

## The League of Imams and Alphas in Yorubaland, Edo, and the Delta (Rābiṭah): The Journey So Far

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### Abstract

The southwestern region of Nigeria, predominantly inhabited by the Yoruba people, boasts a significant Muslim population with a rich history spanning centuries. The establishment of mosques and the gradual spread of Islam in the area culminated in the formation of the League of Imams and Alfa in Yorubaland, Edo, and Delta (RābiTah) in 1962. This study aims to examine the history, role and challenges encountered by the RābiTah in advancing the interests of Muslims in the region. The research employs a doctrinal approach complemented by qualitative methods to gather and analyze data on RābiTah. Findings reveal that, over the years, the RābiTah has achieved significant milestones, such as becoming a well-regarded regional Muslim organisation, convening annual meetings, mediating disputes, and recognising deserving individuals with awards. However, it has also faced considerable challenges including encroachments on the authority of Imam, tribalism, political interference, and conflicts among the scholars (ulama). Furthermore, preferences for foreign religious norms and divisions among local clerics have hindered RābiTah's objectives. To address these challenges and achieve its goals, RābiTah must foster unity among ulama, establish a governing body for Islamic teachings, learn from global Islamic organizations, advocate for the welfare of Imams, and enhance public engagement through education and outreach initiatives. These recommendations aim to strengthen RābiTah's influence and contributions to the Muslims community in the southwestern Nigeria.

### Keywords

League (RābiTah); Imam, Alfas; Yorubaland; Edo; Delta; Travel

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## 1. INTRODUCTION

Southwestern Nigeria is bounded on the north by the Niger River, on the east by the Igbo land, and on the south by the Atlantic Ocean. Yoruba land was also bordered to the west by Dahomey, now the Republic of Benin (Balogun, 2012). According to the New World Encyclopaedia, Southwest Nigeria is mostly Yoruba land. The Yoruba constitute about 21 percent of the total population of modern



Nigeria. Many Yoruba people in Nigeria live in the southwestern states of Ekiti, Lagos, Ogun, Ondo, Osun and Oyo (Ibiloye, 2010; Jimoh, 1997; Jolayemi, 1996; Olaniyan, 2000; Olorunnisola, 2003; Salam, 2010).

Islam entered Yoruba land centuries before Christianity, and before churches were built the Yoruba knew Islam around the 14th and 15th during the reign of Mansa Kankan Musa of the Mali Empire. Al-Aluri, said the first mosque was built in Oyo-Ile in 1550 AD. Although the number of Yoruba Muslims was small or non-existent, the mosque only served the spiritual needs of foreign Muslims living in Oyo (Jawondo, 2014). Progressively, Islam came to Yoruba land and Muslims started building Mosques. Iwo City leads the way, its first mosque was built in 1655; followed by Iseyin, in 1760; Lagos, in 1774; Saki, in 1790; and Osogbo, in 1889. Later, Islam spread to other towns, such as Oyo (the first Oyo person to convert to Islam was Solagberu), Ibadan, Abeokuta, Ijebu-Ode, Ikirun and Ede; even before the Sokoto jihad (Balogun, 2012).

Today, the Muslim population has increased by more than 20 million from an estimated more than 40 million people of Yoruba origin living in Yoruba land. The spread of Islam in Yoruba land and the emergence of clerics from various backgrounds, ideologies and diversity is one of the factors that necessitated the formation of a league that would protect the interests of Muslims in Yoruba land and its clerics (Muslim Population by Country, 2024). Therefore, the need for unity among Muslim scholars and Imams as well as a leader who assumed responsibility for the Muslim community in Yoruba land and brought about the much-needed unity among the Muslim community were factors in the emergence of the RābiTah?

And let their arise from among you a group of people who invite (everything) good, enjoy the righteous, and forbid the evil. They are the ones who will attain happiness (Al-Qur'an 3:104). One day, when We will gather all mankind with their (respective) Imams; people who are given notes in their right hand will read them (their books with pleasure); and they will not be treated unjustly" (Qur'an 17:71).

By the verses quoted above, a group of Muslim scholars in southwest Nigeria founded a league, known as the League of Imams and Alfas in Yorubaland, Edo and Delta (*RābiTah al-'aimmah wa al-'side dishAI*), which is also known as RābiTah in 1962. The influence of the eloquent scholar, prolific writer and accomplished teacher, Sheikh Adam Abdullah al-Aluri, in the establishment of large. The aims and objectives of his thinking were the same as those of other Rabbi founding father is immortalised in his work *ta'rif wajiz* who also played a big role in organising this work. High Imam of Egbaland in 2023, a former student of Sheikh Adam Abdullah al-Aluri and his father was the first secretary of the League of Imams and Alfas in Yorubaland, Edo, and Delta, Sheikh Sa'ad Bamgbola was a witness to the events that culminated in the emergence of RābiTah. This work assesses the aims and objectives of the

Rabbinical League, challenges, and league achievements from the beginning to the present.

## **2. METHOD**

The research method used in this study is a doctrinal approach with qualitative methods. The doctrinal approach aims to examine applicable laws or norms by focusing on relevant texts and documents. In the context of this research, a doctrinal approach is used to examine the history, role, and challenges faced by the League of Imams and Alphas (Rābiṭah) in Yorubaland, Edo, and the Delta.

The data collection process began with collecting secondary data from various sources, including books, journal articles, Rābiṭah annual reports, and other official documents. These sources provide historical and contextual information regarding the formation, development, and operations of Rābiṭah. Once the data is collected, the next step is document analysis, which includes an in-depth examination of the texts and documents to identify key themes, patterns, and relationships related to the history, role, and challenges of the Rābiṭah.

To complete secondary data, this research also involved in-depth interviews with the ulama, Imams, and Rābiṭah members. These interviews aim to gain direct insight from stakeholders about their experiences, views and challenges faced in carrying out their roles at Rābiṭah. Apart from interviews, participatory observation was also carried out in several Rābiṭah activities, such as annual meetings and awards events. These observations provide a direct perspective on the dynamics and interactions within the organization.

Data obtained from various sources was then analyzed qualitatively. This analysis involved a coding process to identify key themes, as well as data triangulation to ensure the accuracy and consistency of the findings. This approach allows the research to provide a comprehensive and in-depth picture of Rābiṭah, including the achievements it has made and the challenges it has faced. This qualitative method also allows researchers to explore contextual and dynamic aspects of Rābiṭah that may not be revealed through a quantitative approach.

## **3. FINDINGS AND DISCUSSION**

### **3.1. League of Imams and Alphas in Yorubaland, Edo and Delta (RābiṬah)**

There have been several attempts to unite Muslims in Yorubaland and Nigeria under the same umbrella, but these efforts have been thwarted by political, regional and tribal influences. Among the efforts aimed at bringing about the unity of Muslims in Yorubaland before the creation of RābiṬah was the 1948 Islamic Summit addressed by Alhaji Muhammad al-Amin Kudaisi of Ijebu-Ode. For the summit, the then Alaafin of Oyo (Alaafin Lamidi Aadeyemi III) acted as honorary chairman. However, these efforts did not achieve their goals due to their transformation into a political party that strongly opposed the government at that time (Al-Iluri, 1990).

Lawyer Augusto made other efforts with the main aim of creating a platform for Muslims to unite, but his tentacles did not spread beyond Lagos. During these fundamental challenges emerged a group that has the desire to unite the Muslim community and protect the sanctity of the position of Imams in Yorubaland from the unholy interference of the rich and the insolent attitudes of some students at Nigerian universities (Porter, 1985; Puranam et al., 2014; Rother & Shook, 2003; The Open Group. (2018). TOGAF Standard, Version 9.2. Retrieved January 29, 2021, from <https://pubs.opengroup.org/Architecture/Togaf9-Doc/Arch/Index.html>, nd; Zielinski, A. (2019). Presented at the European Organization Design Forum Annual Conference 2019, The Lensbury, London, October 25., nd). The organisation formed to carry out these great tasks was RābiTah. *Rabitatul a'imma wa al-'ulama fibiladi Yoruba, Edo wa Delta* (league of Imams and Alfas in Yorubaland, Edo and Delta) was founded in 1962 after several processes and meetings among the leading clerics of the region (Cross & Parker, 2004; Galbraith, 1977, 2014; Global Sustainability Standards Board. (2020). GRI Standards Glossary. Retrieved March 2, 2021, from <https://www.globalreporting.org/standards>, nd; Hamel & Zanini, 2018; March & Simon, 1958; Nadler & Tushman, 1997;. The foundation of Rabi's creation can be traced back to a meeting held by Imams and Alfas in Yoruba land in Ilorin in December 1962.

The meeting was held at the Ibadan Central Mosque, and among the dignitaries who graced the occasion was the then Honourable Ambassador of Jordan to Nigeria, Mr Kamal As-Sarif. He had received an invitation from Sheikh Adam Abdullah al-Iluri, who served as Rābi's Secretary General from 1973 until he died in 1992. The Ambassador provided his support and provided the first materials necessary for proper documentation of the proceedings of meetings and decision-making (Balogun, 2012). After the death of Sheikh Adam Abdullah al-Aluri in 1992, Sheikh Sadruddin Akanmu Biobaku became Rābi's Secretary General and held the position until he died in 2012. Rābi, General Secretary at the time of this research, was Alhaji Aladesewa Ahmad.

Rabi's first meeting was held at the residence of the then High Priest of Ibadan. The Imam made his opening speech by referring to the Qur'an 17:71, where Allah says: (Remember) the day when We will call each community to its religion; so, whoever is given his book in his right hand, they will read his book, and they will not be treated unfairly in the slightest (Qur'an 17:71).

He advised the members of the assembly to be responsible for their obligations to Allah and to be good shepherds for their followers. The league decided at the meeting that several committees should be formed to enable the smooth running of the league project and ensure success. These committees, according to Al-Iluri (1990); Councils of First Class Imams from large cities, followed by small towns, councils of Honored Imams in charge of making religious statements (Fatwa), councils of Ulama, Khatibs on Ramadan nights and other times as well as, councils of ulama and teachers who adopted

mass education methods from past and present (Al-Iluri, 1990).

The league agreed that membership would be open only to scholars who had achieved a certain level of knowledge in Arabic and Islamic Studies to protect the integrity of the league and ensure its credibility. Other people who can also be considered honorary members are those who are specially invited. Among the first group of Imams and founding fathers Rābiṭah; Sheikh Adam Abdullah al-Iluri, Sheikh Ahmad Rufa'i Muhammad Bello bin Uthman, Oke-Are, Imam Muhali bin Abdullah bin Uthman bin Abubakr, Imam Yusuf Armiyau Parakoyi, Alhaji Muhammad Thani bin Abdul Qadir Kanimodo, Sheikh Muhammad Jimoh Bamgbola.

According to Sheikh Sa'dullah Bamgbola, Grand Imam of Egband at the time this research was conducted, Sheikh Imam Muhali ibn Abdullah was appointed as the first President General of Rabitah, followed by Sheikh Imam Parakoyi of Ijebu-Ode, Sheikh Imam Akorede of Ondo State and after him, Rābiṭah led by the then Chief Imam of Oshogbo, His Eminence, Sheikh Mustapha Olayiwola Ajisafe. The President General of Rabitah at the time this research was conducted was the Grand Imam of Ekiti Land, Sheikh Imam Jamiu Kewulere.

### **3.2. Aims and objectives of Rābiṭah**

There are more than half a million mosques in southwest Nigeria, some of which host the five daily prayers while others are dedicated to Friday prayers. The largest mosque in Nigeria is believed to be found in the Aiyeye-Ijebu area of Ogun state. This fact also shows the importance of the foresight of the Rabbi's founding fathers and justifies their concerns and goals, which include:

1. Securing and protecting the honour of the position of Imams: in Yorubaland, Imams are the spiritual leaders of Muslims whose speeches are considered sacred and obeyed by Muslims. However, the status of the Imam is under threat due to the influence of traditional rulers, rich and influential people who use their influence to interfere in the affairs of the Mosque unfairly and do not respect the sanctity of the office of an Imam. Traditional rulers, and rich and influential people often want to impose decisions that are solely the rights of the Imams or the rights of the Muslim community. Sometimes, they also impose candidates of their choice on the position of Imam without regard to the qualifications or wishes of the Muslim community. These enactments have caused many crises and sometimes deaths. Most recently, the cases of the Inisa and Ososa Central Mosques are proof of this problem (Abidin et al., 2022; Ali et al., 2017; Bustamam, 2016; Daud & Abdullah, 2015; Latiff & Othman, 2013; Shukor & Borhan, 2017). Apart from that, the insolence of university students in the Nigerian Muslim Students Society by opposing the Imams and prioritizing clerics abroad, translating the works of ulamas from abroad and denigrating the Imams. This was especially the case because students often saw themselves as authorities on

Islamic affairs due to their ability to express themselves in English, which was not common among Muslim scholars at the time. (Al-Iluri, 1990). Therefore, RābiTah aims to honour the Imams and ensure the sanctity of their positions.

2. To ensure the implementation of the responsibilities of the office of the Imams: Since the Imams are considered the heirs of the Prophets of Allah, they are respected as the spokesmen and caliphs of Allah. Their duties include preaching the word of Allah to humans, guiding them to what is right and forbidding what is evil from them "amr bil ma'ruf wa nahyu anil munkar". This is following the verses of the Koran and the hadith of the Prophet. Allah said about the Prophet (ﷺ): "He commanded them what is right and forbade them from evil, He permitted what was good and permitted what was evil and lifted from them their burdens and the burdens they were burdened with." upon them" Qur'an 7:157.
3. To ensure that statements of Islamic law (Fatāwā) are made credibly and only by a committee of certified scholars: Legal statements are very important but dangerous if handled by untrustworthy people. Therefore, this league aims to maintain the sanctity of the legal process and ensure that whatever becomes a legal statement must come from the right group of people and comply with the standards of Islamic jurisprudence (Ashgar Ali Ali Mohamed and Muhamad Hassan Ahmad, 2021).
4. To ensure uniform start and end of Ramadan: the league also aims to ensure Muslims in southwest Nigeria start Ramadan on the same day and break their fast on the same day. The frequent controversies surrounding the beginning and end of Ramadan have always been a matter of debate among scholars despite the undeniable popular hadith in which Allah's Messenger (peace be upon him) had commanded that "start fasting when you see the crescent moon and break the fast when you see the crescent moon." Therefore, a committee for this task was formed.
5. The League also aims to ensure that the Muslim community always enjoys good advice, monitoring and ensuring the credibility of the sermons that the community receives during and after Ramadan. Therefore, a committee was formed to fulfil this task. The committee is called the Ulema/Khabi Council on the eve of Ramadan and beyond. The league also seeks to ensure unity among Muslim scholars by using the league as a platform for Muslim scholars across southwest Nigeria to meet, clear up their misunderstandings, and ensure unity and friendship. This platform also helps clerics pledge a sustainable unified message to all Muslims in the southwest region of Nigeria (Mutiah Badrudeen, 2023).

6. The aim of holding this league is, among other things, to see that there is uniformity in the content of Arabic and Islamic education so that Arabic and Islamic schools can produce individuals who can carry out the responsibilities of Rābiṭah when the elders cross further boundaries.

### **3.3. Achievements of Rābiṭah**

According to Al-Iluri (1990) and Wakīl al-Muslimīn of Yorubaland, Edo and Delta at the time of this research, Sheikh Iskil Sugar, from its inception to the present, the league has achieved many achievements in several aspects of its goals and set a standard for future generations Muslims of Yoruba origin. Among the important achievements of Rābiṭah are:

1. To be a well-known and respected regional Muslim league in Nigeria: the league's acceptance of representatives in the Supreme Council for Islamic Affairs of Nigeria without tribal or political bias indicates its prestige and status among Muslim leagues around the world. This is truly a remarkable achievement.
2. The league continues to hold annual meetings to make important decisions regarding issues affecting Yoruba Muslims in general, such as the dates of Ramadan, the days of 'Eid al-Fitr and 'Eid al-ad-ha. This has largely ensured uniformity of Muslim celebration dates in southwest Nigeria; (Musa Ibrahim & Sara Katz, 2022).
3. This body has resolved disputes for its members, thereby reducing the level of misinformation carried out by ulama, who have chosen lectures as a place to quibble and insult each other. However, this achievement was challenged by the emergence of new ulama who hesitated to choose positions in Islamic scholarship as their livelihood.
4. The league also built a secretariat to manage its affairs and secured hectares of land for the construction of a national secretariat.
5. Conferring honorary degrees on deserving Muslim benefactors and mosque members. Even though this title does not originate from Islam, it functions as a means to encourage Muslims to increase their contribution to Islam and the lives of other Muslims. Among those honoured with the honour were the late Chief Mash-hud Kahimawo Abiola and the recently deceased Baba Adinni of Yoruba land, Chief Arisekola. These honorees include, Balogun Adini; Olori omokewu; Iya Adini, Magaji Adini and so on.
6. Participation of league members in the first Yoruba translation of the Great Koran. Among the prominent members who participated and took a very active role in the translation were His Eminence, Sheikh Adam 'Abdullah al-Iluri.

7. Participation of a prominent member of the league, Sheikh Ahmad Rufai, Mufti of the league in Yoruba land along with other southern clerics in the Consultative Council held in Kaduna. He also participated in the Muslim World League conference held in 1965 (Al-Iluri, 1990).
8. Additionally, the league creates a platform where scholars can meet and train each other so that scholars can represent the league at all levels.
9. The league moves with current trends and brings people in by opening an official page on social media Facebook where information can be spread and received in the blink of an eye. This will certainly expand its reach and make it easier to reach Muslims at all levels and corners of the region.
10. Work to resolve all the grudges and misunderstandings that exist among local scholars in Yorubaland, Edo and Delta.
11. Maintain close relations with the Nigerian Supreme Council for Islamic Affairs (NSCIA) and the Muslim Community of South West Nigeria (MUSWEN) for the benefit of the Muslim communities in Yorubaland, Edo and Delta as well as Nigeria as a whole; (Shakirah Adunola, 2021).
12. Organize seminars and symposiums for education, interaction and training of local ulama for the benefit of Muslims in Yorubaland, Edo and Delta.
13. Resolve crises among Muslims including the Imamate dispute, and other crises involving Muslims and non-Muslims such as the Esuleke crisis in Osun State where traditional masquerade congregations were involved in clashes with Muslims.
14. Creating avenues to support widows and widowers in Muslim communities etc (Said et al., 2022; Salam, 2010; Sholeh et al., 2024). Although Muslims in some Yoruba communities have elected their Mufti, it is noteworthy that the Imam and Alfa leagues in Yorubaland, Edo and Delta are yet to elect a Mufti-General. Sheikh Sugar confirmed this at the time this research was conducted, RābiTah remains blessed with many eminent clerics, but the league has not selected or selected anyone to occupy the honorable post of Mufti General.

#### **3.4. Challenges Encountered by RābiTah**

With pain comes gain, it is impossible to achieve success without some setbacks. RābiTah in his journey to preserve Islam, the Yoruba faced several challenges, which often limited his achievements and remained obstacles in achieving his goals. According to Sheikh Rufai Mikail Onashile, Deputy Secretary General and High Imam of Erunwon, Ijebu-Ode, and Sheikh Iskil Sugar, some of the Rābi's challenges (Hadi, 2015; Helfi, 2018; Jolayemi, 1996; Munawar, 2021; Olaniyan, 2000; Olorunnisola, 2003; Said et al., 2022; Salam, 2010; Trigiyatno & Sutrisno, 2022; Umar, 2016; Wirianto et al. , 2023) are:

1. Encroachment on the authority of the Imams: even though even though the league works tirelessly to ensure that the position of the Imams remains sanctified, some influential members of the



mosque will forever continue to violate the status of the Imams due to their wealth and rights. the respect they command in society. Some mosques are built by these rich people, while in some places, they have such a large investment in the management of the mosque that they become the alpha and omega, selecting and excluding whoever they want from the system. On many occasions, Sheikh Adam Abdullah al-Aluri reiterated this issue in his lectures so that Imams receive due respect. Because of these challenges, the aim of Rābiṭah cannot be achieved in total.

2. Tribalism, partisanship and politics: a practical example can be seen from Ososa-Ijebu where the emergence of a new Imam at the Ojoku Ratibi Mosque became an issue because the Imam who had been leading the Prayers and was known as the rightful person because the person in office was not a native of Ijebu-Ososa and was not a candidate High Priest. At that time, the High Imam, according to the information I received, decided to force another candidate, which ultimately led to a brouhaha that emerged from the congregation. Because of this incident and several other dictatorial accusations levelled against the Grand Imam, another commotion occurred when the management of the central mosque decided to fire the Grand Imam and install a new Grand Imam.

The story exists in several versions, so its authenticity cannot be confirmed because all communities take sides. This is a great insult to Islam and Muslims in Ososa because the daily News Papers published it with some terrible texts such as: The bloody road to Imamate – [www.nairaland.com](http://www.nairaland.com); Court removes Chief Imam of Ososa- National Mirror, 15th March 2013; Court fires Chief Imam- Punch Newspaper, 15 March 2013; Ososa, one city, two Chief Imams- Moshood Adebayo Blog, April 16, 2013.

These texts not only insult Muslims in Ososa but are also highly offensive to Muslims in general in South West Nigeria as similar reports rarely or never occur in northern Nigeria. Thus, it would be if the influence of tribal bigotry had been removed as the Rābiṭah intended to prioritize credibility above all else, such an unholy incident could have been avoided.

3. The inability of some Imams to properly maintain the mosques remains a major blow to the efforts of the founding Rābiṭah which is based on the training of Imams through sessions held by Rābiṭah and its principles aim to ensure only credible individuals emerge as Imams at both Ratibi and Jami'i levels. This inability has caused several mosque administrators to have to formalize committees that oversee mosque affairs. These committees often overruled the Imam and assumed his leadership position or ordered his actions.
4. Sectarianism and Misguided Individuals: Mosques are currently being damaged by the interference of many youths who have studied Islam via the Internet or received sectarian training from some clerics whose ideologies arise from certain sectarian influences. Therefore, the growth and spread of heresy has greatly limited the results envisioned from the Mosque by its Rabbinical

founders. In some mosques, misguided youths have systematically taken over their roles and removed Imams from their preaching which was permitted by the Imams themselves in good faith. This limits the influence of the interpretation and lecture committees.

5. Disputes among ulama: some Muslim clerics or scholars are at odds and the impact of their differences is often visible in their public sermons. Scholars tend to use opportunities to attack other people and get cheap points. In other Islamic countries where the majority of the population is Muslim, such as Saudi Arabia, Qatar, Egypt and so on, the clerical body examines all lectures and has the right to impose sanctions on certain clerics to be prohibited from giving public lectures and making recorded sermons for sale in the country. market if the person is found lacking in his attitude or speech. Here in Nigeria, especially in the southwest region, Islamic scholarship has become an endeavour that can be undertaken by anyone. This was a major failure in the Rabbi's general purpose.
6. Preference for foreign-made fatwas: Nigeria is a country where people prefer foreign-made products. This affects all aspects of our lives and religion because Muslims have thiqah – dependence and trust in foreign clerics rather than our superior clerics. Therefore, the influx of foreign religious rulings and pronouncements was enormous. This in turn encourages tashaddud extremism and provides space for conflicting ideologies and sects. This is a challenge for local clerical authorities whose wealth of knowledge and insight is what Nigerians need to successfully practice Islam in Nigeria.
7. Disunity: feelings of hatred and slander are common among indigenous Islamic scholars in Yorubaland, therefore, uniting to achieve a common front becomes very difficult. It is unimaginable if the ulama who fight and insult each other at every opportunity could sit together and work for the benefit of the Muslim community together. Indeed, Rasulullah (PBUH) warned about this when he said,

Abu Hurairah (RA) narrated that the Messenger of Allah (sal Allahu 'alaihi wa sallam) said, “Do not envy one another; don't raise prices by overbidding each other; do not hate each other; do not harbour hatred towards one another; and not carry out commercial transactions when other people have carried out such transactions (transactions); but be ye, O servant of Allah, as brothers. A Muslim is the brother of another Muslim; he did not bully her, did not look down on her, and did not embarrass her. He did not bully her, did not look down on her, and did not embarrass her. Piety is here, (and he points to his chest three times). It is evil enough for a Muslim to insult his Muslim brother. Everything that concerns a Muslim is inviolable for his fellow believers: his blood, his property and his honour.” [Saheeh Muslim, 6215].

#### 4. CONCLUSION

**Fostering Unity:** Efforts should focus on promoting harmony among Muslim clerics, leaders, and benefactors in Yorubaland. **Establishing an Islamic Teachings Regulatory Body:** There must be a Muslim censorship body that monitors the release of Islamic teachings and preaching. The body must certify clerics who are qualified to teach and preach Islam through studio recordings, television programs, and radio presentations. **Learning from International Islamic Organizations:** The League can draw inspiration from the Muslim World League and other international Islamic organizations engaged in similar activities as Rābiṭah. Of course, the league could learn more from them. **Advocating for Imam Welfare:** The League should make efforts to ensure that the Imams of local mosques are paid and can enjoy the benefits that other workers enjoy.

This will help them devote their time and energy to serving Islam. **Enhancing Public Visibility:** The League remains relatively unknown among Muslims in the southwestern region. This lack of awareness stems from the community's limited knowledge of clerics representing them nationally and internationally. To address this, the League should effectively utilize publicity tools, organise frequent lectures, and host symposiums inside and outside Ramadan. These efforts will broaden its reach, foster public appreciation, and encourage support (Al-Iluri, 1990).

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