

Jibwis and the Locus of Line Authority in its Tripodal Organizational Structure: An Imperative for Enhancing National Security

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Abstract

The paper intends to bring to the fore the actual place of authority, command and order in the JIBWIS otherwise known as IZALA organizational arrangement of three major structures; the ulama'u council (preachers' council), the administrative council and the first aid group. The paper traced the source of authority from the line-only beginning of the organization, which was a brainchild of a single individual that started preaching on solo from a historical and operational point of view. Method of data generation was based largely on the secondary source. The conceptual framework used in this work is the line and staff authority/functions in organization, which says that line authority is located in the department that carries out the primary function of the organization while staff function is advisory and auxiliary. The findings of this paper show that the operational principle of IZALA is not in conformity with the line and staff authority/function, and this has been responsible for the leadership tussle that is threatening the survival and unity of the organization. The paper therefore, recommends among others, that for the leadership tussle that is now threatening the unity, understanding and erstwhile rapprochement being celebrated after about 21 years split in the organization; line authority from where command, order, control and real power emanates should be conferred on the ulama'u (preachers') council which performs the basic and primary function of the organization.

Key words: Organizational Structure, Line Authority, Staff Authority, Administrative, Preachers, Executive.

Introduction

Organizations the world over are established by individuals or groups for specific purpose(s). Yet, the specific purpose (s) as far as modern complex organizations are concerned can hardly be realizable without the involvement of other departments to render expert or



professional support. Organizations can be managed by one or fewer persons with monotonous skill only when they are simple like carpentry, blacksmithing etc. In addition, modern organizations are highly regulated by the government and agencies like the Corporate Affairs Commission in Nigeria are established for this purpose, outlining strict conditions for those intending to run or establish any kind of organization or company.

Organization whether formed by an individual or group is not always a one man show. Because some of the conditions for registering any company or organization is the demand for guarantor(s), trustee board, director(s) etc. No organization or association can succeed without the right leadership. The right leadership is in essence the leadership that has been nurtured and truly represents the purpose of such organization. For instance, an organization that is established for the purpose of construction can hardly achieve its purpose if headed by a medical doctor. Religious organizations are no exception in this regard especially when they have become so complex. Almost all religious organizations whether Islamic, Christian, Hindu, Budhist etc. are headed by the scholars or learned groups while being supported by other departments to ensure smooth administration.

Jama'atuzZalatilBid'ahWa' Iqamatis Sunnah a.k.a. JIBWIS has an issue that has in recent times tended to form a debacle which in essence had frustrated the erstwhile rapprochement of the group after being split into two opposing malevolent camps for over two decades. In 2011, the two factions reunited following a call by the leader of the Jos faction, Shaykh Sani YahayaJingir, the first successor to the founder of JIBWIS the late ShaykhIsma'ila Idris bnZakariyya, when he paid a condolence visit to the Kaduna faction on the demise of its administrative leader, late Alhaji Musa Maigandu. Hassan (2015: 20) said that:

The two factions reunited in January, 2013 following the death of the then ceremonial head of the soft line faction [i.e. the Kaduna faction]. Both groups accepted the call and immediately arranged and held a meeting two weeks later at Sultan Bello Mosque in Kaduna to formalize the reunification of the two factions.

It was there and then that Shaykh Sani YahayaJingir was unanimously elected to head the Ulama'u Council (the learned or preachers' council) while ShaykhAbdullahiBala Lau , the former deputy administrative head of the Kaduna faction was equally elected to lead the Administrative Council. The First Aid Group was to be headed by Alhaji Isa Waziri Gombe, the erstwhile leader of the Jos faction aid group and was to be deputized by the Kaduna erstwhile leader, Engineer Mustafa Sitti. Shaykh Yusuf Sambo Rigachukun, the former head of the Kaduna preachers' council is to now deputize Shaykh Sani YahayaJingir, while former administrative head of the Jos faction, late Alhaji Na AlhajiAzare was to deputize ShaykhBala Lau. Not long after this remarkable historical achievement that was greeted with warmth both within and outside Nigeria, the tussle over which of the first two councils had the right to exercise line executive authority tore JIBWIS apart again for the second time just within a few months of reunification.

However, this article intends to locate the locus of line executive authority in this organization (Jama'atulZalatilBid'ahWa' Iqamatis Sunnah aka JIBWIS) using scholarly and expert views of renown public administration scholars and at the same time making comparative analysis with other modern organizations, and proffer advice on how to resolve this administrative logjam in JIBWIS and other similar organizations.

Conceptual framework

It is generally confusing to those who do not understand line and staff concepts to determine the place of chief executive in complex organizations as in most cases there is overlap in the way leaders perform their duties in some organizations.

Sharma, et al (2013: 282) observed that:

The concept of line and staff, developed first in military organization, was borrowed from there and applied to civil organization and administration. In the latter [staff], it refers to the officers and units that assist the chief and other executives in their functions of planning, organization, direction, coordination, control etc. The chief characteristic of the staff officers and units which distinguishes them from their counterparts of the line is said to be that unlike the latter [line], they do not exercise authority or command, but only counsel and assist.

In other words, the power of command always remains with the line executives and staff supervisors guide, advice and counsel the line executives. Sharma, (2013) credited Mooney for identifying that staff work has three phases or aspects, namely: (a) informative (b) advisory (c) supervisory. The informative function of the staff is to collect for its chief all the relevant information on which his decisions should be based. This may involve research, study, and enquiry. The information collected has to be digested, summarized and presented to the chief in a convenient form.

The advisory function means that the staff in addition to supplying the relevant data for decision also advises the chief as to what in its opinion, the decision should be. The chief may or may not accept its recommendation, but the staff has to place it before him.

The supervisory function is to see that the decision taken by the chief is duly communicated to, and implemented by the line agencies concerned. Its implications arising in its implementation may have to be removed, and misunderstandings may have to be cleared. The staff does all these for the chief executive, and thus, saves his time from being lost in details (Sharma, 2013: 286).

Bledsoe (1966: 9) equally mentioned that Allen, in his study of line and staff, identifies line with initiating and carrying through the basic activities of an organization, with achieving

the primary objective of the enterprise. Every company is organized for a specific purpose...but whether it be production, sales, research, or finance, the line component is the one that has direct responsibility for achieving the objectives of the enterprise. In essence the whole concept tries to inform us that some departments are primary to the organization's mission whereas others are secondary to the organization and usually in the form of a supportive and advisory role.

Staff authority is the right to advise or counsel those with line authority. For example, human resource department employees help other departments by selecting and developing a qualified workforce. A quality control manager aids a production manager by determining the acceptable quality level of products or services at a manufacturing company, initiating quality programs, and carrying out statistical analysis to ensure compliance with quality standards. Therefore, staff authority gives staff personnel the right to offer advice in an effort to improve line operations (Anonymous, 2016).

Line personnel carry out the primary activities of the organization and are considered essential, indispensable and necessary in the functioning of the organization. Put it this way, line officers are the people whose job forms the basis for the establishment of the organization. For example, a textile industry which is established to produce clothes, its line officers must have to be those who work directly in the production department while others like the administrators may manage the personnel or human resource department, accounts, security etc. all of which provide staff function in the textile organization. In other words, the latter categories provide supportive services to the organization.

In an organization that was founded on the ground of preaching in order to win souls by a scholar who started on solo and later blossom and snowballed to become the largest Islamic preaching mission in sub-Saharan Africa within the last four decades, with organizational structures at international, national, state, local government and even district as well as ward levels across several countries, the place and the location of line authority/powers in this organization has remain a source of conflict.

Brief History of JIBWIS

Jam'atuIzalatiBid'ahWa'Iqamatis Sunnah (JIBWIS) popularly known as IZALA, was formed by the late Shaykh Ismaila Idris BnZakariyya. The late sheikh was the most fearless and uncompromising scholar and spiritual leader that modern Nigeria had produced. This statement was confirmed by late shaykh Abubakar Gumi, the spiritual mentor of shaykh Ismaila Idris BnZakariyya when in 1986, the latter and some of his followers paid the former a Sallah homage at his home in Kaduna. Gumi said "The speaker, I mean Malam Ismaila is saying the truth. He is Umar while I am Abubakar not because my name is Abubakar. What he has done is more than mine. It was through his preaching that you all understood the religion, while I was doing my own slowly. When I published my book "al-Aqidatussaheehah", my intention was for the Sufi scholars to realize that they were on the wrong path before their students do, but they instead accused me of seeking for authority. One Friday while I was away to Saudi Arabia, Shaykh



Ismaila took this book and read it publicly at Sultan Bello mosque, here in Kaduna. On my return I met Kaduna boiling over this action by Shaykh Ismaila. Wherever you find Abubakar there you find Umar too. Because in Islam, they are always together [referring to the first and second caliphs of Islam, AbubakarSiddiq and Umar bnKhattab].” That was regarded as the first public attack by any scholar on the established Sufi order, then.

According to Amara (2012: 76), “He [Shaykh Ismail Idris] was the first scholar to utilize publicly the controversial teachings of Shaykh Gumi’s book, *Al-Aqidatu as- Sahiha* (1972) and to preach its message to the congregation at the Ahmadu Bello Mosque in Kaduna [It was Sultan Bello mosque].” Gumi and Tsiga (1992: 145-146) attest to this in his autobiography “Where I Stand”. Gumi said:

One day, however, when I was away to Saudi Arabia, an enlightened primary school teacher in Kaduna, Malam Isma’ila Idris, took a copy to the Sultan Bello Mosque, the venue of my tafsir. There he preached it to the congregation, quoting literally from the book. On each point he would pause to comment in detail concerning the wider implication of Tariqa worship. This at once generated a lot of controversy, which in no time spread to many parts of the country, with grave consequences for Malam Ism’ila Idris himself. Many attacked him and demanded for his dismissal from service because they said they can no longer trust him as a religious teacher for their children. The crisis refused to die down even as time elapse, instead it escalated further, sharply dividing the people.

Subsequently, Malam Isma’ila Idris felt obliged to resign his appointment and enlist in the army, where he became an Imam and was posted to Kwantagora. He continued his preaching there, citing *Al-AqidatulSahiha* as authority to attack many negative practices which had been introduced into the religion. He called for the return to orthodox Islam, based on the true teachings of the Holy Qur’an and the Sunnah. He also condemned the traditional rulers for their corruption. This in particular was said to have gotten him into trouble with the authorities in town (Gumi &Tsiga, 1992: 146). Kwantagora was not where he was first posted to but Ibadan. It was from Ibadan that he was posted to Kwantagora, from Kwantagora to Jos and later a futile transfer to Potiskum.

The history of JIBWIS can never be told without ShaykhIsmaila Idris as he is the real founder of the organization. According to Amara (2012: 74) “Jama’atuIzalatilBid’ahWa’Iqamatis Sunnah (Association for the Removal of Innovations and the Establishment of Sunnah) simply known as Izala was established in 1978 [i.e. 12/3/1978] in Jos Plateau State in Nigeria by ShaykhIsmaila Idris b. Zakaryya. That organization has already received the attention of several researchers within the context of Islamic reform movements in West Africa as well as within the Sufi and anti-Sufi struggle over space in the religious field. Izala is often associated with the charismatic personality of ShaykhAbubakar Mahmoud Gumi (1922-1992), the “father” of a reformist Islam with anti-Sufi tone in post-colonial Northern

Nigeria. In reality, ShaykhIsmaila Idris was the founder and architect of the Izala movement and an important part of the movement's history and legacy must be credited to him.

Shaykh Ismaila Idris' lack of satisfaction with the religious establishment and with the overall condition of Islam in Nigeria pushed him to preach his interpretation of Islam, which attributed much of the evils of contemporary Nigerian Muslim society to the purported innovations 'bid'ah' of the Sufis. Throughout his life, ShaykhIsmaila believed that it was his duty to address publicly and uncompromisingly, those situations where he believed that the religion of Islam and its law were endangered. His decision to join the army during his time in Kaduna, for instance, was a reaction to a J.N.I. report according to which a mosque was turned into a 'beer parlor' by some soldiers (Amara, 2012: 75)". The mosque was at Kakuri, in Kaduna as confirmed by ShaykhIsma'ila Idris himself (Al-Burhan, 1996: 10).

The first constitution of JIBWIS which was then JIB (i.e. Jama'atulZalatilBid'ah) was drafted and became effective on the 8th of February, 1978, about a month earlier before the launching of the organization on 12th March, 1978 at the Jos Township Stadium. In this constitution, nine (9) men Executive Council members were selected for a term of one year, commencing from the 8th of February, 1978 to 7th February, 1979, in accordance with the provision of chapter 3 (a-c) of the drafted constitution. The nine members were:

Alhaji Saleh Ahmad (Chairman)

AlhajiYunusaAbdullahi (Vice Chairman)

Alhaji Yaya Agha Abubakar (Executive Secretary)

Alhaji Muhammad Tanimu (General Secretary)

AlhajiTsoho Mai Magani (Finance Secretary)

Alhaji Ibrahim Chidawa (Treasurer General)

AlhajiGarba Mohammed (Publicity Secretary)

Alhaji M. Namaska (Complaints Secretary)

AlhajiAdamu Hussain (Committee Executive) (TsarinKa'idodinKungiyar Raya Musulunci da KasheBidi'o'i, 1978: 13 and Aliyu, 1999: 29).

The above names were only elected to serve as executive council members of Jama'atulZalatilBidi'a (JIB) as it was then referred to for a period of one year. Since they were only elected for a particular purpose, and almost all of them were not scholars (preachers), their task was mainly to assist in the smooth running of the preaching activities. In other words, they were to give supportive services to the preachers. Alhaji Sale Ahmad (KauraNamoda) the chairman of this committee was the first administrative head known as "shugabangudanarwa" or



“shugabankungiya” of JIBWIS. In this constitution, the name of ShaykhIsma’ila Idris was not written and that is understandable because he was still in active service in the military. The same thing happened with ShaykhAbubakar Gumi when he and Ahmadu Bello Sardauna of Sokoto founded Jama’atuNasril Islam, they appointed some people to manage JNI while they were actually in control until when syncretic rulers and sufi scholars managed to sideline him (i.e. Gumi). Worthy of note in the provisions of the first constitution was the departments or branches of stakeholders in the organization which comprised: Elders’ Council, Patrons, and Administrative Council, Works Committee and Preachers’ Council.

All the leaders of these departments were to be elected for specified period or tenure with the exception of the members of the preachers’ council whose membership is drawn through application and based on the approval of the preachers’ council, headed by ShaykhIsma’il Idris. That is to say that it was only the preachers’ council that was not under the control of any of the other departments.

The Line and Staff Authority Debate

The debate for the superiority of line authority and staff authority in organization has been ongoing for quite a long time. The truth still remains that line authority or function is the most important function in any organization, and those that exercise line authority exercise the superior authority in the organization. It may be that in some instances, people tend to confuse the two functions and think that the two are equal in terms of their powers in the organization. Far from that, line function is primary to all organizations and departments. Let’s say in a construction company, they may have other departments like security, clinic, purchasing department, audit department, administration department, finance department etc., where the line function as far as the whole organization is concerned will be exercised by the construction department headed by a civil or a building engineer, while all the other departments provide the organization with supportive function which is the staff function. Although within each department there are equally line and staff functions that are being carried out. For example, in the administrative department in a construction company, you may find other staff who are not administrative officers working under it like technicians, cleaners etc. These categories of workers carry out staff functions in the administrative department while the administrative officers carry out line functions in the administrative department.

According to Sharma, (2013) “Any executive has under him two kinds of functionaries, or at any rate, we can distinguish between two aspects of work which the subordinates under an executive do-the staff and the line, the staff means the service of advice or counsel, while line work is the function of authority or command. The word ‘line’ and ‘staff’ have been borrowed from the military vocabulary. In the army the commander-in-chief has under him generals, colonels, majors, captains, lieutenants, etc. who are all line officers and command the troops in the field to achieve the main purpose of the organization i.e, winning a war. Side by side, there are also officers and men engaged in specialized services like supply and transport, ordinance, medical and veterinary services and so forth, which are necessary to prepare the ground for the



success of the campaign. No troops could succeed in winning the war unless the necessary arrangements for supply of food, arms, ammunition, transport, medical care, and a hundred other things were properly made and coordinated. These services do not participate in actual fighting but they prepare the way for it.

The concept of line and staff developed first in military organization was borrowed from there and applied to civil organization and administration. In the latter [administration], it refers to the officers and units that assist the chief and other executive in their functions of planning, organization, direction, coordination, control, etc. the chief characteristic of the staff officers and unit which distinguishes them from their counterparts of line, is said to be that unlike the latter, they do not exercise authority or command, but only counsel and assist (Sharma, 2013: 281-282)".

Eghe (2011: 197) observed that "line authority is the basic and fundamental authority in an organization. It is the ultimate authority to command, act or decide in matters affecting others. The primary purpose of the line authority is to make the organization work. It does so by providing the basic decisions involved in operating an enterprise: by serving as a means of control: and lastly, by providing points of reference for the sanctioning and approval of proposals or actions. He further observed that staff authority is exercised by the advisory and consultative agencies, called the staff agencies. Staff authority is limited in scope as it does not exercise the right to command. Staff authority is subordinate to the line authority and its purpose is to facilitate the activities being directed and controlled by the line organization". In JIBWIS, the line function is performed by the Ulama'u council (Preachers' council) as the primary role of the organization is preaching.

The administrative council plays the role of the staff function. Although Sharma also made it clear that this distinction is not universally accepted, this is because staff officers also exercise authority and command in their own departments where their own work is also considered as line, and they may have other workers who do not directly perform the primary function of their department. For instance, a university may have an accounts section, and it is expected that the workers in that section must have to be accountants, who will constitute and execute the primary function of the section that is considered line function to it, they may also equally need other persons with specialization in different areas that will complement their work like typists, clerks, administrative officers etc. who then perform the staff function in the accounts section. In the same vein, the deans of faculties in a university, college or a polytechnic can only function well in pursuing their school academic programs when they have competent and supportive non-academic staff in their various offices that render supportive services.

The Tripodal Organizational Structure of JIBWIS

Presently, JIBWIS has three major organizational structures, the ulama'u council, the administrative council and the first aid group. The ulama'u council is the council that is in charge of preaching and education, which is the essence of the establishment of the organization, and

serves as its think tank. It is also responsible for making contacts and informing security agencies about the intended preaching and other programs of the organization. It is headed by the leader of the preachers or learned council known and referred to as “shugabanmalamai” in Hausa language. “The late ShaykhIsma’il Idris has been presiding over all meetings and functions since the establishment of the organization until the time of his demise (Aminiya, 2013)”. Throughout the evolution of the organization when late Alhaji Musa Maigandu was the administrative council head; that has been the practice years before the organization split into two.

The administrative council is the one that is saddled with the responsibility of carrying out the various administrative functions of the organization and which do not necessarily engage in preaching, but in organizing it to ensure its smooth and successful conduct. The council is headed by the head of the administrative council, otherwise called “shugabangudanarwa” or “shugabankungiya” in Hausa language.

The first aid group is the third structure making up the tripodal structure of the organization, and it was introduced on the 13th of May, 1980 by ShaykhIsmaila Idris after a series of argument between him and Shaykh Gumi who insisted they work with the first aid group of JamaatuNasril Islam (JNI) then (Aliyu, 1999: 73). This structure was also introduced after the organization was founded in order to carry out first aid functions during preaching, hajj operation at the airports to assist pilgrims, at mosques and other places where religious activities are taking place. They also provide semi-security services to preachers during preaching and tafsir (exegesis of the Qur’an). Another important function of this group is the provision of water to people attending their preaching, especially under an excruciating heat of the sun. This structure is headed by the leader of the first aid group also known in Hausa language as “shugabanyanagaji”. The group wears brown uniforms with berets and white canvas shoes.

There are other councils that are silent in the organization due to the nature of their functions and activities like the Patrons and the Elders Council. Numerous committees work under each of these councils. The Directorate of Education which oversees and supervises schools and colleges of the organization is directly under the Ulama’u Council i.e. the preachers’ council, so also are the Qur’anic Recitation Competition Committee, Mosque Committee, publications etc.

The Place of Overall Authority in Some Selected Organizations

Almost all organizations start as line organizations, and therefore the location of line authority is usually easy. A hospital or a clinic for instance has the primary function of tending to the sick. As such any hospital or clinic that is to be established must have to ensure that doctors, nurses, midwives, pharmacists, etc. are on the ground before any other worker, as these are the category of workers whose jobs are directly line in nature to the clinic. A university can only function effectively if it is headed by a Vice Chancellor who is an academician whose experience is so primary to the university. The Registrar only heads the administrative aspect

which is not primary to the university, but supportive. And even if the registrar is equally a professor he cannot encroach into the sphere of authority that is not his simply because he feels he is a professor. He can only provide relevant information and advice to the line executive head of the university in the person of the Vice Chancellor.

Personal Secretary to the Managing Director of an engineering or accounting firm is a staff official. Like in the university, the Personal Secretary to the VC is a staff official, but the deans of faculties, heads of departments, faculty/departmental examination and time-table officers and all other academic staff are line officials, simply because their services are primary to the establishment of the university, while that of the secretaries of the VC, secretaries of deans and secretaries of heads of departments are all supportive services and they are directly staff of the registry department headed by the Registrar, which provides administrative services to the university which is a staff function as the whole university is concerned. Administrative officers, staff of establishment unit, staff of works unit, staff of store etc. all provide staff functions to the organization. Staff officials are attached to line officials in order to provide supportive and advisory services in organizations, while line officials give orders, command and directives to their immediate line subordinates and to the entire organization.

Microsoft was the brainchild of Bill Gates. Today, the company is a multinational organization with branches worldwide and people of various expertise working in it, including computer wizards that might even equal or surpass Gates, but Gates is the founder and therefore, credited for starting the organization as its first line manager. Subsequent developments have not changed him from exercising line executive authority in the organization even with the presence of well-educated staff than him who dropped out of school. Another important point is, the organization as it exists is registered and in its registration processes, board of directors and other positions must have to be provided, but yet, that will never change the founding role of Mr. Gates.

The Locus of Line Authority in the Tripodal Organizational Structure of JIBWIS and the Enhancement of National Security

According to McDaniel, et' al. (2009: 182) "Organizations begin as line-only with the line manager having direct control over all activity including administrative ones. Only later as organizations grow in size, do they add staff positions". JIBWIS began as a line-only organization with the line manager in the person of its founder ShaykhIsma'il Idris preaching alone before other scholars who were convinced by his own understanding, interpretation and proofs from the Qur'an and Sunnah joined him. The first people he sought for their services were the Huffaz (those who put the whole Qur'an to memory) who used to supply him with verses from the Qur'an when he needed assistance amidst preaching.

By the time the organization was about to be launched, an executive committee was set up to draft its first constitution. Members of the committee were elected to occupy different

positions in the committee for a period of one year as indicated above. Subsequently, the committee continued to work as its administrative council and was directly answerable to the Sheikh. Whenever a request was put to him or called upon to preach in any part of the country, this committee was the one that helped in facilitating it. Alhaji Musa Maigandu who later became the administrative head of the organization was not the first to occupy that position. Alhaji Sale Ahmad Kaura Namoda was the first administrative head. It was after he succumbed to the fangs of a grave ailment that Shaykh Isma'ila Idris single-handedly made Alhaji Musa Maigandu head of the administrative council in Jos in the presence of Alhaji Musa Muhammad (Dan Matsaro, the late Chief Imam of Abuja National Mosque, Alhaji Yahaya Kaduna Vom and Malam Ali Tilde popularly known as Malam Ali Gurgu (Al-Burhan, 1998: 13).

In the first place, the head of the staff department acted in an executive capacity in the staff department. Staff executives have no line authority except in their own staff department, and only line executives can give orders to line subordinates (Bledsoe, 1966). From this statement, it is clear that the preachers' council which is the line executive in the organization cannot accept orders from the administrative council that plays a supportive role in the organization, but it can give orders and command to its line subordinates as well as the administrative council. It is equally worthy of note, the power of the line executive giving orders to line subordinates in the case of JIBWIS lies with only the leader of the preachers' council who gives orders to the subordinate preachers (ulamas) on matters affecting their duties and obligations, while the administrative council has executive authority only in its own department and cannot extend it over the preachers' council.

Therefore, it can be highly tenable to assert that the locus of the line authority in JIBWIS lies in the ulama'u or preachers' council whose role in the organization is primary, and was initially established by a preacher. And even if for instance, the establishment was the brainchild of somebody else that was not a scholar, the organization can only be effectively run and led by the line executives.

Conflict usually erupts when leadership tussles go beyond controllable limits. The leadership crisis that ensues immediately after the erstwhile rapprochement of the organization threatens peace and security in the country. It is common knowledge that leaders can employ any means necessary to remain in positions, and this in most cases could lead to violent conflict among their followers. Few wrangling between the followers of the two factions occurred, but Allah in his infinite mercies did not allow it to escalate. Pent up strain relationship could burst at any time, therefore, we cannot conclude that the tussle for the control of the organization is over until and unless the two factions realize their proper places in the true sense of the word administratively and religiously, and this can only be achieved with proper clarification on the concepts of line and staff authority which is the main theme of this paper. Proper understanding of these concepts could help put an end to the continued wrangling between these groups, and eventually prevent as well as end the hostility going on in the organization. This will help in enhancing national security in our country.

Conclusion/ Recommendations

In conclusion, it is now clear that those whose job is primary to the existence of an organization are actually the ones entitled to exercise line authority in the organization. Line function deals with the duty of exercising authority and command in an organization, while staff function is supportive and advisory to an organization. JIBWIS as an organization was founded by scholars, specifically, the late ShaykhIsma'ila Idris bnZakariyya, who began preaching solo before he was later joined by other scholars and eventually founded and registered the organization. To conform to modern organizational structure and for convenience, other councils were created like the administrative council, elders' council, the first aid group etc. Therefore, the clamor for which of the councils i.e. the preachers' or the administrative should exercise supreme authority is a thing that ought to be put to rest so that the organization could forge ahead. It will be pertinent to suggest that since preaching and teaching the Muslim ummah was and is still the primary aim of establishing the organization JIBWIS, the ulama'u council ought to exercise line authority in the whole organization. Authority, command, control, order and power should emanate and flow or pass on from the ulama'u council to the rest of the councils. It should serve as the think tank of the whole organization. While the other councils provide the necessary supportive/advisory services needed from them as shall be required from time to time or on a routine basis.

Government on its part should from time to time engage the factions of the organization in dialogue with the aim of ensuring harmony because of its strong followership in the country and even beyond. Lack of harmony between the factions could engender conflict which could eventually threaten national security due to sensitivity of religion especially when emotions get out of control from hot headed followership.

Finally, piety (ikhlas) should be borne in the minds of all the councils as well as all members of this noble organization in the performance of their duties which are supposed to be for the sake of Allah.

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