Stocholm, Soderton, 2013) pp24-32

⁸⁷ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 Its Effects upon Muslims and Muslim-Christian Relations*, (Berlin: LIT VERLAG, 2006)

⁸⁸ Nana Opoku Nkatia, Chief Linguist, Wenchi Traditional Council, Interviewed, January,2016.

hole was a woman called *Nana Asabea*. When these people came out from the hole, they settled at *„Bonso“* which means *„on-top of a hole“*, for a period of about one hundred (100) years before they finally came to settle at their current location in Wenchi around the 1400. From *„Bonso“* some of them moved to a place called *„adagyie“* for the purposes of trade and commerce around the year 1480.

The people further moved to *„ahwene“* upon the advice of their god to prevent the White colonialists from enslaving and overpowering them through trade.

In the year 1700, the people further migrated to *„Drobosie“* as a result of war with the then Asantehene Osei Tutu I, who was on his way to fight with the people of *Gyama*. Upon his arrival at *„Drobosie“*, the Asantehene mistook the people of Wenchi for *Gyama* and attacked them and took away their Queen mother in the year 1730. The people of Wenchi eventually came back to settle around the *„adagyei“* river at Wenchi. Later the tribes of *Banda* and *Badu* joined them from the neighbouring Ivory Coast (La Cote d’Ivoire), which shares boundary with Sampa towards the Western part of Wenchi.

The *Bono-Akans* of Techiman were the founders of the costal *Mankessim* Kingdom in the Central Region of Ghana in the mid 12th century. After *Bono Manso*, the capital of Bono State was taken by the Ashanti Empire in the early 17th century. Later, the Bono-Techiman was founded in 1740s under Ashanti sovereignty⁹⁸. This means that Techiman in the 17th Century was under the control of the Ashantis. The current Techiman Municipality however had been part of Wenchi and later Nkoranza and Kintampo District before its establishment as Techiman under the legislative instrument (L.I. 1472) of 1989 as District Assembly. It

later gained the status of a Municipality in 2004 under the legislative instrument (L.I. 1799)⁹⁹.

The Techiman Council is the traditional authority in the Municipality and the *Bonos* are the natives of the land. The dominant ethnic groups in the Municipality are the *Akan/Bonos*, *Gonja*, *Dagomba*, *Sisalas* and *Mamprusis*. In addition there are foreign neighbouring countries of Muslim citizens of the *Wangara (juula)*, *Zabarima* and *Hausa* from Mali, Niger and Nigeria respectively. Each of these groups has their own culture. The traditional council is currently headed by the *Omanhene* and president of the Techiman Traditional Council, Oseadeyo Akumfi Ameyaw IV.

The famous Techiman market is one of the largest commercial centres in Ghana which serves the economic needs of not only Ghanaians but all people from the neighbouring Burkina Faso, Mali, Nigeria and Niger. Techiman is the hub of economic activities which

⁹⁸ 2010 ,Population and Housing Census Report of Techiman Municipality

⁹⁹Ibid,

include wholesale and retail trade services and tourism. The major crops grown are food crops such as yam, potatoes, maize, cassava, cocoyam and plantain. Vegetables like tomatoes, garden eggs, onions, okra are also grown. Other cash crops cultivated are cocoa, cashew, mango, orange, cowpea and groundnut¹⁰⁰.

Techiman has tourist attraction sites such as *Bouyam* bat sanctuary, which houses Rosetta fruit for bats, the *Tanoboase* sacred grove, believed to be the cradle of the *Bonocivilization*, the *Kristo Boase* monastery, the only known monastery in the country established by the Catholic Church monks as well as a place for religious activities, the *Boten* (rock) shrine as well as the magic caves and the holy mountains at *Oforikrom*. The above natural tourist sites

when well-developed will contribute to economic and recreational needs of the Techiman Municipality.¹⁰¹

3.4 Geographical Location of Wenchi and Techiman

The Wenchi Municipality is located in the West-central part of the Brong- Ahafo Region of Ghana. It is bounded to the South by Techiman and to the North-west by Kintampo South District. It shares a common boundary with Tain District to the West. It covers a total land area of 1,145 square kilometers. The Wenchi Municipality is about 29 kilometers from Techiman which has the largest commercial market centre in the region.¹⁰²

However, the Wenchi District Assembly was one of the two local authorities created in 1974 to oversee the then Nkoranza, Techiman, Yeji, Atebubu and Kintampo in the BrongAhafo Region. The Decentralization policy of 1988 however established it as a District by the legislative instrument 1471 of the 1989. In 2004 with the creation of Tain District, the

¹⁰⁰2010 , Population and Housing Census Report of Techiman Municipality.

¹⁰¹ibid

¹⁰²2010, Population and Housing Census Report, Wenchi Municipality

Assembly which operated as a District was upgraded to a Municipal status. It has five paramountcies. Namely, Wenchi, *Nwoase*, *Subinso*, *Branam* and *Nchiraa*. All these communities work hand in hand to promote peace and development in Wenchi. The major highways linking the Municipality to its neighbouring districts are the Kumasi-TechimanWa highways, Wenchi-Nsawkaw road and Wenchi Sunyani¹⁰³.

The Techiman Municipality on the other hand is situated in the central part of the BrongAhafo Region and shares boundaries with four districts. The districts/municipalities include Techiman North, Wenchi, and Nkoranza Municipalities in the Brong-Ahafo region

and Offinso North District in the Ashanti-Region. It covers a land area of 669.7km² which represents approximately 1.7% of the Brong-Ahafo land area.

The Municipal capital, Techiman is a nodal town. This is because roads from the three northern regions (Upper West, Upper East and Northern) regions converge at this point. In addition, trunk roads from Sunyani, Kumasi, Wa and Tamale all meet at Techiman.¹⁰⁴ This has made the town to become a bustling commercial centre twenty four (24) hours daily. It appears from this report that even though Techiman was part of Wenchi but it has currently overshadowed Wenchi in terms of commercial and vehicular activities and therefore making the Municipality one of the busiest apart from its regional capital, Sunyani. This has also become so due to its centralized location within the region which makes it a converging point not only within the region but even outside it from the upper and northern regions.

¹⁰³2010, Population and Housing Census Report, Wenchi Municipality

¹⁰⁴2010, Population and Housing Census Report, Techiman Municipality

3.5⁸⁹ Population

The population of the Wenchi Municipality based on the District Census report of 2010¹⁰⁵ was 89,739 representing 3.9% of the region's total population. Out of the number, Males constitute 49.1% and females represent 50.9%. More than 60% of the population is made of rural citizens. On the other hand, the population of the Techiman Municipality according to

⁸⁹ , Population and Housing Census Report, Wenchi Municipality

the 2010⁹⁰ population and housing census is 147,788 representing 6.4% of the region's total population.

The male constitute 48.5% and females represent 51.5%. A greater percentage of the population 64.5% live in the urban areas as compared with 35.5% in the rural areas. The Municipality has youthful population of 13.6% of the 0-4 age group, depicting a broad base population pyramid which tapers off with a small number of 70 plus years as 3.0%. The figure above point out that Techiman is populated than Wenchi which could be as a result of several factors. The Techiman market is actually a contributory factor due to the rural-urban migration phenomenon at such market centres.

3.6 Demography

The Wenchi Municipality could simply be described as multi-ethnic with about nine (9) different ethnic groups in addition to *Hausa*, *Gao* and *Wangara* alien tribes from the neighbouring Nigeria, Cote d'Ivoire and Mali. The major indigenous ethnic groups in Wenchi include *Bono*, *Banda*, *Mo*, *Badu*, *Ashanti*, *Fante*, *Ewe*, *Dagarba*, *Dagbomba*, *Gonja* and *Sisala*. According to the Development plan and budget⁹¹ of Wenchi, the *Bono* form 50%, *Banda* 15%, *Dagarba*, *Gonja* 9% and *Dagbomba* 11%, *Mo* 8%, *Ashanti* 5%, *Fante* 1% and the least is the *Ewe* 1%. The relationship between all these tribes could be generally described as peaceful and very cordial since no incident of inter-tribal conflict has been registered over the years among them. Other alien tribes include *Hausa* from Nigeria, *Wangara* from Mali and the *Gimini* from the neighboring northern Cote

⁹⁰ Ibid,

⁹¹ Development budget plan 2010-2013, Wenchi , Municipal Assembly

d'ivoire.⁹²⁹³

There are also *Gao* and *Zabarma* from Mali and Niger respectively. Techiman has over forty (40) ethnic groups, with the major one including *Akans/ Bonos, Dagomba, Gonja, Dagartis, Walas, Sisalas, Ewes, Fantes* among others. There are also *Hausas, Zabarimas, Wangaras (juula)*. All the various groups have their chiefs and thus have the right to display their political culture accordingly within the requirement of the Traditional council.¹⁰⁹ This is an indication that Wenchi and Techiman both share a lot in common on tribal representations. This has actually enhanced inter-tribal marriages among the various tribes residing in these two Municipalities.

3.7 Culture

The popular cultural festivals of the people of Wenchi and Techiman are the *__apoo__* (festival to ward off evil) and *__bayedie__* (yam festival). All the various tribes though have their specific cultural celebrations and languages, but the *__apoo__* and the yam festivals are the recognized traditional festival of the people of Wenchi and Techiman. Our interview with Nana Opoku Nkatia⁹⁴ revealed that *__apoo__* means *__warding off evil behaviours or rejecting unwanted practices from the society*. The yam festival on the other hand is celebrated to appease the gods for good harvest or to hoot at hunger.

⁹² Ibid,

⁹³ , Population and Housing Census, Techiman, Municipality

⁹⁴ Nana Opoku Nkatia, Chief Linguist of Wenchi Traditional Council, interviewed February, 2016

From our observation, the cultural celebrations of these communities could be likened to revival and reunion with the object of worship as in the Christian tradition during Christmas. Similarly, it could be compared to Ramadan in the Islamic tradition where Muslims are required to fast for Twenty nine (29) or thirty (30) days to revive and strengthen their relationship with Allah and the society. „*Apoo*” is a two week festival which normally commences late in March and climaxes in April every year. During this period, the people sing to register their grievances to the Traditional Leaders (Omanhene, Akan Language), Chiefs and opinion leaders of the society.

The Yam festival follows in November to December. *Antoa Yaw* and other gods are allowed to symbolically eat the Yam for two and half weeks before the chiefs are granted the permission eat too.. The period is known as „*dweratwa*” because the chiefs go into seclusion and do not come out and neither do they entertain visitors until they are taken to the stream for a ritual bath as a form of spiritual cleansing to start the season. During the period of these celebrations a ban is placed on drumming and dancing and any form of public noise making (*adamu asi*). In fact, each day during these celebrations has a specific performance and cultural duty which contributes to make the festival successful.⁹⁵ Among the lessons of the „*Apoo*” and yam festivals include, socialization, revival of good morals among chiefs and individuals, establishment of good relationship between the society and the gods through animal (ram) blood shedding. The period could also be described as a „democratic’ moment

⁹⁵ Umar Sina Abdul-Wahab, *The Socio-Religious Impact of Ibadhiyyah Muslim on the Life of the People of Wenchu*, (B.A, Unpublished-Long Essay KNUST-Kumasi, Ghana 2011).

for the expression of views without fear by citizens to ensure good administration on the part of traditional leaders in the years ahead.

3.8 Religion

All the three major religions in Ghana are found in the Wenchi and Techiman municipalities. Christians form the majority with a good representation of most of the Christian denominations present in the Municipality. Notable among these are the Methodist, the Roman Catholic, Anglican, Pentecost, Assemblies of God, Presbyterian and the Apostolic Church. However, the Methodists have impacted the Wenchi much through the building of Junior and Senior High Schools, University College for Applied Science with Agriculture and Nursing departments. The proportion of Christian population in Techiman Municipality is about 69.5%. Among the Christian groups, the Pentecostals/Charismatic constitutes the majority with 21.7%, followed by the Catholics 18.5% and the Protestants (Anglican Lutheran) with 14.1 %.¹¹²

The Muslims are made up of Tijaniyyah (Sufis), the Ahlus-Sunnah Wal Jama'ah (ASWAJ), the Islamic Mission Group and the Istiqaamah Muslims in both towns. In Techiman unlike Wenchi there also exist Ahmadiyyah Muslim Mission and Shi'ite groups. Each of these groups during our visit to interact with their leaders were discovered to have contributed their quota to ensuring educational, moral and spiritual development through their schools and *makaranta* (Qur'an and Arabic teaching) cells. The Ahmadiyyah Mission appears to have impacted the Techiman community most through the establishment of a school and hospital although the other groups have also contributed education wise but not

¹¹²2010, Population and Housing Census Report, Wenchi Municipality with health except the Shi'ite who have also started with an orphanage and a Clinic to meet the social needs of the people.

We also observed that in Wenchi among the Muslims though all have Primary and Junior High Schools and mosques but the Istiqaamah group has established a Senior High school as at the time the researcher visited Wenchi in February 2016. Also al-Muntadah, an Ahlus-Sunnah Organization had proposed a Teacher Training College to commence at their Basic school old-site (WEDCO/al-Faruq) along the Wenchi-Techiman road. Traditionally, there are still some popular shrines and gods which are worshipped and pacified by the community folk where these shrines are located. Among these are the

“NwoaseKwakuFiri” shrine, the *“Gyansoso”* shrine and the *“AntoaYaw”*.⁹⁶⁹⁷

In Techiman the traditional sacred sites include the Nana Ameyaw shrine (*Amanfoom*), *Nsamankwa* forest, Sacred river Tano at *Tanoboase* with its sacred fish and crocodiles in the river and the magic caves and Holy mountains all at *Oforikrom*.¹¹⁴ These are pointers to the fact that both Wenchi and Techiman traditional areas still adhere to traditional and ancestral veneration of their spiritual sites and natural features believed to possess spirits that can either positively or negatively influence their lives.

⁹⁶ Nana Opoku Nkatia, Chief Linguist of Wenchi Traditional Council Interviewed, February 2016

⁹⁷ , Population and Housing Census Report, Techiman Municipality

3.9 History of Muslims in Wenchi and Techiman

The oral reports in connection with the early Muslim settlers in Wenchi appear to take a tribal dimension since two different tribes' claims to be the first. Nuhu⁹⁸ mentioned that the zongo community was one of the early settlements of migrants on the land of the Akan people of Wenchi in the 19th century. The man who founded the community was Mallam Mu'azu who had sojourned in the Northern Ghana on his way from Hausaland. Among his followers was Alhaji Suleiman Kambari who helped in the spread of Islam southwards on their way to their present home in Wenchi. The son of Suleiman, Alhaji Adamu was said to have continued the spiritual task of his father in converting non-Muslim settlers in the area. Among such converts were the *Gimini*, who were said to have migrated from Ivory Coast. In addition, Imam Abdul-Mumin⁹⁹ recounts that his late father, Mallam Bawa later joined Mallam Ma'uzu in Wenchi from Salaga, where he initially settled. These Hausa Muslims were said to have first settled around the current Wenchi Law Court and lorry station upon arrival but later moved to settle around the location of the Wenchi District Assembly. However the reports indicate that upon the arrival of the British in the township, they built a mosque and a house downwards in today zongo to relocate Mallam Mu'azu and his other Muslims. This they did to ensure that the Muslim call to prayer does not disturb them since the whites settled closer to the former's settlement. The mosque therefore became known as Mallam Ma'azu mosque till date. However the same mosque is sometimes referred to as Mallam Labaran mosque because he also became an of the same mosque Imam at a later date.

⁹⁸ Nuhu Ahmed , Press Release "The Wenchi 'Religious' Crisis", 5th March 1998

⁹⁹ Alhaji Abdul-Mumin Bawa, Imam , Zongo Community , Wenchi, Interviewed, February 2016

Mallam Mumin explained that, Mallam Mu‘azu subsequently became the first SarikinZongo (Chief of zongo community) and Mallam Bawa was the Imam and Mallam Samu, the deputy Imam. Mallam Bawa is said to have visited a place called *Malaga Gyasa*, believed to be located at *Gbona*, in Ivory Coast to preach and teach Muslims there as well.

Alhaji Abu Soldier¹⁰⁰ though subscribed to the arrival of the House migrants but said the Banda were the first settlers from *Begho* for trade in cattle, followed by the *Wala* and *Gonja* from the north, then *Kponga* and later the Hausa and the *Darfi* migrants joined. The first among the Banda migrants was Lamini Waila and among the *Kponga* were Basiri and Dangina. He indicated that these migrants however came in singles with the exception of the *Darfi* who arrived in group with their leader as Alhaji Yakubu.

This migrants were hosted by the then Banda-Chief, Nsiah Abu Kokoo who referred them to stay in the house of one Mahama, his nephew. However due to persistent riot between the wife of the host and the guest, the host built a new house in the neighbourhood and relocated Alhaji Yakubu and his wife. This location is said to be the current site of the Alhaji Beni Mosque in the *Wangara*-line of Wenchi. Later, *Safiata*, a daughter of Alhaji Yakubu was married to one Karmogo Muntaru who eventually gave birth to Pasumana, Alhaji Amponsa, Alhaji Beni and Alhaji Hamidu (current *darfi*, Imam otherwise called *Saifullah*-sword of Allah).

Alhaji Abu in the report appeared to suggest that the Banda tribe was the host of all the Muslim settlers. On the contrary he mentioned that they always went back to *Begho*, their

¹⁰⁰ Alhaji Abu Soldier Banda, Vetran Soldier of World War II, Wenchi, Interviewed, February 2016

homeland located around Nsawkaw-Tain, for Muslim festivals of *edil-fitr* (Ramadan break) and *edil-adha* (festival of sacrifice).

What can be deduced from the various reports is that it is possible the Banda were the first Muslims to discover Wenchi but did not remain as permanent settlers as did by Mallam Mu'azu and his other *Hausa* migrants.

In relation to the Imamship of Wenchi, the reports confirmed that the first Imam was Nsiah Karmo Mahama even though Karmo Braimah and Imam Sakati were earlier proposed. The mosque was first located at the current old Wenchi market until it was relocated to its new site due noise from the market folks.¹⁰¹ He further indicated that, Alhaji Yakubu Darfi represented the Imam for a period of two weeks as a caretaker till he returned from a journey.

Alhaji Abdul-Mumin¹⁰² further explained that after the death of Karmo Mahama, Karmo Braimah became the main Imam and was deputized by Imam Seidu (named after Imam Seidu School in Wenchi). The death of Karmo Braimah elevated Imam Seidu to the Imamship and Alhaji Adam became his deputy. Also upon the death of Imam Seidu, Alhaji Adam was crowned and Alhaji Issah was his deputy. Alhaji Issah is now the Imam after Alhaji Adam's death but the latter's son, Alhaji Umar Adam is his deputy.

In zongo however, Mallam Bawa was the Imam with Mallam Samu as the deputy. After their demise Alhaji Ajah, son of the late Mallam Bawa became the Imam and was deputized by Mallam Shekarau, son of Mallam Samu. Today Alhaji Abdul-Mumin Bawa is the Imam and Alhaji Yusif Samu, his deputy. Even though, this trend of Imamship continuous to exist

¹⁰¹ Alhaji Abu Soldier Banda, Vetran Soldier of World War II, Wenchi, Interviewed, February 2016

¹⁰² Alhaji Abdul-Mumin Bawa, Imam , Zongo Community , Wenchi, Interviewed, February 2016

among the Banda and the Hausa tribes but the former is recognised as the Municipal Imam of the town. The form of Islam practiced by the early Muslim migrants to Wenchi was *Malikiyya* until the 1990s when the *Salafi* (Ahlus-Sunnah) doctrine crept in the township. In connection with Islam in Techiman, Mallam Salley¹⁰³ recounted that the first Muslim migrant to have brought Islam was one Umaru Giye from Kasina, Nigeria. He came as *Faawa* (butcher and meat seller in Hausa) but first settled among the *Bono-Akans* of Techiman. Giye eventually became both the Zongo Chief and *Sarikin Faawa* (Chief butcher) as well. Later when the number of migrants increased he chose to retain the first title and nominated one Shaawai to be the *Sarikin Faawa*. All this while Giye observed his salat without calling anyone to Islam among the native Akan tribe. Another migrant Muslim scholar called *Abdallah Masoo Kano* also arrived probably from Kano in Nigeria as the name suggests. This man was a scholar and eventually became the first Imam to conduct Jum'at congregational salat in Techiman with only twelve (12) congregants. Exact date could not be provided as the year these Muslims arrived but it appears this was around the 19th century after the arrival of the colonial Masters in Gold Coast.

Mallam Salley explained that the next Imam after Masoo Kano was Imam Bashar, then followed Imam Salu Musah, Imam Mohammed Abdallah, Imam Abdulai Bashar, son of Imam Bashar. The list continued with Imam Musah Mohammed, Imam Abdallah Alhassan, Imam Baba Musah. The report indicated that each of the Imams died on the seat of Imamship with the exception Imam Salu Musah who was withdrawn for political involvement in C.P.P in the era of Kwame Nkrumah in the mid 1950s before independence. Among the Imams

¹⁰³ Mallam Salley Alhassan, Deputy Imam, Central Mosque, Techiman, Interviewed, April 2016

who instituted the *makaranta* (Qur'anic learning circles) include Mallam Alhassan, *Hamdaniyya* and Salu Musah.

According to Mallam Salley, three (3) gates in Techiman have the right to Imamship and they include, the family of Imam Masoo Kano, Imam Musah Salu and Imam Abdallah Bashar. Also three titles have been observed in the Techiman Traditional Council as a reserve of the Hausa tribe. These include *Sarikin Zongo*, *Sarikin Faawa* and *Sarikin Aski*

(Chief barber, literally in Hausa). However Imam Musah Abdallah Bashar is the current Imam and Mallam Salley Alhassan his deputy.

The next tribe of migrants to Techiman was the *Mosi* and the *Wangara*. The relationship between the Muslims and the Akan natives have been very peaceful till date as indicated by Mallam Salley.

In Wenchi the *Salafi* movement was introduced in Wenchi through the establishment of a school by Sheikh Ishaq Nuamah in 1989 under the Al-Muntadah Muslim Organization, based in Nima, Accra.¹⁰⁴ The school was identified as WEDCO (Wenchi Educational Complex) with the aim to offer free Islamic and secular tuition to Muslim children. The school attracted a lot of Muslim pupils and the first batch passed out in 1996 in the Basic Education Certificate Examination (B.E.C.E).

Unfortunately after 9/11 bomb attack on U.S, funding for the school began to dwindle from the donor country Saudi-Arabia even though the Headquarters of Al-Muntadah was based in United Kingdom. Eventually the school was closed down after the 2008 batch passed out due to lack of funding.

¹⁰⁴ Mallam Mohammed Amin Bamba, Imam, Istiqaamah Muslim Mission, Wenchi, Interviewed , February 2016

According to Bamba, the pupils who passed through the school imbibed the *Salafi doctrine*. Coupled with the open preaching by some Arabic and Islamic teachers of the school in the town, the *salafi* doctrine gained audience few youth. On the contrary, it was met with opposition by the some Muslim elders in Wenchi who considered the utterances of the Salafi preachers as derogatory to their form of Islam. This was what eventually precipitated the Ahlus-Sunnah and Tijaniyya conflict in Wenchi.

3.10 The Ahlus-Sunnah and Tijaniyya Conflict in Techiman and Wenchi

The history of the two groups in the in the 1990s was characterised by intra-religious conflict in both towns. The incident first started in Techiman and lasted for two (2) years, from 1991-1993¹⁰⁵ but in the case of Wenchi it lasted for five (5) years from 1993-1998¹⁰⁶.

In an interview, Mallam Mohammed¹⁰⁷ recounted that the main cause of the conflict in Techiman was as a result of an attempt by a group that called itself “*Mujahideen*” formed in 1991 who wanted to bring restructuring in the then central mosque but received a strong opposition from the elders of the mosque. This group the researcher learnt was *Ahlu-Sunnah* oriented.

The then Imam Abdulai Bashir (*Sofa Liman*) cautioned the group not to talk against elaborate funerals rites and all forms of *Tijaniyyah* practices. Eventually the “*Mujahideen*”

¹⁰⁵ Mallam Mohammed Alhassan(Maman),Founding Member of Ahlus-Sunnah,Techiman, Interview, February 2016

¹⁰⁶ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, June2015

¹⁰⁷ Mallam Mohammed Alhassan (Maman), Founding Member of Ahlus-Sunnah,Techiman Interviewed,February 2016

group broke away when they could not comply with the several restrictions from their elders. The relationship between these groups became so tense till the last stroke that broke the camel's back happened between them. The matter we learnt was finally resolved in the law court after several efforts by the then Chief Nana Djatobibi Techie Ameyaw was unsuccessful to restore peace between the two factions.

A similar incident was also registered in Wenchi from 1994-1998 between the *Tijaniyyah* and the *Ahlus-Sunnah* groups. The former was led by Alhaji Hamidu Muntaru and the latter was led by Alhaji Umar Adam.¹⁰⁸ The Sunnis, we learned used to call the *Tajaniyya* group *mushrikun* (idolators or polytheists) in their preaching¹⁰⁹. The use of such polemics led to physical attacks and the eventual loss of lives and property on both sides. Lives and property were lost and some were put to life imprisonment.

Peace was finally restored after several efforts by both the High and appeal court took firm positions on the matter.¹²⁷ In the case of Wenchi, we learned it lasted for five (5) years from 1993 to 1998 after the Law Court had passed death sentence verdict on two (2) young men from the *Tijaniyyah* divide who were mentioned to us (Salu Abubakar and Buhari Abubakar).¹¹⁰

¹⁰⁸ Nuhu Ahmed, Press Release "The Wenchi 'Religious' Crisis", 5th March 1998 and Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, interviewed, June, 2015, Ghanaian Times, 20th Monday February, 1995.
Daily Graphic, Friday, 31st January, 1997.

Ghanaian Times, Monday 29th September, 1997.

¹⁰⁹ Mallam Yahuza Bawa, *Tijaniyyah* Muqaddam of Wenchi, interviewed February 2016

¹²⁷ Ghanaian Times, Monday 20th February 1995 and Monday 29th September 1997.

¹¹⁰ Alhaji Umar Adam Suleman, Director, Istiqaamah Muslim Organisation, Wenchi, interviewed, June, 2015

The reports indicate that even though both Wenchi and Techiman experienced Sunnah and Tijaniyyah conflicts in the 1990s. The end of Techiman conflict saw the beginning of the Wenchi crisis. This does not however suggest that the Techiman case extended to Wenchi. Find attached to appendix IV, newspapers for further reading especially in relation to Wenchi Ahlus-Sunnah and Tijaniyyah conflict.

3.11 Ibadhiyyah in Wenchi and Techiman

An interview with Shaikh Alhaji Umar Adam ¹¹¹ indicated that Ibadhiyyah was founded in the year 2000. The substantive Imam, Mohammed Amin Saeed Bamba ¹¹² also confirmed the same date as the year Ibadhiyyah declared its position under Ahlus-Sunnah wal-Jama'ah.

Historically, the *A'imma* (singular *Imam*) recounted that the Ibadhiyyah group started in Ghana under the name *Ahlu-Sunnah* in 1993. However, it later operated as an Islamic Non-Governmental Organization (N.G.O) called the Istiqamah Muslim Organization (I.M.O). This group metamorphosed into a faith-based organization known as the Istiqamah Muslim Mission (I.M.M) after the Ahlus-Sunnah and Tijaniyyah conflict in 1998 in Wenchi.

The reason for the break up from the Ahlus Sunnah according to Alhaji Umar came in the wake of seeking financial support to complete an abandoned mosque project. Alhaji Umar related that, upon lengthy deliberations at a meeting to find a way forward to access funding,

¹¹¹ Alhaji Umar Adam Suleman, Amir/Director, Istiqamah Muslim Mission, Wenchi, Interviewed, June 2015

¹¹² Mohammed Amin Saeed Bamba, Imam, Istiqamah Muslim Mission, Wenchi, Interviewed, June, 2015

he offered a suggestion that the Istiqaamah Organization in the Sultanate of Oman could help. The condition however was that the „*Ahlus-Sunnah*“ members of Wenchi should accept to adopt the Islamic doctrines of —al-Istiqaamah or Ibadhiyyah. At this meeting the researcher learnt that majority of the members said even if it meant for them to „*carry their arms in prayer*“ to indicate their commitment in order to get the support, they were ready to do so. This comment came after Alhaji Umar had explained the differences in the Ibadhiyyah mode of prayer to the members present at that meeting. The majority of them agreed to the terms and conditions of the decision as was related to us by Alhaji Umar Adam. After the funding was acquired from the Sultanate of Oman to continue the abandoned *Jum'a* mosque project leadership struggle ensued.

Later some leading executive members according to him wanted to be in charge of the funds but he denied because he was accountable to the donors. It became a cause for argument between them and, he said this eventually resulted into a break up within the group. Thus, *Ahlus- Sunnah wal- jama'ah* on the one hand and Ibadhiyyah on the other. On the contrary, Sheikh Abdallah Suallah Sharawi¹¹³, explained that though they agreed on the issue of financial support from Oman, it did not mean they should change their Islamic beliefs and practices as the Alhaji Umar later introduced in his teachings. Some distinct practices of those who shared the Ibadhi views as indicated to us by Abdallah Suallah Sha'rawi were that: Ibadhis do not consider the following as *sunnah* in *Salat* (prayers) : *qunut* in prayers, raising hands when uttering *takbir*, moving the finger during *tashahud* , saying *Ameen* after reciting *suraht al-fatiha* during prayers.

¹¹³ Sheikh Abdallah Suallah Sharawi, Assistant Imam, Ahlu-Sunnah Wal-Jama'ah, Wenchi, interviewed, June, 2015.

The Ahlus-Sunnah wal-Jama‘ah led by Sheikh Abdalla Sualah Sha‘rawi withdrew and established a new *Jumat* mosque in the Wangara Community of Wenchi. The Istiqaamah on the other hand maintained the first mosque which is located at Aswaq School in *Sofozongo* (old-zongo), a predominant *Hausa* community. Indeed we learned that the name of the school ended with „q” as *ASWAQ*‘ instead of „j” to make room for *Istiqaamah*‘ in place of „wal-Jama”ah” in the phrase *Ahlu-Sunnah Wal-Jama”ah*” to be read as *Ahlu wal-Istiqaamah*”

The two (2) groups, therefore, came to identify themselves as splinter Muslim groups before the end of the year 2000. Though few skirmishes took place between the two but no incident of physical attack was registered as reported to us by Imam Abdallah Suallah Sha‘rawi. Besides, verbal attacks in preaching from each side have become a common practice between these two groups especially on the local FM station, Royals F.M in Wenchi. Eventually, the situation led to a ban placement to prevent all kinds of Muslim preaching on that frequency by the District Security Council (DISEC)¹¹⁴.

Meanwhile, the Ibadhiyyah group in Ghana has co-existed peacefully with the SufiMaliki/Tijaniyyah group in especially after the Sunni-Tijaniyyah religious conflicts that characterized many towns in the country where the case of Wenchi and Techiman were no exception in the early and late 1990s.¹¹⁵ The end of Wenchi conflict therefore saw the emergence of Ibadhiyyah or Istiqaamah in the township.

¹¹⁴ Baba Jumfo, Wangara Youth Chief of Wenchi, Tijaniyyah Muslim, interviewed, April, 2015 and Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, interviewed, June, 2015

¹¹⁵ Nuhu Ahmed, Press Release —The Wenchi ‘Religious’ Crisis, 5th March 1998 and Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, interviewed, June, 2015, Ghanaian Times, 20th Monday February, 1995. Daily Graphic, Friday, 31st January, 1997.

Ibadhiyyah contacts with Techiman began during the early days of the founder's stay in Techiman in 1998 when he was dislodged with his followers from Wenchi during the conflict.¹¹⁶ Mallam Hashir explained that a few among the Techiman Ahlus-Sunnah Youth were discontent with the leadership style of their Imam, Mallam Anas Alhassan and therefore withdrew. The withdrawn group identified itself as *shababu-Sunnah* (Arabic, meaning: the Ahlus-Sunnah Youth). Among the leadership of this group were Mallam

Imrana Husein, Mallam Hashir Alhassan and Suhailu.

Mallam Imrana¹¹⁷ indicated that the cause of their withdrawal was lack of transparency and consultation on the part of Mallam Anas. This he attributed to their non-involvement in a mosque project that was undertaken by Sheikh Mohammed Kamil from Kumasi for the Ahlus-Sunnah in Techiman (along the *Garike* road). All effort by this group to get the needed attention from Mallam Anas failed according to Imrana. The *shabab-Sunnah* eventually identified itself with Istiqama after Alhaji Umar Adam had explained to them the Ibadhiyyah doctrine upon several visits to Wenchi in 2001.

In the year 2002¹³⁶, Mallam Hashir was granted a scholarship to study Islamic Sciences in the Sultanate of Oman, the Ibadhiyyah International Headquarters. Four (4) years down the line, he graduated and returned home but before him was Mallam Abdul-Aziz who also studied from the same place but declined to promote Ibadhiyyah doctrine. The reason for his decline was attributed to his cordial relations with Mallam Anass and therefore the need to consolidate it. The reports suggest that an organized Ibadhiyyah da'wah in Techiman started

Ghanaian Times, Monday 29th September, 1997.

¹¹⁶ Mallam Hashir Alhassan, Imam, Istiqama Muslim Mission, Techiman, Interviewed , February 2016

¹¹⁷ Mallam Imrana Husein, Chairman, Istiqama Muslim Mission, Techiman, Interviewed, February 2016

¹³⁶ Mallam Hashir Alhassan, Imam, Istiqama Muslim Mission, Techiman, Interviewed February 2016.

in 2006. The researcher observed that though Ibadhiyyah has built three (3) mosques in Techiman but their followers are less as compared to Wenchi.

What remains apparent from both reports of Wenchi and Techiman is that, Ibadhiyyah first identified itself with Ahlus-Sunnah wal-Jama'ah until they eventually broke away as a distinct group with refined faith and practices.

3.12 Intra-religious Relations among Muslim Groups in Wenchi and Techiman The researcher found the intra-faith relationship between the Muslim groups of Wenchi and Techiman to be generally peaceful with Ibadhiyyah.

Ustaaz Ibrahim Saeed¹¹⁸ admitted to have met Ibadhiyyah *A'imma* on several preaching platforms at marriage occasions and educational programmes and have had fruitful interaction with them. Furthermore, he acknowledged to have attended a programme organised by the group during the inauguration of the Istiqamah Senior High School in Wenchi when he was invited.

Alhaji Asumah Musah¹¹⁹ also confirmed to have attended several programmes of Istiqamah especially, on the visit of their Arabs to Ghana from the Sultanate of Oman in 2014. He explained that these guests are often taken round to visit Imams and tribal Chiefs and he happened to have hosted them during such visit at *Wangara-line* in Wenchi.

Alhaji Murtala Mohammed¹²⁰ in Techiman related to have once attended Ibadhiyyah programme in their mosque at *Dagomba line* where some Arab guests delivered speeches on

¹¹⁸ Ustaaz Ibrahim Saeed Abdul Rahman, Imam, *Ahlu-Sunnah wal Jama'a*, Wenchi, Interviewed February, 2016

¹¹⁹ Alhaji Ansumah Baba Jumfo, *Wangara Youth Chief*, Wenchi, Interviewed, February, 2016

¹²⁰ Alhaji Murtala Mohammed Sani, *Tijaniyyah Muqaddam*, Techiman, Interviewed, February, 2016

the need for unity among the Muslim Ummah. This programme he explained was held in 2014 and was well attended by tribal chiefs and *A'immah*. In attendance also was the leadership of some of the Muslim groups such as the Shi'ite and Tijaniyyah.

From observation he described the Ibadhiyyah as all embracing to other Muslim groups. He added that Ibadhiyyah does not use polemics in preaching. Besides he mentioned that the *Ahlus-Sunnah* have often rained verbal attacks on *Tijaniyyah* and *Shi'ite* on their local radio station, *Gaskiya F.M (105.5)* in Techiman. The *Tijaniyyah* are described as *mushrikai* (*Hausa*, polytheists) and *Shi'ite* as *kafirai* (*Hausa*, disbelievers). To this end all non-Sunni groups were denied to preach on the radio station in question.

Alhaji Hashir Alhassan¹²¹ actually confirmed during our interview with him on the subject where he explained that all effort by him to get airtime on *Gaskiya F.M (105.5)* radio station proved futile till he finally resorted to *Winners F.M (98.5)* also in Techiman.

Sheikh Husein Issah¹²² a Shi'ite expressed similar concern for being denied to preach on that medium by the *Ahlus-Sunnah* who own the station. However the Shi'ite indicated that they share a very good relationship with the Ibadhiyyah group since they attend one another's programmes on mosque commissioning and other related occasions.

Sheikh Nuhu Asubonteng¹²³ indicated that the Ibadhiyyah Imam of Techiman, Alhaji Hashir is an Arabic teacher in their school and this is enough evidence to show how cordial the two groups relate. The Islamic Mission group appears to position itself to be very neutral with

¹²¹ Alhaji Hashir Alhassan, Imam, Istiqaamah Muslim Mission Techiman, Interviewed, February, 2016

¹²² Sheikh Husein Issah Tempti, *Qa'di* of *Shi'ite*, Techiman, Interviewed, February 2016

¹²³ Sheikh Nuhu Asubonteng, Deputy Imam, Islamic Mission Secretariat, Techiman, Interviewed, February, 2016

both the *Ahlus-Sunnah* and the other groups but doctrinally they share much with the Ahlu Sunna. This is because Sheikh Nuhu Asubonteng studied in Saudi Arabia which is actually the birth place of the Sunni doctrinally. This is an indication that the Islamic Mission group ideologically belongs to the *Ahlus-Sunnah* but in public they conduct all their activities independently as a sort of Muslim Organisation.

He however expressed worry towards the *Shi'ite* position on the Caliphs Abubakar, Umar and Uthman by classifying them as ‘_unjust’ and ‘_usurpers’ of the political leadership from Imam Ali after the death of the Prophet Muhammad (S.A.W) in 632 A.D. He explained that consistently listening to the Shi'ite preaching in Techiman has revealed to him that they do not acknowledge the caliphate of the former caliphs except Imam Ali and Fatimah, his wife and daughter of the Prophet Muhammad (S.A.W). This position of the Shi'ite he foresees could be a source of tension if not properly managed between them and the AhlusSunnah.

Mohammed Rabani¹²⁴ of Techiman related that the Ahmadis are in good relation with Ibadhiyyah even though the two had not met on any common ground before for a programme. What we observed with the Ahmadiyyah in Techiman is that whereas all the Muslim groups are located in the zongo community, the Ahmadiyyah is found among the *Bono* dominated area of the town. Due to this they appear to have secluded themselves from the larger Muslim dominated area. This suggests that their expected converts could possibly be from the non-Muslims since they combine both the Bible and the Qur'an in preaching.

From the above, it is clear from our interviews results that Ibadhiyyah in Wenchi and Techiman generally seem to have good relations with the various Muslim groups. However

¹²⁴ Yasin Mohammed Rabbani, Amir of Ahmadiyyah Muslim Mission, Techiman, Interviewed, February 2016

the reports on Techiman revealed that there exists seeming tension between Ahlus-Sunnah on one side and Tijaniya, Shi'ite and Ibadhiyyah on the other.

3.13 Beliefs and Practices of Ibadhiyyah

The central beliefs and practices of Islam are quite the same except the differences that emerge with some groups based on their understanding and interpretation of certain Islamic principles. Al-Johani in translating the original book of Uthaimin¹²⁵ explained that he chose a new title *‘The Muslims Belief’* instead of *‘The Belief of Ahlus Sunnah Wal Jama‘ah’* because the two titles mean the same.

Al-Khalili¹²⁶, explained that the Islamic belief system is not quite different from the one proposed by Uthaimin. Both scholars expounded that Islamic belief system is basically on the *arkanul-Iman* (six articles of faith) and *arkanul Islam* (five Pillars of Islam). These articles of faith include the belief in Allah, Angels, Prophets and Messengers, Revealed Books, Day of Judgement and Belief in Predestination (*al-qadr*).

Ibadhis just like Sunnis believe and practice all the five pillars of Islam just as other Muslims do. This presupposes that the belief system of Muslims is the same. The differences is how one believes in any of the articles is however a challenge of Islamic scholars' interpretation and understanding of evidences from the Qur'an and Sunnah. Kenney¹²⁷ in explaining some fundamental principles of Ibadhiyyah simply puts it as anti*Azariqi* creed. This means that

¹²⁵ Shaikh Muhammad Al-Saleh Al-Uthaimin, *Aqidat Ahlus Sunnah Wal-Jama‘ah*, Translated by Dr. Maneh Hammad Al- Johani. p5

¹²⁶ Sheikh Ahmad Bin Hamed al-Khalili, *The Basic Tenets of Islam*, 2nd ed., (Ministry of Endowment and Religious Affairs, Al-Ifta Office, Sultanate of Oman, 2010).

¹²⁷ Jeffrey T. Kenney, *Muslim Rebels (Kharijites and the Politics of Extremism in Egypt)*, Oxford University Press, 2006.

whatever the principles of Ibadhiyyah beliefs are in contrast with the *Azraqiyyah* principles. According to Ibadhiyyah teachings, non-Kharijite Muslims are accepted as legitimate members of the Muslim community and therefore must not be killed. In addition, Ibadhis share the belief that the properties of non-Ibadhi Muslims should not be taken as spoils of war. Also women and children must not be taken as captives. Ibadhiyyah however advised members to exhibit dissimulation of faith (*taqiyya*) and caution under a sinful and tyrannical ruler but must not separate themselves from the community. They permit marriage with non-Kharijite and accept to perform *Salat* behind them as well. Non-Ibadhiyyah authorities still classify Ibadhis under the Kharijite but they are equivocal about their relationship with the Kharijites as indicated above. Ibadhiyyah authorities however refer to unjust Kharijite as —Khawarij al-Jawrl to describe Azraqiyya beliefs and practices. All Ibadhis sought to represent is their fartherness from Khawarij beliefs. The available historical records however seem to maintain that Ibadhiyyah is a subset of Kharijite but with refined beliefs unlike those held by Azraqis.

In theology the differences between Ibadhiyyah and Sunni Muslims bothers on the following belief concepts. One is the anthropomorphic nature of God, the belief that the Qur'an is either oral word of God or created and the permanent stay of Muslim sinners in the hellfire.

3.13.1 The Nature of God (Anthropomorphism and seeing God)

The theological position of Sunni Muslims is that they believe in all that God assigned to Himself or His messenger described him with regarding name and attribute in the Qur'an

and Sunnah¹²⁸. They however reject the concept that Allah's attributes are similar to His creatures. For example it is believed by Sunnis that God (Allah) has features or attributes such as face, hands and eyes. The Qur'an mentioned —*There will remain the face of your Lord, majesty and splendid*¹²⁹. Also it is mentioned "*No, both His hands are wide open, He spends how he wills*"¹³⁰. The Qur'an further states "*And build the ark under our eyes as We reveal*"¹³¹

These quotations though point to the fact that God Almighty possesses physical features but not as that of human since it is said in another verse that "*There is nothing whatsoever like unto Him. He is All-Hearing and All- Seeing*"¹³². Notwithstanding, Sunni Muslims share the view that God Almighty will be visible on the day of Judgement by dwellers of heaven¹³³. They buttress their position with evidences from the Qur'an and Sunnah such as "*Some faces that Day will be radiant, looking to their Lord*"¹³⁴. Also it is mentioned, "*To those who do right is goodly reward and more*"¹³⁵.

The phrases "...looking to their lord" and "...reward and more" in the above verses have all been interpreted to mean seeing God by the righteous on the Day of Judgement. In a Hadith reported by Bukhari and Muslim and narrated by Shuhayb that after the dwellers of

¹²⁸ Shaikh Muhammad Al-Saleh Al-Uthaimin, *Aqidat Ahlus Sunnah Wal-Jama'ah*, Translated by Dr. Maneh Hammad Al-Johani. p14

¹²⁹ Qur'an, 55:27

¹³⁰ Qur'an, 5:64

¹³¹ Quuran, 11:37

¹³² Qur'an, 42:11

¹³³ *Sharh-Tahawiya* by Ibn Abi-Izz p182, Ar-Razi, *Muanis Usul-Deen*, p70 and Sahih Muslim, *Kitabul-Iman*, Hadith No.297

¹³⁴ Qur'an, 75:22-23

¹³⁵ Qur'an, 10:26

paradise have entered God Almighty will fulfill a promise made to them. This promise is that a veil will be removed for them to see God because it is more beloved to them¹³⁶. In Buhari¹³⁷ it is mentioned the Prophet Muhammad (S.A.W) was asked about the possibility to see God and he said since you do not get challenged seeing the sun or moon, then you will surely see God.

On the contrary, Ibadhis believe that seeing Allah both in this world and the Last Day is not possible. They actually hold the view that, it is those who create a mental imagery of

Allah who give the hope of seeing Him on the Day of Judgment.

Al-Ma'awaly¹³⁸ expounds that Ibadhis do not believe that Allah will be seen on the Day of judgement either by the righteous servant or otherwise. Among their Qur'anic evidences are:

*"No vision can grasp Him, but His grasp is over all vision: He is subtle wellaware"*¹³⁹.

*"Indeed they (the Jews) asked Moses for even greater than that when they said, show us Allah in public" but they were struck by thunder and lightning for their wrong doing..."*¹⁴⁰||

Also Prophet Musa (Moses) requested from Allah: *"Show me (Yourself), that*

*I may look upon you, Allah said you can never see me"*¹⁴¹.

¹³⁶ st

Ahmad b. al-Khalili, *The Overwhelming Truth, A discussion on some Key Concepts in Islamic Theology*, 1 edit., (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2002). pp43-4

¹³⁷ Sahih Bukhari, *Bab- Wujuhun yawma-izin Nadira*, Kitab Tawhid. Also see *Sharh-Tahawiya* by Ibn Abi-Izz p182, Ar-Razi, *Muanis Usul-Deen*, p70 and Sahih Muslim, *Kitabul-Iman*, Hadith No.297

¹³⁸ Soud H. Al-Ma'waly, *Ibadhism the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003), p64

¹³⁹ Qur'an 6:103., Yussif Ali's Translation

¹⁴⁰ Qur'an 4:153,

¹⁴¹ Qur'an 7:143, ¹⁶¹

Moosaa Richardson, *Belief of Ahlus-Sunnah that the Written Mushaf is actually the Word of Allah in Opposition to Laf-ziyya sect of Jahmiyya*, (Version 1.0. p6).

Since Prophet Moses was denied to ever see God what it means is that ordinary people will never see Him too either in this world or the hereafter. This is because the phrase „*lan-tara ni* (you can never see me) is applicable in both worlds per Ibadhis position.

The above Qur‘anic evidences by both Sunnis and Ibadhis have generated arguments on the concept due to scholars‘ interpretaions of the various Qur‘anic texts. This is because the evidences presented are all from either the Qur‘an or Sunnah but they appear to contradict one another on the basis of interpretation and understanding.

3.13.2 Is the Qur‘an part of God’s Creation or Not?

Imam Ahmad Ibn Hanbal¹⁶¹ is quoted as —You interact with the Qur‘an in five ways, memorizing it by heart, reciting it on the tongue, listening to it with ear, viewing it with eyes and writing it by the hand. However all the organs used are created but the Qur‘an is not created“. It is further said that Ibn Jareer Tabari said —... Whoever claims that the Qur‘an on earth or in the heavens is not the same Qur‘an we recite with our tongues and write in our *mushafs* (books) or believes otherwise openly or secretly is a disbeliever in Allah and subject to capital punishment...|. This is the position of Sunnis on this topic and the Qur‘anic verse —*And if any of the polytheists asks you for asylum, then protect him so he could hear the speech of Allah*“. ¹⁴²is quoted to support their argument. The phrase the „*speech of Allah*“ is explained as Qur‘anic recitation. Those who share contrary view to the Sunni position are generally reffered to as *Jahmiyyah* (followers of Jahm bin Safwaan and Al-Jad bin Dirham).

¹⁴² Qur‘an 9:6 (Surah at-Tawba)

According to al-Ma'waly¹⁴³—for millions of Muslims, it is the word of God and that is enough for them. On the above question, Ibadhis unlike Sunnis, hold the view that the written Qur'anic text or book in our hand is a created material but the words are from Allah. But some groups of Muslim scholars treat this issue so seriously that they regard those who say that the Qur'an is a created word of God, like the Ibadhis, as heretics or unbelievers. He explained that those who say that the Qur'an is uncreated mean that, it eternally pre-existed like God Himself who has no beginning whereas those who believe it was created imply that, it did not exist before creation.

It is mentioned in the Qur'an "*That is Allah, your Lord! There is no god but He, the Creator of all things then worship Him*"¹⁴⁴ and "*Verily we have created the Qur'an in Arabic that you may be able to understand*"¹⁴⁵

It is arguable though, by other Muslim scholars and groups like Imam Ahmad bin Hanbal, the founder of the Hanbali *madhab*. According to al-Ma'waly¹⁴⁶, —Imam Hanbal was arrested and imprisoned during the reign of al-Ma'amun, the Abbasid ruler for his disagreement that the Qur'an was created.

Delhu¹⁴⁷ emphasised that during the reign of Caliph al-Mu'tasim Imam Ahmad bin

¹⁴³ Soud H. Al-Ma'waly, *Ibadhism the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003) p60

¹⁴⁴ Qur'an 6:102, Yussif Ali's Translation

¹⁴⁵ Qur'an 43:3., Dr. al-Hilal and Khan Translation

¹⁴⁶ Soud H. Al-Ma'waly, *Ibadhism the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003). p61

¹⁴⁷ Sheihu Dalhu Abdul-Mumin (Zongo Chief, Tamale), *Shia : The Misunderstood Islam*, (Dabres Press, Accra – Ghana, 2014). p139

Hanbal was against the view that the Qur'an is a created word of God. For this he was summoned by the Caliph and severely whipped. Both scholars may not be far fetched on the issues because Yunus¹⁴⁸ argues that the view was *Mu'tazilite* or rationalist doctrine during the reign of Ma'amun who preceeded Mu'tasim but the latter adopted it too.

Ibadhis on the other hand hold that the Qur'an is a part of Allah's creation but the words in it are that of Allah as was explained from the verse above¹⁴⁹.

3.13.3 Muslims sinners' permanency in hellfire or Not?

Hell is the abode which Allah has prepared for those who do not believe in Him, those who rebel against His laws and disbelieve in His Messengers. It is therefore the punishment and prison for wrongdoers.¹⁵⁰ The debate however remains among Muslims that some people on the judgement day will be cast in this abode forever but not Muslim sinners.

Those who will enter hell and be brought forth at later time are the monotheists who did not associate any partner in worship with Allah but they committed many sins that far outweighed their good deeds. This class of sinners will only be put to hell for a period known to only Allah and they will be later released through divine intercession by those who will intercede.¹⁵¹ However the people of hell who will abide therein forever, never leaving nor dying are the disbelievers and polytheists. The Qur'an indicates *"But those who reject Allah, for them will be the fire of hell. No term shall be determined for them so they*

¹⁴⁸ Mohammed Yunus, *Islam: A threat to other Civilizations?*, USB Publishers' Distributors Pvt.Ltd., New Delhi, 2003, pp47-51

¹⁴⁹ _{st}

Ahmad b. al-Khalili, *The Overwhelming Truth, A discussion on some Key Concepts in Islamic Theology*, 1st edit., (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2002) p140

¹⁵⁰ Umar Sulaiman al-Ashqar, *Al-Jannah wa an-Naar; In the Light of the Qur'an and Sunnah*, p3

¹⁵¹ *Ibid*, p21

should die nor shall its penalty be lightened for them".¹⁵² Also it is stated "*Their wish will be to get out of the fire but never will they get out therefrom, their penalty will be one that endures*".¹⁵³ The above verses are among the many that Sunni Muslims employ to justify their stance that only idol worshippers and disbelievers (*mushrikeen and kufar*) will abide in hell forever.

It is further mentioned in the Qur'an "*Our Lord! Verily whom you admit to the fire indeed you have disgraced him and never will the polytheists and wrongdoers find helpers*".¹⁵⁴ This verse on the contrary suggests that those who will enter the hellfire are the idol worshippers and sinners which may include Muslims who disobey Allah's command since a wrongdoers are necessarily not only polytheists or disbelievers.

Ibadhis believe that there are only two abodes on the Day of judgement, the heaven or paradise and the hellfire. The reward of the righteous shall be *al-Jannat* (heaven) and the recompense of the sinner shall be the *Jahannam* (hell).¹⁵⁵ Al-Ma'waly has classified three

(3) groups of people on this day and they include:

- i) Those who had full belief in Allah, in the Prophet Muhammad (S.A.W), His other Prophets, the Qur'an and His other books, Angels, in the Hereafter and have fulfilled Allah's commandments and avoided his prohibitions in life, paradise is their destination.
- ii) Those who have no belief in one God, Allah and in the Prophet Muhammad (S.A.W), their abode will be Hell.

¹⁵² Qur'an 35:36

¹⁵³ Qur'an 5:37

¹⁵⁴ Qur'an 3:192

¹⁵⁵ Soud H. Al-Ma'waly, *Ibadhism the Cinderella of Islam*, (al-Nahda Printing Press L.L.C., Muscat, Sultanate of Oman, 2003).p72

iii) Then there is a third group which comprises the believers who failed to comply with God's commandments as presented in the Qur'an and avoid his prohibitions and then again failed to ask for Allah's forgiveness before their deaths.

What appears from the above submission is that, Ibadhis seem not have controversy about the position of the first two, but disagree with those who contend that, the third group will enter hell and remain there for a period of time that commensurate the degree or gravity of the sins they had committed in this life, and then with God's mercy, they will be taken out of it even if they had not repented for their sins in their lifetime.

Ibadhis, on the other hand, believe that those who commit grave sins and have not repented before their death will enter Hell and remain there forever. They make reference to Qur'anic verses such as "*And whosoever disobeys Allah and His messenger and transgresses His limits, will be put into fire to abide therein forever, and he shall have a humiliating punishment*"¹⁵⁶. In another verse "*And those scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide*"¹⁵⁷. It is based on this that Ibadhis hold that those who commit *kabir* (major sins) and do not repent before death would permanently share the hell with its dwellers on the Day of Judgement.

3.14 Ibadhi sources of Islamic legislation

Ibadhis just like Shi'ite and the four orthodox Sunni jurisprudence (*Hanafi, Maliki, Shafi'i and Hanbali*), see themselves as an independent Islamic schools of law. They however, at

¹⁵⁶ Qur'an 4:14

¹⁵⁷ Qur'an 23:103

certain points in legislation agree or disagree with Hanafis, Malikis, Shafi'is and Hanbalis as well as the Shi'ite schools. This is probably because they share some similarities just like differences in their sources of legislations.

Ennami¹⁵⁸ stated that —as for the similarity of opinions of all Islamic schools, this is due to the same origins from which they all derive their legal systems, *Qur'an*, *Sunnah* (traditions of the Prophet) and *Ijma* (consensus)‖. Ennami explained that the differences occur in cases where Ibadhis possessed traditions narrated by their authorities which the other schools may not approve of and the vice versa. It also results from the differences of opinions in interpreting either of the two principal sources, *Qur'an* and *Sunnah*‖. On the contrary, Ibadhis sometimes use the term „*opinion*” to refer to *Ijma* (consensus), *qiyas* (analogy) and inference. Muammar¹⁵⁹ mentioned that —the sources of law for the Ibadhis are: the *Qur'an*, the *Sunnah*, the consensus, the analogy and inferencel. He goes further to explain that Ibadhis sometimes use the word „*opinion*” to mean „*consensus*”, „*analogy*” or inference in Islamic jurisprudence.

3.15 Ibadhiyyah points of Divergence with other Schools of law in *Salat*

Islam as a religion recognizes certain basic rituals and practices for all Muslims irrespective of the group one may belong. Our discussions under this section centred on *wudu* (ablution) and some practices in *al-Salat* (Muslim daily prayers) which the various schools have differed. The issues are as follows:

¹⁵⁸ Amr Khalifa Ennami, *Studies in Ibadhism: Al- Ibadhiyyah*, (Cambridge University of Middle East, 1971)p 121

¹⁵⁹ Yahya Ali Muammar, *Ibadhism -A moderate sect of Islam*, (The Center for Islamic Department of Admonition, Sultanate of Oman, al-Akidah Printing Press,1979) p22

3.15.1 Wiping over toes, shoes or socks in Wudu (Ablution)

This practice is otherwise known as *al-mas'h ala al-khuffain* or wiping over the socks instead of washing the feet as part of *wudu*. Jawad¹⁶⁰ mentioned that except the *Imamiyyah*¹⁶¹ all the four Sunni schools hold the position that washing the two feet up to the ankles during ablution is *wajib* or compulsory. *Imamiyyahs* share the view that, it is rather *wajib* to wipe the two feet from the toes to the ankle with wetness of the hand from the wiping of the head.

Ennami¹⁶² stated that the Ibadhis unanimously reject *al-mas'h ala al-khuffain*. Jabir b. Zaid, founder of the Ibadhi School argued concerning this matter that: *"How should I wipe, while God orders us to wash the limb? Ibadhis therefore hold the view that the authority for wiping was repealed if at all it pre-existed. In reference to the verse (O you who believe ! when you intend to offer as-Salat , wash your faces and your hands (forearms) up to the elbows, rub your heads and (wash) your feet up to the ankles... "*¹⁸³ In a hadith from Ibadhi authority, Abu Ubaidah from Jabir b. Zaid from Ibn Abbas said: *"I never saw the messenger of God wipe over his shoes or socks"*¹⁶³.

¹⁶⁰ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960). p23

¹⁶¹ *Imamiyyah*, Refers to the Shi'ite school of law or the Ja'fari

¹⁶² Amr Khalifa Ennami, *Studies in Ibadhism: Al-Ibadhiyyah*, (Cambridge University of Middle East, 1971), p122

¹⁸³ Qur'an 5:6

¹⁶³ *Musnad Imam Rabi*, Hadeeth collection 1:36

Albaanee¹⁶⁴ expounded that as for the Sunnah, several *Ahadith* are reported on many of the companions in *Sahih* Muslim and the four Sunna Collections that the Prophet commanded wiping. In some of the narrations he prescribed wiping for a period of a day and night for a resident Muslim but three days and night for a traveller.

What this means is that *Ibadhis* and *Sunnis* unlike *Imamis* agree to wash the feet as *wajib* during ablution but *Ibadhis* disagree with Sunni permission to wipe over shoes or socks when worn after the first ablution by resident Muslim or a traveller. *Imamiyyah* though makes reference to the very verse quoted above but based their argument on the interpretation by *Imam al-Razi* exegesis of the Qur'an that permitted wiping instead of washing it.¹⁶⁵

3.15.2 Recitation of *Fatiha* in *Salat*

Al-Fatiha is the title of the opening chapter of the Qur'an that comprises of seven verses which Muslims recite in every *Raka't* (unit) of their daily *Salat*. Narrated Ibadat bin Saamit, May Allah be pleased with him who reported from The Prophet (S.A.W) that:

*"Ones prayer is not valid without the recitation of fatiha"*¹⁶⁶

The argument surrounding this recitation of *fatiha* among the schools bothers on whether a follower of the Imam must of necessity recite it or not. The second issue is also whether the *basmala*, the first verse that begins all the chapters of the Qur'an except *Suraht-Tawba* forms part of the *fatiha* or not.

¹⁶⁴ Imaam Muhammad Naasiru-ddeen Albaanee, (*Tamaam Nash fee Ahkaam-Mas'h*), *The complete Guidance Concerning The Rules of Wiping over Footwear*, Translated by Abu Maryam for alManhaj.com., p5

¹⁶⁵ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law :Al-Hanafi, Al-Maliki, As-Shafi'i, AlHanbali,Al-Ja'fari or Imamiyah*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960). p23

¹⁶⁶ As-Sayyid Saabiq, *Fiqhus-Sunnah*, vol.1, Daru-jeel, Cairo-Egypt, 1994.p102

Jawad¹⁶⁷ stated that apart from *Hanafi* School all the other schools including *Imamis* consider the recitation of *fatiha* as *wajib* and must be recited in all the *Raka''t* of the prayer. For *Hanafi* however any portion of the Qur'an could be recited to replace the *fatiha*. Their position is based on the verse "So recite you of the Qur'an as much as may be easy for you"¹⁶⁸. Regarding reciting *basmala*, *Hanifis* say it is not part of *fatiha* but the rest accepted it as part because it is a verse in *Suraht-Namli*.¹⁶⁹ It also begins the various chapters of the Qur'an as an introductory verse except *Suraht-Tawba*¹⁷⁰. Similarly the *Hanbalis* also accepted it but said it must be silently recited in all prayer based on Hadith available to them.¹⁷¹

Ennami¹⁷² shares the *Ibadhiyyah* view that only the opening chapter of the Qur'an (*alfatiha*) should be recited in all the *rakat* of *Zuhr* and *Asr* (*midday and afternoon*) prayers.

This rule actually applies to the third *raka* of *magrib* (sunset) and the third and fourth *Rakat* of *Isha* (night) prayers. But for *Jumu''ah* (friday) and *Edul Fitr* (festival to end Ramadan fast) and *adha* (festival of sacrifice) prayers though they are day prayers, the recitation is made aloud because of the recital of other chapters aside the *fatiha* (opening chapter). This opinion is ascribed to Jabir bin. Zaid.

The evidences above by the various schools of law seek to suggest that the majority of scholars consider the recitation of *fatiha* in prayer as compulsory or *wajib* except the *Hanafis*.

¹⁶⁷ Ibid, pp90-91

¹⁶⁸ Qur'an, 73:20

¹⁶⁹ Qur'an 27:30, *Suraht-Namli*

¹⁷⁰ As-Sayyid Saabiq, *Fiqhus-Sunnah*, vol.1, Daru-jeel, Cairo-Egypt, 1994. p102-103

¹⁷¹ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960). p91

¹⁷² Amr Khalifa Ennami, *Studies in Ibadhism :Al- Ibadhiyyah*, (Cambridge University of Middle East, p123-25

This is actually the position of Ibadhis as well. However the schools slightly disagree on reciting the *basmala* loudly. Apart from *Hanafis* and *Hanbalis* the rest consider the *basmala* as actually part of *fatiha* and must not be omitted. However it could be recited silently or loudly where it is applicable to do so.

3.15.3 Recitation of *Qunut* (imprecation) in *Salat*

The Ibadhis reject the recitation of *qunuut* or imprecation against political enemies during the ritual prayer. Ibadhis hold that praying with the Imam who performs *qunuut* is invalid and those prayers should be offered again. Amr b. Harim; a *tabi''i* is reported to have said, —Jabir b. Zaid was asked about *qunuut* in the *fajr* (dawn) and *witr* (the last odd supperogatory night) prayers, he said —it is an innovation invented by people, it was not known during the life of the Prophet. He did not perform *qunuut* in the *fajr* prayers, nor did his *Khulafau Rashidin* (successors) after him.¹⁷³

Jawad¹⁷⁴ stated that the Hanbalis permit *qunuut* to be recited in *Salat al-witr* (last odd night prayer) but not in any other *Salat*. The Imamis permit it as *mustahab* in the five daily prayers and its place is in the second rakat (unit) after the recitation of *surah* (chapter of Qur'an) but before *ruku* (bowing).

¹⁷³ *Musnab Imam al-Rabi, Haddeth* 5 and 6

¹⁷⁴ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960).p91

As-Sayyid¹⁷⁵ contests that *qunuut* recitation is permissible either before or after *ruku*. He reported from Humaid who asked Anas concerning *qunuut* in *Salat* whether it should be before or after *ruku*? Anas said it could either be before or after it.

What remains clear regarding the saying of *qunuut* in *Salat* is that while some scholars see it as permissible others like Ibadhis hold it was probably permitted in the early days of Islam but later repealed. Since one evidence permits and the other prevents, it therefore presupposes that the act was initially permissible but later disallowed. This is because a matter can only be disallowed after it had been practiced. However the evidences are clear for both as can be inferred from the above submissions.

3.15.4 Responding *Ameen* after *fatiha* Recitation

As-Sayyid¹⁹⁷ explained that the word *Ameen* simply means *Allahumas-Istajib* (Oh Allah accept from us). He added that *Ameen* is a form of prayer but the word is actually not a Qur'anic verse or part of the *fatiha*. However he quoted two different *Ahadith* sources among whom Bukhari is mentioned. The Prophet said: *"If the Imam says Ameen the followers should also say ameen for anyone whose ameen coincides with that of the Angels will have his sins wiped away"*.

Jawad¹⁷⁶ on this relates that the *Imamis* consider the saying of *ameen* in *Salat* to be *haram*¹⁷⁷ and therefore causes ones *Salat* to be *ba'til* or invalid irrespective of whether one is praying alone or with Imam. They consider it as innovation (*bid'at*) in prayer. However he

¹⁷⁵ As-Sayyid Saabiq, *Fiqhus-Sunnah*, vol.1, (Daru-jeel, Cairo-Egypt, 1994. p146-147 (The hadeeth was quoted from Ibn Majah collection) ¹⁹⁷ Ibid., 113

¹⁷⁶ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon 1960). p 92

¹⁷⁷ *Haram*, an unlawful act in prayer and therefore possible to invalidate ones *Salat*

reports that the four Sunni schools concur *ameen* in Salat is *mustahabb*¹⁷⁸ in accordance with the narration of *Abu Hurayrah* that the Prophet said: When the Imam says, “*gayril magdubi alayhim wa la-ddaallin*” then say “*Ameen*”

In further responses to this, a Hanafi scholar, Faraz Rabani¹⁷⁹ explained that there is nothing to indicate on responding *ameen* loudly in prayer. He quoted the *Hadith* of Ibn

Mas‘ud who said: “*Four things are said quietly by the Imam*”, and he mentioned the *ameen* among them. The Malikis position according to him is just like the Hanafis and he referred to (Dardir, al-Sharh al-Saghir, 1.327).

Abdul-Aziz¹⁸⁰ mentioned that the scholars of all the Islamic law school have confirmed the validity of the Ibadhiyyah *Salat* without raising and folding their arms, whisking their finger and saying *ameen*.

The above submissions seek to present three views by the various schools with the majority calling for, “*ameen*” not to be said either silently or loudly. The Imamis and the Ibadhis appear not to consider the narrations reported on the permissibility of saying “*ameen*” as authentic. *Ameen* is also *dua* or supplication and therefore it is preferable to be said secretly or silently.¹⁸¹ It is however agreed that the act is *mustahabb* and therefore one has the choice between the various views either to say or avoid it except that the Imamis considers saying it as *haram* or unlawful and therefore invalidates one’s *Salat*.

¹⁷⁸ *Mustahabb*, an act in worship which is required but its degree is not up to *sunnah*

¹⁷⁹ <http://www.muftisays.com/blog/seifeddine-M/1563-18-05-2011/why-don%27t-hanafis-say%27ameen%27-out-loud%3F-html>

¹⁸⁰ Abdul-Aziz bin Saud al-Mawaly, *The First Islamic Sect*, 3rd edit., (Baraqah, Muscat, Sultanate of Oman).p10-1

¹⁸¹ <http://www.muftisays.com/blog/seifeddine-M/1563-18-05-2011/why-don%27t-hanafis-say%27ameen%27-out-loud%3F-html>

3.15.5 Raising the Hands to say the *takbirat* in Salat

Jawad¹⁸² emphasised that *Salat* is not valid without *takbiratul al-Ihram* (Allahu Akbar) even though other forms with same meaning are permitted by scholars. It is derived from the saying of the Prophet that: —*purification is the key to Salat, its consecration is the takbirah and its termination is Taslim*”.

As-Sayyid¹⁸³ quoted same Hadith from *Imam Shafi’I, Ahmad, Abu Dawud, Ibn Majah* and *Tirmidhi* all Hadith collection to buttress the point that saying the first *takbiratul-ihram* is *wajib*.

Again, the various scholars have differed on the raising of the hands to complement other subsidiary *takbirat* apart from the *takbiratul-ihram*. al-Uthmani¹⁸⁴ quoting from *bidayat almujtahid* relates: “*The people of Kufa, Abu Hanifa, Sufyan al-Thawri and all their jurists held the opinion that the worshipper does not raise the hands except in the opening takbir and this is the narration of Ibn al-Qasim from Malik*”. On the contrary he mentioned that *al-Shafi’I, Ahmad, Abu Ubayd* and others who held the view that the hands should be raised in the opening *takbir*, when bowing and when rising from bowing. This account was narrated from *Malik*. However according to *Malik* it is desirable to raise the hands while the others say it is obligatory. Those who restricted raising the hands to only the opening *takbir* based their argument on the *Hadith* of *Ibn Mas’ud* and *al-Bara* indicated that this was the *madhab*

¹⁸² Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi’I, Al-Hanbali, Al-Ja’fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960).p87-8

¹⁸³ As-Sayyid Saabiq, *Fiqhus-Sunnah*, vol.1, Daru-jeel, Cairo-Egypt, 1994.100-1

¹⁸⁴ Allahmah Zafar Ahmad al-Uthmani, *Chapter on Not Raising the Hands in other than Opening Takbir*, Translated by Zameelur Rahman, p21

of *Malik*. The people of Madinah also agreed to this practice because that was where *Imam Malik* stayed and legislated much on Islam.

al-Aziz¹⁸⁵ quoted from the Qur'an exegesis surah 108:2 of *Imam Qurtubi* and the book (*mukhtasar ma laysa fi mukhtasar*) that Imam Malik never raised his hands in saying any *takbir* as reported by *Ibn Qassim*. This is the position held by Ibadhis regarding raising the hands in prayer.

The aforementioned related arguments point to the fact that scholars have disagreed on the issue of raising the hands in *Salat*. The people of *Kufa* and *Madinah* appear to permit it only at the first *takbir* but others have permitted raising it at bowing and rising from it.

Ibadhis on the contrary sought to relegate the practice outright in *Salat*.

3.15.6 Folding of arms or leaving them sideways in *Salat*

Putting the right hand over the left in *Salat* on the chest, below or above the navel is called *qab''dor damm* and leaving them sideways is referred to as *sad''l*. Scholars in Islam have differed on where to place the hand but majority agreed to folding and minority prefer leaving them sideways.

As-Sayyid¹⁸⁶ mentioned that the *Ahadith* regarding putting the right arm over the left were reported from twenty (20) different sources comprising eighteen (18) set of companions and *tabi''un*.

From the Hadith of *Sahl bin Sa''d*, the Prophet is reported to have said: “*The People were commanded to put their right arm over the left in Prayer*”. Abu Hazm added I do not know

¹⁸⁵ Abdul-Aziz bin Saud al-Mawaly, *The First Islamic Sect*, (3rd edit., Baraqah, Muscat, Sultanate of Oman).p12-3

¹⁸⁶ As-Sayyid Saabiq, *Fiqhus-Sunnah*, vol.1, (Daru-jeel, Cairo-Egypt,1994).p108-9

who issued the command but quite reliable it was the Prophet Muhammad (S.A.W). This is al-Bukhari and Ahmad's narration from *al-muwatah*¹⁸⁷ of Malik. He explained that the Shafi'i says the hands should be placed below the chest but the Hanafi say it should be placed below the navel.

Jawad¹⁸⁸ stated that *takattuf*, which the Sunni legists call *qab''d* and the Shi'ite legists *takfir* or to conceal is not *wajib* in the opinion of any of the four Sunni schools.

Ali¹⁸⁹ expounded that, Ibn al-Qasim¹⁹⁰ says in the *al-mudawwah*¹⁹¹ —...Maliki said about placing the right hand over the left during *Salat* that: I do not know of that in the obligatory *Salat*. Therefore he disliked it but in voluntary prayer (*nawafil*), when the standing is long then there is no harm folding them.

The evidences present that the Prophet Muhammad (S.A.W) possibly practiced both in prayer. This is because those who advocated for *sadl* equally permitted *qabd* even though in voluntary prayer. Ibn Abd al-Barr¹⁹² is quoted to have said —... *And placing the the right over the left or releasing them at sides are all Sunna in Salat*".

3.15.7 *Taslim* (concluding salutation) in *Salat*

Taslim is the saying of "*assalamu alaikum wa rahmatu-Allah*" after the *tashahhud*

¹⁸⁷ *Muwattah of Malik* is the hadeeth collection of Imam Malik bin Anas

¹⁸⁸ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon 11960).p91

¹⁸⁹ Abdullah bin Hamid Ali, *The Maliki Argument for not Clasping the Hands in Salat*, (www.lampostproductions.com), p2

¹⁹⁰ Ibn al-Qasim: He was one of the most famous and greatest of Maliki students.

¹⁹¹ Al-Tanukhi, Sahnun b. Sa'id, *Al-Mudawwana al-Kubra*, vol.1, (Beirut: Dar al-Fikr, 1998), , p111

¹⁹² Abdullah bin Hamid Ali, *The Maliki Argument for not Clasping the Hands in Salat*, (www.lampostproductions.com), p7

supplication to conclude ones *Salat*.

Jawad¹⁹³ stated that *Shafi*’s, *Malikis* and *Hanbalis* recognise *Taslim* in *Salat* as *wajib* but *Hanafis* do not consider it as *wajib*. Imamis have two opinions, some say it is *wajib* and others classify it as *mustahabb*. Further, *Hanbalis* share the position that it is obligatory to recite it twice in the form “*assalamu alaikum wa rahmatu-Allah*”.

Al-Miwaly¹⁹⁴ explained that *Ibadhis* prefer one *Taslim* to conclude the prayer based on the Hadith from Tirmidhi, Ahmad, Tabrani and Baihaqi that the Prophet performed one *Taslim*. Thus such was the practice of the immigrants or *muhajirun* who migrated to Makkah with the Prophet Muhammad (S.A.W). On the contrary *Ibadhis* allow two *Taslims* as mentioned above by *Hanbalis* because the arguments are that it could either be said once, twice or three times.

The point however remains that the scholars agree to *Taslim* but differs on the number of times for it to be said. What this means is that either the Prophet practiced all the forms of saying the *Taslim* or it is the first saying that is *wajib* but the subsidiary ones are *mustahabb* or *Sunnah*.

3.16 Conclusion

Alhaji Umar Adam’s role in laying the *Ibadiyyah* foundation in Ghana from the year 2000 till date was discussed. The chapter also examined the composition of the various tribes and religious groups and relations in Wenchi and Techiman. Theological and doctrinal

¹⁹³ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi’i, Al-Hanbali, Al-Ja’fari or Imamiyah)*.p95

¹⁹⁴ Hammad Bin Suleiman Al-Miwaly, *Ibadihism and Prayer*, Translated by Ahsan Ibrahim Oudjana, Sultanate of Oman.p30

differences among Muslims regarding prayer rituals of saying *ameen*, folding ones arm or leaving it sideways, raising the hands and wiping over shoes or socks in ablution were discussed as well. Ibadhiyyah views were observed in most cases to agree with Imamiyyah or Shi'ite while is contrary to Sunni schools.

CHAPTER FOUR

THE CONTRIBUTION OF IBADHIYYAH DA'WAH TO COMMUNITY DEVELOPMENT

4.1 Introduction

This chapter examines the contribution of Ibadhiyyah towards community development through da'wah. It also provides account of their social intervention programmes undertaken to promote their propagation in Wenchi and Techiman.

4.2 The Ibadhiyyah Muslims Approach to Da'wah

Da'wah as an Islamic concept connotes a call or invitation to the path of Allah that aims at total reconstruction of human society through orientation of individuals.¹⁹⁵ The literal meaning of the *Da'wah* in Arabic is to invite or call to something. However when the word is used in the Islamic sense it means to invite mankind to submit to Allah willingly in order to worship Him alone and to follow His straight path and keep away from all sorts of disbeliefs and evils.²¹⁸ The word therefore is used to refer to the act of calling people to the message of Islam. The word is sometimes put in a phrase as, *ad-Da'wah ilallah*, which

¹⁹⁵ Badmas Lanre Yusuf, *The Islamic world League Journal* 53, *Islamic Da'wah in Nigeria*,

February, 1994 ²¹⁸ Zeinab Hassan Ashry, *A Guide to Giving Islamic Da'wah to Non-Muslims*, IPC, Kuwait

²¹⁹ Qur'an 16:125

means calling people to Allah. In several verses of the Qur'an and *Hadith* Muslims are enjoined to undertake this divine responsibility to call people to the message of Allah with wisdom and good message.²¹⁹

It is mentioned in the Qur'an —*Invite mankind, O Muhammad to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better*"¹⁹⁶. Also in a *hadith* of the Prophet Muhammad it is said —*Whoever directs someone to do good will gain the same reward as the one who does the good*||.¹⁹⁷

Even though Muslims are encouraged by these quotations and many more to promote *Da''wah* but it should be guided by wisdom. In *Da''wah* there are three key elements: the call, the caller and the called. Each one of these has important role in ensuring successful *Da''wah*. For instance the message must be clear and well packaged, the caller must also have the requisite knowledge to embark on such call and the mind of the called should also be prepared to receive the message without compulsion. This is because it is mentioned in the Qur'an, —*There is no compulsion in religion. Verily the Right path has become distinct from the wrong path*||¹⁹⁸

The various Islamic groups though have common techniques in their approaches but differ slightly. Among the common dawah approaches of the groups include media preaching, mosque based preaching, District and National dawah conventions, institution based preaching and teaching, distribution of reading materials, and workshops for refresher courses and Qur'anic learning circles (*halaqat*).

¹⁹⁶ Qur'an, 16:125

¹⁹⁷ Sahih Muslim, Vol3, p1050, hadith no. 4665

¹⁹⁸ Qur'an 2:256

The Ahmadi approach to propagation in Ghana since 1921 has been to blend both the Bible and the Qur'an in their public preaching and teaching.¹⁹⁹ This approach was new at the time and probably was a key factor towards gaining more converts among the indigenous Ghanaian Muslims of the *Fante*, *Asante* and *Wala* tribes of Ghana. In Ghana today Ahmadiyyah has followers in all the ten (10) regions of Ghana.²⁰⁰ From our observation, the Ahlu-Sunnah has lately also adopted this approach but not as intensive as done by the Ahmadiyyah group.

On the other hand, the Tijaniyyah embarks on the *Maulid*²⁰¹ celebration, *zawiya* (sufi centres) teaching, *wazifa* and *hailala* (Sufis litany session) to spiritually revive the members relationship with Allah²²⁶. The Shi'ite similarly celebrates the *maulid* but unlike Tijaniyyah they do so in connection with that of his daughter, Fatimah Zahra²²⁷. During the celebration scholars of the groups are invited to present speeches on the life history of the Prophet Muhammad (S.A.W) and the lessons that could be learnt from his exemplary life style.

The Ahlus-Sunnah on the contrary considers the maulid celebration as *bid'at* (innovation) in Islam and as such disapproves of it.

¹⁹⁹ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 Its Effects upon Muslims and Muslim-Christian Relations*, Berlin: LIT VERLAG, 2006

²⁰⁰ The Messiah Has Come (periodicals), Ahmadiyyah Muslim Mission, The Tabligh-Preaching Centre, Kumasi

²⁰¹ Maulid is the celebration of the birth of Prophet Muhammed (S.A.W) which is held in high esteem by the Tijaniyyah –tariqa. The celebration is held annually during the 12th of the 3rd Lunar month (Rabiul-Awwal). ²²⁶ Alhaji Murtala Mohammed Sani, *Muqaddam, Tijaniyyah*, Techiman, Interviewed, February, 2016 ²²⁷ Sheik Huseini Issah Temti, Qa'id of Shi'ite, Techiman, Interviewed, February, 2016.

Another group that has emerged in the early 2000 with its Da‘wah is the Ibadhiyyah Muslim Mission with a current population of about Three thousand (3000).²⁰² As part of this group’s *Da‘wah* it embarks on the following projects and programmes to reach its audience.

4.3 Building of Mosques (*bina’il masa’ajid*)

Building of *Masa’ajid* (mosques) for communities to serve as place of prayer and teaching of Qur‘an, *halaqat* remains one of the core Da‘wah mandate of Ibadhiyyah²⁰³. Since the group’s inception in Ghana it has to its credit about twenty five (25) mosques built around cities, towns and villages in Ghana.²⁰⁴ The beneficiary places include Wenchi, Techiman, Kumasi, Sunyani, Kadalso, Buiepe, Atebubu among others.

Alhaji Umar Adam²⁰⁵ explained that before undertaking any mosque project the following condition must be agreed upon between the beneficiary community and the sponsors:

- The beneficiary community should have applied for the mosque project and acquired land for it
- The mosque shall remain the property of Ibadhiyyah Muslims and the beneficiary community.
- It shall preferably be led by an Istiqaamah Imam and remain accessible to Istiqaamah *Da‘wah* programmes always.
- The documentation shall preferably bear the name of Ibadhiyyah Muslims.

²⁰² Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, Interviewed February 2016

²⁰³ Alhaji Umar Adam Suleman, Director, Istiqaamah Muslim Mission, Ghana, Interviewed, February, 2016

²⁰⁴ Istiqaamah Muslim Mission, List of Inventory, Assets and Projects, 2016

²⁰⁵ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Ghana, Interviewed, February, 2016.

Ibadhyya activities such as preaching, daily Qur'anic teaching circles (*halaqat*) and religious meetings on *da''awah* hold sway in these mosques. Mallam Mu'az Khalid²⁰⁶ confirmed to us that in Wenchi alone Istiqaamah has six *halaqaat* circles. Namely, *Imam Jabir bin Zayd al-Azdi*, *Hamu''ud bin Sawafi*, *Abu Ubaydah Muslim bin Karimah*, *Nurudeen al- Salimi*, *Zahir Bin al-Alawi* and *Ahmed Bin Hamd al-Khaleeli*. In Techiman he mentioned that only one *halaqa* exists. Pupils of these centres are oriented in Ibadhiyyah teachings and religious practices. These children eventually imbibe the ideologies of the group to remain members.



Figure 4.1: Mallam Mu'azu mosque, Wenchi Zongo Rebuilt by Istiqaama –picture taken on 19th March, 2016

²⁰⁶ Mallam Muaz Khalid, Mushrif Halaqaat, Istiqaamah Muslim Mission, Wenchi, Interviewed, February 2016

4.4 Building of Schools

In the formal education sector the group is only well established in Wenchi.²⁰⁷ In this community the Ibadhiyyah has well established three basic school streams. They include Aswaq A,B and C. Each stream begins from kindergarten to junior high school and headed by different headmasters. The schools we learnt began with just a stream since 2000 but had its first batch completing in 2005. This means it was possible pupils were drawn from other neighbouring schools because the years are too short to have passed a batch out. The second and third streams were gradually carved out following the increasing number of pupils.

The school was actually started as private school after the *Tijaniyyah* and *Ahlus-Sunnah* conflict that extended to the struggle of ownership over Noria Ma'uzu Islamic School.²³⁴ After a year or two the school was handed over to Government for assistance and has since remained a public Islamic school. The school is said to be one of the performing basic schools in the Municipality and densely populated as well.

In the year 2006, the Istiqaamah Muslim Organisation under the leadership of Alhaji Umar Adam and his team of elders received financial support from the Sultanate of Oman to start a Vocational Skills Training centre for ladies which later metamorphosed to a secondary school as Istiqaam Senior High.

In all these schools apart from the Ghana Education Service curriculum subjects studied, Arabic and Islamic studies are also taught. Mallam Abass²⁰⁸ indicated that even though not

²⁰⁷ Abass Ali Husam, Chairman of Istiqaamah Educational Committee, Wenchi, Interviewed, February 2016

²³⁴ Ghanaian Times, Monday 20th February, 1995 and History of Wenchi "Religious Crisis" by Dr Nuhu Ahmed, 5/03/1998 p6

²⁰⁸ Mallam Abass Ali Hussam, Chairman/ Istiqaamah Education Committee, Wenchi, Interviewed, March 2016.

all the Arabic teachers are Ibadhi oriented but the administrators insist that lessons are taught in tune with the Ibadhiya doctrine. The challenge however was the insufficient instructional periods allocated to the teaching of Arabic and Islamic studies since they are not examinable by the West Africa Examination Council (WAEC). The situation he lamented does not help to promote the needed indoctrination of the students. Another setback he mentioned with the students at the Senior High School is that most of them attended basic schools without the Ibadhiyyah orientation and therefore their respond to change is slow.

It stands to reason that the idea that these schools belong to the public sector, the teaching of Ibadhiyyah doctrine will be regulated to the disadvantage of the group. This is because some of the students may not be Muslims and therefore such students must be free from indoctrination. Furthermore the 1992 constitution of Ghana guarantees freedom of religious beliefs, practice and association.²⁰⁹



Figure 4.2 :Aswaq Basic School, Wenchi – Picture taken on 3rd April, 2016

²⁰⁹ Constitution of Ghana, Article 21 (1) c.1992



Figure 4.3: Istiqaama Senior High School – Picture taken on 12th April, 2016

4.5 Educational Scholarships

Granting scholarships to Muslim students both locally and internationally remains one of the core objectives of Ibadhiyyah in Ghana²¹⁰. The Ibadhiyyah Mission from 1999 up to 2016 has granted international scholarship to Twentyfour (24) Ghanaian Muslims from different cities and towns to study Islamic Law and other Islamic Sciences in the Sultanate of Oman.²¹¹ Alhaji Umar Adam mentioned that Wenchi had a share of nine (9), Techiman had three (3) but one was withdrawn for academic under performance, Kumasi had six (6) with two completed and two more yet to complete but one withdrawn for misconduct and the other one decided to take transfer to Saudi Arabia to continue with his studies. The following towns have benefited from a scholarship each *Kadelso*, *Buipe*, *Daboya* and *Banda Nkwanta* but *Wa* had two (2).

²¹⁰ The Draft Constitution, Istiqaamah Muslim Mission, Ghana, 2015

²¹¹ Alhaji Umar Adam Suleman, Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, February, 2016

Among the graduates are those actively with group but a few have ‘reverted’ to the earlier groups. One of such was mentioned as Mallam Abdul-Aziz, Techiman and Mallam AbdulKarim in Kumasi. Mallam Mohammed Bamba²¹² attributed the situation partly to lack of job placement after the studies and the desire to identify oneself with a famous group. Our effort to interact with any of the ‘reverts’ to find out what informed their decision proved unsuccessful. They actually declined to grant us interview.

Hussam Ali²¹³ stated that locally, the scholarship package for Muslims students who study in Ghana ranges from basic to tertiary level. For the senior high students he recounted that a minimum number of ten (10) to fifteen (15) students from the junior high schools benefit annually since the 2010/11 academic year. This brings the number of beneficiaries to seventy five (75) from the inception date to the 2015/16 academic year. Hussam Ali confirmed to us that for the past six (6) years, the Istiqamah officer in Ghana has paid an amount of Forty five thousand, five hundred and sixty nine Ghana Cedis (Gh ₵45,569.00) in dollar equivalence of Ten thousand (\$10,000).

On the other side the tertiary students are mostly offered partial scholarship and mostly fifty percent (50%) of their tuition fees are paid. This includes students of polytechnics, Colleges of Education and the Public Universities in the country. Post-graduate students are also sometimes considered under the package.

²¹² Mallam Mohammed Amin Bamba, Imam, Istiqamah Muslim Mission, Wenchi, Interviewed , February,2016

²¹³ Husam Ali, Financial Accountant, Istiqamah Muslim Mission, Wenchi, Interviewed, February, 2016

This is an indication that the scholarship package of Istiqaaam is not limited to members who study only Arabic and Islamic studies in the Sultanate of Oman but young Muslim professional students as well. The above account is indicative that the Ibadiyya scholarship packages both internationally and locally have actually contributed to the group's propagation in the country over the past decade of its inception. The challenge we observed is with the few who withdraw after their orientation in the Sultanate of Oman.

This could greatly affect the group's propagation in future if not properly controlled.

4.6 Support for Orphans and the Needy

Our interaction with Hussam Ali²¹⁴ and Ibrahim Zubair²¹⁵ confirmed that the group has about One hundred and twenty seven (127) pupils under their orphanage support unit. This includes fifty six (56) boys and seventy one (71) girls. They explained that their source of funding is largely from internal donors from the Sultanate of Oman. The Istiqaaamah office in the Sultanate of Oman have on a yearly basis especially in the month of Ramadan releases some funds to this effect as Zakat for the poor, the orphans and the needy.

Alhaji Umar Adam²¹⁶ however explained that because many people fall within the bracket of the needy the office is sometimes compelled to include the aged, widows, and divorced women who may not have proper upkeep in the community. He indicated that an amount ranging from Five thousand to Ten thousand dollars (\$5,000.0 - \$10,000.0) could be received

²¹⁴ Hussam Ali, Finance Officer, Istiqqama Muslim Mission, Wenchi, Interviewed, February, 2016.

²¹⁵ Mallam Mohammed Saeed Amin Bamba, Imam, Istiqaaamah Muslim Mission, Wenchi, Interviewed,, February, 2016

²¹⁶ Alhaji Umar Adam Suleman, Amir/Director, Istiqaaamah Muslim Mission, Wenchi, Interviewed, February, 2016.

annually to cater for such interventions. In addition, there are some local individuals who also donate their Zakat contributions to augment the fund.

Furthermore, he mentioned that the Office since the year 2000 receives some relief items in every two or three years such as Islamic books, clothings, computers, basic machinery, office furniture and food items such as rice and date palm fruits from the Sultanate of Oman to support this unit. These items, he emphasised have actually contributed to their propagation since they are freely distributed to members and non-members alike.

A critical review of this approach by the group suggests that it capitalizes on the needs of some deprived individuals and communities to win adherence. This may not offer sincere membership to the group since their loyalty may be due to material gain but not as a result of true conviction on issues. It will therefore be difficult to distinguish true members from pretenders. The disadvantage with such approach is that such members may gradually not remain committed with a decline in such relief support. The relief support though remains a tool for Da'wah but must be accompanied with effective teaching and preaching on issues to enhance the Ibadhiyyah doctrine.

4.7 Annual *Da'wah* Visit by Ibadhiyyah Arabs Scholars to Ghana

Alhaji Umar Adam²¹⁷ indicated that as part of its annual programmes since the year 2000 arranges for *Da'wah* visit by Arab scholars from the Sultanate of Oman to Ghana for

²¹⁷ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, February, 2016

Ibadhiyyah propagation. Alhaji Murtala Mohammed²¹⁸, Alhaji Luqmanu Musah²⁴⁶ and Sheikh Huseini Issah Temti²⁴⁷ all confirmed to have attended such *Da''wah* programmes of Istiqaamah at their Mosque in Techiman. Alhaji Ansumah Musah Baba Jumfo²¹⁹ also confirmed that he attended the inauguration of Istiqaamah Senior High school where the programme was honoured by two Arab guests from the Sultanate of Oman in June 2012. Alhaji Murtala stated that it was at one of such programmes that he listened to Ibadhiyyah teachings especially their views on some practices in *Salat*.

Alhaji Umar Adam²⁴⁹ added that these Arab visitors embark on *Da''wah* trips to towns and communities to propagate the Ibadhiyyah doctrine. The common message that runs through their dawah is the need for Muslims to be united and to hold fast to the theological principles of Islam as that is what Ibadhiyyah stands to promote. Among these visitors he mentioned include Dr. Abdallah al-Ma'mary, Dr Ahmed Dughayshi and Dr. Khalid alRawahi who at different times visited Ghana. He indicated that workshop on Ibadhiyyah history and theology are organised to climax such visit and people from across the regions in Ghana are invited to participate. Through this approach they believe people may understand and practice their Islamic teachings.

²¹⁸ Alhaji Murtala Mohammed, *Muqaddam Tijaniyyah Techiman*, Interviewed, February,

2016 ²⁴⁶ Alhaji Luqmanu Musasah, *Sarikin Fayla*, Techiman, Interviewed, February, 2016 ²⁴⁷

Huseini Issah Temti, Qa'id of Shi'ite, Techiman, Interviewed, February, 2016.

²¹⁹ Alhaji Ansuma Musah Baba Jumfo, Wangara Youth Chief, Wenchi, Interviewed, February, 2016.

²⁴⁹ Alhaji Umar Adam Suleman, Amir/Director, Istiqaamah Muslim Mission, Interviewed, 2016.



Figure 4.4: Omani Arab Visit to Istiqaaama Mosque, Wenchi – picture taken on 13th August, 2013

4.8 The Use of Electronic Media to Preach

The group explores the modern electronic media such as radio, television and the internet to reach their audience with their *Da''wah* message. Mallam Mohammed Amin Bamaba²²⁰ explained that people now prefer to get information in the comfort of their homes and therefore the open preaching appears to have lost the needed attention. The situation has therefore pushed religious communicators to resort to radio, television and other Information and Communication Technology (I.C.T) media to send information to their audience. Among the electronic media use by Ibadhiyyah in the propagation of their doctrine include Zuria F.M in Kumasi, Winners F.M in Techiman, Tain F.M in Nsawkaw, Royals F.M in Wenchi and Amansan Television in Accra (ATV).

²²⁰ Mallam Mohammed Saeed Amin Bamba, Imam, Istiqaaamah Muslim Mission, Wenchi, Interviewed,, February, 2016

Alhaji Umar Adam ²²¹ added that the Ibadhiyyah *dawah* in Ghana appears to yielding results through the electronic media especially in Kumasi with their weekly preaching at Zuria F.M. He explained that majority of his audience who seem to show loyalty and commitment are from the *Tijaniyyah* divide. This he attributed to the Ibadhiyyah message of recognition for all Muslims and the call for unity in diversity of creed and practices among the various groups.

Besides he indicated that the groups initially encountered the use of polemical language against them in preaching from the Ahlus-Sunnah divide. The Ibadhiyyah group was branded as either heretical group or simply as *kafurai* (disbelievers) in *Hausa* and therefore listeners should not adhere to their teachings. The heat of the matter is that the various Muslim groups do their preachings on the same Zuria radio in Kumasi.



Figure 4.5: Saifullah and Basha on the Voice of Istiqaama on Zuria FM, Kumasi – Picture taken on 13th August, 2016



Figure 4.6: Dr. Khalid on ATV – Picture taken on 18th July, 2014

²²¹ Alhaji Umar Adam, Amir/Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, February, 2016.

4.9 Investment and Job creation

Abdulai Issaka²²² emphasised that in an effort to finance the *Da''wah* activities of the group, they embark on some investments to raise money in support its activities. Among such include satchet water business (Taqwa pure water) firm, commercial borehole water, bus rental service, sawmill and farm projects. Table 18 in appendix A provides details of Ibadhiyyah investments. Mallam Braimah Sarikin Mossi²²³ confirmed that the Mission has ten (acres) each for citrus, mango and cashew plantations at *Tainso*.

The reports indicate that apart from the money accrued to support their *Da''wah*, some members are also offered employment in the various businesses. This way the economic life of their members are improved and sustained.



Figure 4.8: Istiqaama Transport Service – Picture taken on 14th July, 2016

²²² Abdulai Issaka, Chairman, Istiqaamah Investment Committee, Interviewed, February, 2016.

²²³ Braimah Sarikin Mossie, Farm Manager, Istiqaamah Muslim Mission, Wench, Interviewed, February, 2016



Figure 4.9: Satche Water Production under Istiqama Investment Picture

4.10 Conclusion

Our discussion in this chapter was to examine the contribution made by Ibadhiyya in Ghana towards community development. Among the many contributions made include building of mosques and schools for spiritual and intellectual training, support for the needy and orphans and job creation. In each case we examined how the projects have contributed to the group's *Dawah* as well.

CHAPTER FIVE

THE PERCEPTIONS OF RESPONDENTS TOWARDS IBADHIYYAH ACTIVITIES

5.1 Introduction

This chapter seeks to find out respondents perception towards the Ibadhiyyah group in Wenchi and Techiman. Interviews were conducted and questionnaires administered to help respondents provide informed perception about the Ibadhiyyah group. The researcher also

employed the participant observer technique to critically watch and/or participate in some religious rituals of the group to help make informed conclusion.

In the interviews, a total number of twenty three (23) people were interviewed. These included the *A'imma* (singular, Imam) and some stakeholders from the Muslim groups in the towns. The interview results helped to unravel questions relating to the identity of Ibadhiyyah as either a sub-sect of Kharijite or not, commonalities and differences in worship of the groups and the peaceful or militant nature of the Ibadhiyyah propagation.

5.2.1 Respondents View on Ibadhiyyah Origin

The non-Ibadhiyyah authorities in history have often referred to the group as *Khawarij* or a sub-sect of the Kharijite movement. The identity is heretical label and therefore the Ibadhi sources reject it. We therefore sought to find out from non-Ibadhiyyah scholars views on it during our field study.

Ustaaz Ibrahim Saeed²²⁴ in Wenchi held the view that the Ibadhiyyah group belongs to the *Kharijites* on the basis that in Islamic history they killed Caliph Ali. Mallam Mohammed Alhassan,²²⁵ a founding member of the *Ahlu-Sunnah* in Techiman took a moderate position on this matter and said a group should be identified with what it calls itself and not by what someone else chooses to call it. He was though moderate in his submission but it leaves much for readers to think further in order to unravel the issues surrounding this subject. It also suggests that the interviewee did not want to take side but tried to maintain

²²⁴ Ustaaz Ibrahim Saeed Abdul Rahman, Imam, *Ahlu-Sunnah wal Jama'a*, Wenchi, Interviewed, February, 2016.

²²⁵ Mallam Mohammed Alhassan, Founding Member of *Ahlu-Sunnah Wal Jama'a*, Techiman, Interviewed, February, 2016

neutrality in his submission. What we observed was that the interviewee either lacks enough information to comment on it or decided not to do so.

Sheikh Huseini Issah Tempti²²⁶ of the Shi'ite held the position that both *Sufis (Tijaniyyah)* and *Ibadhiyyah* were all originally Shi'ite but separated from Imam Ali after the civil wars of *Siffin* and *Nahrawan*. This Imam's position appears misleading since Sufis and Ibadhis do not recognise themselves as such. The group that broke away from Caliph Ali was identified as Kharijite but metamorphosed to Ibadhiyyah or the people of Nahrawan²²⁷. Besides, *Sufis* claim their origin from the days of Prophet Muhammad (S.A.W) where a group of companions stayed in a porch of the mosque in Madinah²²⁸.

Alhaji Murtala Mohammed²²⁹ of the *Tijaniyyah* in Techiman declined to comment on the subject due to limited information. Notwithstanding he was quick to refer to a book entitled *tarikh madhaahibul Islami fil fiqh wal-siyaasiyya*²³⁰ by Abu Zuhra from which he read that Ibadhis are the moderate group among all the *kharijites*.

This suggests that this *Tijaniyyah Muqaddam* seem to share the view that the Ibadhiyyah group has some identity with the *Kharijites* in history even though they are moderate in handling their differences with other Muslim groups.

Sheikh Nuhu Asubonteng²³¹ and Amir Mohammed Yasin Rabani²³² in Techiman shared

²²⁶ Sheikh Huseini Issah Tempti, *Qa'id of Shi'ite*, Techiman, Interviewed, February 2016.

²²⁷ Ali Yahya Muammar., *Ibadhism in History: The Emergence of the Ibadi School*, Vol. I, 1st Ed, (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2007).p21-2

²²⁸ Osman B. Bari, *A Comprehensive History of Muslims and Religion in Ghana*, vol. 2, (Dezin Focus, Cantoments, Accra –Ghana, 2009).p534

²²⁹ Alhaji Murtala Mohammed, *Muqaddam of Tijaniyyah*, Techiman, Interviewed, February, 2016

²³⁰ Abu Zuhra, *Tarikh madhaahibul Islami fil fiqh wal-siyaasiyya*. (History of the Islamic law schools and politics)

²³¹ Sheikh Nuhu Asubonteng, Deputy Imam, Islamic Mission Secretariat, Techiman, Interviewed, February, 2016

²³² Amir Yasin Mohammed Rabbani, Ahmadiyyah Missionary, Techiman, Interviewed, February, 2016.

the general position that all these groups are within the fold of Islam with slight differences on issues relating to beliefs and practices.

Alhaji Umar Adam ²³³ held that though the Ibadhiyyah group rejects this identity, he distinguished between what they call ‘just’ and ‘unjust’ *Kharijites*. He referred to the ‘unjust *kharijites*’ as ‘*Khawarij al-Jawri*’ and he mentioned such groups as *Azraqiyyah* and *Sufriyyah*, who made lawful the life and property of their non-members.

In the Qur’an, it is mentioned in reference to unlawful taking of life that “*Because of that, We ordained for the children of Israel that if anyone killed a person not in retaliation of murder or to spread mischief in the land, it would be as if he killed all mankind and if anyone saved a life it would be as if he saved the life of all mankind.*”²³⁴. Again in *Surah al-Isra* it is mentioned that “*And do not kill anyone whose killing Allah has forbidden, except for a just cause*”²³⁵.

The above verses are clear pointers to the fact that killing without a just cause such as murder is a serious crime in Islam and therefore the *kharijites* position to kill nonfollowers which *Ibadhis* took exception to, must be discouraged by all standards. The first verse actually likened the gravity of one's sin for unlawful taking of a soul as prescribed by Islam as though taking the life of the entire humanity. However what remains clear in the interview results is that it stands to reason that the Ibadhiyyah originally belonged to the Kharijite but later separated from the group to assume a moderate position.

²³³ Alhaji Umar Adam Suleman, Amir/ Director, Istiqaamah Muslim Mission, Wenchi, Interviewed, February, 2016

²³⁴ Hilal and Muhsin Khan, *Arabic and English Qur'an Translation*, King Fahad Complex, Madinahh ,K.S.A . Qur'an 15:32

²³⁵ Hilal and Muhsin Khan, *Arabic and English Qur'an Translation*, King Fahad Complex , Madinahh ,K.S.A . Qur'an 17:33

5.3 Ibadhiyyah Commonalities and Differences with other Muslims

Our interviews showed that the various Muslim groups shared a lot in common regarding the Islamic creed and practices. The differences however are with the practices especially the daily Muslim prayer.

Ustaaz Ibrahim Saeed²³⁶ and Alhaji Murtala Mohammed Sani²³⁷ both outlined the differences in the Muslim prayer. He explained that unlike the Ibadhis the rest fold their arms around their chests (*qab''d*), raise their hands in saying the *takbiratul-Ihram* and respond „*ameen*” after the *fatiha* recitation and conclude the prayer with just one *Taslim*.

The *Ibadhis* as we discussed in chapter two under their doctrinal differences with other Muslims, take exception to these practices in the Muslim prayer because they consider them not recommended in prayer on the basis of proofs available to them.

In addition, Alhaji Umar Adam²³⁸ explained to us that even though Ibadhis agree to the saying of the two *Taslim* they prefer only one to be said to conclude the prayer because there is a Hadith to that effect and also it is the first *Taslim* that is compulsory but the second is supererogatory in the *Salat*.

Sheikh Huseini Issah Tempti²³⁹ explained that Shi'ite share a lot in common with *Ibadhiyyah* in prayer because they do not also fold their arms but leave them by their sides (*sad''l*) and do not also respond „*ameen*” after reciting the *fatiha*. In his view the Shi'ite do not consider the reports on those practices as authentic.

²³⁶ Ustaaz Ibrahim Saeed Abdul Rahman, Imam, *Ahlus-Sunnahwal-Jama'ah*, Wenchi, Interviewed February 2016

²³⁷ Alhaji Murtala Mohammed Sani, *Muqaddam*, *Tijaniyyah*, Techiman, Interviewed, February, 2016

²³⁸ Alhaji Umar Adam Suleman, Director/Amir, Istiqaamah Musliim Mission , Wenchi, February, 2016

²³⁹ Sheikh Husein Issah Tempti, *Qa'id of Shi'ite*, Techiman ,Interviewed, February 2016

The researcher in order to ascertain the issues participated in a prayer session with each of the groups in order to have firsthand experience on some of the issues discussed in the Muslim prayer. What we observed was that, the *Shi'ite* often combine *Zuhur* with *Asr* and *Magrib* with *Ishai* but *Fajr* was prayed separately.

The other non-*Shi'ite* groups hold the position that though, these prayers could be combined but only when one is on a journey, sick or during bad weather such as rainfall, snowfall or storm. It was also observed that the *Shi'ite* prostrate on two stones (*turba*) believed to have been made of clay. This is because for them prostration according to Prophetic Traditions must be done on natural soil or clay but not on cemented floor or any material. During our prayer session with the Ahmadiyyah group we observed similarity in their order with the Sunni without differences.

From the above accounts, it becomes apparent that even though differences exist in the manner of observing the Muslim prayer, the number of times remained unchanged. Also the five daily prayers which include *fajr* (dawn prayer) as well as the total number of *raka'at* (prayer units) remain the same with all the cases. The few differences as we discussed in details in chapter two are due to Islamic scholars' interpretations and understanding of Prophetic sayings related on them.

5.4 Results of Field Questionnaires in Wenchi and Techiman

The questionnaire sought to find out the views of the followers of the various Islamic groups towards the *Da'wah* approach of the *Ibadhiyyah* in these communities. A total number of one hundred and three (103) questionnaires were administered. Out of this number, fifty three (53) were administered in Wenchi and fifty (50) were administered in Techiman. Wenchi had more sample size than Techiman because the researcher observed the group has

more followers and projects in the township than Techiman. The researcher's target group was though Muslims but some were given to few Christians to sought their views regarding Ibadhiyyah. In all, one hundred (100) questionnaires were completed and returned representing 97% retrieval while three (3) questionnaires remained at Techiman unretrieved representing 3%. All the details of the tables are outlined in appendix I.

5.5 Demography of Respondents

The outcome of the respondents age from table 1 in appendix B revealed that the age range with the highest score was [19-24] and the lowest was [40-above] for Wenchi but in Techiman the highest score was [25-34] and the least was [15-18]. This indicated that quite a representative number of the respondents fell within the youth bracket. It therefore suggests that they were possibly aware of the religious situation in their communities and gave reliable information in their responses.

The results on gender in table 2 showed that the male Respondents outnumbered the female in both Wenchi and Techiman. However in Techiman the difference between male and female Respondents was just three (3) while in Wenchi it was eleven (11). This means that our Respondents had close representation from both sexes to ensure gender balance in their responses.

On academic qualification, the figures in table 3 revealed that most of the respondents in both Wenchi and Techiamn fell in the bracket of Basic and Secondary education. On the contrary Wenchi scored 40% for tertiary while techiman scored 11%. Techiman also scored 12% for uneducated while there was none among that of Wenchi. The outcome on the levels of education for the various respondents in the two towns showed that most of them had secular education and therefore could make informed decisions. It also suggests that majority

of those in Wenchi were able to provide the responses on the questionnaire by themselves because they could read and understand. Besides, in Techiman 6 respondents had no secular education and therefore their responses had to be written on their behalf. Table 4 gave the outcome of marital status of the respondents. From this table, Techiman recorded the highest number of married individuals than single. On the contrary Wenchi registered a lower number of married but a high single respondent. Divorced and separated cases were 1 person each for both towns. This indicates that very few of the respondents were either divorced or separated. The figures pointed out that a lot of people have sustained marriages and therefore divorce outbreak is uncommon in these communities.

5.6 Religious Affiliation

Table 5 indicates that most of our respondents for both Wenchi and Techiman were Muslims. The results showed that Wenchi scored 94% Muslim respondents with only 6% Christians while Techiman scored 85% Muslims with 13% Christians. However none of the respondents belonged to Traditional African Religion. This suggests that Islam and Christianity are gradually taken over the membership of the Traditional African faith in Ghana. Since large percentages of our respondents were Muslims it means they were much aware of the Ibadhiyyah groups' activities too.

5.7 Various Islamic Group Members

Question 6 on the questionnaire sought to study where the respondents belong among the various Muslim groups. The outcome is what has been represented in the charts as fig. 1a and 2b below for Wenchi and Techiman respectively. A close observation from the chart

revealed that among the various Islamic groups, Ahlus-Sunnah registered the highest membership score of 44% for Wenchi and 29% score for Techiman. However while Ibadhiyyah membership placed second in Wenchi with 34%, Tijaniyyah placed second in Techiman with 27%. The other groups in Techiman with representation include *Shi''ite*, Ahmadiyyah and the Islamic Mission (*tuba* Muslims, *Asante Kramo* or *Fante Kramo*) group while in Wenchi *Shi''ite* and *Ahmadiyyah* scored 0% each for membership but with Tuba representation of 6%.

The results show that there is neither Shi'ites nor Ahmadis in Wenchi unlike Techiman where all the Muslim groups exist. In Wenchi we learned from Alhaji Umar Adam that the Ahmadis ever attempted entry in the mid 1980s but were met with hostile rejection for heresy in faith regarding the belief in the awaited Messiah. The outcome also suggests that the various groups in Techiman may be more tolerant than Wenchi since all the Muslim groups are present. Some respondents did not disclose their identity with any group and Wenchi had the score of 14% while Techiman had 5%.

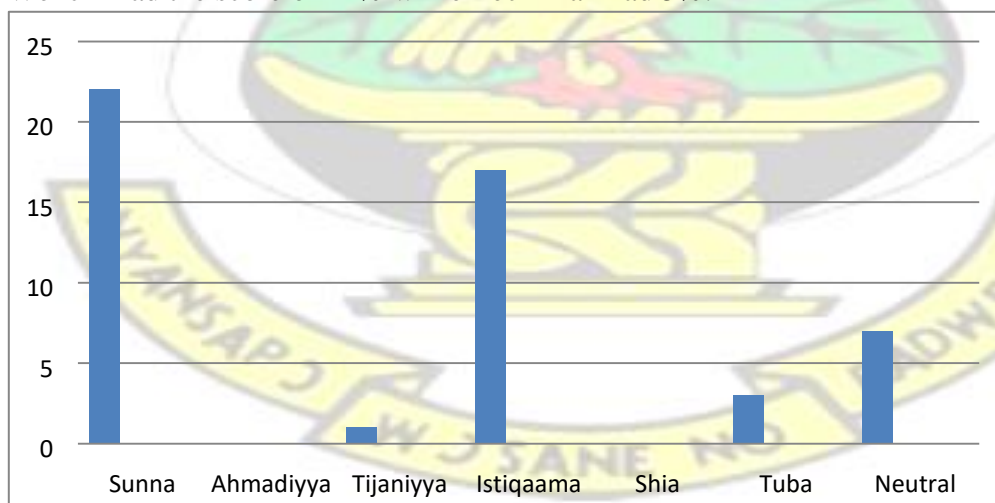


Figure: 5.1: Members of the Various Islamic Groups (Wenchi)

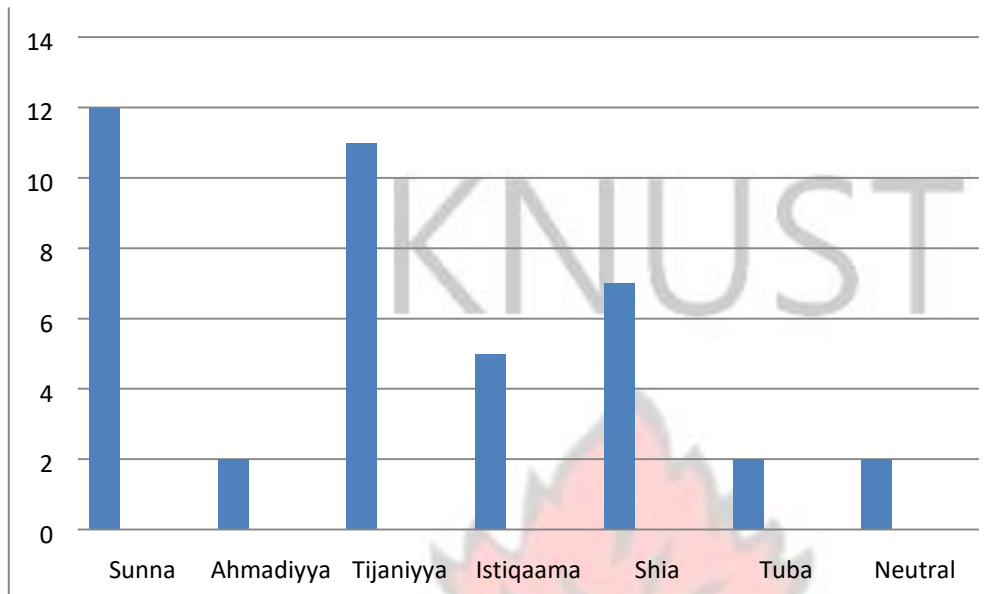


Figure 5.2: Members of the Various Islamic Groups (Techiman)

5.8 Recognition among the Muslim Groups

Question 7 on the questionnaire sought to underscore respondents' recognition for members of different Islamic groups as either within the main stream Islam or not. The findings as presented in table 7 demonstrated that in both Techiman and Wenchi over 60% of the respondents subscribed to accepting non-members of ones group as Muslims. However 14% of the respondents in Wenchi refused to recognise non-members of their group as Muslims and Techiman registered 5% of such. This shows that despite the differences in doctrine among the various Muslim groups, there exist recognitions that non-members of ones group are still recognised as Muslim.

5.9 Awareness of Istiqamahh or Ibadhiyyah Group

Respondents were asked whether or not they were aware of the presence of Istiqamah Muslim Mission in Ghana. The results as presented in table 8 showed that more than 70% of the Respondents in both Wenchi and Techiman indicated their awareness of the Ibadhiyyah group. Notwithstanding 8% and 13% for Wenchi and Techiman respectively expressed their unawareness of the group. This shows that even though the group has existed over a decade in these towns but there are still some individuals who have not heard of their presence. It also suggests that their message of propagation has not reached out to all Muslims of Wenchi and Techiman.

5.10 Ibadhiyyah Modes of Preaching

This section is worth analysing since it holds the very core part of this work. Its basic aim was to find out the Ibadhiyyah modes or media through which it disseminates messages. The results of the responses as presented in table 9 related that the group uses many channels of communication in preaching. These include radio, television, mosques, schools, internet and many more. Among all the media, radio scored the highest with 45% in Wenchi and 68% in Techiman for those who have heard about the group through radio. Mosque preaching placed second with 32% but only in Wenchi and 7% through school preaching. The internet and other media had fewer percentages of Respondents who heard about Istiqamah through those means. On the contrary Techiman did not record any respondents who heard about the group through any other means apart from radio. This is irrespective of the two completed mosques of Ibadhiyyah in the township with two new ongoing projects as could be seen from the summary table of Ibadhiyyah projects. What this means is that there is still more to be done especially in Techiman by Istiqamah for people to

hear their message. It further indicates that either the doctrinal messages of the group is not preached in their mosques or it might be their propagation strategy to conceal their belief as *Da'wah kitman* or dissimulation of faith is accepted in their *Da'wah* to ensure its survival.

5.11 Ibadhiyyah Activities: Deterring or Not?

The outcome of the responses in table 10 indicated that the activities of Ibadhiyyah in Ghana are not deterring. The results relayed a score of 85% in Wenchi and 95% in Techiman indicating that the activities of Ibadhiyyah in Ghana are tolerated especially among Muslims. Besides, one (1) respondent each from both Techiman and Wenchi registered a contrary view to this position. Also 13% of the Respondents did not show their position on this matter for Wenchi and 2% for Techiman. This seems to suggest a fertile ground for Ibadhiyyah propagation since their activities are welcomed by many. It is possibly because as we discussed in chapter three most of their programmes are development oriented.

5.12 Regard for Ibadhiyyah followers as Muslims

The field results here sought to find out whether or not Ibadhiyyah members are recognised and accepted by other Muslim groups as within the main-stream of Islam. The scores as presented in table 11 showed that other Muslims recognise Ibadhiyyah followers as Muslims too. Wenchi registered 86% and Techiman 90% of the respondents who affirmed Ibadhiyyah followers as Muslims. On the other hand 8% and 4% in Wenchi and Techiman respectively shared a contrary view. Few others said they Ibadhiya are partial Muslims and together with those who said no offered some reasons such as:

- Ibadhiyyah people do not respond *„Ameen“* in their Salat

- They do not fold their arms in Salat(*qab“d*)
- They do not raise their hands to say the *Tabkbirat-ul-Ihram*

These issues and others as we discussed in chapter two are not theological but jurisprudential which Islamic Scholars have offered variant views. While some see the practices as *mutahabb*, *Sunnah* or *wajib* others hold they do not have any effect on one's prayer either forgetfully or deliberately left out. It is therefore not evident enough to judge one's state of Islam by these rituals because they are not theological and neither do they constitute the foundation upon which Islam is built.

5.13 Ibadhiyyah Group, New or Old?

The researcher sought to find out whether or not Respondents have a fore knowledge of the Ibadhiyyah group in Ghana. The results in Table 12 however presented that greater percentage of the respondents saw the group as new in both towns. Besides, our previous discussions on the group in history presented it as the first group to have emerged in Islam. The question then is: What kept information about the group far reaching in Ghana till the 21st century? However, Nehemia, Hisket and Clark presented that the first Islamic doctrine to emerge in West Africa were the Ibadhiyyah, Sufriyyah (*Sufrites*) and Ismai'iliyyah before Malikiyyah took over.

Even though the group is gradually gaining grounds in Ghana but it appears to have the least followers among the various Islamic groups. This is because it remains the youngest considering the year it was founded in Ghana which was predated by the other groups mentioned.

5.14 Welfare Support to upsurge Ibadhiyyah Membership

The results of table 13 revealed that all the forms of welfare support provided by the group are quite limited to Wenchi. This is because none of the respondents have benefitted from their welfare support such as educational scholarship, orphanage, health, employment among others. It however does not mean since the respondents were not beneficiaries then it is none existing. We indicated in chapter three that three scholarships were awarded to students from Techiman and two of them have graduated but one got withdrawn due to low academic performance. These were Arabic and Islamic studies scholarship for students to study in the Sultanate of Oman. Comparatively however Wenchi seem to have benefitted more from Ibadhiyyah social support than Techiman as our field response revealed.

5.15 Awareness of Ibadhiyyah Projects/Programmes

The results showed that the Respondents were quite aware of the projects embarked on by the group. While the results of the scores from table 14 presented Wenchi to have 72% as against 28% who were unaware of the group's projects, Techiman scored 49% in each case for those aware and unaware respectively. The score in Wenchi appeared higher than Techiman because most of the group's projects as indicated on the summary table are concentrated in Wenchi with only few ones scattered across some towns and cities in Ghana. On the contrary our interview results revealed that Ibadhiyyah has drilled some boreholes in Techiman and at least two mosques have been completed and a piece of land for school project. Also some Arabs of the group have annually visited Muslims in Techiman to preach on the need for unity among Muslims.

5.16 Approach or Mode of Propagation

The Ibadhiyyah approach to propagation was key in these findings. The parameters used to check on their approach were peaceful or militant. The outcome of the results in table 15 indicated that 92% of the Respondents in Wenchi acknowledged that the group is peaceful in propagation and 98% shared the same view in Techiman. On militancy, 2% went for Wenchi and 0% went for Techiman. However 6% was not applicable in Wenchi and 2% for Techiman. The overall indication is that the group is peaceful in their approach since the core of their propagation message is a call for unity and recognition for all the Muslim groups within the fold of Islam.

5.17 Approval or Disapproval for Ibadhiyyah Propagation

The outcome of question 26 on the questionnaire answered this. The findings from table 16 revealed that 89% of the respondents in Wenchi as against 92% in Techiman held the view that Ibadhiyyah should continue with its propagation. This probably was as a result of their peaceful approach to *Da''wah* especially towards unity and recognition for all Muslim groups as members within the fold of Islam. A few of the respondents held a contrary view to this position without been able to offer any reason to justify their comment. What we made out from the responses was that 9% and 8% of the respondents in Wenchi and Techiman respectively disapproved of Ibadhiyyah *Da''wah*. This means not everyone is satisfy with the groups' mode of propagation in Ghana.

5.18 Respondents Readiness to Ibadhiyyah Membership

The statistics from table 17 revealed that 49% of respondents expressed their readiness to abandone their faith to join Ibadhiyyah in Wenchi while 77% were ready to join the group in

Techiman. However 47% of the respondents in Wenchi preferred to maintained their faith while 23% in Techiman held the same position. The responses have been represented in fig.2a and 2b. It shows that Ibadhiyyah though has large following in Wenchi but than Techiman. Besides most of its social intervention and support projects are concentrated in Wenchi unlike Techiman where it is likely to increase its membership faster. It also suggests that members of theMuslim groups in Wenchi are more conservativethan Techiman and therefore do not easily accept change.

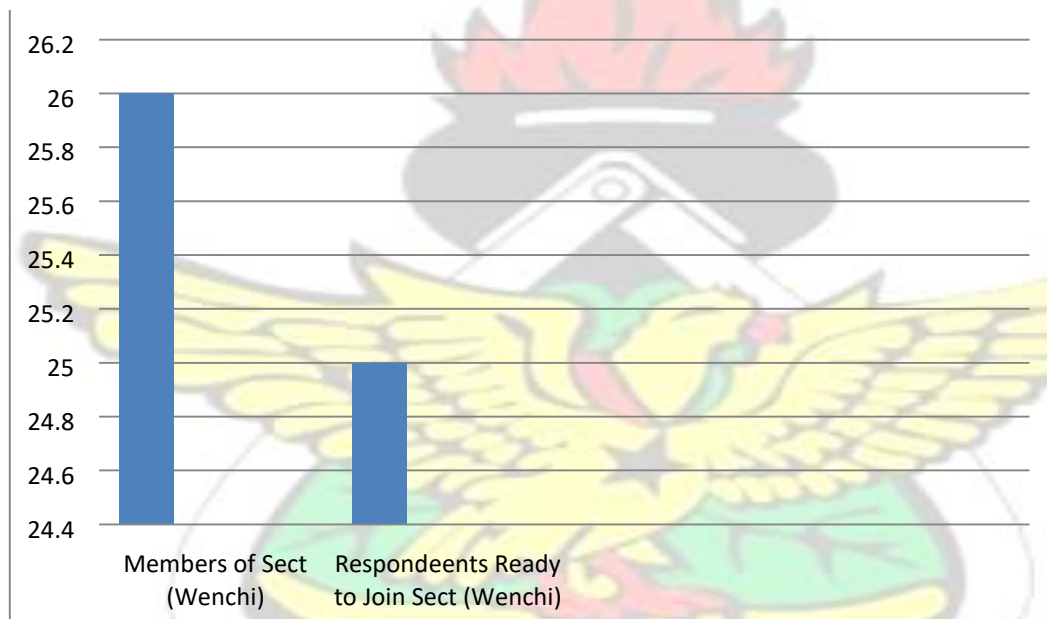


Figure: 5.3: Willingness for Istiqaamah Membership -Wenchi

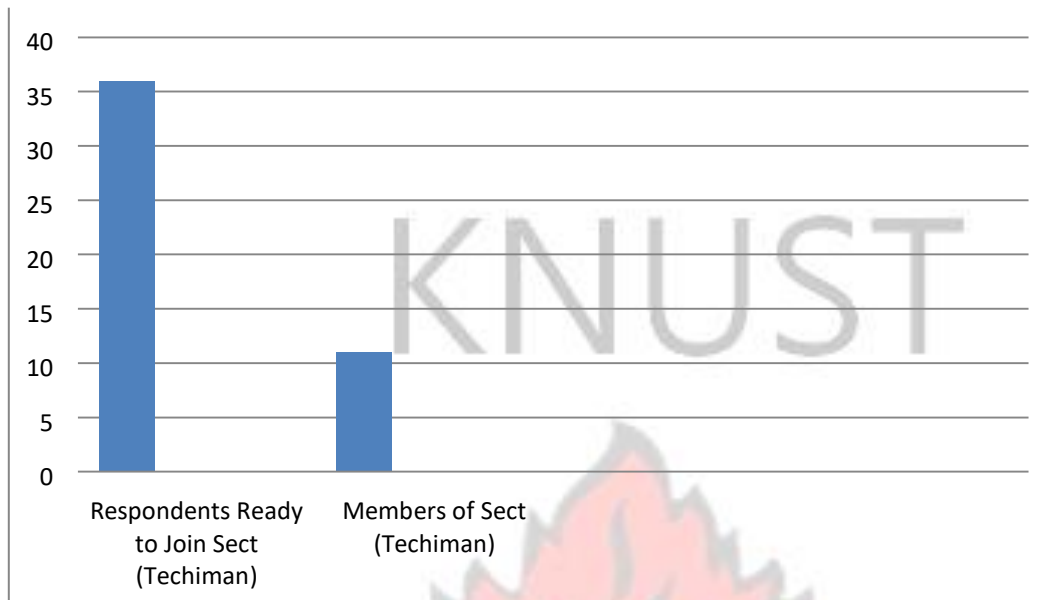
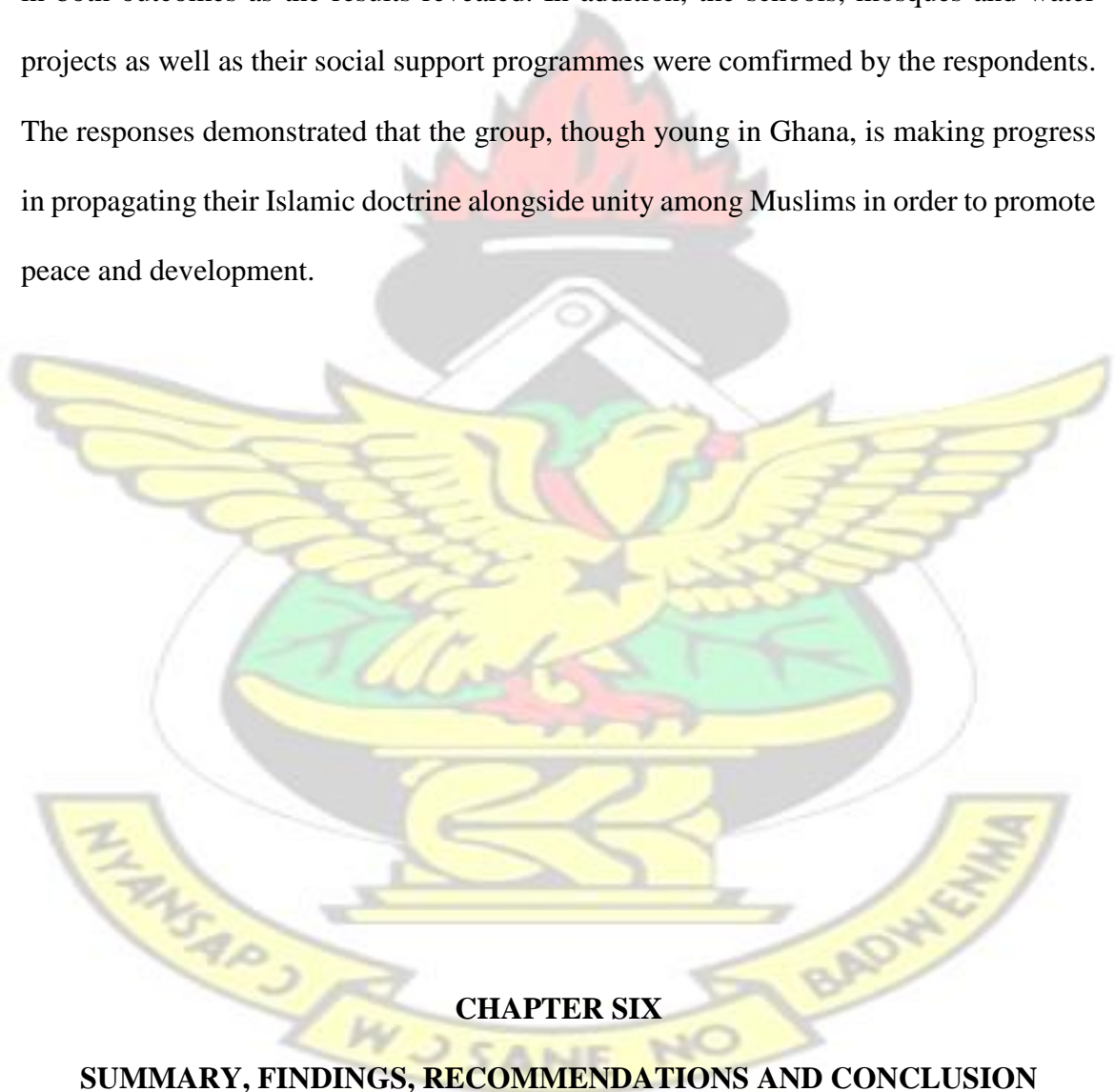


Figure: 5.4: Willingness for Istiqaamah Membership -Techiman



5.19 Conclusion

The chapter summarized and gave meaning to the outcome of the researcher's field work. This involved interviews conducted with some Muslim scholars from various Muslim groups in Wenchi and Techiman. Also questionnaires were administered to help confirm the responses from the interviews. The outcomes in both cases mostly confirmed one another. For instance the Ibadhiyyah approach to *Da'wah* was said to be very peaceful in both outcomes as the results revealed. In addition, the schools, mosques and water projects as well as their social support programmes were confirmed by the respondents. The responses demonstrated that the group, though young in Ghana, is making progress in propagating their Islamic doctrine alongside unity among Muslims in order to promote peace and development.



CHAPTER SIX

SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

This chapter presents the concluding comments of the work by summarizing the key findings and drawing some conclusions. It also suggests some recommendation for religious groups, policy makers and further areas of research.

The presence of Ibadhiyyah in Ghana has actually added another group to the multiplicity of Islamic doctrines in the Ghanaian Muslim Community. This group has received different look in the eyes and minds of the various Islamic groups in the country. Among the Sunni Muslims are those who consider Ibadhiyyah as heretic with hidden beliefs (*taqiyya*) or creed aimed at indoctrinating the Muslim youth. This led to branding the Ibadhiyyah as belonging to the historical Kharijites even though the group rejects the identity. Others among the Sunni went far to call them *kafurai* (disbelievers, in Hausa).

In spite of the above, the Ibadhiyyah group through its *Da''wah* has contributed to the socio-economic development of the Muslim communities of Wenchi and Techiman. Among such projects include building of mosques, schools, portable water supply and support for the poor and needy in society. The good works of the group has actually not come to the notice of many for academic research and documentation. It was against this background that the research was conducted to ascertain their impact in society through *Da''wah* Islamic propagation.

6.2 Summary of Chapters

The first chapter of the study provided a general introduction by stating the statement of the problem, the objectives and the significance of the study. It also stated the scope of the study, methodology and the techniques used in collecting and analyzing the data

.In addition, the chapter reviewed some relevant literature works in relation to Ibadhiyyah in general and particularly Islam and Muslims in Ghana. This enabled us to discover the academic gap left in the field for this work.

The second chapter, entitled the —The origin of Muslim groups and Ibadhiyyah Spread to Africall, the researcher traced the origin of Ibadhiyyah in Islamic history. Specifically during the reign of the fourth (4th) Caliph Ali bin Abi Talib and the civil wars of *Siffin* and *Nahrawan*. The roles played by the founders, Imam Jabir bin Zayd and Abdullah bin Ibadh were key in the discussion. It was unveiled that as the Ibadhiyyah sources endorsed the former, the non-Ibadhiyyah works mentioned the latter as the founder in the 7th century A.D.

The third chapter was on —The Ibadhiyyah Muslims and their Doctrinal Perspectives in Wenchi and Techiman“. The tendency that led to the breaking-away of the group from the Ahlus-Sunnah was explained. In addition the history of Muslims and their intrafaith relations were also highlighted .Furthermore, the chapter discussed the differences of some theological views of Ibadhiyyah in relation to the Shi‘ite and Ahlu-Sunnah on *Salat*. The fourth chapter enumerated the projects and programmes embarked on by

Ibadhiyyah as its —Da‘wah contribution to community developmentl. In the discussions, the researcher indicated with some fotographs, the various projects and programmes embarked on by the group such as building of schools and mosques, educational scholarships, media preaching, visits by Arabs and welfare support services for the orphan and the needy aimed towards making their life meaningful.

The fifth chapter discussed the respondents‘ perceptions towards Ibadhiyyah activities in the two communities. The outcome of the interviews conducted and questionnaires

administered revealed that the Ibadhiyyah group is peaceful in their Islamic propagation. This was attributed to their message of ‘unity and recognition’ for all Muslims. It was also confirmed from the interviews that the group had embarked on some projects such as mosques, schools and borehole water supply. Similarly, the outcome of the respondents on the questionnaires administered helped in confirming or disapproving some of claims made by the groups. Among the major themes discussed are Religious affiliation of respondents, recognition for the group, evidence of their physical projects and readiness to membership of Ibadhiyyah. The response indicated that though the group is new in Ghana as compared to others but it is gradually gaining members. However, it was established from the results that the prospects to membership in Techiman is higher than Wenchi even though as at the time of this research, Wenchi had the larger followers of Ibadhiyyah in Ghana.

6.3 Main Findings of the Study

In the first place the study revealed that the Ibadhiyyah *Da'wah* in Ghana though is generally peaceful but there exists polemical preaching between it and the AhlusSunnah divide. In fact Mallam Hashir²⁴⁰, Mallam Murtadah²⁴¹ and Sheikh Issah Tempti²⁴² all shared the view that their groups have often received strong condemnation from the Ahlus-Sunnah on *maulid* (Prophet Muhammad's S.A.W birth) celebrations and critical position some of them hold towards the Caliphs. The Sunnah branded the Tijaniyyah as *mushrikai* (Hausa: meaning, polytheists), the Shi'ite and Ibadhiyyah as *kafurai* (Hausa: meaning, disbelievers). The Ibadhiyyah group though was acknowledged by our

²⁴⁰ Mallam Hashir Alhassan, Imam, Ibadhiyyah Muslim Mission, Techiman, Interviewed, February 2016

²⁴¹ Mallam Mohammed Murtadah, Muqaddam, Tijaniyyah, Techiman, Interviewed, February 2016

²⁴² Sheikh Mohammed Issah Tempti, Qa'id of Shi'ite, Techiman, Interviewed, February 2016

interviewees to be very peaceful in their preaching but the researcher observed that it has also sometimes strongly refuted and used counter polemics towards the Ahlus-Sunnah. Ibadhiyyah accuses the latter to have borrowed beliefs from Jews and Christians regarding anthropomorphism and the belief that they are the only saved group (*firqatun-Naajiyah*) to enter heaven. This situation needs to be controlled and regulated by the leadership of the various groups through moderation and toleration of one another's beliefs and practices to ensure perpetual peace and development.

Secondly, the study discovered from the results of tables 13, 14 and 18 in appendix I that most of the projects embarked on by the Ibadhiyyah group are concentrated in Wenchi. Techiman for instance scored 0% in terms of receiving humanitarian support such as orphanage and needy while Wenchi scored 36%. Also 49% of our respondents were aware of Ibadhiyyah projects in Techiman while 72% were aware of it in Wenchi.

This revealed to the researcher that the group has over years paid much attention to Wenchi in offering aid and support in the promotion of its Da'wah than Techiman. The situation could have been the result of less membership for the group in Techiman.

Thirdly, the fact that some Ibadhiyyah oriented scholars defect from the group after course of studies in the Sultanate of Oman leaves a vacuum in the group's Da'wah in Ghana. Mallam Mohammed Bamba²⁴³ relayed to the researcher that the situation admittedly has been due to improper placement system for such scholars after the studies. He added that, some of the defectors also may already belong to other Muslim groups and therefore finds it very difficult to quit the earlier doctrine or group. Mention

²⁴³ Mallam Mohammed Amin Bamba, Imam, Ibadhiyyah Muslim Mission, Wenchi, Interviewed, February 2016

was made of one Mallam Abdul-Aziz in Techiman and Mallam Abdul-Karim in Kumasi who shared the Ahlus-Sunnah beliefs before receiving the Ibadhiyyah orientation but later defected to join their earlier group. This he attributed partly to the inability of the Ibadhiyyah group to provide means of dependable sustenance for them and also the stigma of defection in society from the group they belonged before the Ibadhiya orientation.²⁴⁴

Fourthly, large volumes of Ibadhiyyah books was discovered during the study to still remain in Arabic language with only very few English translations. This is a challenge to its Da'wah since majority of Ghanaian Muslims read and understand English language better than Arabic. Also the group lacked well established library in both Wenchi and Techiman even though the researcher observed that it had in stock, large volumes of Ibadhiyyah literature.

Fifthly, Ibadhiyyah Da'wah was realised to focus on promoting intra-faith conversion but not inter-faith conversion which is equally very important. Membership to a group could be worn across faiths not only within a particular faith. Samwini²⁴⁵ indicated that the blend of the Bible and Qur'an in preaching which was first introduced in Ghana by the Ahmadiyyah actually contributed to their membership coming largely from Christian dominated suburbs in Ghana. This approach was later adopted by the AhlusSunnah and similarly, Ibadhiyyah could employ that to encourage inter-faith conversion in addition to the intra-faith in order to win more members from across

²⁴⁴ Mallam Abdul-Aziz , Ibadhiyyah oriented in Techiman but joined Ahlus-Sunnah Wal Jama'ah after his studies in the Sultanate of Oman. He was believed to share the latter doctrine before receiving the Ibadhiyyah teachings. The researchher's effort to interview him proved futile.

²⁴⁵ Nathan Samwini I., *The Muslim Resurgence in Ghana since 1950 Its Effects upon Muslims and MuslimChristian Relations*, (Berlin: LIT VERLAG, 2006)

faiths.

Finally, the study established that there exists much commonality between Ibadhiyyah and the other Muslim groups than differences. In Islamic theology all the groups from the discussions under beliefs and practices became apparent that they share basic faith in the *arkanul-Iman* (Islamic articles of faith) and *arkanul-Islam* (pillars of Islam). The position shared by Uthaimin²⁴⁶ Al-Khalili²⁴⁷²⁴⁸ and regarding Islamic faith and practices were not different. However, the few differences emerged on the different interpretation scholars offer when it comes to Qur'anic and Hadith on some jurisprudential matters in *Salat*. Among such discussed include wiping over shoes or toes in ablution, saying of ameen, raising the hands to say the takbir and folding the arms or leaving them hanging in *Salat*. It was discovered that Ibadhiyyah views on most of the issues were in agreement with the Shi'ite in *Salat* than the Ahlus-Sunnah.²⁴⁹

6.4 Recommendations

- i. The use of polemical language in preaching must be discouraged and avoided by all the religious groups since it has the tendency to cause tension and religious conflict.

²⁴⁶ Shaikh Muhammad Al-Saleh Al-Uthaimin, *Aqidat Ahlus Sunnah Wal-Jama'ah*, Translated by Dr. Maneh Hammad Al-Johani. p5

²⁴⁷ Ahmad b. al-Khalili, *The Overwhelming Truth, A discussion on some Key Concepts in Islamic Theology*,
²⁴⁸ st edit., (Ministry of Awqaf and Religious Affairs, Ruwi, Sultanate of Oman, 2002).pp43-4

²⁴⁹ Muhammad Jawad Maghniyya, *The Five Schools of Islamic Law (Al-Hanafi, Al-Maliki, As-Shafi'i, Al-Hanbali, Al-Ja'fari or Imamiyah)*, (Darul-ilm Li-Malayin, Beirut, Lebanon, 1960).p87-8

- ii. The group should dwell much on preaching their doctrine to help prospective converts to understand and make informed judgment on issues rather than seeking the material benefits of the group.
- iii. The problem of some Ibadhiyyah oriented scholars declining to be with the group after their course of study from the Sulatanate of Oman as a result of employment placement challenge should be addressed since it could be a —weapon against its *Da'wah* in Ghana. This is because such people could falsify information against Ibadhiyyah and be received by lay as the truth.
- iv. Ibadhiyyah projects and programmes of support seemed to be concentrated in Wenchi even though the rate of growth in Techiman is higher. It must therefore be evenly distributed to help promote their *Da'wah* at various towns and cities in Ghana.
- v. A lot of translation into the English language should be done on Ibadhiyyah literature to ease understanding for English readers since much of Ibadhi works still remain in Arabic.
- vi. The Ibadhiyyah should extend its *Da'wah* to non-Islamic communities to promote inter-faith conversion through the blend of Bible and Qur'an preaching.
- vii. The Ibadhiyyah group should set up well-stocked modern libraries in Wenchi and Techiman and all its other centers such as Kumasi, Bupe, Atebubu, Wa, Kadelso to facilitate the propagation of the doctrine.

6.5 Conclusion

The main focus in this work has been to assess the *Da'wah* message and approach of Ibadhiyyah and how it has contributed to peace and development in the Islamic religious landscape of Ghana. It also did not lose focus of how this message and approach ensured increasing the group's membership. This is because despite its existence for about a

decade and half, the group had since not received much scholarly attention. However, scholars on history of Islam in West Africa such as Mervyn Hisket (1984) did mention Ibadhiyyah to have been among the early Muslim traders who introduced Islam in centres such as *Tahert*, *Sijilmansa* and *Awdaghust* in the ancient Ghana empires.

The key message of the group was established to be a ‘call for unity and recognition’ among all Muslims Groups in Ghana. It was discovered that this moderate and peaceful position of Ibadhiyyah on their preaching platforms has gradually increased its membership in Ghana especially in Wenchi and Techiman. On the contrary, the relationship between the Ahlus-Sunnah and Ibadhiyyah has not been very kind. This often resulted in the exchange of polemics sometimes from preachers of both parties such as *kafurai* (disbelievers) against the Ibadhiyyah while they also describe Sunnis to have ‘tainted’ Jewish beliefs.

Especially with the latter's moderate position on some Shi'ite and Tijaniyyah practices such as the *Maulid* (Prophet Muhammad's birthday) celebration and the Shi'ite disapproval for the Caliphs Abu Bakr, Umar and Uthman. Similarly, the position held by the Ibadhiyyah group towards Caliphs Uthman and Ali for allowing crisis to characterise their reign is another bone of contention between Ahlus-Sunnah and Ibadhiyyah in Ghana. While the former approve and justify their reign as exemplary, Ibadhis though accepted them but pointed out their shortcomings for engaging in the civil wars of ‘Camel’, Siffin and Nahrawan.

The researcher observed that the Ibadhiyyah *Da'wah* approach has resulted in its support for society. This way religious beliefs have been expressed in realistic terms to the benefit

of humanity. In addition the participant observation technique and the interviews conducted revealed that the group has undertaken socio-economic projects such as mosques building, schools, scholarship for students, support for orphans and needy, farming, provision of borehole water all in the effort to achieve its Da'wah objective. It however lacked health facility which is very key in development since sound mind can be found in a sound body.

Further more, the concluding comments are quite indicative that what the researcher set out to assess has been accomplished with reference to the research questions and objectives. The presence of Ibadhiyyah though escaped scholarly attention in the country but this work has brought it to the lime light as a group that has further provided alternative orientation and choice for Ghanaian Muslims. The group has also provided both spiritual and material benefits to some Ghanaian communities. Apart from the academic significance of the work, the findings and recommendations may be useful to the group to amend its shortcomings and policy makers to take informed decisions towards the general welfare of Ghanaians.

Finally, the results of the data collected for this work portrayed Ibadhiyyah to be very peaceful in their approach to Da'wah. However, the membership to the group was observed as intra-faith conversion rather than inter-faith. In short the Ibadhiyyah group can be said to be responding to the Islamic call that says *"...help you one another in virtue, righteousness and piety but do not help one another in sin and transgression. And fear Allah, verily Allah is severe in punishment"*.²⁵⁰

²⁵⁰ Qur'an 5:2

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APPENDICES

APPENDIX I

TABLE 1: AGE OF RESPONDENTS

	WENCHI		TECHIMAN	
AGE RANGE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
15 – 18	8	15	1	2
19 – 24	22	41	9	19
25 – 34	16	30	25	54
35 – 39	4	8	10	21
40+	3	6	2	4
TOTAL	53	100	47	100

TABLE 2: GENDER

	WENCHI		TECHIMAN	
RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)

MALE	37	70	25	53
FEMALE	16	30	22	47
TOTAL	53	100	47	100

TABLE 3: ACADEMIC QUALIFICATION

	WENCHI		TECHIMAN	
LEVELS	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
BASIC	8	15	7	15
SHS	24	45	29	62
TERTIARY	21	40	5	11
NONE	0	0	6	12
TOTAL	53	100	47	100

TABLE 4: MARITAL STATUS

	WENCHI		TECHIMAN	
MARRIAGE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
SINGLE	31	59	5	11
MARRIED	17	32	38	81
DIVORCED	1	2	1	2
SEPERATED	1	2	1	2
N/A	3	5	2	4
TOTAL	53	100	47	100

TABLE 5: RESPONDENTS' RELIGIOUS AFFILIATION

	WENCHI	TECHIMAN
--	---------------	-----------------

RELIGIONS	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
ISLAM	50	94	40	85
CHRISTIAN	3	6	6	13
TRADITION	0	0	0	0
OTHERS	0	0	0	0
N/A	0	0	1	2
TOTAL	53	100	47	100

TABLE 6: ISLAMIC RELIGIOUS GROUP MEMBERS

RESPONSES	WENCHI		TECHIMAN	
	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
SUNNA	22	44	12	29
AHMADIYYAH	0	0	2	5
TIJANIYYAH	1	2	11	27
ISTIQAAMAH	17	34	5	12
SHIA	0	0	7	17
TUBA	3	2	2	5
OTHER	0	0	0	0
N/A	7	14	2	5
TOTAL	50	100	41	100

TABLE 7: RECOGNITION AMONG THE VARIOUS ISLAMIC GROUPS

	WENCHI		TECHIMAN	
RESPONSES	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	40	80	29	72
NO	7	14	2	5
N/A	3	6	9	23
TOTAL	50	100	40	100

TABLE 8: AWARENESS OF ISTIQAAMAH PRESENCE

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	49	92	34	72
NO	4	8	13	28
N/A	0	0	0	0
TOTAL	53	100	47	100

TABLE 9: PREACHING MEDIUMS

	WENCHI		TECHIMAN	
MEDIUM	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)

RADIO	24	45	32	68
TV	1	2		
MOSQUE	17	32		
SCHOOL	4	7		
HOUSE TO HOUSE	3	6		
INTERNET	2	4		
WORKSHOPS	1	2		
NEWSPAPER	1	2		
N/A	15	32	32	
TOTAL	53	100	47	100

TABLE 10: ISTIQAAMAH ACTIVITIES DETERING OR NOT?

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	1	2	1	3
NO	45	85	45	95
N/A	7	13	1	2
TOTAL	53	100	47	100

TABLE 11: REGARD FOR ISTIQAAMAH FOLLOWERS AS MUSLIMS

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	45	86	42	90
NO	4	8	2	4
PARTIAL	2	3	0	0
N/A	2	3	3	6
TOTAL	53	100	47	100

TABLE 12: ISTIQAAMAH GROUP (NEW/OLD)

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	39	74	36	77
NO	14	26	11	23
N/A	0	0	0	0
TOTAL	53	100	47	100

TABLE 13: HUMANITARIAN SUPPORT

	WENCHI		TECHIMAN	
TYPE OF SUPPORT	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
EDUCATION	19	36	0	0
ORPHANAGE	3	6	0	0
NEEDY	10	18	0	0
HEALTH	11	22	0	0
EMPLOYMENT	10	18	0	0
TOTAL	53	100	0	100

TABLE 14: AWARENESS OF ISTIQAAMAH PROJECTS

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	38	72	23	49
NO	15	28	23	49
N/A	0	0	1	2
TOTAL	53	100	47	100

TABLE 15: APPROACH TO PROPAGATION

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
PEACEFUL	49	92	46	98
MILITANT/VIOLENT	1	2	0	0
N/A	3	6	1	2
TOTAL	53	100	47	100

TABLE 16: PROPAGATION APPROVAL FOR IBADHIYYAH

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	47	89	43	92
NO	5	9	3	6
N/A	1	2	1	2
TOTAL	53	100	47	100

TABLE 17: READINESS TO MEMBERSHIP OF ISTIQAAMAH

	WENCHI		TECHIMAN	
RESPONSE	NO. OF RESPONDENTS	PERCENTAGE (%)	NO. OF RESPONDENTS	PERCENTAGE (%)
YES	26	49	36	77
NO	25	47	11	23
N/A	2	4	0	0
TOTAL	53	100	47	100

KNUST



SUMMARY OF ISTIQAAMAH PROJECTS(From Istigaamah inventory of assets and operational zones table, February,2016)

[illegible]

ACCRA	4 PLOTS OF LAND ACQUIRED	NIL	NIL	NIL	NIL	NIL	NIL	NIL	NIL	NIL
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APPENDIX II

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY

COLLEGE OF ART AND SOCIAL SCIENCES

FACULTY OF SOCIAL SCIENCE

DEPARTMENT OF RELIGIOUS STUDIES

[RELIGIOUS STUDIES STUDENT]

This questionnaire is designed for the sole purpose of educational research. Hence the information provided is strictly going to be used for such purpose. We entreat you to be objective as much as possible. The information you provide shall be treated confidentially.

Please indicate your choice by ticking [☐] the appropriate box.

1. Age 15-18 [☐] 18 – 24[☐] 25 – 34 [☐] 35 – 39 [☐] 40 and above [☐].

2. Gender Male [☐] Female [☐]

3. Educational background Basic [☐] Secondary [☐] Tertiary [☐] None [☐]

4. Marital status Single [☐] Married [☐] Divorced [☐] Separated [☐]

5. Religious affiliation? Islam [☐] Christianity [☐] Traditional [☐]

Others,specify.....

6. If Islam which group do you belong? Ahlus-Sunnah wal Jama'a [☐] Ahmadiyyah [☐] Tijaniyyah/Fayla [☐] Istiqamah/Ibadhiyyah [☐] Shi'ite/Shia [☐] Islamic Mission/Tuba [☐] others specify.....

7. Do you consider anyone who does not belong to your religious group in question 5 above as a Muslim? Yes [☐] No [☐]

8. If your answer to question 6 above is No, give your reason(s)

i.....

ii.....

ii.....

9. Are you aware of the presence of Istiqaamah Muslims in Ghana?

Yes [] No []

10. If yes, mention cities/towns where they can be found?

11. By what means did you hear of Istiqaamah preaching? Tick as many as possible

Radio [] TV [] Mosque [] House to house visit [] Internet [] Workshop []
Newspaper [] School []

12. What moved you or your friend to join this group? Tick as many as possible

Student Scholarship [] Orphanage Support [] Needy Help []

Employment offer []

Others specify.....

13. Do you regard some activities of the Istiqaamah as deterring/discouraging others from becoming Muslims?

Yes [] No []

14. If yes, what are some of them?

i.....ii.....iii.....

15. Do you regard the Istiqaamah followers as Muslims at all?

Yes [] No [] Partially []

16. If No or partially, give reason(s)

i.....

ii.....

iii.....

17. Do you consider the Istiqaamah Muslims as a new group within Islam?

Yes [] No []

18. Can you identify anything wrong with the Istiqaamah (Ibadhiyyah) followers?

Yes [☐] No [☐]

19. If yes, state? I

20. Have the Istiyaamah group undertaken any project(s) in your community?

Yes [☐] No [☐]

21. If yes, mention some.....

22. Which of the following forms of support have you benefitted from Istiyaamah?

Educational Scholarship [☐] Orphanage [☐] Needy [☐] Health [☐] Employment
[☐]

23. Do you know any school (s) built by Istiyaamah in Wenchi and/ or Techiman?

Yes [☐] No [☐]

24. If yes, mention the schools 1..... 2..... 3.....

25. How would you describe the Istiyaamah followers in their approach to preaching?

Peaceful [☐] Militant/Violent [☐]

others, explain.....

26. Would you like this group to continue with their propagation activities in Ghana?

Yes [☐] No [☐]

27. Do you have the intention of joining the group?

Yes [☐] No [☐].

28. If No, why?.....

Thank you!

APPENDIX III

INTERVIEW GUIDE

Non-Ibadhiyyah Imams/Leadship

1. Interviewees personal records (Name, position, level of education e.t.c)
2. Which Islamic sect or group do you belong or affiliated to?
3. How did your group start in the Wenchi or Techiman community?
4. What have you done or doing to promote the development of your group?
5. What has been some of the challenges facing your group with other Islamic groups in the community?
6. Has there been any incident of conflict between your group and other Islamic group(s) of this community?
7. If yes what was the cause and how did it affect the peace in the community?
8. How was the matter solved?
9. What is the current relationship between your group that other groups?
10. What are the various Islamic groups in the Wenchi or Techiman community?
11. Are you aware of a new group called Ibadhiyyah or Istiqamah in Wenchi and Techiman?
12. If yes, tells us what you know about them?
13. Are you aware of Ibadhis in other places in Ghana apart from Wenchi and Techiman?
14. Can you mention some of such places?
15. Would you classify Ibadhis as a sub-group of Kharijite (defectors/seceders/rebels) in Islam?
16. If yes, what are your proofs or evidences?
17. Are you aware Ibadhis reject the name Kharijite as an identity?
18. What similarities or differences does your group share with Istiqamah in Islam?

19. Are you aware of any project they have embarked on in the Techiman or Wenchi community?
20. If yes, can you mention some?
21. Have you ever attended any programme organized by Istiqamah in the Techiman or Wenchi?
22. If No, what are/were the reasons?
23. How would you assess Istiqamah mode of preaching either on Radio, television or open community preaching?
24. Do Istiqamah people use polemical languages against other Islamic groups?
25. If yes, which group and how has that affected the peace in the community?
26. What can be done to promote religious tolerance and toleration in the community?
27. Would you suggest for a common platform for all the various Islamic groups in this community to meet and discuss issues on peace promotion and common interest for Muslims?
28. If yes, how should it be done?

Interview Guide for Ibadhiyyah Imams/Leadership 1.

Personal details (Name, position, educational level e.t.c)

2. Who are Istiqamah/Ibadhiyyah Muslims?
3. Are you different from the *Kharijite* Muslims in history?
4. If yes who are the *kharijites*?
5. How different are Ibadhis from *kharijites* because most history books on Islam describes them as such?
6. What do *Ibadhis* share in common with *Kharijites*?
7. How different are *Ibadhis* from *kharijites*?

8. When did the group emerge in Wenchi or Techiman?
9. Are there other Muslim groups apart from *Ibadhis* in Wenchi or Techiman?
10. If yes, can you mention them?
11. What is the relationship between Ibadhis and other Islamic groups in Wenchi or Techiman?
12. What do Istiqamah Muslims have in common or differ with other Muslim groups in the community?
13. Has there been any moment of conflict between Ibadhis and any of the groups mentioned?
14. If yes, what was the cause and how did it affect the peace of the community?
15. Has peace been restored and if yes how was it resolved?
16. What is the current relation between the Ibadhi Muslims and that group of Wenchi or Techiman?
17. What is the Ibadhiyyah Muslims approach to dawah in Wenchi or Techiman?
18. Have you receive any complaints from other groups for your group's verbal attacks on them?
19. If yes , what was it exactly?
20. How do you hope to reverse this trend to promote peace?
21. What other programmes and projects do Ibadhiyyah Muslims embark on to promote the dawah agenda?
22. Which one has been working efficiently?
23. Has Ibadhis activities generated any tension in any community in Ghana?
24. If yes where and what was the cause?
25. What is the Islamic position of other non-Ibadhis to Ibadhiyyah Muslims? Are they Muslims?

26. Would you advice for a common platform for all Muslims in the Wenchi or Techiman to discuss and take decisions on matters of interest?
27. If yes how can that be done?
28. What are some of the Challenges facing Ibadhi Muslims in Ghana?
29. What are the steps taken to address them?



Ghanaian Times
Mon Feb. 20 1995

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Fundamentalists vow to stop Wenchi Al-Suna group

From Kwame Amoako-Atta, Wenchi

ALHAJI Amidu Mutaro, elder and spokesman for the Wenchi Muslim fundamentalists, said last Friday that they would continue to harass the Al-Suna group until they stopped their new religious practice in the town.

Alhaji Mutaro, who made the remarks in an exclusive interview with the 'Times' here said his group started the Islamic religion in the town and wondered why the very people they taught, should now think that their religious activities were immoral.

He pointed out that the Al-Suna group started the trouble by setting fire to two houses of the

Contd on Page 3 Col 1

VOLTA RIVER

WATER LEVEL

AKOSOTU

Maximum

278ft (84m)

Minimum

248ft (75m)

Level as at

Feb. 1995

SWITCH YOUR EQUIPMENT

USE ANTI

AKOSOTU

ASH CEMENT IN KUMASI



► Plain-clothed policemen showed to newsmen some of the under-weight bags of cement and other items used in the smuggling deal.

Al-Suna Moslems returning home

From Kwame Asare Boadu, Wenchi

AL-SUNA Moslems at Wenchi in the Brong Ahafo Region, who fled the town in the heat of a bitter clash with Tijaniyya Moslems, have started returning home after almost two years in exile.

When this reporter visited Wenchi on Tuesday, more than half of the over 2,000 Al-Suna Moslems had returned home. They were said to have returned within the past weeks.

A spokesman for the sect, Mallam Abbass Ali, said other members of the sect scattered in various towns have been informed to return home and indications are that they would be returning soon.

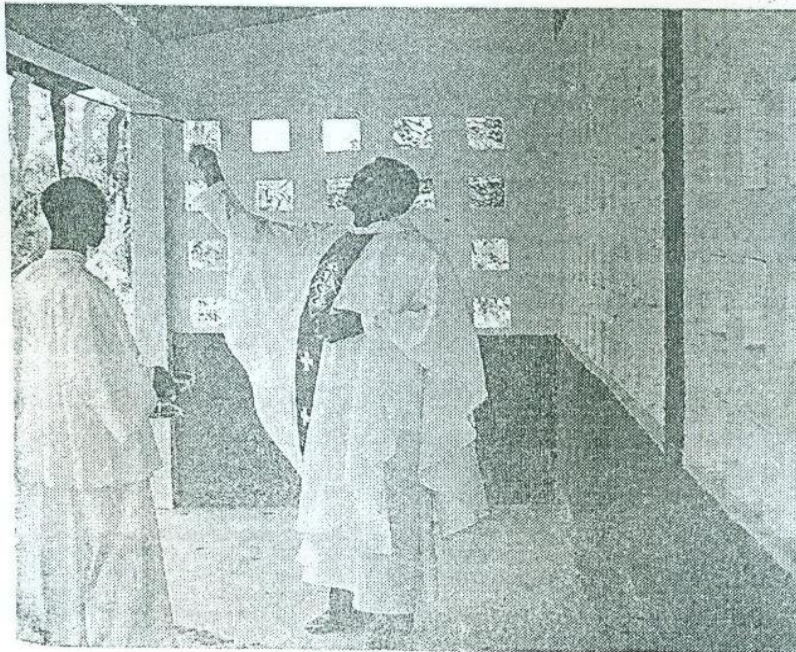
Mallam Abbass said they decided to return home because of the assurance given them by the Regional Security Council (REGSEC) that the area was safe for them.

"Besides, we were also finding life very difficult while in exile and there was nothing we could do than to return home", he said.

The spokesman said ever since they returned home, they have been living peacefully with the Tijaniyya and this has confirmed the REGSEC's declaration that Wenchi is safe for them.

"Some Tijaniyya members even came to our houses to welcome us and assured us that the "war" would never rear its ugly head again", Abbass stated.

Mallam Abbass appealed to benevolent organisations to assist them to reconstruct their mosque which was vandalised by the Tijaniyya during the upheaval.



Church, the State and public morality. The Right-
Reverend Justice Ofei Akrofi, Anglican Bishop
of Accra, noted that lawlessness had crept in.

State would make provision to facilitate the spir-
itual functions of the Church, including giving in-
spiration and a vision to the people.

for Secondary School students
to enable them to acquire the
technical skills that would make
them self-employed.

Wenchi Muslims told to observe the peace

THE Brong-Ahafo Regional Minister, Mr David Osei-Wusu, has told Al-Suna and Tijaniya Muslims at Wenchi to respect peace agreements between them and live in harmony as brothers.

He said petty doctrinal differences should not be allowed to divide the people and urged their leaders to co-operate with the Regional Administration and the Regional Security Council (REGSEC) to ensure lasting peace.

Mr Osei-Wusu was addressing separate meetings with leaders of the two Muslim sects following reported incidents likely to threaten peace between the Al-Suna and the Tijaniya.

About three years ago, similar incidents resulted in serious clashes in which lives were lost, property destroyed and hundreds members of the Al-Suna faction had to escape and seek refuge at Sunyani, Techiman, Kumasi and other towns.

Peace returned to the area through the untiring efforts of the REGSEC, but the recent incidents point to re-emergence of hatred, mistrust, animosity and vilification, a volatile situation which can explode if not checked immediately.

Mr Osei-Wusu warned followers of the two sects to avoid rumour-mongering, provocative acts and utterances, especially by the youth, and called on their leaders to use their influence to restore peace and harmony.

He said "since the Wenchi Noria English-Arabic School is under the Ministry of Education, neither the Al-Suna nor the Tijaniya sect has the right to prescribe dressing code for pupils or interfere in the administration of the school".

The Minister also reminded them of the Constitution which guarantees freedom of worship and said agreements on issues, including the ban on the use of loudspeakers for preaching, should be strictly adhered to.

Mallam Abu Asante and Alhaji Amidu Muktar, spokesmen for the Al-Suna and the Tijaniya sects respectively, thanked the Regional Minister for his concern and pledged to work hard towards achieving lasting peace among their people.

Purswani Clinic treats 100 aged, destitutes free

By Douglas Akwasi Owusu
MORE than 100 geriatric (aged) patients and destitutes in Accra have been offered free medical treatment by the Purswani Memorial Clinic under its free medical care programme for the aged.

The clinic announced about three weeks ago that it was offering free medical treatment to the aged and destitutes throughout the country.

A source close to the clinic told the 'Times' yesterday that the patients came from Tema, Ashaiman and as far as Tamale, Sunyani,

Kumasi, Swedru and other places. They were offered free registration, consultation and emergency examination.

"Their number keeps on increasing daily," he said.

According to the source, the only problem confronting the clinic in its free medical care package was the provision of drugs to the patients.

"Even though the package did not include it in the package due to cost involved, it could not help but assist some of the patients with drugs due to their inability to purchase them," he said.

The three-day meeting is to help initiate links and promote the sharing of ideas and experiences between British specialists and their Ghanaian counterparts.

It is being organized by the GSRS, with sponsorship from some local companies. It has 100 participants.

Opening it, Dr Eunice Brookman-Amisash, Minister of Health, said many of the medical facilities outside the big cities were without the services of trained surgical specialists because it took about 10 years to train them and between 10 and 12 years for the system to benefit from their services.

The Ministry's target in the medium term, she said, was to equip doctors with practical surgical skills at the district and regional levels to enable them to handle the numerous cases that required surgery in those areas.

She said that the meeting would, therefore, provide a key input "in defining our direction in the development of the required skills in surgery".

Dr Brookman-Amisash noted that the meeting should consider the issue of capacity development and harmonizing regional resources to solve peculiar problems in the West African sub-region.

She said for instance, the Cardio Thoracic Unit and the Burns and Reconstructive Surgery Units could be developed to serve not only Ghana, but the whole of West Africa.

In his welcome address, Professor E. D. Yeboah, Vice-President of GSRS, said the conference was, among others, to conduct a skills workshop to sensitize Ghanaian surgeons to the correct techniques for the treatment of some diseases which required surgery.

J.J. Jerry John Rawlings, dropped hints at the state house, Accra, last Friday about the future he is contemplating beyond the year 2000.

In a conversation with some guests when he took a break outside the porch of the Banquet Hall, State House, during the inauguration of the American Chamber of Commerce (Ghana), President Rawlings revealed that he was considering a number of offers including executive positions in some international charitable organizations.

The President, who will be 53 in the year 2000, did not elaborate or mention the organizations involved, but pointed out emphatically that he still had his sight on flying.

The Flight-Lieutenant's insistence on flying, which he said gave him a lot of inner satisfaction, may not surprise those who have long been associated with him in the flying world.

One of them equated President Rawlings's reverence for flying to the reverence people attach to church going.

"It is as if he would consider it a blessing to finish with his world in the cock-pit."

President Rawlings further hinted of his role as a father after the year 2000, saying that he needed the time to sustain the emotional stability of his children.

So far, he said, "it is their own work and faith in God which has carried them through unwarranted allegations".

President Rawlings said that irrespective of the personal issues going through his mind, "I know how duty-bound I feel about my responsibility to our parties and especially the people of Ghana".

In his inaugural address at the function itself, the President charged the private sector to work in genuine partnership with the Government based on shared ethical values to promote the country's development to achieve the high

Cont. on Page 3, Col. 1

Forces end shooting exercise

THE three-day inter-services Shooting Competition of the Ghana Armed Forces ended at the Yawima Shooting Range near Sunyani, at the weekend.

It involved teams from the Army, Navy and the Airforce.

The Minister of Defence, Alhaji Mahama Iddrisu, closing it, reminded the personnel of their cardinal duty to defend the country against external aggression and to help maintain internal security to sustain the democratic process.

Alhaji Iddrisu attributed the prevailing peace and stability in the country to the loyalty and steadfastness of the military.

He commended them for their high morale and said the Government was aware of their numerous problems, including lack of logistics and housing, and assured them that steps were being taken to address them.

The Minister said c3.4 billion had been voted

by the Government for a housing project to be commenced before the end of the year for some of the garrisons.

He commended the various participating teams and individual competitors for the professionalism and sportsmanship exhibited during the competition.

Alhaji Iddrisu said the competition achieved its objectives which included the display of skills, courage and proficiency in the handling of weapons. The Army scored 1,300 points to lift the overall championship trophy while the Airforce gained 1,267 points and Navy 1,264 points.

In the rifle shooting competition, the Army gained 389 points, Navy 379 and Airforce 299 points.

Airforce won the sub-machine gun shooting competition, with 667 points, followed by the Army with 616 points and the Navy 544 points.

The Navy scored 341 points to win the pistol

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*The audience listening to the President (above).

16 new schools planned for Tamale

From Fred Osei-Agyeman, Tamale

TEN Primary Schools and six Junior Schools (JSS) are to be established in the Tamale Municipality this academic year.

This was disclosed by Mr Leonard Takora Tingbani, the Municipal Director of Education, in an interview with the 'Times' here at the weekend.

He said the municipality had 190 primary schools and 40 JSS structures with a student population of 40,471 and 12,910 re-

spectively as at last academic year.

The director said that to avoid the shift system, the PTA of the Sakasaka JSS was constructing a temporary four-classroom structure to absorb students of the school.

Mr Tingbani explained that the shift system being introduced in some schools was to facilitate effective teaching and learning in the face of increasing enrolment and fewer school structures.

"The shift system under which a set of pupils attend classes in the morning and give way to another set in the afternoon is not new in the Tamale Municipality," he said, explaining that for the past five years, six primary and three junior secondary schools had operated the system successfully, often with students from those schools obtaining good passes.

He said five more JSS - Tishigu Anglican, Kalpoinin Anglican, Zogbeli 'A' and 'B' and Bagaba would start the shift system this academic year.

Mr. Tingbani explained that there were enough teachers but the area needed specialized tutors in French, Agriculture and Technical Skills.

Already, 31 of such teachers have been posted to the area.

He said under the staff rationalization exercise of the FCUBE programme it had been found out that Tamale was overstaffed with one teacher to 33 pupils.

"Using the Pupil-Teacher Ratio (PTR), the PTR for Tamale is 19 which is below the national norm of one teacher to 33 pupils," he said.

Police urged to stem violence at Wenchi

By 'Times' Reporter

TO ENSURE lasting peace in Wenchi in the Brong-Ahafo Region, the police have been advised to arrest all trouble causers and bring them to trial at the law courts.

The appeal followed renewed rivalry between the Al-Sunna and

Tijaniya Muslim sects at Wenchi last Monday.

Dr Nuhu Ahmed, chairman of Nuria Islamic Old Students Association, Wenchi, on Friday appealed to the Inspector-General of Police (IGP) to reinforce security with a permanent police and military squad to protect life and property in the area.

At a news conference in Accra, he suggested the replacement of the present District Chief Executive (DCE) with "a fearless and impartial sole administrator".

He further proposed the setting up of a non-partisan panel to manage the conflict, resolve the existing crisis and reconcile opposing parties.

Dr Ahmed also suggested the payment of compensation to all victims including those maimed, robbed or killed.

The problem at Wenchi is "the handwork of a few Muslims who are hiding behind Islam to create disorder in order to use it to enrich themselves," he said.

It is recalled that on September 22, the timely intervention of the police and the Wenchi District Security Committee (DISEC) arrested an imminent clash between the Al-Sunna and Tijaniya sects at Wenchi.

The incident occurred at a DISEC meeting with the two sects. It would have renewed the conflict which has already resulted in massive destruction of property and deaths over the past three years.

Student remanded for beating cops

FOR resisting arrest, beating two policemen and possessing leaves suspected to be Indian hemp, Michael Sien-Ibu, 18, student of Lawra Secondary School, was on Friday remanded in custody by the Community Tribunal at Tuobodom, Brong-Ahafo Region.

He pleaded not guilty.

Prosecuting, Inspector Mary Asunta said last Wednesday, the suspect was seen at Tuobodom in the afternoon smoking something believed to be Indian hemp and at the same time holding a lighted incense in the left hand.

He was advised by a policeman, General Constable Martin Adjici

in multi, to go to the bush with the suspected Indian hemp or put it off. Inspector Asunta said the accused became annoyed and grabbed the shirt of the policeman.

A struggle ensued between the two and the policeman blew his whistle for help.

Another policeman, Corporal Ibrahim Adade Boateng, who was nearby, went to help his colleague but he was given a blow. The accused disarmed the two policemen, who were on peace-keeping duties in the area, and threw their AK 47 rifle on the ground.

But for the intervention of passers-by and a police reinforcement, a different story would have been told.

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