UNIVERSITY OF GHANA, LEGON

DEPARTMENT FOR THE STUDY OF RELIGIONS

THE MADRASAH AND MUSLIM CHILD UPBRINGING IN ACCRA:
A STUDY OF INSTITUTE OF ISLAMIC STUDIES, NIMA-ACCRA

BY

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OF RELIGIONS)

JULY, 2019
DECLARATION

I Issah Ibrahim Adam declare that, this study, with the exception of references of other researches, which have been acknowledged is the result of my own research work carried out in the Department for the study of Religions, University of Ghana, Legon.

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DATE…………………………………
ABSTRACT

Ghana after independence has strived to transform secular education and Islamic education. This led to the establishment of the Islamic Education Unit (IEU) under the Ghana Education Service (GES) in 1987. The main aim was to enhance administrative linkage between Qur’anic Schools (Makaranta and Madrasah) and the Ghana Education Service (GES) in the country in order to reform the Madrasah (English Arabic Schools) education to enable the Muslim child to attain both secular education and Islamic education under one roof.

The study adopted theological and phenomenological approaches to investigate the Madrasah education and Muslim child upbringing. Relevant literature was sourced from primary and secondary sources. The study investigated Madrasah education and Muslim child upbringing using the Institute of Islamic Studies (IIS) of the Islamic Research and Reformation Centre (IRRC) at Nima in Accra as a case study.

In order to achieve the aims and objectives of the study, the views of families, Ulamah (Islamic Scholars) and teachers were solicited. Other views were obtained from the current and past students of the Institute of Islamic Studies. The study revealed that Madrasah plays a crucial part in the upbringing of the Muslim child in Nima. The challenges identified in the study included indecent lifestyle, peer influence and truancy among others. The research recommends that parents need to be actively involved in the acquisition of Islamic education of their wards and children. Furthermore, the research recommends that Madrasah education is critical in the upbringing of the Muslim child and his/her development.
DEDICATION

I dedicate this study to Haj Ibrahim Adam who is the inspiration in my life and studies. He has provided endless support and advice during this study as a father. This study is also dedicated to my late mother Fatimatu Adam Billa as well as my wife and children.
ACKNOWLEDGMENTS

I thank Allah first and foremost for His protection, guidance and grace. It is His grace and
direction that have brought me this far. I thank Him for being the source of my
development. It is Allah Alone who deserves worship and praise.

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<td>Community Improvement Unit</td>
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<tr>
<td>CRC</td>
<td>Convention on the Rights of a Child</td>
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<td>FOMWAG</td>
<td>Federation of Muslim Women Association in Ghana</td>
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<td>FCUBE</td>
<td>Free Compulsory Universal Basic Education</td>
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<td>GES</td>
<td>Ghana Education Service</td>
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<tr>
<td>GMSA</td>
<td>Ghana Muslim Students Association</td>
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<td>IIS</td>
<td>Institute of Islamic Studies</td>
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<td>INGH</td>
<td>International Needs Ghana</td>
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<td>IRRC</td>
<td>Islamic Research and Reformation Centre</td>
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<tr>
<td>JHS</td>
<td>Junior High School</td>
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<tr>
<td>MFARI</td>
<td>Ministry of Foreign Affairs and Regional Integration</td>
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<tr>
<td>NSS</td>
<td>National Service Scheme</td>
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<tr>
<td>SHS</td>
<td>Senior High School</td>
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<tr>
<td>UNICEF</td>
<td>United Nations International Children's Emergency Fund</td>
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<td>USAID</td>
<td>United States Agency for International Development</td>
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<td>WAEC</td>
<td>West Africa Examination Council</td>
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<tr>
<td>MICZD</td>
<td>Ministry of Inner Cities and Zongo Development</td>
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GLOSSARY OF TERMS

For the purpose of this study, the following are defined operationally:

**Adhan**: The call to *Salat* (prayer) pronounced loudly to indicate that the praying time is due.

**Ahadith**: Plural of Hadith which means sayings of the Prophet (S.A.W.)

**Aimmah (Imams)**: Islamic scholars who lead the five daily prayers.

**al-fitra**: Primordial human nature

**al-Muhajirun**: Muslims who travelled from Makkah to Madinah in the year 622 A.D.

**Aqidah**: Creed

**Askar**: Military barracks

**Assalamu Alaikum Warahmatullahi Wabarakatuh**: May the peace, mercy, and blessings of Allah be with you.

**Astaghfir-Allah**: An apology to Allah.

**Badr**: First military encounter with Prophet Muhammad (S.A.W.) and the *Quraysh*.

**Balagh**: Reached puberty (Adulthood)

**Barazum**: cane made from the tide of a cow as a tool of instilling discipline among the pupils.

**Darul Arqam**: The house where the early Muslim community held their meetings.

**Fatwah**: A binding principle on a point of Islamic law given by a standard authority.

**Ilm**: Knowledge

**Ijma**: The consensus or agreement of Islamic scholars on a point of Islamic law.

**Iqamah**: It is recited as *Adhan* once except the last utterance of *Allahu-Akbar* (God is the greatest), the *Salat* (prayer) is offered immediately after it has been pronounced.
**Jihad:** A struggle or fight against the enemies of Islam.

**Kãfurta:** a Hausa word for Muslims converted to other religion

**Kiraatul quomu:** General knowledge

**Kudi Wata:** Monthly fee charged by *Madâris* (Islamic Schools).

**Madrasah:** Islamic School. (Singular)

**Madâris:** Islamic Schools (Plural).

**Makaranta:** a Hausa word for a ‘place of recitation’ or Qur’anic School or Islamic School

**Masâjid (Masjid):** Places of prayers

**Markaz Buhuth Wal-islahi Islamiyyah:** Islamic Research and Reformation Centre

**Mu’alim:** Islamic teacher

**Mumayyiz:** Discerning minor

**Naeem:** Happiness or comfort in Arabic

**Quraysh:** Prophet Muhammad (S.A.W.) was born into the Hashemite clan of the tribe.

**S.A.W.:** Sallallahu Alaihi Wasalam (Peace and Blessings of Allah be upon Muhammad)

**Sakawah:** Internet fraud

**Salat:** Prayer

**Sadaqah:** charity

**Shariah:** Islamic law derived from the teachings of the Quran and the Sunnah of the Prophet S.A.W.

**Sunnah:** Traditions of Prophet Muhammad S.A.W.

**Suwar:** Chapters from the Qur’an

**Tamyiz:** The age of discernment thinking level
Tarbiyyah: Training in Islam

Tikrar: Teaching by repetition

Ulamah (Mu’alim): Islamic scholars

Ummah: Community

Waliyy: Allah is the Patron

Zakat: Annual Alms-Giving

Zongo: Typical Muslim settlement in Ghana
CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

Family is considered as the social unit into which a child is born.\(^1\) Abdal’ati Hammudah asserts that, family is a term used to label an exceptional kind of organisation whose philosophies are inter-connected through blood ties and/or marital relationships. Family members, he affirms, are related on the grounds of mutual expectations. Often religion, backed by law, and adopted by the individual, underscore familial expectations.\(^2\) For Abdal’ati, family bonds are based on mutuality of opportunities. This follows from association in such a unit. Family members are bonded by natural blood ties, or through marriage. Consequently, each of these relationships involves some degree of rights and duties which in turn are of immense concern to the society.

In Islam, a family can assume any of these two dimensions: parents and their offspring, or a couple, as well as their blood relations and their progenies. These relationships are bonded by law to ensure the sustenance of wives, parents, and children. These people’s upkeep is dependent on the man. Therefore, he is obliged to provide for them. Ibn Umar narrates from the Messenger of Allah (S.A.W.), who said:

“Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for


his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and he is responsible for it. Each of you is a shepherd and each of you is responsible for his flock”.  

According to Utti, parenting is from the Latin verb ‘parere’ meaning ‘to bring forth, mature or educate’. From its root, one realizes that parenting is more about the activity of developing rather than performing. Parenting, according to Utti, is the sacred deed of guardianship, training, and bringing up the child, or the process of juvenile tutoring.  

On the other hand, parenting may be regarded as a set of activities intended to guarantee the survival and progress of children. Nevertheless, in modern parlance a parent stands for the biological connection between a mother or father and a child. This relationship, even though biological, can occur between caregivers and a child where these caregivers interact and train the child in the way he or she should go. Therefore, just as the word connotes, parenting is a positive nurturing activity aimed at bringing the child up to be independent, self-reliant and beneficial to him or herself and the society.  

Complementing the definitions above, Alwin and Felson mentioned that parental values which they cited as fundamental to other intellectual development processes, are also essential standards that guide behavioural choices. They further posited that parental values are those standards which are considered good and desirable and which eventually

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3 Sahih Bukhari, Vol. 9, Book 89, Hadith 252 translated by Muhammad Muhsin Khan, 1591.  
help shape the behaviours of children. Within the context of parental values as stated by Alwin & Felson, little research has been done about the interdependence of religion and child upbringing.

According to Maulana Muhammad Ali, the family or the home is the primary training arena of affection and service for a child. In this regard individuals find lasting satisfaction in the ultimate task of serving humankind. This ingrained sense of service is progressively developed and widened. The home is supposed to be the place where the seed of good morality is grown. It is here that a sense of responsibility, respect for others and accountability, are imbedded.\(^7\)

Education is a medium of impartation. It is the means through which realities, feelings, facts, desires, and appreciation of human beings are conveyed. It is responsible for rightly shaping the character and viewpoints of individuals in the light of national ethics and objectives. Education thus aims to make the individual a suitable and accountable civilian. It is often argued that education is the key that unlocks the door to modernisation and that it is a crucial factor for human empowerment and economic growth.\(^8\)

Some people normally limit education to the formal activity that goes on only in schools. Even though agencies such as the family, peers, the mosque, church and the mass media are outside the school, yet they serve as mediums of education as well.\(^9\) Despite all these agencies, education in recent times is regarded mostly as a matter of tuition under the

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direction of specifically proficient teachers or scholars. Formal education has received a
great deal of attention from stakeholders and the public as a whole.

The need for education in Islam is based on the first revelation to Prophet Muhammad
(S.A.W.). It states thus:

"Proclaim! (Or Read): in the name of thy Lord
and Cherisher, Who Created. Created man out
of a (mere) clot of congealed blood. Proclaim
(or Read): and thy Lord is most bountiful, He
Who taught (the use of) the pen. Taught man
that which he knew not”.\(^\text{10}\)

It is for this reason that education is at the centre of Islam. According to Mohammad Israr
Khan, Islamic education refers to a system of learning that originated and evolved in the
Middle East and Asia against the backdrop of Muslim socio-political domination and
Islamic way of life. Islamic education evolves around a specific system of coaching and
erudition which is held in mosques or other designated religious centres.\(^\text{11}\)

The inadequacy of Islamic education system may be blamed on parents, the community,
learners, the political regime, as well as the Ulamah (Islamic scholars), as it is said that
the educational system cannot be improved without the active involvement of teachers.\(^\text{12}\)

This can best be done if the stakeholders in this form of education contribute their quota
effectively. A stakeholder whose role cannot be overemphasised in the provision of
quality Islamic education is the Mu’alim (Islamic Teacher). The role of the Mu’alim in

\(^{10}\) Qur’an 96, 1 – 5.
\(^{11}\) Mohammad Israr Khan, Islamic Education System: A Complementary and Cost Effective Channel for
Inclusive Elementary Education, International Journal of Multidisciplinary Research and Development
2015, 2(4): 01-09.
quality Islamic education and the development of the youth should be widely acknowledged.

In the pursuit of quality Islamic education, the role of the *Mu’alim*, together with the *Madāris* (Islamic schools), are pivotal as the *Mu’alim* is the person behind the wheel who is supposed to lead the learners to success. Teachers are the ultimate designers of an ideal educational system. If *Madāris* are to remain relevant and continue to play animated roles in the advancement of Islamic education, it is important that the *Ulamah* acquire the understanding, abilities and applied alignments which are necessary for their own as well as societal progress.

The *Mu’alim’s* role in Islam like any other teacher, can be summed up that, it is the quality of education that determines the excellence of human capital. Worthy teachers inevitably give out excellent education. 13 Thus, to ensure the quality of Islamic education which is desired in society, a lot depends on the quality of *Ulamah* who teach in the *Madāris* (Islamic schools).

Learning centres within the educational sector in most countries symbolise the most multifaceted social organisations due to their forceful nature and influence in contemporary society. It is an accepted fact all over the world that, education is key to accelerated national development and harmonious social existence. This explains why individuals and nations alike are prepared to expend a sizeable quantity of their resources in the provision of education to the youth and citizens respectively. This could partly be one of the reasons why President Akufo Addo’s government has made second cycle

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education free for the Ghanaian child to ensure that every Ghanaian child who has the ability to pursue secondary education is not denied the opportunity.

The parents, the *Ulamah* (Islamic scholars) and the *Ummah* (the community) should support the *Madâris* to take advantage of the current government’s policy on education. Because the *Ummah* lack senior secondary schools, it is therefore against this background that, the study seeks to examine the *Madrasah* and Muslim child upbringing in Accra, a case study of the Institute of Islamic Studies in Nima, Accra.

### 1.1 Statement of the problem

Nima is predominantly a Muslim community. The settlement is susceptible to the social conditions that face densely populated communities in Accra. Crime, banditry and violence are sometimes associated with Nima. The community ranks among the highest when it comes to activities that infringe on the Constitution and Islamic teaching. According to Mahmoud Jajah (youth activist), the lifestyles of some Nima youth are fast becoming a threat to security in the community. Most dominant of these security-threatening behaviours include internet fraud (Sakawa), gambling and betting, and trauncy among students.

The study focuses on Nima, a typical Muslim community. The research delved into the highlighted challenges above. It particularly focuses on how child upbringing can be addressed with the kind of Islamic education available to the youth in Nima.

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16 Mahmoud Jajah, *If We Are Not Careful, Nima & Maamobi Will Collapse!* Accessed on 16 January 2019 from [https://mahmoudjajah.com/2014/05/24/if-we-are-not-careful-nima-maamobi-will-collapse/](https://mahmoudjajah.com/2014/05/24/if-we-are-not-careful-nima-maamobi-will-collapse/)
Furthermore, the study adopts the Institute of Islamic Studies, Nima, as a case study. The study seeks to assess the education offered by this Institute and its role in the upbringing of Muslim children.

1.2 The aims and objectives of the Study

The main objective of the study is to investigate the role the Madrasah plays in the upbringing of the Muslim child.

This study will specifically examine:

- the Islamic concept of Tarbiyyah (education) of a child.
- child upbringing practices among Muslim families in Nima.
- factors that motivate parents to send their wards to the Madrasah.
- the role of the Institute of Islamic Studies in child upbringing.

1.3 Research Questions

The main research question for the study is what contribution does the Madrasah make to child upbringing?

The sub-research questions are:

- What is the Islamic position on Tarbiyyah (training) of a child?
- How do Muslim families in Nima nurture their children?
- What are the factors that Muslim parents consider before sending their wards to a particular Madrasah?
- What role does the Institute of Islamic Studies play in child upbringing?
1.4 Scope and Limitation of the Study

The research is limited to the Institute of Islamic Studies of the Islamic Research and Reformation Centre (IRRC) Nima in the East Ayawaso Constituency of the Greater Accra Region of Ghana.

The research sample is limited to some selected parents and guardians who have their wards in the Madrasah (Institute of Islamic Studies).

The data is gathered through interviews and questionnaires administered to respondents.

The data instruments were given to the Ulamah or the teachers, selected parents and pupils. The research targeted parents whose wards are pupils of the Madrasah.

Due to the diverse nature of the community, language barrier was a challenge since not all the respondents understand the Hausa Language, English or Twi. This does not however affect the credibility of the study as the researcher involved research assistants to translate and interpret the issues raised in the questionnaire.

1.5 Methodology

Methodology described the procedure that the researcher adopts to undertake the research. The researcher used the theological and phenomenological approaches.

1.5.1 The theological approach

The theological approach deals with God or transcendence and doctrines as well as activities arising from faith and how it is interpreted.\(^\text{17}\) This approach is essential in understanding the role the Ulamah of the Madrasah play in the upbringing of a Muslim

child, using the Qur’an, Ahadith (Hadith) and materials which are considered significant to the study.

The researcher used practical theological approaches to the study. It is the type of approach that attempts the application of theological consideration in solving actual problems. Its distinctiveness according to Kevin Gary Smith\(^\text{18}\) is that it assesses a situation in the real world and its point of departure from what it ought to be. By engaging in an arduous examination of the problem, its possible causes and potential solutions, the researcher will look for ways to change the situation. This approach will guide the researcher in identifying the significance of madrasah education on child upbringing in the Nima community and how the current situation of child upbringing and madrasah education departs from this ideal.

1.5.2 The phenomenological approach

This approach is considered by the Centre for Innovation in Research and Teaching, as having roots in the 20\(^\text{th}\) Century philosophical movement which is grounded on the work of Edmund Husserl. It is a qualitative research method that is used to designate how human beings understand a particular phenomena. In phenomenological studies, researchers attempt to put away all forms of prejudices and prejudiced expectations about human capabilities, approaches and responses to specific situations. This concept is often referred to as *Epoche*\(^\text{19}\).


The phenomenology of Husserl concerns itself with the provision of an unambiguous understanding of the core nature of realism. He presented the notions of personalities and their collaboration within the “real life” or “lived experience” in an attempt to elaborate further. To prove this point, his phenomenological method endeavours to defer all conjectures and clarifications. Consequently he presented a term called “eidetic vision” to describe the ability to perceive without previously held philosophies and elucidations that seek to influence understanding and perception.\(^{20}\)

This approach is considered necessary by the researcher to investigate the problem under study since the researcher wants to ensure validity and objectivity in the assessment of views, particularly those of the respondents.

### 1.6 Sampling procedure and sample size

The study focuses on Nima, a typical Muslim community. The Institute of Islamic Studies is also located in that community. The data for the study were collected from four categories of people in the community who were randomly selected. They included the *Ulamah* (Islamic scholars), parents or guardians who have wards at the Institute, teachers of the Institute and students of the Institute (current and past students). Data collected from the field through questionnaires were assessed to correct incomplete statements, mistakes and all other errors which could distort the outcome of the research.

The researcher conducted interviews and three different sets of questionnaires. Regarding interviews, the first group was six (6) *Ulamah* whose views were sought on the Islamic

perspectives on *Tarbiyyah* (training). For questionnaires, the first group were the views of eight (8) Secular Teachers on the challenges of imparting Islamic knowledge and the rationale behind their current methods in child upbringing in their curriculum. The second group focused the parents or guardians whose children attend the Institute. Their views were solicited on the effect of Islamic education on child upbringing. The third was the views of the current and past students of the Institute on the relevance of *Madrasah* and child upbringing.

The sample size for the study was 75 for families, *Ulamah* and students. Among the respondents twenty-four (24) were couples while ten (10) were single parents. These represented forty-five (45) percent of the sample size. These families are solely accountable for the nurturing of their children according to Islamic principles contained in the Qur’an, *Sunnah, Ijma* (the consensus or agreement of Islamic scholars on a point of Islamic law), *Qiyas* (in Islamic law, the deduction of legal prescriptions from Qur’an and *Sunnah* by analogic reasoning) and the Constitution of Ghana. Also, the total number of *Ulamah* (Islamic scholars) in the Institute comprises of six (6) Arabic teachers and eight (8) secular teachers. These are the teachers ensuring quality Islamic education in the Institute. The researcher used the *Ulamah* and secular teachers of the Institute since both contribute towards Muslim child upbringing. Responses from them were analysed.

According to Martyn Hamersley, there is a notable set of predilections that are common to almost all qualitative researchers. They all analyze arguments and descriptions rather
than numbers. Again they prefer direct surveillance to independent experiments. Thus, they prefer observing human behaviour that leads to the generating of hypothesis to the testing of hypothesis.\textsuperscript{21}

The sample students were twenty-seven (27) comprised twenty-two (22) current and five (5) past students. They were between the ages of eighteen (18) and twenty (20) years. They are considered to be responsible for their engagements and are matured under the Constitution of Ghana. They indicated the role of the Institute in child upbringing. Moreover, responses from five (5) past students of the Institute were used to assess the past and present performance of the \textit{Madrasah}. The above sampling procedure is based on purposive sampling technique so that the researcher can sample data to get authoritative interpretation of results.

\textbf{1.7 Data and Sources}

In order to collect relevant information needed for the study, the researcher combined primary and secondary data. Primary data deals with interviews, questionnaires and participant observation.\textsuperscript{22} As part of the preparatory stage of the data collection, the researcher visited the Institute of Islamic Studies in Nima. The primary data was obtained from unstructured interviews and personal observation which are both considered complementary. The main method of gathering data was the conducting of interviews. This was made possible by means of direct observation. An

\textsuperscript{21} Martyn Hammersley, \textit{“Deconstructing the qualitative quantitative divide.”} In Brennen J., ed. \textit{“Mixing methods: Qualitative and quantitative research”} (Avebury: Ashgate Publishing Limited, 1992), 165.

interview guide was designed and used as a means to conduct formal interviews to stimulate information (response) from potential respondents. The data collecting process started with review of secondary data on the role of Islamic education on Muslim child upbringing which was obtained from relevant documents that focus on the Madrasah on child upbringing. Other sources include dissertations, books, journals articles, internet sources among others. The two main conventional ways of data collection is either quantitative or qualitative or both. Most researchers are of the view that one method outweighs the other in terms of significance. The core difference between these two methods are the collection and treatment of data. This research adopts the qualitative approach. The qualitative methods circumvent or moderate the use of statistical techniques and mechanics. Consequently, Martyn Hammersley has identified common set of inclinations qualitative researchers often share. These include examination of arguments and descriptions instead of numbers, they prefer to discern instead of investigate, and the generation of hypothesis instead of testing hypothesis. Strauss and Corbin assert that qualitative research methodology to be the kind of research that focuses on results not achieved by any statistical procedure or the

complex method of quantification. They are of the view that it is possible for some data to be quantifiable but the investigation is qualitative\textsuperscript{28}.

The qualitative method is preferred because of the need to examine the impact of the Madrasah on Muslim child upbringing in the Nima community through the Ulamah, parents and students. The examination of official figures may be either difficult to assess or wholly defective. This fact-finding involves the giving out of questionnaires and open-ended interviews to sample views on the role of the Madrasah on Muslim child upbringing. Qualitative research is progressively becoming the preferred choice of many social scientists. The need to scrutinise subjective qualities governing human behaviour has necessitated this shift.\textsuperscript{29} The single most prominent drawback of qualitative research is that the researcher is likely to go for facts that only supports his position. Silverman therefore calls for the inclusion of some quantitative elements that will serve to balance the predisposition.

1.8 Data Collection Instruments

Two main instruments were used to collect data in this study. These are the questionnaires and an interview guide. Questionnaires were given out by a simple random sampling technique to the identified categories. Respondents were given questionnaires to fill on their own. The researcher made efforts to interpret and decipher the questionnaires to non-English speaking respondents.

\textsuperscript{28} Hoepfl, M. C., “Choosing Research: A Primer for Technology Education Researchers,” (Journal of Technology Education, Vol.9, Number 1, 1997).
In-depth interviews were conducted for important respondents who were believed to have good knowledge of the role of the Madrasah on Muslim child upbringing in Nima. The interview guides had questions that were strictly centred on the objectives of the study for easy categorization. Interview procedures in which interviews were conducted in a conducive atmosphere in an unpretentious and straight to the point language was adopted. The responses to the questions are recorded on an audio recorder as well as written down during the discussions. The key interviewees were C.E.O of the Zongo Development Fund (ZDF) Mohammed Baba Alhassan and former director of the Institute of Islamic Studies Sheikh Khidr Idriss Adam.

1.9 Theoretical Framework

The theoretical framework is based on the general principles in training a child from the primary sources of Islam particularly, Luqman’s counsel to his son Tharan.

In Islam, a child is considered as a precious gift and a trust from Allah to humankind. It is therefore the responsibility of parent(s) to ensure that the child is trained with values that will enhance his relationship with his Maker and society at large.\(^{30}\)

A child is born into the basic reality of life, that is, the fundamental teaching of the faith. The belief that man and all that surround him are the creation of Allah. Narrated Abu-Huraira: Allah’s Apostle said,

"No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?"\(^{31}\)

\(^{31}\) Sahih Bukhari, Volume 6, Book 60, Number 299, translated by Muhammad Muhsin Khan, 1058.
Any child born on earth come with one resolution that to accept the unity of Allah but is the society that makes him/her Christian, Jew or Fire worshipper. To demonstrate this practically, immediately a child is born the Adhan is recited into the right ear and Iqamah into the left ear. Adhan and Iqamah are among the fundamental creeds in Islam. The main issue raised in these creeds is the unity and greatness of Allah, that is, there is nothing worthy of worship except Allah and Muhammad (S.A.W.) is His Messenger.

Some of these principles are:

- The unity and oneness of Allah, that is, He has no associate and none is comparable unto Him (Tauhid as well as Shirk).
- Children should be dutiful and kind to their parent(s).
- Turn not your face away from humankind with pride and arrogance.
- Be moderate in your walking and lower your voice, that is walk with humility.
- Do good and avoid evil.
- And bear with patience whatever befalls you.

According to Mumuni S., the role of Islamic education in the upbringing of the Muslim child can be inferred or deduced from the counsel Luqman gave to his son.  

This can be seen in the Qur’an (31:13, 14, 15, 16, 17-19).

Yusif Ali’s comment is on Qur’an 31:13, is that the philosophy on raising children is that, children must be nurtured to understand their relations to Allah and worship Him aright and they must be good to humankind beginning from their parents.

On Qur’an 31:19, Yusif Ali states that in the upbringing of children the philosophy is to have a true understanding of mankind’s relations to Allah, His universe and humankind.

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In all things we should be moderate including the upbringing of children. Do not go to the pace and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid. Do not be too confident and do not be cowered down. If you have patience, it is to give constancy and determination that you may bravely carry in the struggle of life. If you have humility, it is to save you from unseemly swagger not to curl your right spirit and your reasoned determination.34

For Mumuni S., Luqman outlined ethical values such as patience, humility, moderation and avoiding pride and arrogance in counseling his son by implication, it is imperative for Muslim children to be nurtured with these principles in their upbringing.35

According to Mohammed Lamin Abdul Hamid, the Qur’an mentioned the model of Luqman, a wise man and a righteous father after whom Surah Luqman, was named. He gave his son Tharan, a piece of valuable advice which is supposed to serve as a guiding principle for parents.36 For Mohammed Lamin, Luqman’s advice could be grouped and summarized in the following few words. He teaches the child the fundamentals of faith and that is belief in Allah. He advises the child to be conscious of God in all matters since Allah is ever watchful and He is going to hold mankind accountable for all that they do. Luqman further touches on prayers. He urges the child to institute regular prayers, engage in what is right, and shun what is wrong and to be tolerant over whatever misfortune that befalls him. He advises the child to be humble and not to treat people with contempt. He

advises him to be gentle in walking and moderate in speech since these are great attitudes anyone must possess.

Luqman demonstrated these values directly to his son Tharan in the form of counselling him. The researcher is of the view that, Luqman as a parent nurtured his son on these principles since from birth. It can also be argued that probably Luqman was emphasizing on these principles to Tharan as well as reminding his fellow parents to seriously use these values in the upbringing of their children from birth.

Therefore, the study considered Luqman’s counselling to Tharan as the basis for which Muslim parents and the Madrasah should bring up the Muslim child in Nima to be pious and good citizens.

1.10 Significance of the Study

It is my expectation that the findings of this study would be published to educate the society about the role of the Madrasah on Muslim child upbringing and the consequences it would have on the society if measures are not put in place to strengthen the Madāris.

Muslims, researchers and readers would be enlightened on the ethical, social, general Islamic principles/teachings on child upbringing in Islam. This will then serve as a reference material for students, parents, educationalists and policy makers on child upbringing. Parents, Ulamah and pupils alike would be enlightened on the values of Islam on child upbringing. This work could contribute positively to change the attitudes and perceptions of Muslims as well as non-Muslims on the upbringing of a child.
Findings of this study will provide Islamic educational institutions with relevant information and suggestions as well as principles and values that will enrich programmes regarding child upbringing.

1.11 Literature Review

Literature review shows how the current work relates to previous ones.\(^{37}\) A lot of concerns have been raised on the invaluable impact of *Madrasah* in education of the Muslim child. There is the need to reiterate that rigorous Islamic education is the right foundation for the Muslim child to thrive in this world and have a better life in the hereafter as well.\(^{38}\) It is also to help researchers give broader explanations on the role of the *Madrasah* on child upbringing. It is important to state that the researcher has reviewed relevant materials on child upbringing. The literature is reviewed thematically as follows.

i. Materials on child upbringing in Islam

ii. Challenges of child upbringing in Islam

iii. Materials on *Tarbiyyah* (training) in Islam

iv. The role of the Institute of Islamic Studies in child upbringing.

1.11.1 Materials on child upbringing in Islam

One of the books on child upbringing in Islam is the work of Ayatollah Ustadh Ibrahim Amini (1980), *The Principles of Upbringing Children*. This considers child upbringing

\(^{37}\) Seth Kissi, "*Thesis Writing Addressing some common Problems of students*", (Accra: Even Media, 2012), 27

from Islamic perspectives. He differentiates between education and upbringing. According to him, education implies the inculcation of knowledge, or conveying the inherent meanings of contents of curricula. Unbringing on the other hand means the ensuring of nurturing personalities along anticipated outcomes. He cited Qur’an Chapter 66, Verse 6 which states that “O You, who believe! Save yourself and your family members from fire whose fuel is men and stones”. Ustadh Amini explained that when a child is in the process of adopting a way of life the child is caught between choices. He has to choose either the good or the bad. What will eventually influence his choice of good over bad is the kind of upbringing he/she receives at home. The obligation rests on the shoulders of the parent since the first school of a child is the lap of the mother.

Parents are supposed to be guardians to children. Their role is to protect and guide children against odds and to teach them Islamic ethical and social values in order to make them virtuous entities. Prophet Muhammad (S.A.W.) has also applauded Muslims who train their children to behave justly with them. Ayatollah Ustadh Ibrahim Amini’s book is relevant to this work because it explains the Islamic perspective of child upbringing which is the focus of chapter two of this study. Yet, this research goes further on the history of Islamic education and government’s interventions in child upbringing in Ghana. It also highlights the role of the Madāris in imparting knowledge to children.

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According to Acevedo et al.\textsuperscript{40} many studies conducted on child upbringing have neglected religious factors which influence child rearing values. They cited several writers such as Bornstein’s, Tamis-LeMonda and Cabreras’ who have written books on parenting and father’s involvement respectively but paid almost no attention to religion. Based on this it becomes obvious that knowledge on the relevance of religion to the study of Islamic values in child rearing practices is essential.

In an earlier study, Acevedo identified a disparity of parenting in Western cultures and that of Muslims and their views on the autonomy of a child. He noted that many studies conducted in this field have found out that parents in Western cultures often place premium on the self-sufficiency and objectivity in their children while Muslim parents think that independence and eccentricity have intimidating consequences for the communal value of society.

There is the need to understand generally what Islam teaches about child upbringing and also to keep in mind that Islamic education is taken from two sources, the Qur’an and the Sunnah (Traditions of Prophet Muhammad S.A.W.). Dutton as cited in Acevedo states that acceptance of the Qur’an as the word of Allah is obligatory on every Muslim and that to deny a letter from this Scripture renders one an unbeliever. So for Muslims the Qur’an is the inalterable word of Allah that has been faithfully transmitted from the time of the Prophet till date and this forms the basic source of Islamic teaching. The Qur’an is further seen as an unconditional and divinely revealed document which seeks to present

illuminative prescriptions for success for all aspects of human kind. Therefore, its theological doctrines ought to affect behaviours of the followers of such doctrines.

In Ghana, as in many other social and cultural constructs, family members and their interdependence on one another is prevalent. First, the child’s dependence on parents and then, in old age, the parents’ dependence on their adult children. Such mutually beneficial relationships enable Ghanaians to bring intimacy to family members rather than individualism. This is expressed in the view of Kagitcibasi.\footnote{Kagitcibasi, C., “Family and Human Development across Cultures: A View from the Other Side,” Mahwah, (NJ: Lawrence Erlbaum, 1996).} He noted that parents usually expect to see their children obey them instead of deciding independently and carrying the responsibility of their decisions. The researcher views this to be similar to the teachings of Islam. The Holy Qur’an is very explicit on this point but the one which stands out clearly is Chapter 17 Verse 23 which states:

"Your Lord Has decreed that you worship none but Him and that be kind to parents. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff" (an expression of disapproval or irritation) and do not repel them but speak to them a noble word”.

Children must exhibit obedience to their parents and work towards the will of Allah. The Holy Prophet (S.A.W.) emphasized that not to join associates in worship with Allah and to be neglectful to one’s parents constitute the biggest of the great sins in Islam.\footnote{Sahih Bukhari, translated by Muhammad Muhsin Khan, Vol.9, No. 625, p.1694.} The Muslim youth must demonstrate this in their relationship with their parents.

1.11.2 Materials on challenges of child upbringing

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42 Sahih Bukhari, translated by Muhammad Muhsin Khan, Vol.9, No. 625, p.1694.
One of the books on the Islamic perspective on child upbringing is the work of Sa’adatu Hassan Liman, (2014). The book looks at child upbringing from the Islamic perspective. She states that in Islam, a family could assume the two dimensions: a couple and their children, or a couple, their parents and their children. Yet, some Muslim families live in spiritual ineptitude and moral emptiness. 43

According to Sa’adatu, such decadence in the family system is partly due to the negligence of the man who might fail to discharge his responsibility as the head of the family, or due to the failure of mothers to instil the right Islamic training in their wards. This book relates to the current study in that the unwillingness of children to heed to parental warning or by making friends with children brought up in indisciplined homes can be blamed on the negligence of parents.

The researcher reviewed the seventh chapter of Mohammed Lamin Abdul Hamid’s work on Parenting and the Rights of the Child where he discussed the need for supplications for children and avoidance of cursing them. He discussed many challenges facing Muslim children today and that parents must supplicate for the development of their children. One of the things that parents should not underestimate is the power of their tongue. The Prophet (S.A.W.) said three supplications are surely accepted; the supplication of the oppressed, the traveller and the prayer of parents for their children. Abdul Hamid examined how parents should desist from cursing or insulting their children and rather use encouraging and reformative words.44

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Abdul Hamid’s work opines that parents should ensure that their wards/children avoid negative practices such as begging, oath swearing, telling lies, cyber fraud among others. Abdul Hamid’s work will enhance the discussions in the second chapter of this study.

Imam Abdul-Rahman Yaki’s book on *Introduction to Islamic Marital Counselling* was reviewed. The last chapter of his book is relevant to this study because marital issues among Muslims in America and Ghana are common and how Islamic beliefs have influenced Imam Yaki’s writing on building a strong family. He indicated that many marriages have ended either because of children or the lack of them.\(^{45}\)

Imam Yaki is of the conviction that parents should avoid five things. Firstly involving children in serious marital disagreements or conflicts. If it is done it should be done in a favourable environment. Secondly, parents should not expose children to adult language and explicit toxic materials. Thirdly, parents should avoid making their children take sides, which most parents do. He stated that putting children against any of the spouses is highly immature and extremely divisive to the stability of the family. Fourthly, babysitting a child during adult discussions and fifthly any other kind of destruction, either from parents or their children. He explained that a lot of children today are faced with multiple disorders (physically and mentally) because of a transgression of these five cardinal points. Imam Yaki’s research is similar to that of the current study in the sense that it reveals that there is a general concern about child upbringing in this new millennium to all parents, teachers and leaders.

\(^{45}\) Imam Abdul-Rahman Yaki, “*Introduction to Islamic Marital Counseling*”, (Accra: Proink Solutions, 2017), 228-243.
The researcher has reviewed Nathan I. Samwini’s article on *The Challenge of Child Upbringing among Muslims and Christians in Ghana*. He outlined seven critical challenges which he believes face parents in the upbringing of their children on religious guidelines. Firstly, the dearth of sufficient information and understanding of religious sanctions concerning child upbringing. Secondly, there is poor community support for child training. Thirdly, the type of moral education offered by the public is poor. Fourthly, the exposure of children to religions other than their own. Fifthly, the challenge of the influence of foreign media and culture. Sixthly, there is the presence of single parenthood and street children with their negative vices. Finally, the challenge identified by the local Ghanaian airwaves and how they have become places for the proliferation of unrefined and indiscreet verbal violence in the name of radio phone-ins.

The research is similar to the current study in the sense that it reveals that the Muslim child is also faced with the same conditions.

1.11.3 Materials on Tarbiyyah (training) in Islam

The first word which also constitutes the first revelation of the Qur’an revealed to the Prophet is “read”. Aisha Stacey in her article on Islamic religion website commented that the word (read) constitutes a divine command and request from Allah, asking believers “to read, seek knowledge, contemplate on the universe and its wonders and give thanks”. Essentially, Islam has always encouraged literacy and education. This is further emphasized in several verses of the Qur’an. She further stated that the essence of knowledge is emphasized by the fact that Prophet Muhammad (S.A.W.) made education

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a fundamental aspect of Islam. The first learning centre was established by the Prophet at
*Darul Arqam.*

This current study is related to that of Stacey because it reveals that every Muslim must seek knowledge. She explained that Islam does not exclude females in education as is often observed by non-Muslims. There are several commandments that emphasize the seeking of knowledge by Muslims whether male or female.

The researcher also reviewed Raheeq Ahmad’s\textsuperscript{48} work on *The Basic Principles in Shariah* which state that when a commandment is exposed, even if only the male form of the word is used the female gender is involved in the command. Although grammatically, when observed from the Qur’an, the masculine form of the command verbs are used to issue such commands, it however implies both male and female. This work will enhance our discussions and analysis of Islamic education.

Sayyid Muhammad Rizvi’s\textsuperscript{49} paper entitled “*Education in Islam*” mentioned a popular saying that “knowledge is of two kinds, religious knowledge and knowledge concerning (human and physical) bodies”. He states that the command on Muslims to seek knowledge encompasses both types of knowledge.

According to Rizvi, Islam encourages the seeking of knowledge other than Islamic knowledge. This work will be useful in our discussions on the Islamic concept of education.


\textsuperscript{49} Sayyid Muhammad Rizvi, “*Education in Islam,*” (First Annual Conference of the Ahlu’l-Bayt assembly of North America, October 1993).
1.11.4 Materials on Madâris in child upbringing

According to Mumuni S., the Islamic Education Project (IEP) was the initiative of the Community Improvement Unit (CIU) of the National Service Scheme (NSS), a public organ of the Ministry of Education. He explained that NSS through the CIU conducted an appraisal on teaching and learning at the Madâris at Nima and Maamobi (big Muslim suburbs in Accra). He also explained that the survey team was dissatisfied with the content and nature of tuition in these schools and that the Madâris did not equip the children with the requisite abilities to counter the myriad trials of the time. Mumuni S. posited that this initiative led to a series of discussions between CIU officials and proprietors of Madâris established in 1986 by the CIU to secularize the Madâris in Nima and Maamobi. He explained that the aim of IEP was to post NSS personnel to teach English, Mathematics and Science in these schools. This research is related to that of Mumuni S. in the sense that it reveals that Madrasah Institutions have expanded to 46 schools in the Accra Tema Metropolis from 16 Madâris in 1990.50

Katumi Mahama, “The Educational Needs of Muslim Women in Ghana” discussed how Ghanaian children are expected to learn in ways which differ from many of the values underpinning Western education. According to Katumi, the use of gender-sensitive teaching methods and the presence of female teachers in schools as role models, will encourage more girls to go to school. It will help to improve the educational status of Muslim women and promote social justice in the Ghanaian society.51

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1.12 Organisation of the Study

The study is divided into five chapters. Chapter one which is the general introduction, comprises of the background to the study, statement of the problem, the research questions, objectives of the study, data sources and collection, organization of the study and significance of the study. Chapter two is entitled: Islamic education and child upbringing. The chapter highlights the history of Islamic education in Ghana, purpose of Islamic education, forms of Islamic education, and reforms to Islamic education. It further touches on Islamic parenting, child development, child upbringing, challenges of child upbringing in Nima and methods employed by Islamic educational institutions in imparting knowledge to children. The third chapter is entitled: A brief history of the Islamic community in Accra and the Nima community. The chapter further focuses on Muslim families and child upbringing in Nima using results from questionnaires of parents and students of the Institute. The chapter also touches on the factors that motivate parents to consider sending their wards to the Madrasah. The chapter examines the role or activities of the Ministry of Inner Cities and Zongo Development. The fourth chapter titled: The history of the Institute of Islamic Studies of the Islamic Research and Reformation Centre (IRRC). The founding father, Sheikh Umar Ibrahim Imam was interviewed. Interviews of the Ulamah and secular teachers were analysed to assess the institute’s curriculum and how it incorporates child upbringing values in its teaching. Results obtained at the end of the analysis from the Madrasah and parents were discussed. The fifth chapter entitled summary, research findings and conclusions and recommendations.
CHAPTER TWO

ISLAMIC EDUCATION IN GHANA AND CHILD UPBRINGING

2.0 Introduction

In chapter one which I consider the foundation of the study, I highlighted the essential elements of the thesis. In this chapter (two), I outlined Islamic concept of education, parenting and child upbringing. According to Raheeq Abbasi education is regarded as the key that unlocks the door to modernization and that it is a crucial factor for human empowerment and economic growth.52

2.1 Origins of Islamic Education in Ghana

Islamic education is derived from the first revelation to the Prophet (S.A.W.) in Qur’an (96: 1-5) which deals extensively on knowledge.53 After the battle of Badr (624 AD), the Prophet saved some well-educated Quraysh war prisoners and charged them to teach the Muslim youth the skills of writing and reading for their freedom.54

According to Lamin Sanneh, Islam emerged in sub-Saharan Africa from North Africa during the seventh and eighth centuries. Muslims were accomplished in trade, statecraft and scholarship, and Islam furnished the rules for a just society and for personal piety. In some parts of Africa Islam was the first intrusive faith to encounter African beliefs and

practices. Ivor Wilks, as cited by Abdulai Iddrisu, posited that in Ghana, the key traditions of Islamic learning were started by the Wangara and Hausa in the fifteenth and sixteenth centuries. The Wangara from Mali built an intricate network of trade that included Begho, which was just on the peripheries of the Akan forest. It was to encourage participation in the exploitation of the gold resources in the Volta Basin. The Hausa on the other hand concentrated their commercial activities on Kola trade from the North East. The Holy Men and other travelling Ulamah also followed closely in their steps. Islamic education was planted on these trade settlements. Arabic schools were established to instruct the young as well as dictate the religious paths of the faithful.

This custom of Islamic education persisted to the present-day. It behoves on every Muslim child in the Muslim community to attend the Makaranta or the Qur'anic Schools. Four to six year old began learning under a Mallam and advanced to the elementary stage to the Ilm (knowledge). The gifted ones progressed to the advanced levels, where they were taught Islamic sciences. Abdullah Iddrisu posited that the students when they completed their studies embarked on Master-seeking. They travelled to study under learned Ulamah in particular aspects of the Islamic Sciences, while others returned to their localities to establish new Madrasah (English and Arabic schools).

According to David Owusu-Ansah, an effort at incorporation was adopted in 1974 with the establishment of what became known as the English and Arabic Schools. These were Makaranta that had been convinced to teach secular subjects and include non-Muslim teachers in their schools. This integration was to persuade the Ulamah that Islamic

56 Abdulai Iddrisu, “Between Islamic and Western Secular Education in Ghana” (Council for the Development of Social Science Research in Africa, 2005), 54-55.
education was not going to be ousted and that the government did not intend to take over the Islamic schools.  

2.2 The Purpose of Islamic Education

Throughout the history of Islamic civilisation, Muslims have always travelled in exploration of information following the Prophet Muhammad (S.A.W.) Hadith from Anas ibn Malik, which said: “Seeking knowledge is obligatory upon every Muslim male and female.” Throughout the Arab and the Islamic world, particularly in West Africa, Islamic educational system has been influenced by local philosophy, history and tradition.

According to Adaeze Nnamani, alongside the reading and memorisation of the Qur'an, Islamic education has shown that the Ulamah are able to assume other functions such as the eradication of illiteracy, community development and vocational training. Also, the curriculum of Qur'anic schools rest on the Qur'an, which is the basis of faith and knowledge and the precepts woven into the fabric of some Islamic nations in every field of endeavour be it social, economic, political, constitutional and intellectual.

For Nnamani, Islamic schools also have to link their Islamic educators to general education system to give it an Islamic perspective rather than a western perspective.

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which most Muslims fight against. However, in modern science, Islamic educators have to find a way of teaching the Qur’an and at the same time equipping students with modern science and technology. Nnamani further explained that curricula that focus on religious tradition and general knowledge must enable children meet the challenges of modern life. This will enable them to compete for entry into primary schools and ensure they follow through with their education.

2.3 Forms of Acquiring Islamic Education in Ghana

According to Mumuni S., one can acquire Islamic education in Ghana through the Makaranta System, the Madrasah Mode and the Secular education.\(^61\)

The word *Makaranta* is made up of ‘*Ma*’ and ‘*Karanta*’ and is traceable to the Hausa language. In Hausa ‘*Ma*’ means ‘place’ and ‘*Karanta*’ denotes ‘recite’. *Makaranta* means a ‘place of recitation’ and more precisely a Qur’anic School or Islamic School. However, it is the view of some Islamists and Arabists that ‘*Kara*’ is borrowed from Arabic word ‘*Qara’a*’ meaning ‘to recite’.\(^62\)

B.A.R. Braimah, as cited by Mumuni S., posited that *Makaranta* is a school for acquiring the skills necessary to read and understand the Qur’an. Children normally gather in the shade in front of the schoolmaster’s house. They sit in circles and on mats or on benches and repeat verses of the Qur’an in chorus, following the inflections, making the pauses and imitating the tones they hear their instructor say. On wooden slates they are made to copy verses of the Holy Qur’an as a way of learning the formation of Arabic characters.

The slate is washed periodically and placed in the sun to dry after which it is ready for use again.

Mumuni S. posited that what makes the Makaranta unique is that the Ulamah (Islamic teachers) sit apart from the pupils but pay attention to the recitation of the verses of the Qur’an in chorus and correct each group appropriately when the need arises.63

The second form of development of the Islamic literary tradition is the Madrasah, which may be described as the ‘Arabization’ of the Makaranta. This began to take place after Ghana’s attainment of independence in 1957. Here there was a facelift in terms of structures, quality of teachers, orientation which had an impact in the Muslim community. Hausa gave way to Arabic as the language of instruction.

Betty Musah, as cited by Mumuni S., stated that the comparative analysis of the Makaranta and the Madrasah is that the former practice of sitting on the floor and shabby dresses made way for the use of furniture and uniformed dress for the school. The wooden tablets in which the excerpts of the Qur’an were written were replaced with exercise books, pens and pencils. The Barazum is no more a tool of instilling discipline among pupils.64

Mumuni S. opined that as the numbers grew, the homes of Ulamah, shades of trees and the mosques could no longer contain the pupils. The proprietors then began looking for land to relocate their schools leading to Islamic school springing up in the neighbourhoods of the Muslim communities.65

According to Mumuni S., the third method is learning Islam in a secular schools. But Christianity was a discipline in the colonial educational establishment, to the extent that there was very little difference between Christianity and secular education. Ghanaian Muslims saw secular education as a threat to their Islamic faith. Indeed, the few Muslims who attended these schools were either converted to Christianity or become nominal Muslims. The first Muslim attempt to secularize Islamic studies in the country was undertaken by Benjamin Sam and his compatriot Mahdi Appah in 1896 at Ekrawfol in the Central Region. Another attempt was by the Ahmadiyyah Muslim Mission, West Africa examination council (WAEC), among others played enormous roles in initiating the instruction of Islamic education in the secular schools.

Ahmadiyyah Muslim Mission established secular schools from basic to the secondary level throughout the country. For West African Examination Council (WAEC), after taking over from Cambridge University Local Examination Syndicate in 1953, the Council prepared examination syllabus for Islamic Studies and Arabic Language. While Ghana Muslim Students Association (GMSA), upon its formation in 1972, gave a voice to the Muslim students in secular schools.

Ghana education service absorbed some Madrasah by posting trained teachers to teach secular subjects approved by the Ministry of Education in these Makaranta schools. Madâris were now referred to as English Arabic schools in which Islamic literacy tradition went side by side with western education under the same roof.66

2.4 The Origins of Islamic Education in Nima

B.A.R. Braimah, as cited by Mumuni S., posited that the origins of Makaranta system in Accra can be traced far back to about 100 years. He named some Makaranta at Cowlane, Tudu and Zongo among others. He also, came up with a list of Mallams who started these Makaranta. Some of them included: Mallam Adamu Gibrine Odonkor who was fluent in English and Arabic, Mallam Abubakar Fulani, an Imam of Accra, Mallam Gariba, elder brother of Mallam Baako, Mallam Baba Inna and Mallam Osman Kambari among others. After the establishment of Nima, some students of these imminent Ulamah and some itinerant Muslims who settled there promoted the Makaranta education systems including some World War soldiers who had Islamic knowledge and proficiency in Arabic.

According to Mumuni S., in the late 1950s and early 1960s Ghanaian Muslims were exposed to various Islamic ideas when the Arab and Islamic Muslim missions were opened in the country. The first was that of the Arab Republic of Egypt immediately after independence, and it was followed by the Kingdom of Saudi Arabia in 1962. Today Pakistan, Algeria, Palestine, Libya, Islamic Republic of Iran also have missions in Ghana. From this period Ghanaian Muslims received awards and scholarships through these missions to study in these countries, exposing them to other Islamic perspectives. After their return home, they began establishing their own schools.67 For Mumuni, Hajj Umar Ibrahim Imam, the late Shaikh Shu’aib Abubakr and others, after graduating from Islamic

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International University of Madinah, established the Institute of Islamic Studies at Nima in 1972.\textsuperscript{68}

### 2.5 Government Reforms to Islamic Education

Ghana attained independence in 1957. The current educational system handed down by the British administrators had come under intense denigrations because of its insufficiency and incapability to meet the ever changing needs of the country.\textsuperscript{69} As the colonial education was considered generally deprived, a reform was encouraged. Various reforms were initiated. The 1987 reforms were considered the most successful educational reforms.

According to Kwame Owusu, the reform was holistic as it covered the entire educational system in Ghana both in structure and content. Efforts have been ongoing to improve educational quality. The creation of the Islamic Education Unit (IEU) in 1987 was part of the reforms. The IEU had headquarters in Tamale with branches across the country. For Owusu, the IEU was important because it served as the main policy and administrative linkage between Islamic Schools and the Ghana Education Service (GES).

The Unit had the following mandate:

- Make an ardent call for public integrated Islamic schools on policy and administrative affairs;

\textsuperscript{69} Kwame Owusu, \textit{The Development of Islamic Education in Ghana: Perspectives of Reformers on the Transformation of Integrated Public Islamic Schools}, A dissertation presented to the faculty of the Patton College of Education (Ohio University, 2017): 115.
- Ensuring the communication of GES policies and administrative rules and regulations to Islamic schools;

- Oversee and monitor acquiescence to GES quality standards.

The Ghana Education Service, mandated to ensure the implementation of government policies of pre-tertiary education, also had to ensure that all school-age children have access to quality and affordable education. For Owusu, Ghana Education Service established the Islamic Education Unit (IEU) to assist in reform of program that will facilitate the amalgamation of Islamic Schools at the basic levels in order to ensure under their absorption into the government assisted school system. The policy promoted the efficient Government policy of compulsory basic education for all children of school-age in Ghana.70

According to United States Agency for International Development (USAID), the policy enabled more children particularly from the Muslim population to have access to excellent and equitable education. Additionally, the implementation of the policy made provision for collaboration between the government and Muslim leaders in the management of public integrated Islamic schools. It had to, at the same time ensure the maintenance of Islamic traditions in the advent of the imposition of Western-style secular education in post-colonial Ghana. However, IEU School operations, fall outside the jurisdiction of private Islamic schools across the country, and which are independently

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70 Kwame Owusu, *The Development of Islamic Education in Ghana: Perspectives of Reformers on the Transformation of Integrated Public Islamic Schools*, A dissertation presented to the faculty of the Patton College of Education (Ohio University, 2017): 115
owned and managed by the Muslim communities and proprietors. Successive government policies aimed at the provision of quality and easy to access education to citizens.\textsuperscript{71}

Owusu stated that, as part of the strategies to improve government assisted schools, there was the need to integrate Islamic schools with secular ones. There should be the provision of teachers and logistics, scholarship schemes to deprived students, encouraging parents of the need for girl-child education and the discouragement of early marriages, as well as the staying in school of pregnant school girls. He stated also that the government policy of Free Compulsory Universal Basic Education (FCUBE) equally expanded educational access to children of school-going age including those of the Muslim population of the country.\textsuperscript{72}

\subsection*{2.6 Role of Islamic Parenting}

According to Mohammed Lamin Abdul Hamid, parenting is the procedure of supporting the physical, emotional, communal and scholarly development of a child from infancy to adulthood. The goal of parenting is to help a child to grow up to be a decent human being. Parenting starts from pregnancy, and extends to child birth, child care and upbringing. It also involves the development of the child’s physical, mental and moral growth.\textsuperscript{73}

\begin{footnotesize}
\begin{enumerate}
\item Kwame Owusu, \textit{The Development of Islamic Education in Ghana: Perspectives of Reformers on the Transformation of Integrated Public Islamic Schools}, A dissertation presented to the faculty of the Patton College of Education (Ohio University, 2017): 117.
\end{enumerate}
\end{footnotesize}
Surayya Abdullah opined that good and proper education involves the holistic training of the child so that he ends up as an important individual in the society.74

Hoghughi M. and Nicholas Ling, as cited by Sri W. Rahmawati stated that the physical preparation of children includes caring for the bodily needs of the child which includes the provision of proper nutrition and prevention and prompt treatment of ailments. The mental preparation includes but not limited to perceptions of good and evil as well as the ability to form good judgement, profound thinking and inference. These make the child understand his or her surroundings, judge things and benefit from the diverse experiences of others.75 Moral preparation of children includes the implanting and cultivation of the best morals. It also involves discouraging and rectification of unacceptable morals and behaviour.

According to Abdel Hamid and Ahmed Az’oz, parents are important because they are the primary instructors of the child. They wield the first power in the life of the child. In effect they are responsible for moulding the character of the child. Parents are irreplaceable. They greatly influence the viewpoint of the child. The child learns almost everything from parents. What a child learns in the preliminary years always leaves a lasting impression on his mind, so good parenting is necessary.76 For Abdul Hamid, parents are there to give guidance, direction, support, training and supervision to their

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children to be able to fit into the competitive world around them. Otherwise, they will grow to be a burden and social misfits.77

The Almighty will hold parents responsible and accountable for any neglect and abuse of the child’s right to proper upbringing on the Day of Judgement. Reference to the Hadith of Ibn ‘Umar from the Messenger of Allah (S.A.W.) in chapter one of the background to the study, the Hadith implies that parents are the shepherds and their flocks are their children, and just as shepherds are accountable for their stewardship. Parents will also be held accountable for the success or failure of children in life. It is related that on the Day of judgement while some parents are due to be admitted into paradise, their children (who are doomed to hell) will cause them to return and forfeit their entry into paradise. The children will argue and make reference to the fact that their parents were the cause of their failure in life. It is on the basis of this that the Almighty Allah says in Surah At-Taghabun 64:14-15,

“O ye who believe! Truly among your wives and your children (some are) enemies to yourselves, so beware of them”.

“Your riches and your children may be but trial, but in the presence of Allah is the highest reward”.

For Abdul Hamid, it is important therefore for parents to take-up the raising of their children totally so that they may not turn up as enemies to their children on the Day of Judgement.78

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According to Mumuni S., in the upbringing of children, the role of parents is very crucial because they are the first teachers and the home is the child’s first school. According to Shaykh Ishaak Ibrahim Nuamah, parental role is very crucial to the girl-child. However, it is important to add that parental role is not only crucial to the girl-child but to the upbringing of the Muslim child irrespective of his/her gender. In the work of Mumuni S., he cited Fazul Karim who is of the view that parents are bound to give good training to their young children.

For Mumuni S., of all the properties which a child inherits from parents, the best is good manners. The task lies on the father but in his absence or inability, the mother takes it up. In case of the father’s death, the mother should bring up her minor children till maturity. Some Islamic Scholars are of the view that in such a situation, the woman should concentrate on the upbringing of the children instead of taking another husband.

The researcher is of the view that if the woman is not working or has no any source of income, the community should support the widower. The Prophet Muhammad (S.A.W.) is reported to have laid down some guiding principles towards the upbringing of and maintenance of children. Among the principles he (S.A.W.) laid down are that it is the responsibility of the parent to give the child a good name and teach him/her the principles of the faith and source of livelihood. Parents can only discharge these responsibilities towards their children if they are also disciplined and morally upright.

2.7. Child Development

According to the Convention on the Rights of the Child (CRC) Article 1 of the United Nations International Children's Emergency Fund (UNICEF), a child covers all human beings below the age of 18, unless the relevant national law recognizes an earlier age of development.\(^{82}\) By children the CRC refers to all children including those that might normally be referred to by other terms such as adolescents or teenagers.

According to Abdul Hamid, in Islam, a child is defined as any human being who is yet to attain the age of puberty. Muslim jurists differ in their opinions regarding the specific age of legal maturity. However, majority of them are of the view that the legal age of maturity is 15. This might also vary from one place to another depending on the specific variables in these communities. Other scholars have also considered the legal age requirement before one can assume any accountability and responsibility under both Islamic and civil laws as 18. Thus, anyone below this age is legally considered a minor.\(^{83}\)

According to Jahan Khurshid, in Islam, the term child refers to a person who has not reached puberty or *Balagh*. Before children reach the age of *Balagh*, they go through a stage of pre-*Mumayyiz* (before discerning minor) and a stage of *Mumayyiz* (discerning minor). Pre-*mumayyiz* stage starts from the moment a child is born up until the age of seven. During that period, a child is not capable of seperating the good from the bad. He cannot fully grasp the consequence of an action. At that age a child is yet to be called *Mumayyiz*. For Khurshid, the *Mumayyiz* stage will begin when the child reaches seven or

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eight years of age. At that age, a different level of ability can be discerned which is dependent on the child’s own self. Children are to be taught to pray at seven years according to a Hadith narrated by Abd al-Malik ibn Rabi ibn Sabrah:

“Teach your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are 10 years old, and separate them in their beds.”  

For Khurshid, the understanding from the above Hadith is that it is a command of the Messenger of Allah to parents to teach their children the sacred act of prayer when they are just age seven years.  

Muhammad Salam Madkur opined that this Hadith infers that the child has the ability to think at the age of seven. Therefore, a child who has reached the Tamyiz (the age of discernment) thinking level is called a Mumayyiz child. When children reach the age of maturity or Baligh, they are considered to be able to make reasonable decisions on issues relating to their welfare. 

According to Musah Shaari, the characteristics of child growth include:

a. Generally, child growth is gradual. It starts from pregnancy, infancy through to childhood.

b. All children will eventually grow up. What differs is the rate of growth.

c. The childhood period is continuous and lasts the whole period of childhood.

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86 Muhammad Salam Madkur, Source methodology In Islamic Jurisprudence (Cairo: Dar al-Nahdah, 1976).
d. Child growth is necessitated by inter-related factors which occurs due to both physical development and learning progress.

e. Growth is influenced by the gene factor and the environment. Gene determines the limit of growth while the environment helps the growth to reach maximum level.

f. Child growth occurs through a linguistic change, voice, behaviour, way of thinking, communication among others.

Child progress cannot be forced. However, using norms helps in understanding these general patterns of development. For Shaari, a child can develop according to the level of age at a self-determined rate without compulsion to achieve the growth level. The growth of children is influenced by a change in their behaviour. ³⁷

The researcher is of the view that parents are the primary teachers and the home is the first school of the child. This ensures the proper upbringing of the child.

2.8 Child Upbringing

Rashid Hasan Pelpuo, at the FOMWAG Annual Confab 2017 on “The Upbringing of Our Children in Contemporary Ghana, The Role of Muslim Women in Their Development”, the upbringging of children has practical implications on parents and the society and urged mothers to train their children to emulate and exhibit good manners. ³⁸

³⁷ Musa Shaari, Understanding Child Development and Growth for Effective Education (Jurnal Pendidikan, 2009).
The researcher is of the view that, Muslim child upbringing is of concern to all. Even though FOMWAG focused on the role of Muslim women in their development, the family, *Ulamah* or the teachers and *Ummah* (the community) should be involved in the nurturing of children.

According to Surayya Abdullah, the best gift for a child from his parents is suitable nurturing. Allah the Almighty enjoins Muslim parents in numerous verses of the Qur’an to carry out their responsibilities and duties towards their children. Reference to literature review on materials on child upbringing in Islam in page 19 the Surah Al-Tahreem 66:6 was stated.

For Surayya however, the art of parenting can be both confusing and intimidating as such many parenting theories abound. There are many theories of good parenting practice to follow. That is why most parents face difficulties in raising productive and pious children.89

Parents face difficulties in raising productive and pious children, when the *Ulamah* (Islamic teachers) and the *Ummah* (community) come together this could be tackled.

According to Abdullah N. Ulwan, to achieve proper child upbringing, five principles need to be considered and applied. These five principles are the Islamic foundations for any successful parenting. They are, therefore, crucial for Muslim parents not to only appreciate them but also to establish their family institution, including raising offspring on these principles.90 These are as follows:

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1. **Children are born pure:** A person’s behaviour can have a dual interpretation. The first is that actions are presumed to be swayed by intrinsic characteristics. The second is that the situation of a person is related to his actions. In social psychology, it is referred to as the theory of attribution. Allah’s Messenger affirms thus:

“No child is born except in Al-fitra (Islam or primordial human nature). It is his parents that make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?”

This Hadith stated that Allah has created children pure, sinless and with a natural predisposition for good and a belief in the one God. That is, there is a zero possibility of the child being influenced by his internal characteristics to misbehave. Hence, parents must be tactful in moulding or nurturing their children into the right personalities and character that they can.

2. **Parents are Guides and Role Models:** Young children learn right or wrong behaviour in their environment. Parents are tasked with the responsibility of ensuring that their children behave well. So that they can contribute to Al-fitra (Islam or primordial human nature) that is good and pure. If children are left on their own they fall prey to anyone who fascinates them. According to Abdullah N. Ulwan, parents must remember that children are likely to copy their own behaviour. Children will only act out what they see. So parents must beware of the kind of behaviours they put up in front of their children.

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91 Sahih Bukhari, Volume 6, Book 60, Number 299, translated by Muhammad Muhsin Khan, 1058.
3. **Parenting through Kindness and Mercy**: Caring is the greatest attribute a leader can display. Parents must incorporate great qualities into their styles of raising and dealing with children as the Prophet (S.A.W.) used to do. For Abdullah Ulwan, parents must understand that leniency and kindness, or ‘playing’ and ‘kissing’ are vital for creating a solid bond between parents and their children. They are bound to lead to proper development of a child especially when combined with love and care. Such abilities aid the holistic development of a child. In another Hadith narrated by Aisha, a Bedouin once said to the Prophet (S.A.W.):

“*You (people) kiss the boys! We do not kiss them*. The Prophet said “I cannot put mercy in your heart after Allah has taken it away from it” (Sahih Bukhari).

Parents can express tenderness, love and care for their child through many ways such as hugging, patting and kissing. Hugging infants does not only make them feel loved but also makes them feel safe and happy. As children grow old, the display of affection should not stop but it should be limited. It must not be stopped completely.

According to Ulwan, from the Islamic perspective, when a child does something bad, instead of a reprimand, they should be hugged and told ‘*Astaghfir-Allah*’ or an apology by the child to the parent or the victim.93

4. **Boundaries for Children**: Allah has given boundaries to limit actions and behaviours of mankind. The Messenger of Allah said:

“*Verily Allah the Almighty has laid down fara-id (religious obligations) so do not neglect them. He*

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A society that respects no boundaries is liable to bedlam as anyone will do anything and infringe on other person’s rights. For Abdullah Ulwan, the same applies to children. They also need a set of rules and boundaries to guide their behaviour. This can provide the child with the freedom to act and behave within those set of regulations and guidelines.

For Abdullah Ulwan, parents must remember that a set of constructive rules for a child does not limit everyone in the family (including the parents). It is imperative that parents set productive rules for children and must explain the rules for the child. Additionally, parents must reward good behaviour with concrete rewards.

5. Responsibilities and Roles: Adults are responsible for what they do as well as what is their care. Children should be taught to be responsible for their own actions and whatever is under the care of the parents. For Abdullah Ulwan, assigning responsibilities to children can instruct them to be consistent, independent, dependable and productive. It can create in them the feeling of belonging. This way they do not feel useless and out of place. As a result, a child ends up being productive and resourceful.

The researcher thinks that the five principles of Abdullah N. Ulwan highlighted above when considered and applied could lead to successful parenting. However, the Ummah (community) can influence the child.

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The following verses of the Qur’an 74: 32–38 indicate that each individual is held accountable for his own deeds:

“Nay, and by the moon, and by the night when it withdraws, and by the dawn when it brightens, verily, it is but one of the greatest calamity. A warning to mankind, or any of you that chooses to go forward (by doing righteous deeds), to remain behind (by committing sins), every person is (accountable) on his own deeds”.95

According to Abdul Hamid, the Qur’an mentioned the story of Luqman, a wise man and a righteous father after whom Surah Luqman, was named. He gave his son Tharan, a piece of valuable advice which is supposed to serve as a guiding principle for parents.96 An example of what parents should teach them is in Surah Luqman:

“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

But if they endeavour to make you associate with Me that of which you have no knowledge,1087 do

95 Qur’an 74: 32 – 38.
not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

And Luqman said, "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." 97

The Prophet Muhammad (S.A.W.) has given an example of planting this solid Aqidah (creed) when he taught his uncle’s son, Abdullah bin Abbas (R.A.) in a Hadith compiled by Imam At-Tirmidzi. Ibn Abbas told the story,

"One day I was riding behind the Prophet (on the camel), he said to me:" O son, I will teach you a few

97 al Muntada al Islam, Surah Luqman 13 – 19.
sentences: Take care of God, surely Allah will take care of you. Take care of God, surely you will find God before you. If you beg, ask God. If you ask for help, ask God for help. Know it even if all the people (jinn and humans) gather to give a gift that is beneficial to you, it will not be of any use to you, unless it has been determined by Allah (will benefit you). Know it even if all the people (jinn and humans) gather to harm you, you will not be harmed at all, unless it has been determined by God (will come and harm you). The pen has been lifted, and the sheets have dried.”

Ibn Abbas was merely 13 years old when Prophet Muhammad (S.A.W.) gave him this advice. This would leave a lasting impression on the teenager. The Prophet said the prayer, “Allah, give him understanding of the religion, and teach him to discern its meanings.” As parents strive to make their wards successful, they should not neglect these golden principles. In another narration, the Prophet Muhammad (S.A.W.) said:

“Be mindful of Allah, you shall find Him in front of you. Know Allah in times of prosperity so He will know you in times of hardship. Know that whatever passed you by could never have happened, and what happened could have never been avoided. Know that victory comes with patience, relief comes with affliction, and with hardship comes ease.”

In this Hadith, the Prophet (S.A.W.) outline many important things such as victory, patience, relief, affliction, hardship and ease. This shows that parents too need to teach their children these things and not say they are too young for them.

Abdullah N. Ulwan narrated five principles based on the Ahadith of the Prophet Muhammad (S.A.W.) regarding child upbringing while Mohammed Lamin Abdul Hamid focused on Luqman’s advice on child upbringing and the consciousness of God in all matters.

For Mohammed Lamin, apart from truancy, some Muslims could not attend Madrasah because their secular schools are organizing weekend classes for them. Parent should make sure they do not compromise the weekends Arabic or Islamic classes for any other thing.\(^\text{100}\) He posited that parents can help the children build the right careers that will eventually benefit them when they grow. They should ensure their exposure to Islamic education which in effect is the right foundation children need to strive both in this world and in the hereafter.

### 2.9 Challenges of Child Upbringing in Nima

A survey was conducted in Accra by International Needs Ghana (INGH) an NGO, on sexual exploitation of children in 13 communities. These communities were Osu, La, Nima, Maamobi, Accra New Town/Mallam Atta, Bubuashie, James Town, Korle Gonno, Korle Woko, Chorkor, Agbogbloshie, Timber Market, and Madina. The challenges

identified were wrecked homes, and scarceness. Parenting teenagers and its attendant challenges especially in urban centres was the chief factor that propelled commercial sexual exploitation in poor densely populated communities in the capital. The three-year project from July 2011 to June 2014 was funded by the Australian Agency for International Development (AusAID) and Ministry of Foreign Affairs and Regional Integration (MFARI) and the New Zealand government. The uppermost challenge was children from broken homes. They ranked 51 per cent. The report further showed that about 32 per cent of them migrated to Accra from elsewhere. 24 per cent came to live with relatives in Accra; 37 per cent migrated with non-biological parents; five per cent migrated with non-relatives.\textsuperscript{101}

According to Mahmoud Jajah (youth activist), the lifestyles of some Nima youths are fast turning into security threats to the community. They engage in all sorts of bad behaviour especially at night. Young children between 12 and 15 years mostly abuse drugs like marijuana. Secondly, there is high unemployment among the youth. Employed youth even prefer to idle around at drug bases. Idle hands become easy prey to social vices. This explains why these people are often exploited by politicians to seek their ends.\textsuperscript{102}

Moreover, there is a new “get rich quick” craze among the unemployed. Hence they engage in “Sakawa” (cyber fraud) which the use of social media and internet network to dupe people. Many Zongo dwellers have duped people in and outside of Ghana. They also engage in gambling and football betting especially Nima. These betting companies operate all hours, raking huge profits from these unemployed youth. Even students are


\textsuperscript{102} Mahmoud Jajah, If We Are Not Careful, Nima & Maamobi Will Collapse! Accessed on 16 January 2019 from https://mahmoudjajah.com/2014/05/24/if-we-are-not-careful-nima-maamobi-will-collapse/
ready to bet their school fees. Community leaders lack the clue to curb this irresponsible behaviour. They only talk about it and fail to implement measures that will ensure change. This is not prevalent only in Nima and Maamobi but other Zongo communities in urban centres in Ghana. Most deprived communities also face this problem.\textsuperscript{103}

*Madâris* (Islamic schools) generally charged lower fees than the secular ones. According to Mohammed Lamin, today, parents have not been paying much attention in respect to the Islamic education of their children as they do towards secular education. They have not been able to strike a balance between secular and Islamic education. He added that teachers in the *Madâris* always complain about the un-cooperative attitude of parents. Some parents are indifferent when it comes to the payment of their ward’s fees, which is relatively cheaper as compared to the fees they pay in the secular schools. The perception still remains that teaching Qur’an is a service to God, so teachers should await their rewards in heaven. Also, parents are apathetic towards their wards regularity and punctuality to the *Madrasah*.

The researcher interviewed the late Mohammed Baba Alhassan the Chief Executive Officer (C.E.O) of Zongo Development Fund (ZDF) under the Ministry of Inner Cities and Zongo Development (MICZD) about these challenges on Muslim child upbringing in Nima. The interview and the analyses addressed in chapter three of the study.

\textsuperscript{103} Mahmoud Jajah, *If We Are Not Careful, Nima & Maamobi Will Collapse!* Accessed on 16 January 2019 from https://mohammadjajah.com/2014/05/24/if-we-are-not-careful-nima-maamobi-will-collapse/
2.10 Methods Employed by *Ulamah* (Islamic scholars) in Imparting Knowledge to Children

According to Peter Clark, Shaykh Uthman dan Fodio (1754-1817) was spreading the real Islam through teaching and preaching. The systematic approaches adopted by the Shaikh were an itinerant/mobile and resident way. The resident *Mallam* is the teacher who lives in one place and established a school or centre where he teaches students. Such a teacher could be an indigene or an immigrant. At times, such a teacher would be given spiritual or political leadership as it used to happen in the early days. In the traditions of Hausaland, such scholars were appointed as *Aimmah* (Imams) and custodians of the established Qur’anic schools. While mobile teachers, on the other hand, are “Islamic religious *Mallam* who move from one place to the other with the sole aim of teaching religious knowledge. They could be those known as itinerant *Mallam* in the early centuries of Islam. That is to say, he was an itinerant/mobile teacher, at the same time a resident teacher. These are the two approaches that Shaykh Uthman dan Fodio adopted in spreading his teaching and preaching careers.\(^{104}\)

Afa Yusuf Salifu Ajura also called Afa Ajura (1890-2004), was a Ghanaian Islamic scholar, a preacher, political activist, and the founder and leader of Ambariyyah Muslim Community and adherent of the Hanbali Sunni School (Salafiyyah). He instituted the Anbariyyah Islamic Institute in Tamale in the 1940s. The school was established to enhance the Islamic education of Muslims in Northern Region. According to Kaba L., Afa Ajura then joined the group of Ghanaian students from Saudi Arabia. The motive for forming the group was to end what it termed modernisation of Islam in Ghana by the

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Tijaniyyah. They also intended to tackle religious education that was the opposite of what was taught by the earlier Wangara and Hausa teachers. For Kaba, Afa Ajura wanted to change the status of the religion through religious education which will form the basis of religious knowledge. This will make religious knowledge accessible to common believers. He wanted to ensure that the religious environment at home and in the public sphere concentrated more on the unadulterated values of Islam (Sunnah of the Prophet S.A.W.).

However, the assertion by Kaba that Afa Ajura then joined the newly formed group of Ghanaian students from Saudi Arabia was not accurate. Sheikh Hussein Saeed Afa Jarja opined that Afa Ajura mobilised his students from the Gulf to propagate Islam in the Northern regions and beyond.

According to Khaled al-Khalediy, the teaching methods were extracted from the Qur'an and the Hadith (tradition). Convenient study times ensured better learning results. The Prophet Muhammad (S.A.W.), who is a role model to Muslims in the development of Islamic education, stated that there is no limit to learning. But the Messenger never recommended a static approach for teaching.

Al-Khalediy opined the following methods of teaching Islamic education.

- Education by proselytization, instruction and decree

The Qur'an advocates for preaching and offering advice as the basic form of education. This has an influence on a child's holistic development. Educators must understand the

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106 Sheikh Hussein Saeed Afa Jarjah, (Tutor at Ambariyyah Islamic Institute, Tamale) interviewed on 23rd May, 2019
sensitivity of a child especially through preaching since his heart is still innocent and not tainted.

The Qur’an is replete with advices regarding learning. Allah says in Surah al –Nahl 16: 90:

“God commands justice, the doing of good, and liberality to kith and kin, and forbids all shameful deeds and injustice and rebellion. He instructs you that ye may receive admonition”.

God Almighty made the Muslim society bear the responsibility of bringing up its children. The society is to teach them to chose right over wrong. Also, Allah states in Surah Al-i’Imran 3:104:

“Let there arise out of you a band of people who stand for all that is good, enjoining you to do what is right and forbidding what is wrong. They are the ones to attain felicity”.

Khaled Al-Khalediy cited Az-Zarnooji, who stated that it is essential that the quest for knowledge should not overshadow right conduct. This implies that teaching was not solely imparting knowledge; it also has a moral dimension.

- Teaching by Repetition (Tikrar)

Repetition is a powerful tool for memorization in Preaching. Whenever the Prophet spoke, he repeated the words thrice, to ensure full understanding. Each student should decide on the number of repitions that will ensure his understanding. Knowledge can be absorbed if the soul is untainted, the heart is open, and the intelligence is superb.

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Educators must understand these core principles. It will guide them to educate the children better.

The Narrative Method

This consists of telling a story. It leaves a permanent intellectual impression on the listener. The Qur'an adopts this especially in the stories of the apostles and their peoples. God granted His Messenger Prophet Muhammad (S.A.W.) excellent stories and equipped him with the best of Ahadith so that the people would benefit immensely. The Prophet was also gifted with determination and steadiness.\(^{110}\) The prophetic stories have enormous educational benefits because they have the ability to captivate the attention of the reader. As the listener listens to the narration, he is fascinated by the thematic contents and there is the inculcation of knowledge.

- The Dialogue Method

This involves a direct conversation with the pupils. Leading questions are asked to draw students into the discussion. It is an effective method because in addition to repetition there is the stimulation of the intellect. It is noted that the art of posing questions (debate) even for just an hour far outweighs a whole month of endless repetition.\(^{111}\) However, the intended aim will be achieved among fair minded people. The aim is not to forcefully persuade but gently guide listeners to a knowledge of the truth. There are diverse ways to make the dialogue engaging:

a) Emotions can be aroused by making the subject interesting and real.

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b) Tempting the learner with suspense so that he will be interested in the conclusion.

"And indeed Imam Abu Hanifa used to study by propounding questions and discussing them in his shop".\textsuperscript{112} Some scholars refer to this method as hypothetical jurisprudence. He found this method to be a successful and often emulated one. It is very convincing and greatly affects even rivals to accept undeniable proofs.

- Teaching by Setting Parables

This is the use of teaching by the using of metaphors. For instance, a "donkey" can be used to symbolize an unimportant and repulsive creature which only carries huge loads (heavy books) but is not interested in understanding them. In the Qur'an this has been used to symbolize people who fabricate the signs of God. They end up as beasts of burden that carry learning and wisdom on their backs but do not understand or benefit from it. The Qur'an in Surah al-Jumu’ah 62:5 declares:

\textit{“The similitude of those who were charged with the (obligations of the) law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understand them not). Evil is the similitude of people who falsify the Sign of God: And God guides not people who do wrong”}\textsuperscript{113}

\textsuperscript{112} Ahmad, M., \textit{“The Instruction of the Learner: Method of Learning”}, (Cairo: Maktabat an-Nahda, 1989):143.

\textsuperscript{113} A. Yusuf, Qur'an S.62, V.5, (1946).
The Messenger of God regarded the Qur'an as a guiding principle for his conduct and morality. He was regarded as God’s Messenger. This role model method is one of the most efficient ways of approaching Islamic education. The Prophet admonishes that people should be taught at their level of understanding. The student becomes the centre of the discourse and he is given the leading role. The curriculum has to meet the aspirations of the student. The parables were not only a creative way of imparting knowledge, but it had educational benefits as it aided sound logical reasoning.

- Teaching through Practice and Application

The method of teaching by practise and application is greatly beneficial. This affects the very soul of students. Learning activities cannot be separated from content, aims and motivation, because activities result from motivation lead to it. Activities can curb laziness and drive away boredom. They are essential to learning and understanding. According to M. Ahmad:

"The purpose of learning is to act by it, while the purpose of action is the abandon the perishable for that which lasts forever."^{114}

This implies that the learning method ought to teach by encouraging emulation. For this purpose, he/she ought to ask relevant real life questions and ensure its application in their individual life.

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• Teaching by the Dictation Method

This involves bringing up the child to emulate honourable qualities and scruples. A virtuous environment and sound Islamic education will enable the child have the maximum transcendent qualities and subjective principled qualities. This was constantly stressed in multiple Ahadith:

“It is better for someone to educate his son than to give a measure of charity”.
“The best thing that a father can give his son is good manners”.
“Teach your children and family goodness and give them good manners”.115

For M. Ahmad, knowledge attainment is to have an insight into the above mentioned methods. In order to write down items of scientific interest. Notes making is more important than memorization.

2.11 Conclusion

The study highlighted on the history, purpose and types of Islamic education in Ghana, and the role of stakeholders in the reform in Islam. It further touched on Islamic parenting and the role of Islamic clerics in the upbringing and development of the Muslim child. An attempt was made to explain the duties and responsibilities of parents in upbringing of their children in righteous way through the Qur’an and Sunnah. This is because of the

115 at-Tabrizi, 1990, Vols. 1, 2.
concept of Luqman’s advice to his son Tharan. Also, the study of Madrasah and Muslim child upbringing in Accra focusing on Nima comes with challenges. The negative effects of modern life is on ascendency. Also, the study identified various teaching methods in essence from the Qur'an and the Hadith employed by Madãris in imparting knowledge to children. As a result, the Muslim educators can consider these teaching methods to enhance child education and moral training.
CHAPTER THREE

FAMILY PRACTICES IN NIMA

3.0 Introduction

In the previous chapter, I discussed Islamic education and child upbringing in Ghana by describing the three forms of acquiring Islamic education which are the Makaranta, the Madrasah and the Secular. In this chapter, I investigated Islamic Education within Nima in the East Ayawaso Municipality of the Greater Accra Region in order to address the main objective of the research. The study considered Nima because large parts of the populace are migrants from the predominantly Northern parts of Ghana and some sister West Africa states. This chapter sought to examine the history of the Muslim community in Accra, the Nima community and the role of the Ulamah, government interventions, challenges facing Islamic education of the Ghanaian child and upbringing practices of Muslim families in Nima by analysing data from the field on Islamic perspectives. Also, to be examined are the programmes by the Ministry of Inner Cities and Zongo Development (MICZD) put in place to address the concerns of the Zongo community particularly the Muslim youth.

3.1 A brief history of the Muslim community in Accra

In Hausa, the word Zongo means “stranger quarter.” It is a term used to designate migrant Muslim neighbourhoods. The Zongos are Muslim enclaves with Hausa as the lingua
franca with Islam as their faith. The existence of mosques and Qur’anic Schools dominate the Zongo community.\footnote{Agyei-Mensah S., and G. Owusu, “Ethnic Residential Clusters in Nima”. Urban Forum, 23, (2012), 133-149.} For centuries West African people have uninterruptedly journeyed to different areas in the region. They have established Zongo communities in towns where they received freedom and political rights from traditional authorities, whose rules governed them. Around the 1800s, most migrants to Accra preferred to settle in one of the seven traditional Ga settlements. They hoped to be incorporated into the indigenous Ga population through inter-ethnic marriages.\footnote{Pellow D., “The Power of Space in the Evolution of an Accra Zongo”, Ethnohistory, 38(4), (1991), 414-450.}

At the end of the 19th century, a sizeable number of Gold Coast soldiers of Hausa descent and Muslims looking for profit making activities settled in Accra. Most of these migrants wanted to preserve their cultural uniqueness. Many of them settled with their families to the north of James Town. The Muslim population there increased rapidly. At the dawn of the 20th century, there was a distinction between these migrants and the indigenous Ga population. Their sheer numbers made it impossible for them to be assimilated.\footnote{Arn J., “Third World Urbanization and the Creation of a Relative Surplus Population: A History of Accra, Ghana to 1980”. Review (Fernand Braudel Center), 19(4), (1996), 413-443.}

To the settlers, this Zongo became known as James Town Zongo. The founder of the said Zongo was Mallam Na-Inno, an Islamic scholar who hailed from the Nigerian city of
Katsina. Later, Governor Rogers in consultation with Chief Brimah I and other elders of the Zongo community in Accra suggested in 1908 that the settlers be transferred to Oblogo Road. This place became known as Sabon Zango (New Zongo). The researcher discovered that the Ngleshi Clan of Ga awarded the Zongo Chief Mohammed Bako for his supplication on a court case against the Sempe Clan which the former won.

For many years Sabon Zango became the preferred location of long distance migrants. This happened until squatter settlements came into existence after World War II. By the 1930s the urban center of Accra was so crowded that new immigrants looked for housing opportunities outside Sabon Zango. They preferred the peripherials of the city. One of such places was Nima. At that time it was largely an open grazing area for cattle belonging to a Fulani family. Most of the migrants preferred that location. Nima also became known as Zongo because it shared many similarities with Sabon Zongo.

3.2 The Nima Community

The name Nima is from Naeem in Arabic which means “happiness” or “comfort”. The Nima land is the property of Odai Kwao family, a Ga family from Osu. They handed over

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123 The meaning of Naeem, accessed on 23rd December 2019, from thenamemeaning.com>naeem
custodianship of the land in the early 1940s to the Futa family of the Fulani tribe from West Africa. The land was initially meant for cattle pasturing and slaughter houses. After World War II, migrants began settling in when troops returned to Accra from the Gold Coast. By the 1950s, development of the settlement became a problem because proper planning was not implemented.

Today, Nima is an exceptionally vivacious and buoyant neighbourhood. The neighbourhood of Nima is located directly north of the ring road, which forms its southern border, enclosed by the Kanda Highway in the east and the Odaw drain - generally referred to simply as ‘gutter’ - in the north and west. An administrative border is drawn over Nima Street, which divides the neighbourhood in Nima East and Nima West, a division that is not recognized by residents. Nima can be described as a deprived community. It houses close to 69,044 residents on a 1.59 square kilometres of land. (2010 National Population Census.)

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Fig. 1: Map of Nima from Bari’s: *A Comprehensive History of Muslims in Ghana*. 126

The migrant chief to whom the land was leased divided and sold the land to migrants in plots. During the Second World War, a segment of the Allied Forces was positioned in the North-East of Nima. This acted as an economic incentive that attracted migrants. Since Nima is located between the military camp, government agencies and the Cantonment neighbourhoods, it attracted mostly Northerners and Southerners who were looking for job opportunities. This included but not limited to cooks, stewards, labourers and prostitutes. After the war, many of the discharged Muslim soldiers decided to settle here with their families. In 1957, the declaration of independence and the new economic programs initiated by the Nkrumah government increased further the rate of relocation to Nima.\footnote{Arn J., “Third World Urbanization and the Creation of a Relative Surplus Population: A History of Accra, Ghana to 1980”. Review (Fernand B.Raudel Center), 19(4), (1996), 413-443.}

From this period, a stable flow of Muslim migrants from Northern Ghana continued to settle in the Nima neighbourhood, earning the neighbourhood the term ‘Zongo’. This is what distinguishes Nima from other low-class neighbourhoods like James Town, which has a mostly dominant native population. The other large ethnic groups in Nima are Akan from the southern regions, Ewe from the Volta region and Mole-Dagbamba from northern Ghana, comprising respectively 24.6, 16.3 and 16.1 percent of its population.\footnote{Kang S., J. U. C. Pescina, P. J. Quashigah, and I. Kumashie, “Nima Land Use Mapping Project: Report and map set: Earth Institute at Columbia University”, University of Ghana-Legon, (Accra Metropolitan Assembly & CHF international, 2010).}

According to Bari, Nima’s size would be more than 22 Zongos in the whole Greater Accra Region while in Ghana as a whole there are about 300 Zongos in 2007.\footnote{Bari O.B., “A Comprehensive History of Muslims and Religion in Ghana”, Vol. 1, (Accra: Dezine Focus, 2009), 397.} Because many of the migrants originated from the predominantly Northern parts of Ghana and West Africa, the chief religion in Nima is Islam. This is followed by Christianity. Owusu,
Agyei-Mensah and Lund posited that the importance of Islam in Nima cannot be undermined. It served as a most obvious incentive for people’s decision to settle there. The presence of family and economic reasons provided the next motivation. Islam prescribed strong behavioural and religious codes. This acted as a regulation of behaviour. It again became the basis for local and transnational networks with the ability to support visitors and outsiders in need.\textsuperscript{130}

The researcher is of the view that, the settlers of the Nima community became mixed yet Islamic education continuous to progress.

3.3 Role of the Ulamah (Islamic Scholars)

According to Yunusa Abdur-Rahman, Islamic educational system has been significantly influenced by local culture, history and tradition throughout the Muslim world, and specifically in West Africa. The \textit{al-Majiranchi} System in Northern Nigeria is unique to Daular Usmaniyyah, founded by Shaykh Uthman dan Fodio. The word \textit{al-majiranchi} in Hausa comes from the Arabic word \textit{al-Muhajirun}. It is a term used to refer to the people who migrated from Makkah to Madinah in 622 AD. The word is however now inaccurately used to refer to beggars rather than students of Islamic schools. It was initially used to refer to the boys who travelled away from home to study the Qur’an with a \textit{Mallam} (Islamic teacher) who was trusted by parents to be credible.\textsuperscript{131}


The two forms of Islamic education in Ghana are the *Makaranta* and the *Madrasah*. The first refers to schools that emphasize the teaching of Qur’an. There was the use of wooden slates and locally made ink. The slate is convenient because it could be reused for another lesson. This was the first stage of Islamic education. Most under-age children were sent to teachers who were far away from their homes. When the children graduated from the Qur’anic schools and wanted to further Islamic education, the next stage was the *Madrasah*. The *Ulamah*, (Islamic scholars) lectured students in core curriculum subjects such as the Qur’an, the Prophetic traditions, Qur’an Exegesis (*Tafsir*), principles and rules in Islamic jurisprudence (*Fiqh* and *Usul al-fiqh*), theology (*Ilm al-Tauhid*), mysticism (*Tasawwuf*), Arabic Language and Literature (*Al-luggha* and *Al-adab*), mathematics (*Hisab*), medicines (*Tibb*) and history (*Tarikh*).

These two types of schools characterise the old Islamic education system in Ghana. It was strictly traditional and wholly privately owned. It relied on no governmental funding. The *Mallam* was tasked with the responsibility of ensuring the economic and spiritual education of children. The society then took care of the socio-economic needs of the *Mallam* by paying approved fees, *Zakat* (Alms Giving), *Sadaqah* (Charity) among others. This unique system did not eliminate students who were willing to learn inspite of their poor background. Scholars of repute were produced and social cohesion enforced by the inclusion of both the rich and poor.

The researcher is of the view that, the *Zakat* (Alms-Giving) and *Sadaqah* (Charity) should be consolidated to one fund by the *Aimmah* (Imams) in Ghana to support the *Madrasah* education and Muslim child upbringing and other projects such as hospitals, secondary schools and tertiary institutions.
3.4 Government support of Ulama (Islamic Teachers)

According to Abdulai Iddrisu, in the first half of the 20th century, Muslims in Ghana continued to practise their Traditional Islamic Education without any help from the colonial administration. During the 1960s prominent leading Mallams were employed to teach Muslim students for about thirty minutes at the secular schools. This was to ensure integration. Issues of faith and how to recite selected Suwar (chapters) from the Qur’an needed in the daily prayer activity were taught. The Mallams did not have complete control over the pupils because some Mallams could not communicate effectively in Arabic and were not skilled in correct instructional approaches, this spelt the failure to implement the necessary curriculum in secular schools.132

In 1974, the Ministry of Education bestowed ownership of these Qur’anic schools to the proprietors and started the practice of paying the Arabic/Islamic teachers. They only qualified to teach after they had written and passed the required exams. They were then issued with certificates. By the end of 1976 many Makaranta had agreed to join the Public/Secular Schools system. The creation of Islamic Education Unit (IEU) in 1987 under the Ghana Education Service (GES) eased the path to the transformation of Islamic schools with the National Headquarters in Tamale.

According to Abdulai Iddrisu, there had been perpetual fear in the 1990s of government attempts at reducing the already insufficient number of Arabic Instructors who were on the official payroll. There existed few Islamic Instructors in the system who still had the Arabic Instructor’s certificate but could not obtain employment at the Islamic Schools.

132 Abdulai Iddrisu, “Between Islamic and Western Secular Education in Ghana” (Council for the Development of Social Science Research in Africa, 2005), 55-59.
Those who received salaries had to contribute something small to any Mallam who came to teach. Those who were not on salary came to school only when they so desired since they were not under any obligation. They were frequently absent. Also, the Islamic schools did not have any comprehensive syllabus to guide teaching. There was also no specific text book. Books written by individuals from Saudi Arabia, Egypt, Libya, Iran and Nigeria were in use.  

Islamic subjects were not given a place of prominence on the timetables. Some Islamic Schools taught as many as thirteen subjects in their schools. The time allotted for teaching these subjects were not conducive to effective teaching and learning. The Arabic instructors were therefore not effective.

The researcher is of the view that, there is the need for the Ministry of Education and the Ghana Education Service to increase the number of Ulamah on the official payroll and upgrade them through workshops and seminars.

3.5 Challenges facing Islamic Education in the Upbringing of the Ghanaian Child

According to Mumuni S., the challenges could be categorized into four facets starting with Ghanaian language and culture. He stated that Ghanaian Muslim children begin life in their mother tongue as such begin the study of Arabic at a later stage in their upbringing. The difference between their mother tongue and Arabic retards their

133 Abdulai Iddrisu, “Between Islamic and Western Secular Education in Ghana” (Council for the Development of Social Science Research in Africa, 2005), 55-59.

development in the study of Arabic. Closely linked to the mother tongue is also the Ghanaian culture. Instead of beginning life in Islamic Education, most Ghanaian children begin life by learning their respective Ghanaian cultures. Islamic Education is therefore acquired later in their upbringing. What is more, in some cases there are conflicts between the respective cultures and Islam. Most children begin learning cultural proverbs and taboos during the formative years in their upbringing. Since the Ghanaian culture is closely related to the belief system unconsciously, the child is first exposed to these beliefs before his/her encounter with Islam.\footnote{Mumuni S., “Islamic Education and the Upbringing of the Muslim Child” \textit{Nigeria Social Science Review}, 6, 1(4), (2004), 95-97.}

Secondly, there is conflict between secular and Islamic Education. The desire by Muslim parents to educate their children in secular institutions interferes with Islamic Education. Most often than not the child acquires Western values without a corresponding Islamic value systems. Hence, the Muslim child becomes ignorant about the dynamics of his faith. Although the child prays, he/she may not be able to face challenges between his faith and secular ideals.

Thirdly, Mumuni S. stated fragmentation of the Islamic Educational System as another challenge. There is no holistic Islamic Educational system or structure in the country. \textit{Makaranta} and \textit{Madrasah} established in the Muslim communities are varied with different standards, motives and curriculum. The lack of standardized curriculum for these establishments makes it difficult to assess the academic competence of the students from these schools. Unlike the secular education system where we have the Primary, Junior High Secondary, Senior High Secondary, and then Tertiary institutions, that is not
the case with the Islamic Educational System in Ghana. Because of this, the Islamic Education Unit (I.E.U) which was established in 1987 was suppose to harmonize the activities of the Makaranta and Madrasah Educational System but it appears, the Unit has over emphasized on the secular subjects to the detriment of Islamic and Arabic studies.

Finally, Ishaak Ibrahim Nuamah as cited by Mumuni S., indicated that there is lack of clear cut aims and objectives of the Islamic Educational System. He added that every Educational System should have its own educational policy, its vision and mission statement. For instance when the Catholic Reverend Father Thomas opened a school at Cape Coast in the Central Region of Ghana, the main aims were to train interpreters to translate the English Language in which the Gospel was written and also to train clerks for colonial administration.¹³⁶

The researcher is of the view that the IEU and other Islamic scholars should consider the need for specific aims and objectives in Islamic Education System.

For Mumuni, when he evaluates the Makaranta and Madrasah institutes, it is difficult to ascertain the main vision of the proprietors. Is the aim to train Aimmah (Imams)? Or is it to help the pupils to practice their faith or are they preparing them to Middle Eastern Universities. B. A. R. Braimah as cited by Mumuni S., cautioned that the Ulamah must be prepared to admit the fact that not all their pupils would grow up to be religious Shuyukh (scholars). Some of them might wish to be directors of corporations, engineers, scientists, doctors among other professions and careers. The question is, are the Ulamah

training their pupils in the Makaranta and Madrasah with these vital professions for societal development in mind?\textsuperscript{137}

The researcher is of the view that, the challenges facing Islamic education in the upbringing of the Ghanaian child could be addressed when Muslims in Ghana create a consolidated fund from Zakat (Alms-Giving), and Sadaqah (Charity) to support the Madrasah education and Muslim child upbringing. However, some of these funds are mostly shared to the Aimmah (Imams). The Ulamah (Islamic teachers) rely on Kudi Wata (monthly fees in Madrasah) but some benevolent Muslims do support them.

3.6 Muslim Family Practices and Child Upbringing in Nima

As specified in chapter one, the research is a qualitative study which sought to analyse the findings of respondents. The aspect of Muslim family practices on child upbringing in Nima is investigated using the data collection instruments. The tools used to collect data included interviews and questionnaires. According to O’Connor and Gibson, using more than one method to study a phenomenon helps to confirm and validate the findings.\textsuperscript{138}

The researcher applied simple random sampling of 75 for families, Ulamah, teachers and students. Among them twenty-four (24) are couples while ten (10) are single parents. These represented forty-five (45) percent of the study population. The parents as the first group of respondents are responsible for the upbringing of their children according to Islamic principles contained in the Qur’an, and Sunnah of the Prophet (S.A.W.). The

\textsuperscript{137} Mumuni S., “Islamic Education and the Upbringing of the Muslim Child” Nigeria Social Science Review, 6, 1(4), (2004), 95-97.
parents age ranged from 40 to 50 years and were married. The number of children among these families attending the Institute of Islamic Studies are between 2 and 5 children. Secular education was however low among the parents. Among them nine (9) had primary school education, seven (7) had junior high school, three (3) had tertiary education and five (5) had vocational education. Around 52 percent of their children are in the primary level of the Institute. The Makaranta system of the parents was encouraging since most could read the Qur’an and have some knowledge in Fiqh (Islamic jurisprudence).

The researcher observed that the families abide by Islamic principles and have some knowledge of Qur’an, and Sunnah. However, majority of the families lack higher secular education.

There were other questions related to the sub-objectives of the study in the questionnaire. The Islamic perspective of Tarbiyyah (training) of the Muslim child contained four (4) separate questions. The first question inquired about the concerns of the child’s Qur’anic education. These included, the parents make certain the child attends Makaranta school.

The second question included whether the child attends Saturday and Sunday Qur’anic school. These mean the parents ensure the weekend Qur’anic schools are part and parcel of the child activities. The third part consisted of questions on the importance of Madrasah and secular education to the child. These included the parents ensuring the child attends the Madrasah and secular education. The last part queried about proper model in the child upbringing of the respondents. Most of the questions on the Tarbiyyah (training) were close-ended so that respondents could be specific on the subject.
The second specific objective analysed child upbringing practices among Muslim families in Nima. Hence, there were nine (9) questions to the respondents. The first question on child upbringing in Nima revealed the respondents were good about it. These included the role of other children, parents, neighbourhood and the general environment. The second question investigated the most important practices of family on child’s attendance to madrasah. These included Islamic teachings. However, lifestyles and fashion were posing major challenges. The third question on parenting revealed that this begins when the child is born. Additionally, parents followed guidelines for raising child or children using Islamic principles. These included Islamic teachings using the Qur’an and the Traditions of the Prophet (S.A.W.) (Sunnah). Also, most parents do not spend their leisure times with the child. These lead to the parents’ inability to identify the child’s behaviour. Moreover, this part interrogated the companionship of the child. These include parent inviting the child’s friends to understand their goals. The last question delved into intervention in the child’s friends issues regarding their future plans. Most of the questions on child upbringing practices among Muslim families in Nima were both open-ended and close- ended so that respondents could be transparent on the matter.

The third specific objective examined factors that motivate parents to send their wards to the Madrasah. There were five (5) questions to analyse this objective. The first part sought whether the respondents wanted the child to be pious. These included the child remembering the parent through supplications. The second part enquired on other opportunities apart from the Mallam. These included business and sporting activities. However, betting and game centres are posing a challenge. The third part assessed how the child should engage in vocational activities to support his/her future. Furthermore, the
child cannot live appropriate life with only Makaranta. Likewise, every Muslim child requires Madrasah education. These included the parent ensuring the advancement of child’s education. The questions on the factors that motivate parents to send their wards to the Madrasah were close-ended so that respondents could specify their reasons.

The last specific objective observed the role of the Institute of Islamic Studies in children upbringing. There were five (5) questions to analyse this objective. The first question probed whether the respondents paid the “Kudi Wata” or monthly fee regularly. These included the parent attending Parents Teachers Association (PTA) and levies. The second question on whether parents provide extra support to the Ulama. These included Zakat (Alms-Giving), and Sadaqah (Charity). The third part considered if the Institute taught issues on the upbringing of the child. These included the Institute providing the best practices in Islamic education. Also, the Institute engaged the parents through (PTA). These included the parents providing suggestions and queries. Lastly, the Institute traces the progress of past students. Most of the questions on the role of the Institute of Islamic Studies in child upbringing were close-ended so that respondents could identify the reasons for choosing the Institute.

The researcher further discussed the analysis of sub-objectives of the study on Madrasah education and Muslim child upbringing from parents’ perspective in chapter four.
3.7 Students of the Institute of Islamic Studies

On the part of the children, twenty-two (22) questionnaires with five segments were administered to the students of the Institute and among them were thirteen (13) male while nine (9) were female. The first part was on their demographical data. Their ages ranged between 17 and 25 years. The levels of education were fifteen (15) JHS while ten (7) in Arabic SHS. The Makaranta system of the respondents was encouraging since most could read the Qur’an, Prophetic Traditions (Sunnah) and have some knowledge in Fiqh (Islamic jurisprudence).

The students age ranged from 17 to 25 years pursuing JHS and Arabic SHS. However, the researcher discovered that the Arabic SHS was not under the Islamic Education Unit (I.E.U.) curriculum for secondary level because of using Arabic language.

Further, questions related to the sub-objectives of the study were assessed from the respondents. It examines four (4) questions to respondents on Tarbiyyah (training) of the Muslim child. The first question delved into Qur’anic education. This included the students who attend Makaranta school. The second question investigated whether the students attend Saturday and Sunday Qur’anic school. The third question prodded the importance of Madrasah and secular education to the respondents’ future. The last question investigated child responsibility towards their parents. These included the students assisting the parents in their endeavours. The questions on the Tarbiyyah (training) centred on specific views of the respondents.
The findings showed that the *Madrasah* schools mould the children to be obedient to their parents. Also, the students viewed *Madrasah* and secular education as very important to their future.

Also, on child upbringing practices among Muslim families in Nima, there were four (4) questions to the respondents. First, the respondents indicated that parents provide the guidelines. Parents also ensured that guidelines are consistent with Islamic principles using Qur’an and the Traditions of the Prophet (S.A.W.) (*Sunnah*). Second, most parents do not spend quality time with their children. These included the parent spending that time at base. Third, the respondents approached parents on matters. These included children telling parents of their issues. Last, whether parents listen to the issues regarding their future plans. On the questions on child upbringing practices among Muslim families in Nima, the responses were in agreement with the observations made by the researcher.

Parents ensure guidelines are consistent with Islamic principles using Qur’an and the *Sunnah*. Yet they do not spend quality time with the children and rather spend much time with friends.

Furthermore, on the third specific objective, four (4) questions were analysed. First, do parents assist the respondents in *Madrasah* education? These included the responsibilities of parents. Second, it sought to find out whether the respondents wanted to be *Mallams*. Third part enquired on other opportunities apart from *Mallams*. These included business, sporting activities and other professional endeavours. Last part assessed the respondents engaged in vocational activities to support their future. The questions on the factors that
motivate parents to send their wards to the Madrasah were close-ended so that respondents could be specific on their views.

Parents want the children in Madrasah education not only to be Mallams but have other opportunities in the future.

On the last set of the questionnaire, there were two (2) questions to analyse this objective. First question was if parents were reporting a child misconduct to the management of the Madrasah. These included misbehaviour, disrespect and misconduct to the Institute. Last, do the respondents follow the Institute’s regulations? These included the Institute’s code of conduct in Islamic education.

Parents report a child due to misbehaviour, disrespect and misconduct to the Madrasah or the Institute.

According to Mumuni S., in the late 1950s and early 1960s Ghanaian Muslims were exposed to various Islamic ideas when the Arab and Islamic missions were opened in the country. From this period Ghanaian Muslims received awards and scholarships through these missions to study in Arab countries, exposing them to other Islamic perspectives. After their return home they establish their own schools.139 In Accra, the likes include Hajj Umar Ibrahim Imam, Hajj Shu’aib Abubakr and others, after graduating from the International Islamic University of Madinah, established their Madāris.140

This chapter further discussed the perception towards Madrasah education in the Nima community with particular reference to the Institute of Islamic Studies and its role in

influencing child upbringing in the community. Then the chapter also analyses and assesses some concerns of the *Ulamah* and teachers regarding child upbringing in the Nima community. Before discussing the Institute of Islamic Studies, it is significant to consider the factors that motivate parents to send their wards to the *Madrasah*.

### 3.8 Factors That Motivate Parents to Send Their Wards to Institute of Islamic Studies

According to Nazia Najeeb, a parent is a guardian to a child and their role is to protect and guard children against odds. To impart religious education and make them better human beings, it is important to note that religious upbringing is far more important than the physical upbringing. Islam gives high status to mothers, indicating that “*stick to her (mother) for indeed, paradise lies beneath her feet*”\(^{141}\) and so actual upbringing starts on the child’s delivery day. She is the care taker of the child. She plays an important role in educating her child. Home is the first *Madrasah* and mother is the first teacher for a child. Allah the exalted has put trials on mankind and nurturing these children are the biggest trials on parents.\(^{142}\) The Holy Quran states that:

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\text{And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.}^{143}
\]

143 Qur'an: S.8, V.28.
Allah (glorified and exalted be He) says: “your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).”

Therefore, according to Abdul Hamid the first duty of Muslim parents towards their children is to teach them their religious values. They need to have sound “Aqidah” (Creed). They have to know who their Creator is right from infancy when the children begin to comprehend issues. Parents have to teach them the fundamental message of Islam that Almighty Allah is one and the only universal God. An example from the Qur’an of what parents should teach their children is in Surah al-Ikhlas (Chapter 112 verse 1 to 4).

"Say, He is Allah, One and Only. Allah, the Eternal Absolute. He begeteth not, nor was He begotten. And there is none like unto Him”.

For Abdul Hamid, parents should teach their children the five pillars of Islam (The Shahadah, Salat, Zakat, Siyam and Hajj) and the six tenets of faith (Tauhid, Malaikah, Kutub, Nubuwah, Yaunul-Akhira and Qadar) and to inculcate in them core values. The Madrasah is a type of religious school or college for the study of the Islamic religion. It provides fertile grounds and an enabling religious Islamic environment for Muslim

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144 Qur’an: S.64, V.15.
children to thrive. The Madrasah is also a place where children and adults learn sound reading and correct understanding of Qur’an and the Prophetic Traditions.

The Prophet (S.A.W.) has stressed the need for more supervision of the child especially, in matters concerning prayers from age ten. He said “and smack them (beating them lightly) if they do not do so at the age of ten”. Parents should not compromise at all when it comes to the child’s salvation. Salat (Prayer) according to the Prophet (S.A.W.) is the first and foremost duty to be accounted for on the Day of Judgement. If it is found perfect, the rest of one’s deeds will be considered perfect, and if found faulty, the rest of one’s deeds will appear as such.

Parental reasons for choosing Madrasah reflect on a concern for identity, a sense of belongingness and an Islamic friendly environment. According to Hoda Badawi, Muslim parents often worry about the use of foul language, illicit drugs and concerns related to unwarranted sexual attitudes and peer pressure in the secular schools. Parental dissatisfaction with secular schools also occurs when schools’ curricula do not reflect their values. Also, according to Jane Smith, dissatisfied parents may view Madrasah as a substitute for secular schools because they cater for Islamic values and knowledge. Students may view Islamic schools as better alternatives to secular schools because they offer a more caring environment free of racism, peer pressure and religious discrimination, especially for girls.

148 Hoda Badawi, Why Islamic schools. Islamic Horizons, 35: (2006), 18–28
3.9 Ministry of Inner Cities and Zongo Development

The Ministry of Inner Cities and Zongo Development was established by an Executive Instrument on 28th February 2017 to ensure that inner-cities and Zongo communities do not become areas of despair, difficulty and social conflict by Nana Addo Dankwa Akufo-Addo’s government. The Ministry’s goal is to empower the indigents of Inner-Cities and Zongo (MICZD) communities through a coordinated programme of economic and social development policies and facilitate a prosperous, inclusive and sustainable social transformation of the Inner-Cities and Zongo Communities.\(^\text{150}\)

A seed amount of GH\$ 219.5 million Ghana Cedis approved for the fund was bigger than any allocation made to any Ministry under the current budget and urged participants to lay bare any challenges facing their communities. The fund would be deployed in five main areas, namely infrastructure and sanitation, economic empowerment, social development, cultural promotion and security and crime control.\(^\text{151}\)

The researcher interviewed the Chief Executive Officer (C.E.O) of the Zongo Development Fund (ZDF) the late Mohammed Baba Alhassan, under the Ministry of Inner Cities and Zongo Development (MICZD) on the challenges of Muslim child upbringing in Nima.\(^\text{152}\) The responses were given below.

> Currently, the Ministry has rolled out certain programs and projects to tackle specific challenges in the Zongos including Nima. The Zongo Development Fund (ZDF) was

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\(^\text{152}\) Mohammed Baba Alhassan, (C.E.O. of ZDF, Dzorwulu, Accra) interviewed on 28th May, 2019
created along with the ministry through which development projects of the ministry are to be carried out.

In order to tackle the problems of Muslim child delinquency in the Zongos, the ministry has come out with a program of building Astros turf parks in the various communities to give the youth some opportunities to showcase their sporting talents which abound in the Zongos especially football. This has led to the building of recreational parks in Madina, Shukura, Fadama and so on to the Muslim children.

Also, Zongos especially Nima is notoriously known for “Sakawa” or cyber fraud dealings. In order to refocus the youth talents in ICT, the ministry has rolled out a program to redirect these talents into computer programming, software development, code breaking programmes and so forth. Currently, 1,000 Zongo youths are expected to benefit under a Zongo Coders Program.

Another initiative that the ministry has embarked upon is the payment of Ulamah or Islamic teachers in the Qur’anic and Madāris schools. The ministry has taken on board Ulamah who used to roll on the voluntary service under the National Service Program (NSP). This has brought reliefs to most Ulamah.

Furthermore, the ministry is engaging women folk under a Zongo Cuisines Project. The ministry wants to expose the women to modern food packaging because Zongo communities are noted for the best foods such as Tuo-zafi, Wakye, Kokoo, Māsa, Kosay and so on. This is to address the problem of income shortfalls of parents by marketing and avoid a situation where these dishes are being taken from the Zongo women.  

The researcher is of the opinion that the Zongo Development programmes outlined above would go a long way to address youth unemployment, Madrasah education and Muslim child upbringing in Nima.

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153 Mohammed Baba Alhassan, (C.E.O. of ZDF, Dzorwulu, Accra) interviewed on 28th May, 2019
3.10 Conclusion

This chapter addressed some of the research objectives which concern the history of Muslims in Accra, Nima and Islamic education on the study of Madrasah education and Muslim child upbringing.

Also, the study found that the role of Ulamah (Islamic Teachers) whom parents considered trustworthy and pious enough to entrust their children in order to produce world class scholars in every field of Islamic knowledge, required infrastructure and maintained social cohesion by promoting the interactions of the rich and the poor.

Furthermore, the challenges facing Islamic education in the upbringing of the Ghanaian child could be language and culture. Secondly, there is conflict between secular and Islamic Education. Thirdly, fragmentation of the Islamic Educational System as there is no holistic Islamic Educational system or structure in the country. Lastly, there should be clear cut aims and objectives of the Islamic Education Unit (I.E.U).

Additionally, the parents should ensure that the child attends Makaranta and it is important for pupils to understand the essence of Madrasah and secular education in the development of the child. Also, parents should spend their off days with their children in order to identify child’s behaviour. Moreover, understanding the friends of the child and inviting them to discuss their issues. Again, the children should be able to approach their parents on matters of concern and the parents should listen to them.

Finally, the Ministry of Inner Cities and Zongo Development (MICZD) has rolled out certain programs and projects to tackle specific challenges in the Zongos including Nima so there is the need for the Muslim child to equip him/her self for that opportunity.
CHAPTER FOUR

INSTITUTE OF ISLAMIC STUDIES

4.0 Introduction

The chapter addressed the history of the Institute of Islamic Studies (IIS) of the Islamic Research and Reformation Centre (IRRC), the biography of Sheikh Umar Ibrahim Imam the founding father of the Institute of Islamic Studies, responses of the Ulamah and secular teachers and the institute’s curriculum particularly on Muslim child upbringing and finally the responses of the past students of the Institute.

4.1 Biography of Sheikh Hajj Umar Ibrahim Imam

He was born in 1932 at Kwahu Ankoma in the Eastern Region of Ghana. His father Mallam Ibrahim Soho and mother Nana Amina came from Benin to work on cocoa farms in the Eastern Region of Ghana. The family had eight children, five males and three females. Their father started the Makaranta for the family till his friend from Nigeria al-Hajj Bunyamin Alhassan came and took him from his father. Hajj Umar was six years when he became al-Majiri (Islamic student) of Mallam Bunyamin. He and his Mallam came back to Koforidua in the Eastern Region. After the end of the Second World War, they migrated to Accra. They were together in Accra till 1957 when the Mallam died. After his death, the Sheikh’s educational journey began in 1958 a year after Ghana’s independence.
He travelled to Lagos by road and then moved to Kaduna in Northern Nigeria. He took rest at Yarwa in Nigeria to perform the Ramadan Fast. After the fast, he joined those heading for the Hajj Pilgrimage to Sudan. His intention was to study in Egypt because he thought Saudi Arabia at that time was only for Hajj and Umrah. When he got to Sudan, the authorities refused to grant him visa to Egypt. They insisted he should go back to Ghana for the visa. He decided not to go back to Ghana without achieving anything. He was in Sudan when another Hajj Pilgrimage heading to Saudi Arabia came. He decided then to follow them. He thought to himself that if he moved to Jeddah, may be Allah will assist him in this endeavour. He joined a ship to Jeddah and arrived in 1959.  

154 Sheikh Hajj Umar Ibrahim Imam, interviewed on 20th February, 2019, at his residence at Abeka, Accra.
After the Hajj, he went to Madinah to study Islam and he was admitted at Darul-hadith by Sheikh Umar bin Lāti (his first Mu’alim (Islamic Teacher) in Madinah, may Allah Reward him). He spent two years there and later in 1961, the Saudi Arabia government opened the Islamic University at Madinah. It was commenced in “Askar” Military barracks and the teaching was conducted in the quarters. He enrolled at the secondary level from 1961 to 1963. In 1964, he came back to Ghana to visit the family upon his return he enrolled at Islamic University at Madinah until he graduated in 1968 with Sheikh Umar Gaiye from Senegal and other colleagues from Egypt and Uganda. His Ulamah were the late Sheikh Abdul Aziz bin Baz, Sheikh Amin Shenqitti and Sheikh Muhammed Shenqitti from Ethiopia.

He returned to Ghana to focus on teaching Islamic sciences. His teaching brought mayhem, as some section of the Ummah viewed it as a new religion. In Ghana, most of the Muslims were adherent of Tariqat-ul Tijaniyyah or Qadiriyyah. Thus, then Ulamah and parents were followers of the doctrine. So Sunnah became new to the Ummah and later Shiah followed.

The Sheikh mentioned that the cause of the mayhem was that Sunnah doctrine viewed the “Waliyy” (Patron), as a mistake and Allah alone is the “Waliyy”. Hence, they saw the students of Abdul Wahhab (Wahhabis or Wahhabiyyah) or Salafists and those who studied in Saudi Arabia as hating the “Waliyy”. By Allah’s Grace, nowadays the Ummah understand the concept. Although, the practice still exists yet it is understood. The Qur’an was revealed 1150 years before the birth of Sheikh Ahmed Tijani so the Tijaniyyah group is not more than 200 years. This logic does not add up. He wanted to correct this
perception, some *Ulamah* were of the view that he was against the Sufi group. The leaders of this doctrinal group have to advise the followers. This has led to extremism such as Boko Haram and Al-Shabab.

What concerns Islam today is maintaining the family, the Islamic Creed and uplifting the religion but not tarnishing the image of Islam. Today, using wealth in the upbringing of the child to have a future and care for the elderly should be the target of the *Ummah*. However, these issues are less of concern to the *Ummah* and thus a major problem.

According to Sheikh Hajj Umar Ibrahim Imam, because now many students have graduated from Middle Eastern universities, they need to stand up to help in Islamic education and life empowerment. He added that the life of Muslims today is very difficult because since their graduation to date, they lack the understanding of wealth management. As far as he is concern, both past and present graduates lack the capacity of wealth management. Some *Ulamah* hold the view that the world is not for Muslims, it is the hereafter which belongs to them. The majority of *Ulamah* in Ghana hold the view that, “whatever is obtained must be shared”. It is good to invest so that the returns could be used such as is done by the Christians and the Ahmaddiyyah. Hence, they are able to pay dividends to the followers while investing in child upbringing and helping the aged.\textsuperscript{155} The Qur’an states in (2:261) that

\begin{quote}
*The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.*\textsuperscript{156}
\end{quote}

\textsuperscript{155} Sheikh Hajj Umar Ibrahim Imam, interviewed on 20\textsuperscript{th} February, 2019, at his residence at Abeka, Accra.
Every grain invested would yield seven hundred grains and that for every seven hundred grains invested would yield thousands. Christians have done a lot by building hospitals, providing education, jobs and many more. Similarly, the Ahmadiyyah and Ghana Muslim Mission have done the same. In the case of the Zongo Muslims, it is sharing among ourselves. The moneys raised during Friday prayers, Eid Celebrations, Maulid and durbars none is invested for future use. So poverty is not from Allah but from us.  

The Sheikh retired from the Institute of Islamic Studies in 1997 but he is still in Abu-Bakar Saddiq Mosque at Abeka in Accra giving fatwah on Islamic matters both in Ghana and abroad.

4.2 The History of *Markaz al-Buhuth Wal-islahi Islamiyyah* (Islamic Research and Reformation Centre, IRRC)

The founder of the Institute of Islamic Studies Sheikh Hajj Umar Ibrahim Imam was interviewed at the premises of the Abeka Central Mosque in Accra on 20th February 2019. The founder opened the meeting with Islamic greetings by saying: *Assalamu Alaikum Warahmatullahi Wabarakatuhu* (May the peace, mercy, and blessings of Allah be with you). After thanking the Almighty Allah, praising the Prophet Muhammad (S.A.W.), there is no doubt according to him, the researcher has asked the genuine formation of *Markaz al-Buhuth Wal-islahi Islamiyyah* (Islamic Research and Reformation Centre).

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157 Sheikh Hajj Umar Ibrahim Imam, interviewed on 20th February, 2019, at his residence at Abeka, Accra.
In 1968, after graduating from International Islamic University of Madinah, he came back home to teach Islamic education. In 1969, the Institute of Islamic Studies was started at Nima. He began teaching at Masalachi Kaado (now Nima Central Mosque) and then moved behind Gidan Mai Allo’s House. Over there was also some challenges so the Qur’anic school was moved to Abeka a suburb of Accra. It was at Abeka that the school was upgraded to Madrasah School that combines Arabic and Secular education. During that year, Alhaji Ali Toloba donated a parcel of land to the Institute of Islamic Studies at Nima and began the building of the school. Initially, the Institute was paying teachers until the government reform in 1987.  

The experiment of the Islamic Research and Reformation Centre led to the establishment of the Institute of Islamic Studies. The Research was undertaken because of lack of understanding of Almajirai (Islamic students) in Makaranta or Qur’anic schools. There was the need to establish an Institute that will bring the understanding of life and worship together.

The Sheikh added why Muslims lack both Islamic and secular education. Some Ulamah stated that Allah’s first revelation to the Prophet was “Proclaim! (Or Read): in the name of thy Lord and Cherisher, Who Created”. Hajj Umar Imam explained that the first verse means Islamic education and the second verse “Proclaim (or Read): and thy Lord is most bountiful”, means “Kiraatul quomu” (general knowledge). He said African Muslims have been denied secular education from Francophone and Anglophone countries. The reasons are that Muslims will be converted or “Kãfurta”. Besides, Muslims read the Qur’an without understanding the meaning. This means that Muslims lack the understanding of Islamic rules and regulations.

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Sheikh Hajj Umar Ibrahim Imam, interviewed on 20th February, 2019, Abubakar Saddiq Mosque, Abeka, Accra.
Second, as Muslims focused on the *Makaranta* system, the Muslim child is sent to big cities to study from the *Mallam* from age six to close to twenty years. These further compounds the problem of West African Islamic education neither English nor Arabic. The Muslim child has become as the Qur’an states:

“Deaf, dumb and blind – so they will not return [to the right path]” (1:17)

“Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allah leaves astray – never will you find for him a way”. (4:143)  

The objective of the Institute of Islamic Studies at Nima was to enlighten Muslim children on Islamic and secular education.

Fig. 3: Institute of Islamic Research at Nima in Accra

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The Institute of Islamic Studies has made tremendous contributions since its establishment in Ghana towards human capital and socio-economic development. In terms of human capital, the Institute contributes to students enrolment in universities abroad. These graduates have contributed a lot to the improvement of Islamic education. Likewise, in some parts of West Africa, most of the Ulama are from the Institute. As a result of this, there were no secular subjects even at the secondary level, not much has been achieved. The Institute is from Nursery to Junior High School (JHS) [all these are both Islamic and secular]. In the future, it is hope that the Institute can establish its own secondary school.

According to Sheikh Khidr Idriss Adam, former director of the Institute of Islamic Studies, the issue of founding fathers should not be debated. He claimed that the Institute was founded by Sheikh Umar Ibrahim Imam. The late Sheikh Shua’ib Abubakr had a Qur’anic school called Qubatul Khadra. After graduating from International Islamic University, Madina, he established Mahdi Mu’alimeen (Institute of Ulama). However, he was part of the Islamic Research and Reformation Centre (IRRC) until the misunderstanding on financial matters. Also, as one of the earliest students of the Institute, he recounted how Sheikh Hajj Umar Ibrahim Imam taught at that time. He taught three classes simultaneously by providing the first with class exercises, the second with notes to copy and third with explanations on Islamic sciences. The students of the Sheikh were at the same time teachers of Makarantas within the community. Among the
students were late Sheikh Musah Abdul Qadr and his brother Sheikh Ibrahim Abdul Qadr.\textsuperscript{160}

Today, the Institute is a three storey building where all disciplines of Islamic sciences are pursued. Majority of the tutors are graduates from Middle Eastern Universities. Sheikh Suleiman Zakariya Mahmoud is currently the director of the Institute.

4.3 The \textit{Ulamah} and Teachers

The total number of \textit{Ulamah} (Islamic scholars) in the Institute comprises six (6) Arabic teachers and eight (8) secular teachers. Figure 4 indicates six Arabic and Islamic teachers at the Institute.

Fig. 4: Some \textit{Ulamah} of the Institute of Islamic Studies

\begin{center}
\includegraphics[width=\textwidth]{ulamah.jpg}
\end{center}

\textsuperscript{160} Sheikh Khidr Idriss Adam, past director of the Institute of Islamic Studies, interviewed on 28\textsuperscript{th} July, 2019, Awoshie, Accra.
Fig. 5: Some teachers of the Institute of Islamic Studies

The researcher conducted interviews of Ulama and teachers of the Institute for their views on child upbringing. The findings were analysed by focusing on the main objectives of the study in the views expressed by respondents. Among them were seven (7) male and three (3) female and their ages ranged from 30 to 50 years. Majority of the Ulama were previous students of the Institute who had attended the Makaranta system and graduated from universities abroad and the teachers are degree holders. They have been teaching in the Institute from three (3) to ten (10) years. Now, the Ulama are properly resourced to teach the children and the Institute provides extra-incentives to Mu’alim. Therefore, the Ulama and teachers have the experience to understand the Madrasah education and Muslim child upbringing. This was in line with the literature in chapter one that the quality of Islamic education so desired in society depends on the
quality of *Ulamah* who teach in the *Madāris* (Islamic schools).\(^{161}\) Also in chapter two, Owusu posited that the Islamic Education Unit (IEU) served as the main policy and administrative linkage between Islamic Schools and the Ghana Education Service (GES) to ensure common standards in education. In chapter three, the Zongo Development Fund (ZDF) seeks the welfare of the *Ulamah*.

There were other questions related to the sub-objectives of the study. On the Islamic perspective of *Tarbiyyah* (training) of the Muslim child, the respondents agreed that the curriculum set by the IEU is strictly adhered to. In addition to that teaching the children the qualities of Islamic teaching through the Qur’an and the *Sunnah* of the Prophet (SAW). This section critiques the curriculum whether it meets the standards to ensure the child upbringing and the *Tarbiyyah* (training). The questionnaires were open-ended so that respondents could provide their views on the subject. The findings are similar to Ayatollah Ustadh Ibrahim Amini’s view that parents as guardians to a child have the responsibility to protect and guide children against odds and to teach them Islamic education to make them better human beings. In chapter two, Mumuni S. stated that parents are the first teachers and the home the first school of the child. Also, in chapter three, Mumuni S. indicated that Ghanaian Muslim children begin life in their mother tongue and as such begin the study of Arabic at a later stage in their upbringing. Hence, the child is first exposed to these beliefs before his/her encounter with Islam.\(^{162}\)

Also, on child upbringing practices among Muslim families in Nima, the respondents agreed that the most important practice of the family is the education of a child.

\(^{161}\) Anamuah-Mensah Committee Report, “*Meeting the challenges of education in the twenty first century*”, (Accra: Adwinsa Publications (Gh) Ltd, 2002).

However, the life style and fashion were the challenges of most parents. The findings indicated that parents were unable to identify child’s behaviour. The questions on child upbringing practices among Muslim families in Nima were specific so that respondents could be clear on the matter. Besides, the respondents agreed that the community can change the children’s behaviour. So if a child is seeing vices and his/her peers making fraudulent activities might entice the child to involve in such activities. These findings were similar to that of the Kagitcibasi. He noted that parents usually expect to see their children obey them instead of deciding independently and carrying the responsibility of their decisions.

Moreover, on factors that motivate parents to send their wards to the Madrasah, the respondents wanted the child to be pious. These included the child remembering the parent through supplications. The questions on the factors that motivate parents to send their wards to the Madrasah, the findings were similar to chapter two of Mohammed Lamin Abdul Hamid in his work “Parenting and the Rights of the Child”. He defined parenting as the process of encouraging and supporting the holistic development of a child from the initial stages till the attainment of maturity. Also, in chapter four, Nazia Najeeb said that parents are guardians to children and their role is to protect and guard them against odds.

The respondents agreed the parents report to the Institute the child’s negative behaviour to the Ulamah. Also, the Institute has laid down regulations to address the child’s behaviour through punishment, suspension and undertaking some activities of the

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Madrasah. Also, with advancement in technology and the need for idea sharing, the Madaris requires Information Communication Technology (ICT) tools to be able to interact with the rest of the world in areas of education. Also, the government and the proprietors of the Madâris should periodically review the curriculum in order to provide the best upbringing issues of the Muslim child. Also, the proprietors of Madâris should have a body to address issues in the curriculum through the IEU. Most of the questions on the role of the Ulamah and secular teachers in children upbringing were general so that respondents could identify the ways of shaping the Muslim child. The findings are similar to the evidence in chapter one by Anamuah-Mensah Committee Report that the Mu’alim’s role in Islam is like any other teacher. Thus, ensuring the quality of Islamic education so desired in society depends on the quality of Ulamah who teach in the Institute. Also in chapter two, Abdul Hamid states that the Madrasah (the Institute) provides fertile grounds and an enabling spiritual environment for Muslim children to thrive.

4.4 Past Students

Five (5) past students of the Institute assessed the performances of the Madrasah during the past and present. The researcher conducted a focus group discussion among five (5) past students of the Institute to examine the Madrasah education and Muslim child upbringing. The first part was on the profile of their backgrounds. Their ages ranged between 40 and 55 years and married. The levels of education of the respondents were tertiary levels. The Makaranta levels are reassuring since knowledge of the Qur’an, Prophetic Traditions (Sunnah) and Fiqh (Islamic jurisprudence) are commendable. The
researcher is of the view that the respondents have addressed the problems stated in the study.

Accompanying questions related to the sub-objectives of the study were assessed from the respondents. From the Islamic perspective of *Tarbiyyah* (training) of the Muslim child, it also addressed four (4) questions to respondents. The respondents were concerned about the Qur’anic education and the need for children to attend Saturday and Sunday *Makaranta*. Also, the importance of *Madrasah* and secular education to the child’s future is doubtless. The Institute current training and child upbringing are appropriate. The questionnaires on the *Tarbiyyah* (training) stressed on specific views of the respondents. This was in line with the literature in chapter one that the quality of Islamic education so desired in society depends on the quality of teachers.

Moreover, on child upbringing practices among Muslim families in Nima, there were nine (9) questions to the respondents. Child upbringing in Nima is very poor according to the respondents which include all sorts of negative social vices. Second, the most important practices of the family are the child’s education, Islamic teaching, lifestyle and fashion. Third, parenting must begin when the child is born. Fourth, parents ensure guidelines are consistent to Islamic principles using Qur’an and Prophet Traditions (*Sunnah*). Fifth, parents must spend quality time with the child. Sixth and seventh, the parents should identify the child’s behaviour and association. Eighth, parents must invite the association. Ninth, parents should listen to their wards issues regarding their future plans. The above responses on child upbringing practices among Muslim families in Nima, the respondents were given general questions so that they could be clear on the
matter. The researcher is of the view that the community, parents and Ulamah should unite to address the issues.

Likewise, on the third sub-objective, five (5) questions were analysed. First, the respondents wanted to be a Mu’alim. Second, other opportunities apart from Mu’alim do exist. These included business, sporting activities and other professional endeavours. Third, the child should be engaged in vocational activities to support his future. Fourth, children cannot leave appropriate life with only Makaranta education. Lastly, they require Madrasah education. The questions on this sub-objective were specific so that respondents could specify on their views. These findings could be addressed if the Zongo Development Fund (ZDF) programmes are properly implemented.

This is the final part of the questionnaire, there were four (4) questions to analyse this objective. First, past students do not provide benevolent support to the institute. Second, the respondents do not provide extra support to the Ulamah. Third, the respondents believed that the institute provide the best skills in the upbringing of the child. These included the Institute’s code of conduct in Islamic education. Lastly, the Institute traces the progress of the respondents. The questions on the role of the Institute of Islamic Studies in children’s upbringing specified the reasons for choosing the Institute. The researcher is of the view that the Institute should ensure that the quality of Islamic education and the quality of Ulamah are maintained.
4.5 The Analysis from the Madrasah and Parents

The researcher discussed the analysis from the Madrasah and parents based on the sub-objectives of the study.

First, the concern about the child’s Qur’anic education and these included parents making certain that the child attends Makaranta. Also, the importance of parents in ensuring the child attends the Madrasah and secular education. For the Ulamah and teachers, the curriculum set by the IEU is strictly adhered to in addition to teaching the children the qualities of Islamic teaching through the Qur’an and the Sunnah of Prophet (S.A.W.).

Second, the most important practice of the family is the child’s education and Islamic teaching. However, the lifestyles and fashion are posing major challenges. Further, the parent should identify child’s behaviour and association. For Ulamah and teachers, the child’s education and Islamic teaching are most paramount concerns to parents. Also, parent should identify child’s behaviour. Also, the community can change the children’s behaviour.

Third, the child is supposed to be pious which include the child remembering the parents through supplications. Also, the child should be engaged in vocational activities to support his/her future. Furthermore, the child cannot live appropriate life with only Makaranta and every child requires Madrasah education. For the Ulamah and teachers, the child is supposed to be pious and remember their parents in their supplication.

Finally, the role of the Institute of Islamic Studies in children upbringing is supported by paying the “Kudi Wata” or monthly fee regularly. Also, parents should provide extra support to the Ulamah. For Ulamah and teachers, the Institute should provide the best
practices in Islamic education. Also, the Institute should engage their parents through Parents Teachers Association (PTA). These included the parents providing suggestions and queries. The parents should report to the Institute the child’s negative behaviours. Also, the Institute has laid down regulations to address the child’s behaviour through punishment, suspension and carrying out the Madrasah sanitary activities. Also, the role of Madâris in today’s technological age requires a computer laboratory to interact with counterparts in other countries on issues that will enhance their education. Also, the government and the Madâris should cooperate on determining the curriculum to provide the best upbringing of the Muslim child. The Madâris have a responsibility to address issues in the curriculum through the Islamic Education Unit (I.E.U.). Therefore, the Ulamah and parents should ensure the curriculum set by the IEU is strictly adhered to which should be based on teaching of the Qur’an and the Sunnah of Prophet (S.A.W.).

4.6 Conclusion

This chapter highlighted the first duty of Muslim parents towards their children which is to teach them their religion and Islamic values. Salat (Prayer) according to the Prophet (S.A.W.), is the first and foremost duty to be accounted for on the Day of Judgement. If it is found perfect, the rest of one’s deeds will be considered perfect, and if found faulty, the rest of one’s deeds will appear as such. Also, parents reasons for choosing a particular Madrasah for their wards should reflect on the circular of Madrasah.

The aim of the interview with the founder was to bring Islamic education and secular education to the understanding of Muslims, hence, the establishment of Markaz or
Islamic Research and Reformation Centre (IRRC). Also, the researcher analysed the interviews of the *Ulamah* and teachers of the Institute for their views. The researcher is of the view that the Institute should ensure the quality of Islamic education and the quality of *Ulamah* are maintained.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In this chapter, the researcher summarised the four previous chapters and also provided the premise upon which the findings for this thesis is based. The main objective of the research was to examine Madrasah education and Muslim child upbringing in the Nima community. Also, other sub-objectives were the Islamic concept of Tarbiyyah (training) of a child and child upbringing practices among Muslim families in Nima. Again there was an investigation of underlying factors that stimulate parents to send their wards to the Madrasah and the contribution of the Institute of Islamic Studies in child upbringing. To achieve these objectives, the theological and phenomenological approaches were used. This chapter presents the summary of the major findings, conclusions and recommendations of the study.

5.1 Summary

The study is carried out on the objective of Madrasah education and Muslim child upbringing is summarised below.

Chapter one considered what, how and where the research was carried out. The scope of the study was the Institute of Islamic Studies (IIS) of the Islamic Research and Reformation Centre (IRRC) in Nima in the East Ayawaso Constituency of the Greater Accra Region. This is a multi-ethnic area where Islam is the heart of the community. The
theoretical framework was based on the general principles of child upbringing in Islam. The reason of wanting to see the social world from the participant’s perspective and intimately linked to data that comes from Madrasah education and Muslim child upbringing in Nima. The first approach enabled the researcher to discuss the study results using the Qur’an and the Ahadith (Traditions of the Prophet S.A.W.) while the second approach assisted the researcher to obtain understanding and experiences of respondents through their own perspectives. To achieve these objectives, interviews, questionnaires and focus group discussions were used to collect data. The sample size was 75 and consisted of twenty-four (24) couples, ten (10) single parents, six (6) Ulamah (Islamic scholars), eight (8) secular teachers, twenty-two (22) students and five (5) past students of the Institute. The sample size was chosen for families because of their status in Qur’an and Sunnah. Also, for students are twenty-two (22) students between eighteen (18) and twenty (20) years who are responsible for their engagements and are matured under the Constitution of Ghana. It is the responses from five (5) past students of the Institute that was used to assess the past and present performance of the Madrasah.

In chapter two, the main issue discussed was, Islamic education and child upbringing. Since Islamic civilisation, Muslims have always been in search of information. They have diligently followed the Prophet Muhammad (S.A.W.) Hadith from Anas ibn Malik, who said: “Seeking knowledge is obligatory upon every Muslim”.164 The chapter further highlights the history of Islamic education in Ghana, purpose of Islamic education, forms of Islamic education, and reforms to Islamic education. Also, the goal of Islamic parenting, child development, child upbringing and challenges of child upbringing in

164 Saheeh Sunan Ibn Maajah 222.
Nima were discussed. The last section focused on methods employed by Madāris in imparting knowledge to children.

Chapter three discussed Islamic Education within Nima in the East Ayawaso Municipality in the Greater Accra Region by presenting a brief history of the Islamic community in Accra and the Nima community. The chapter further focused on Muslim family practices and child upbringing in Nima using data from questionnaires and interviews of parents and students of the Institute in order to address the main objective of the research. Some of the issues identified were, life styles and fashion, most parents could not spend quality time with their children. As such, they did not know the challenges of their children.

Chapter four discussed the history of Institute of Islamic Studies of the IRRC through an interview with the founding father Sheikh Umar Ibrahim Imam. Besides the founding father, there were other scholars who contributed to the development of the Institute. Some of these scholars are Sheikh Khidir Idriss Adam, the late Shiekh Shu’aib Abubakri, the late Sheikh Musah Abdul Qadr, the late Sheikh Hariss Yusif among others. It further touched on the factors that motivated parents to send their wards to the Madrasah. Interviews to the Ulamah and secular teachers were analysed to assess the Institute’s curriculum and how it incorporates child upbringing values in its teaching and learning. Also, results obtained at the end of the analysis from the Madrasah and parents were discussed.

Finally, in chapter five, the researcher gave a summary of the study, outlined the research findings, conclusions and recommendations based on the findings.
5.2 Research Findings

The research uncovered some valuable data on Madrasah education and Muslim child upbringing. It was observed that Madâris were now referred to as English and Arabic schools in which Islamic tradition went side by side with western education under the same roof. This significant contribution has given light to the government policy of Free Compulsory Universal Basic Education (FCUBE). As explained in chapter two, this policy equally expanded educational access to children of school-going age including those of the Muslim population. The researcher identified truancy of children and some parents inability to identify their children’s behaviour due to lack of interactions with their wards.

Madrasah education would support Muslim child upbringing by either focusing on religious tradition and general knowledge or enabling the child to meet the challenges of modern life. The research also revealed that the Islamic Education Unit (IEU) assisted in restructuring the program of the integration of Islamic Schools at the basic levels under the Unit to facilitate their absorption into the government assisted schools. These factors would enable the Muslim population to have access to quality and affordable education as well as secular and Islamic education.

Also, general Islamic education and child upbringing are focused on the Hadith from Anas ibn Malik, “Seeking knowledge is obligatory upon every Muslim”. The knowledge is based on the revelation of the Qur’an. The knowledge generally makes every Muslim know Allah and the practice of the Islamic faith. The main issues on knowledge come from the Qur’an and the other sources of Islam. General Islamic education and child upbringing demands that, Muslim families are able to nurture their children properly. The
Muslim child upbringing is enshrined in the *Shariah*. The significance of the upbringing is that, parents are responsible for steering their children’s upbringing according to the guidelines of the Qur’an and the Prophet’s (S.A.W) Traditions.

The researcher highlighted some concerns raised on some critical issues in Nima. These issues are high crime rate, drugs abuse, internet fraud (*Sakawa*) among others. The Institute of Islamic Studies (IIS) is criticised for their failure to address these issues because the Institute has been there for decades.

Muslim children face challenges in their upbringing strategies especially on their parents’ responsibilities. The study examined the importance of education in child upbringing via Islamic education, using the teaching of Luqman in the Qur’an as basis. However, in the Nima community, some parents are irresponsible. Therefore, the Muslim child faces challenges from the family and the environment. The challenges negatively affect the development of the Muslim child.

Some of these challenges centred on lifestyles, high unemployment, the “*Sakawa*” (internet fraud) and the inability of leaders to address these issues facing the youth of the community. These challenges are examples of the factors that affect the Muslim child. As a result, they become disobedient or neglect their religious obligations. In response to this, the Qur’an warns Muslims to save themselves and family members from fire whose fuel is men and stones (Qur’an, 66:6). It was obvious in chapter three that, because some families are not able to ensure the child attends the *Madrasah* and secular education, the child turns to be uncontrollable or even lack religious knowledge. They were not able to read the Qur’an and understand *Ahadith* (Traditions of the Prophet S.A.W.). These challenges could be due to financial constraints of the family or a test on the extent to
which the Muslim community is prepared to assist each other especially the Muslim child.

On the factors that Muslim parents should consider before sending their wards to a Madrasah. Parents should not compromise at all when it comes to the child’s salvation. It is Salat (Prayer) according to the Prophet (S.A.W.), the first and foremost duty to be accounted for on the Day of Judgement. If it is found perfect, the rest of one’s deeds will be considered perfect, and if found faulty, the rest of one’s deeds will appear as such. Some of the findings on the child’s piety, child remembering the parents through supplications among others. Qur’an (17:23) quoted in chapter one addresses this issue.

The Messenger of Allah (S.A.W.) emphasized that, to join partners in worship with Allah and to be undutiful to one’s parents constitute the biggest of the Great Sins. However, some parents are apathetic towards their wards regularity and punctuality to Madrasah. This leads the children playing truancy. But the research revealed that Islamic education can help the children towards building the right careers and in making a living.

To address the challenges of Madrasah education which would support Muslim child upbringing, there was the need to find out the contribution of the Institute of Islamic Studies to child upbringing. The study identified some contributions by the Institute of Islamic Studies. According to Sheikh Umar, the contribution of the Institute in terms of human capital, graduates who studied in the Institute have contributed a lot in the improvement of Islamic education in Ghana and some parts of West Africa where most of the Ulamah are graduates of the Institute. In terms of socio-economic, the Institute is yet to reap in the future when it has established its own Senoir High School.
5.3 Conclusion

The study discussed a number of relevant issues regarding Madrasah education and Muslim child upbringing in Nima in the East Ayawaso Constituency of the Greater Accra Region. The theoretical framework for the study is based on the general principles of child upbringing in Islam addressed the social world from the participant’s perspective on data from Madrasah education and child upbringing. The main areas which were therefore considered included Tarbiyyah (training) of a child, Islamic concept of Tarbiyyah (training) of a child and child upbringing practices among Muslim families in Nima. Most parents send their wards to the Madrasah and the contribution of the Institute of Islamic Studies in child upbringing is addressed so that a parent who enrolls his/her child in a Madrasah agrees with the social norms, ethics and the societal arrangements that govern the Madrasah’s relations with the community. The research used research instruments such as interviews, questionnaires and focus group discussions, and applied the methodological approaches as explained in chapter one, to uncover the findings made. The Institute of Islamic Studies contribute a lot to Madrasah education and Muslim child upbringing though they did not have adequate records on the overall students since its establishment. Also, the Institute face a lot of challenges either from the community or children. Some of them are the lifestyles of some children, high youth unemployment, the “Sakawa” (internet fraud) to dupe people while others could attract students who risk their school fees on betting. As a result of the difficulty in addressing the challenges, some Muslim children become vagabonds while others find it difficult to be righteous as Islam requires. These were explained in chapter four. Some contributions made included parents reporting the child’s behaviour to the Ulamah and teachers. Also, the C.E.O. of
Zongo Development Fund (ZDF) has rolled out certain programs and projects to tackle specific challenges in the Zongos including Nima. These would go a long way to address youth unemployment, Madrasah education and Muslim child upbringing. The founder of the Institute of Islamic Studies was consulted for his contributions. The past students also contributed immensely in raising some awareness to address the challenges. To help improve the way Muslim child should behave, the researcher makes the following recommendations and suggestions.

### 5.4 Recommendations and Suggestions

Based on the findings of the research, the researcher makes the following recommendations to enhance the Madrasah education and Muslim child upbringing in Nima.

- Parents should ensure that they take advantage of government policy on Free Compulsory Universal Basic Education (FCUBE) and Free SHS to enrol the Muslim children in school.

- Madrasah education should support Muslim children to focus on Islamic religious traditions, Arabic Language and general knowledge to enable the child meets the challenges of the modern life.

- Islamic Education Unit (IEU) should perform its mandate in reforming the programmes of Madrasah education and ensure that a Muslim child in Nima could match any other child in a secular educational institution in the country.
• Parents, irrespective of their economic status, should make efforts to send their children to school. Members of the Muslim community should come out with schemes to assist each other especially in Muslim child education.

• Parents should ensure they periodically check their wards regularity and punctuality to Madrasah in order to eliminate truancy.

• The Institute of Islamic Studies (IIS) of the Islamic Research and Reformation Centre (IRRC) should modernize its curriculum on Muslim child upbringing.

• The current leadership of the Institute should engage the parents, past students and the philanthropic Islamic organisations to expand the Madrasah education to the second cycle level.

• The government should support the Institute to expand the Madrasah education to second cycle level so that the Nima community will have access to quality and affordable education.

• The Ghana Education Service (GES) and the Islamic Education Unit (IEU) should attempt to increase the number of Islamic teachers on the official payroll.

• Finally, the Zongo Development Fund (ZDF) should focus on advancing Muslim child upbringing and education.
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**Papers**


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Sheikh Hajj Umar Ibrahim Imam, National Imam of Ahlus-Sunnah Wal-Jama”ah (ASWAJ), interviewed on 20th February, 2019, at his residence at Abeka, Accra.

Sheikh Husein Saeed Afa Jarjah, Tutor at Ambariyyah Islamic Institute, Tamale interviewed on 23rd May, 2019 at North Kaneshie, Accra.

Sheikh Khidr Idriss Adam, Past Director of Institute of Islamic Studies, Nima interviewed on 28th July, 2019 at Awoshie, Accra.
### Lists of Respondents

<table>
<thead>
<tr>
<th>No.</th>
<th>RESPONDENTS</th>
<th>STATUS</th>
<th>DATE</th>
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<tbody>
<tr>
<td>2.</td>
<td>Umar Muhammad Adam Cedi</td>
<td>Mu‘alim</td>
<td>21 Jan. 2019</td>
</tr>
<tr>
<td>10.</td>
<td>Swalah Abubakr</td>
<td>Past student</td>
<td>29 Jan. 2019</td>
</tr>
<tr>
<td>15.</td>
<td>Raudha Abdul-Karim</td>
<td>Student</td>
<td>21 Jan. 2019</td>
</tr>
<tr>
<td>17.</td>
<td>Muhammed Mukhtart</td>
<td>Student</td>
<td>21 Jan. 2019</td>
</tr>
<tr>
<td>18.</td>
<td>Mohammed Shakir</td>
<td>Student</td>
<td>21 Jan. 2019</td>
</tr>
</tbody>
</table>
APPENDICE

Appendix A (Figures)

Fig. 6: Section of the Parents of Institute of Islamic Studies during the interview at Nima in Accra on the 26\textsuperscript{th} January 2019.

Fig. 7: Some Students of Institute of Islamic Studies during the interview in the Institute at Nima in Accra on the 21\textsuperscript{st} January 2019.
Fig. 8: Selected past students of the Institute on focus group discussion at College of Aisha, Kasoa on the 29th January 2019.

Fig. 9: Syllabuses from the Islamic Education Unit used by the Ulamah of the Institute.

Syllabus for Kindergarten
Syllabus for Primary

ISLAMIC STUDIES SYLLABUS

PRIMARY LEVEL

Syllabus for JHS

ISLAMIC STUDIES SYLLABUS

JHS LEVEL
Fig. 10: Direction to the Institute of Islamic Studies (IIS)
Appendix B (Questionnaires)

INTERVIEW GUIDE TO SEEK DATA FROM ULAMAH ON THE MADRASAH AND MUSLIM CHILD UPBRINGING IN ACCRA

1) How old are you? ......................

2) What do you know about Institute of Research Studies? ......................

3) What class do you teach? ......................

4) How long have you been with the Madrasah? ......................?

5) Are the Ulamah properly resource to teach the children?
   (a) Yes       (b) No

6) If yes, does Institute of Islamic Studies provide extra-incentives to Mu’alim?
   .................................................................................................................................
   ........
   .................................................................................................................................
   ........

7) What is the Islamic perspective on Tarbiyyah (education) of the Muslim child?
   .................................................................................................................................
   .................................................................................................................................
   ..................

8) How do Muslim families in Nima nurture their children?
   .................................................................................................................................
   ........
   .................................................................................................................................
   ........
9) Can the community change the children’s behavior?
   (a) Yes           (b) No

10) If yes, in what ways?
      ……………………………………………………………………………………………………………………………
      ………

11) What are factors that do motivate parents to send their wards to the madrasah?
      ……………………………………………………………………………………………………………………………
      ……

12) Should parents report to the Institute the child’s negative behavior to the Ulammah?
      ……………………………………………………………………………………………………………………………
      ..

13) Are there lay down regulations to address the child’s behavior and how?
      ……………………………………………………………………………………………………………………………
      ……

14) What is the role of Madaris in today’s technological age?
      ……………………………………………………………………………………………………………………………
      ……

15) Should government dictate the curriculum for Madaris?
      ……………………………………………………………………………………………………………………………
      ………

16) Do the Madaris have a union body to address issues in the curriculum?
      ……………………………………………………………………………………………………………………………
      ………
QUESTIONNAIRE FOR PARENTS

Section A: Background of respondents

1. Gender: (a) Male [ ] (b) Female [ ]

2. Age: (a) 21 – 30 [ ] (b) 31 – 40 [ ] (c) 41 – 50 [ ] (d) 51 & above [ ]

3. Marital status: (a) Single [ ] (b) Married [ ] (c) Divorced [ ] (d) Widow [ ]

4. Number of children: (a) 1 – 2 [ ] (b) 3 – 4 [ ] (c) 4 – 5 [ ] (d) 6 & above [ ]

5. Secular Education

Father, single and other:

(a) Primary school [ ] (b) Junior High School [ ] (c) Senior High School [ ]
(d) Vocational school [ ] (e) Tertiary Institution [ ] (f) None of the above [ ]

Mother only:

(a) Primary [ ] (b) JHS [ ] (c) SHS [ ] (d) Vocational [ ]
(e) Tertiary [ ] (f) None of the above [ ]

6. Child’s Schooling Levels

(a) Primary…… (b) JHS…… (c) SHS…… (d) Vocational school……
(e) Tertiary Institution……

7. Makaranta System/Madrasah knowledge

What level of Makaranta system did you attained and described it?

...........................................................................................................................................
...........................................................................................................................................

133
Section B: Islamic perspective of Tarbiyyah (education) of the Muslim child.

8. Are you concerned about your child’s Qur’anic education?
   a. Yes      [ ]         b. No       [ ]         c. Uncertain      [ ]

9. If yes, do you insist you child attends Saturday and Sunday Qur’anic school?
   a. Yes      [ ]         b. No       [ ]         c. Uncertain      [ ]

10. Do you find the Madrasah and secular education very important to your child?
    a. Yes      [ ]         b. No       [ ]         c. Uncertain      [ ]

11. If yes, do they model your child upbringing appropriately?
    a. Yes      [ ]         b. No       [ ]         c. Uncertain      [ ]

Section C: Child Upbringing Practices among Muslim Families in Nima

12. What does child upbringing in Nima means to you?
    a. Excellent [ ]          b. Very Good [ ]      c. Good [ ]         d. Average [ ]         e. Poor [ ]   f. Very Poor [ ]

13. What are the most priority practices of your family?
    i. Islamic teachings       [ ]
    ii. Child’s education      [ ]
    iii. Life style and fashion [ ]
    iv. A blend of all         [ ]

14. At what child’s age do you believe parenting must begin?
    ……………………………………………………………………………………………………………………………

15. As a parent, what are the guidelines for raising your child?
    ……………………………………………………………………………………………………………………………
    ………..
16. Do you spend your off days with your child?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

17. Do you identify your child’s behavior?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

18. Do you know his/her association?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

19. Do you try to invite the association?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

20. Do you intervene in the association’s issues regarding their future plans?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

Section D: Factors that Motivate Parents to Send Their Wards to the Madrasah

21. Do you want your child to be pious?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

22. Are there other opportunities apart from Mu’alim?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

23. Does your child engage in vocational activities to support him/her?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

24. Can your child leave appropriate life with only Makaranta?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

25. If no, do children require Madrasah education?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]
Section E: The role of the Institute of Islamic Studies in children upbringing

26. Do you pay the “Kudi Water” or monthly fee regularly?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

27. Do you provide extra support to the Ulammah?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

28. Does the Institute provide the best upbringing of the child?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

29. If yes, does the Institute involve the parents through parents teachers association (PTA)?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

30. Does the Institute trace the progress of past students?
    a. Yes [ ]   b. No [ ]   c. Uncertain [ ]
QUESTIONNAIRE FOR STUDENTS

Section A: Background of respondents

1. Gender:  (a) Male [ ]  (b) Female [ ]

2. Age:  (a) 7 – 10 [ ]  (b) 11 – 13 [ ]  (c) 14 – 17 [ ]  (d) 18 & above [ ]

3. What is your schooling level?
   (a) Primary……  (b) JHS……  (c) SHS……  (d) Vocational school……
   (e) Tertiary Institution……

4. What type and level of Makaranta system do you received and explained it?
   …………………………………………………………………………………………………

Section B: Islamic perspective of Tarbiyyah (education) of the Muslim child.

5. Do you attend Qur’anic education?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

6. If yes, do you attend both Saturday and Sunday Madrasah school?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

7. Do you find the Madrasah and secular education very important to your future?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

8. Do you know your responsibility towards your parents?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

Section C: Child Upbringing Practices among Muslim Families in Nima

9. Do your parents provide the guidelines for you to follow?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]
10. If yes, explain it?

……………………………………………………………………………………

11. Do you parents spend quality time with you?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

12. Do you tell your parent’s your difficulties?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

13. Does the parent listen to you?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

Section D: Factors that Motivate Parents to Send Their Wards to the Madrasah

14. Do your parents assist in your Madrasah education?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

17. Do you want to be Mu’alim?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

18. Are there other opportunities apart from Mu’alim?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

19. Do you do other vocational activities to support yourself?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

Section E: The role of the Institute of Islamic Studies in children upbringing

20. Do your parents report you to the Madrasah?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

21. Do you follow the Institute regulations?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]
QUESTIONNAIRE FOR PAST STUDENTS

Section A: Background of respondents

1. Gender: (a) Male [ ] (b) Female [ ]

2. Age: (a) 21 – 30 [ ] (b) 31 – 40 [ ] (c) 41 – 50 [ ] (d) 51 & above [ ]

3. Marital status: (a) Single [ ] (b) Married [ ] (c) Divorced [ ] (d) Widow [ ]

4. Number of children: (a) 1 – 2 [ ] (b) 3 – 4 [ ] (c) 4 – 5 [ ] (d) 6 & above [ ]

5. Secular Education

Father, single and other:

(a) Primary school [ ] (b) Junior High School [ ] (c) Senior High School [ ]

(d) Vocational school [ ] (e) Tertiary Institution [ ] (f) None of the above [ ]

Mother only:

(a) Primary [ ] (b) JHS [ ] (c) SHS [ ] (d) Vocational [ ]

(e) Tertiary [ ] (f) None of the above [ ]

6. Child’s Schooling Levels

(a) Primary…… (b) JHS…… (c) SHS…… (d) Vocational school……

(e) Tertiary Institution……

7. Makaranta System/Madrasah knowledge

What level of Makaranta system did you attained and described it?
Section B: Islamic perspective of Tarbiyyah (education) of the Muslim child.

8. Are you concerned about your child’s Qur’anic education?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

9. If yes, do you insist your child attends Saturday and Sunday Madrasah school?
   a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

10. Do you find the Madrasah and secular education very important to your child?
    a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

11. If yes, do they model your child upbringing appropriately?
    a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

Section C: Child Upbringing Practices among Muslim Families in Nima

12. At what child’s age do you believe parenting must begin?
    …………………………………………………………………………………………………

13. As a parent, what are the guidelines for raising your child?
    …………………………………………………………………………………………………

14. Do you spend your off days with your child?
    a. Yes [ ]   b. No [ ]   c. Uncertain [ ]

15. Do you identify your child’s behavior?
    a. Yes [ ]   b. No [ ]   c. Uncertain [ ]
16. Do you know his/her association?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

17. Do you try to invite the association?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

18. Do you intervene in the association’s issues regarding their future plans?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

**Section D: Factors that Motivate Parents to Send Their Wards to the Madrasah**

19. Do you want your child to be Mu’alim?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

20. Are there other opportunities apart from Mu’alim?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

21. Does your child engage in vocational activities to support him/her?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

22. Can your child leave appropriate life with only Makaranta?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

23. If no, do children what child’s age?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

**Section E: The role of the Institute of Islamic Studies in children upbringing**

24. Do you pay subscription to the institute?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]

25. Do you provide extra support to the Ulamah?
   a. Yes [ ] b. No [ ] c. Uncertain [ ]
26. Does the institute provide the best upbringing of the child?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]

27. Does the institute trace the progress of past students?
   a. Yes [ ]  b. No [ ]  c. Uncertain [ ]