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SEMINAR ON MAULID OF PROPHET MOHAMMED (SAWA)
The Editorial Board of *THE PEN* salutes the Islamic University College family and friends across Ghana and beyond.

Our institution, founded on the ideals of Knowledge, Service and Morality fifteen years ago, has grown to become an active participant in the provision of tertiary education to all and sundry.

As a result of this, we wish to salute our founding fathers, Al-Mustapha International University in Qum, Iran, through whose dream and enormous investments IUCG was born and continue to grow by leaps and bounds. We call on them to protect this eternal investment by helping to expand facilities and programmes.

We salute the IUCG management team, headed by the youthful President, Dr. Mohsen Maarefi, his two Vice Presidents, Nana Dr. Kobina G. Erbynn and Mr. Muhammad Rezaei. Also acknowledged are the head of the Academic Administration, Muhammad Kassim, officer in-charge of Admissions and Records, Mr. Awudu Imoro, the Accountant, Mr. Daniel Macauley and the Examinations Officer, Mr. Ibrahim Abul Ainain as well as all the supporting staff in the administration.

We further salute all Faculty/Departmental Heads, Course Coordinators and lecturers (regular and part time) for holding high the academic banner of IUCG all these years. Your services to this institution are and will remain unquantifiable in the sight of mortals but Allah Sees and Hears.

We are proud of the SRC and all students (male and female, Muslim and non-Muslim, indigenous and foreign) for exhibiting high sense of discipline, unity and hard work for all these years. It is hoped that you will continue to keep to these lofty ideals.

We salute the entire executive and members of the Old Students Association (the Alumni) of IUCG. It is the expectation of the University College that you will work together with other relevant stakeholders to put the University College where it truly belongs within the community of tertiary institutions in Ghana.

To all our friends and well wishers we say thanks for identifying with our cause. We especially single out Daily Guide and the Ghanaian Times, Marhaba FM and Choice FM, TV Africa, GTV/GBC and Net 2 TV. The IUCG pledges that it will never DISAPPOINT you.

To our fresh graduates, we extend our congratulations and warmest felicitations for your achievements. As you leave to join the long queues in the job market, always remember the institution that assisted in making you who you are today.

The Editorial Board takes this opportunity to call on all Muslims in Ghana to assist in entrenching this institution. The IUCG is our own even though, like other religious groups, we share it with all people who are ready and willing to attend. Come next year, IUCG will be 15 years old and we are preparing to celebrate the event big and to share our successes and happiness with our friends and well wishers. God bless IUCG!
ISLAMIC UNIVERSITY COLLEGE, GHANA (IUCG)
Mr. Chairman, over the past years, Ahlul-Bait Foundation and the MIU have supported the IUCG in its quest for excellence in the provision of tertiary education by expanding infrastructure and increasing the number of programmes offered. As I speak now, with the assistance of our sponsors (Al-Mustafa International University in Iran), Islamic University College (IUCG) is in the process of adding two (2) new Departments – Department of ARABIC STUDIES and Department of EDUCATION – in order to increase its current repertoire of eight academic programmes. Again, I am pleased to inform you that IUCG’s graduates are profitably engaged in various sectors of the Ghanaian economy.

Ladies and Gentlemen, today we have all met here to initiate the Fresh Students into the IUCG community as Junior Members. I wish to assure all Fresh Students that they will find the IUCG as a “home away from home”. The number of students here at IUCG is still small, so each student is capable of getting needed attention from both administration and the lecturers.
The Library, Computer Centre, the Internet Centre and other facilities are also not overstretched; so, I wish to urge you the Fresh students and also the continuing students to utilize these facilities to the fullest advantage. As students, you should note that the main purpose for your presence here is to study; all other issues are peripheral and should, therefore, not be given equal attention.

Mr. Chairman, as was done in the immediate past years, IUCG has decided to have a small intake of new students for this Academic Year 2014-2015 in order to ensure that we continue to offer quality education to all students who have met the IUCG Admission Requirements based on the standards set by the National Council for Tertiary Education (NCTE), the National Accreditation Board (NAB) and the University of Ghana (Legon/Accra) to which IUCG is affiliated for the award of degree certificates.

Mr. Chairman, this Academic Year, 522 potential students applied for admission to the Islamic University College, but only 350 candidates (representing 67 percent) could be offered admission. Of the 350 candidates offered admission, three hundred and one (301) – representing 86 percent -- have thus far registered as Fresh Students and hence will take part in this Matriculation exercise. This number is slightly higher than last academic year’s outcome. The total student population of IUCG now stands at about one thousand (1,000), of whom nearly 450 are females.

Out of the 301 Fresh Students participating in today’s Matriculation exercise, 150 persons (comprising 91 Males and 59 Females) are undertaking the Bachelor of Business Administration (BBA) degree programme which has specializations in Accounting, Banking and Finance, Marketing and Human Resource Management (HRM); one hundred and twelve (112) of the matriculants (made up of 68 Males and 44 Females) are undertaking the Bachelor of Arts degree in Communication Studies programme in the three (3) specializations of Journalism, Public Relations and Advertising. For this year as in the past few years, the Bachelor of Arts degree in Religious Studies programme has the smallest number – thirty nine (39) -- of Fresh Students, of whom eleven (11) are Females. The post-graduate programme -- Master of Philosophy (M.Phil) degree in Religious Studies (Islamic Option) – has no candidate among this group of matriculants since the course will recommence later this academic year.

Ladies and Gentlemen, as the age-old adage says, “all work and no play makes Jack a dull boy”. Apart from purely academic work, several avenues also exist here at IUCG for spiritual and physical development of the individual.

Some of the country’s renowned Islamic Scholars can be found right here at IUCG either as Lecturers and Staff (Sheikhs) or as Students (Mallams), and they are prepared to listen and guide you in your spiritual development path.

Again, there are social, sporting and debating clubs on the IUCG campus and they will help you in your social and physical development, if you utilize them properly.

Up till now, IUCG and several other Universities and University Colleges in Ghana have operated under what, today, we call the “Old 3-Year Degree-Classification” programme. Under this “Old Programme”, the graduating student’s class of certificate is based on examinations and practical works/assignments taken at Levels 200, 300 and 400; all Level-100 exam results were not considered. Moreover, the exam grading system had 40% as the pass mark and 70% for grade A. This “Old Programme” will continue for all students currently at levels 400, 300 and 200, including the Fresh students among you who have just been admitted to Level 200.

For all of you Freshmen and Fresh women admitted to Level 100 now, you are going to start your educational journey at the exciting time of change in curriculum and grading system. The new educational system is expected to make you the student a better ‘whole person’ in the sense that all science students will be introduced to liberal arts and African Studies subjects, whilst all arts and humanities students will be exposed to such subjects as ‘Science and Technology in Our Lives’ and ‘Numeracy Skills’.
The New 4-Year Degree-Classification programme takes account of all examinations taken during the entire four years of your university education -- i.e., from Levels 100 through 400-- and has 50% as pass mark and 80% as Grade A. Moreover, higher FGPA (Final Grade Point Average) marks are required for First Class and Second Class certificates.

This “New System” has been tested by University of Ghana (UG/Legon) and the first batch of graduates have been awarded certificates by UG/Legon at its recent Congregation/Graduation Ceremony on 8th November 2014 (just two weeks ago). All University Colleges under the mentorship of UG/Legon (including IUCG) have been asked to commence the New 4-Year Degree programme for all Level-100 students, commencing this First Semester of the 2014–2015 Academic Year. The Management of IUCG will like to assure you Fresh Students and all Parents/Guardians and Guests gathered here today that IUCG has no problem with this new arrangement as our “Old programme” was mostly compliant with the New System.

Mr. Chairman, IUCG is, once again, making an appeal to Parents and Guardians to continue to assist the University College -- in nurturing your children and wards into God-fearing and well-educated citizens of the future -- by paying your ward’s fees whilst he or she is at IUCG. When you neglect to make payment of fees for your ward, the University finds it difficult to function properly by employing more lecturers and expanding the number of academic programmes.

I hope that parents/guardians and their wards can cooperate with IUCG Administration on payment of tuition and boarding fees.

Mr. Chairman, I will like to conclude by thanking the Ahlul-Bait Foundation, Al-Mustafa International University and the Government of the Islamic Republic of Iran for the establishment of and continued support offered to Islamic University College in Ghana. I will also like to thank all of you present here for participating in this 14th Edition of IUCG’s MATRICULATION Ceremony.

May Allah bless us all.
It is one of the best things that have ever happened for the Muslim Community in Ghana. The world has come to a stage when knowledge becomes the most important commodity and source of power. In all civilized societies, knowledge rules all aspects of life - commerce, industry, media & academic, agriculture and infrastructure etc.

It is important for us to make the best use of this opportunity. I know that but for this University College, a lot of the fresh graduates would never have had the opportunity to get University degree.

Mr. Chairman, I wish to congratulate the sponsors and management of the IUCG for all they have done to bring the University this far. Undeniably, the journey has been arduous, but with determination, commitment and a singular sense of purpose, you
have succeeded in making an academic bulwark- of the Islamic University College. The work is far from over and I wish to urge you to look even harder as many more youth out there need your support to acquire University degrees.

Mr. Chairman, with an emerging oil and gas economy, the need to produce middle-level manpower to serve in this area has become imperative. With its rich experience in this area, the Islamic Republic of Iran, can easily using the existing facilities of the IUCG, start programmes relating to the oil and gas industry. As a pacesetter in establishing a private University College in the country, this is a challenge the IUCG can easily take.

Mr. Chairman, our fresh graduates are coming out at a time when the political atmosphere is not simply heating up, but becoming turbulent. While advising them not to be passive in the electioneering process, I wish to add that they should go in with maximum caution. They should not join the fray by engaging in irresponsible acts that are likely to aggravate the situation.

As enlightened members of their communities, members of these communities will be looking to them for direction in these confusing times. The guidance should be based on critical analysis of observable facts on the ground and not on parochial interest.

The choices their communities will make should be based on the benefits those communities in particular and the larger Ghanaian society will derive from them.

They should help restrain their colleagues - the youth from being used and misdirected into engaging in acts that are likely to bring them into collision courses with the law by self-seeking and power-hungry politicians who will forget them once they get what they want.

Mr. Chairman, as we usher our fresh graduates into the world to fend for themselves and their communities, we give them our blessings. We shall continue to pray for their success as this will mean that our own future will be secured. They will certainly meet challenges, sometimes tough ones that will take them to the verge of frustration and make them ask whether it was worth going through what they did. I say "yes" emphatically, as time will prove so. I further wish to caution them that their development will be at the different paces and levels but this should not be a source of worry, as eventually everyone will get what is justifiable theirs.

Mr. Chairman, permit me to add my voice to that of the President by asking parents and guardians not immediately to withdraw their support for the graduates.
This implies that it is the responsibility of every individual and group, especially the institutions of social or public communication such as the press, radio, television, and cinema, to educate the public on the need to work for the collective growth of society.

It is a historical fact in Islam that many institutions as well as channels of mass communication such as mosques, azan, and Friday khutba (sermon) have used this concept of social responsibility to mobilize public opinion and to persuade individuals to work for the good of society in general and for their own pursuit of good in this world and the hereafter.

Conversely, it is disheartening to see that whether Muslims or non-Muslims, some media practitioners in Ghana are more interested in conflict, contention, disorder, and scandal than in stability, unity, objectivity, and morality. This is, indeed, a major challenge to the Communication training at the IUCG, which prides itself in scholarly excellence, moral aptitude, and professional development.

Mr. Chairman, I am glad to learn that the College has started undergraduate programmes in Communication Studies. That is, indeed, good news. This is because the programmes will help combat politics of insult and journalism of convenience which, in recent times, constitute major threats to the survival of democracy and progress in Ghana.

It is my contention that Islam has a solution to the culture of irresponsible journalism and foul language in political communications. For instance, Mr Chairman, it is argued that the central force in the Islamic moral system is the concept of Tawhid - the supremacy of one God. Tawhid also implies unity, coherence, and harmony among all parts of the universe. In a way, this concept can serve as the foundation of responsible journalism in Islam.

Besides, it is interesting to observe the relationship between Islamic teachings and the secular concept of social responsibility. Yes, the Social Responsibility Concept which is one of the four major theories of Mass Communication is not different from the Islamic concept of 'commanding right deeds and prohibiting wrong ones.'

I am elated for the honour conferred on me at this historic function. I am also grateful to God for blessing me with the opportunity to be part of celebration of knowledge in an environment of knowledge. Yes, the graduands, parents, guardians, and friends have every right to celebrate the day, which symbolizes the end of a four-year period of academic, professional and moral drills.

Mr Chairman, the world has come to a stage where knowledge has become the most important commodity and source of power. In all civilized societies, knowledge rules all aspects of life - commerce and industry, media and academia, agriculture and infrastructure among others. This is why we must all commend the Ahlul Bait Foundation of the Islamic Republic of Iran for establishing the Islamic University College (IUCG) through Al-Mustapha International University in Qom to equip young men and women with knowledge and skills to overcome the pressures of the contemporary world.

It is a known fact that but for the IUCG, many needy but brilliant youth would not have accessed university education. This situation would have resulted in a substantial reduction of Ghana's workforce and human resource development.

This implies that it is the responsibility of every individual and group, especially the institutions of social or public communication such as the press, radio, television, and cinema, to educate the public on the need to work for the collective growth of society.
Surely, most of the graduates still need a considerable degree of parental care and guidance until they become completely self-reliant. Sometimes even after gaining employment, they still need the wisdom and experience of parents and guardians to manage resources and opportunities.

Mr. Chairman, I cannot complete my presentation without emphasizing the need for the graduates to continue learning wherever they may find themselves. This reminds me of the assertion of Gagne, a French Educational Philosopher, that there is more learning outside the classroom than inside the classroom.

Besides, one of the greatest philosophers of the human race, Plato, describes man as "a learning being."

Congratulations to the graduands, Long live IUCG, Long live Ghana. Thanks to all.

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**CROSSWORDS**

BY M.A. KUYATEH

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<th>13</th>
<th>14</th>
<th>15</th>
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<tbody>
<tr>
<td>1</td>
<td>The way of life as taught by all the Prophets of Allah. Muslim way of life.</td>
<td>3</td>
<td>The daily prayers carried out by Muslims. There are five in a day.</td>
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<tr>
<td>2</td>
<td>A building used for prayer and worship.</td>
<td>5</td>
<td>Prophet Ibrahim's father used to make these out of stone.</td>
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<td>4</td>
<td>Servants of Allah that are made of light.</td>
<td>8</td>
<td>To ask Allah for forgiveness with a pure heart.</td>
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<td>6</td>
<td>The companions of the Prophet Muhammad (pbuh).</td>
<td>9</td>
<td>Prayer performed after the Isha salah in Ramadan. This is Sunnah salah done in Jamaat.</td>
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<td>7</td>
<td>The organ that pumps blood in our body. The centre of all our emotions.</td>
<td>11</td>
<td>A person who submits his will to the will of Allah.</td>
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<tr>
<td>10</td>
<td>To have calm, harmony and enjoyment. To be at ease.</td>
<td>12</td>
<td>The Arabic word for knowledge, generally used for Islamic knowledge.</td>
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<tr>
<td>13</td>
<td>The fourth pillar of Islam.</td>
<td>14</td>
<td>An action which is considered bad.</td>
<td>15</td>
<td>Lasting forever, without beginning or end. To always exist.</td>
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The Department of Religious Studies is the founding department of the Islamic University, having been established in 2001 with fifteen students made up twelve male and three female. Of these, twelve (ten male and two female), went on to graduate in June 2005. For the past thirteen years the department has turned out nine batches of graduates who are serving in various capacities across Ghana.

Past Heads of the Department include the following:
- Alhaji B.A.R. Braimah
- Prof. Abdul Wahhab Nasir Hussein Ibrahim (2004-2008; 2011-2012 & 2013 to date)
- Sheikh Seebaway Zakaria (2008-2011)
- Kassim Muhammad (2012-2013)

In 2012, one of the finest lecturers of the department, Sheikh Seebaway, left to join the Department of Religious Studies, Kwame Nkrumah University of Science and Technology. Many were those who felt that the University College should not have given up easily on the Sheikh judging from the fact that he had helped to raise the image and prestige of this department and school.

As at the beginning of the second semester of the 2014/2015 academic year, the lecturing staff comprised seven permanent and four adjunct lecturers.

The seven permanent lecturers include the following:
- Dr. Hussein I. Ibrahim (Head of Department)
- Mr. Abdul Aziz Shamhuna (Welfare Officer)
- Sheikh Issaka Abubakar (Head of Arabic Section)
- Sheikh Hossein Ishaq (Academic Advisor, Level 400)
- Mr. Mustapha M. Kuyateh (Academic Advisor, Level 300)
- Madam Kauthar Khamis (Women’s Commissioner)
- Mr. Muhammad Ameen Kassim (Secretary to the Department)

Three of these lecturers (Mr. Shamhuna, Mr. Kuyateh and Mr. Ameen) are past students of the department who, after pursuing further studies elsewhere, returned to strengthen the department.
Dr. Rabiatu did a two-year Sabbatical leave in IUCG; lectured, supervised and examined student Long Essays. Prof. ElomDovlo, once head of Department for the Study of Religions and acting Deputy Dean of the Faculty of Arts, University of Ghana, served as the first external examiner for the department between 2004 and 2007. Dr. Mark Sey, a retired Senior Lecturer, University of Cape Coast; served as external examiner between 2008 and 2011 following the exit of Prof. ElomDovlo.

Hajj Mumuni Sulemana, senior lecturer, Department for the Study of Religions, University of Ghana. Hajj Mumuni also undertook his two-year Sabbatical leave in the IUCG. Beginning from 2012 till date, Hajj has been serving as the external examiner of the department.

In the 2013/2014 academic year, the University College terminated the services of Mr. Ibrahim Bah, an alumnus and one of the lecturers in the department. Mr. Bah’s work as a lecturer was adjudged to be unsatisfactory by the university authorities.

In the past, the department played host to some prominent academics in Religious Studies whose presence raised its prestige. They are: Prof. Abdur Nasir B. Abdul Wahhab, a Nigerian scholar of Religion. He lectured and mentored lecturers for the period he was here. Alhaji B.A.R. Braimah, a retired senior lecturer and former head, Department for the Study of Religions, University of Ghana. He taught courses in Arabic.

Adjunct lectures for the 2014/2015 academic year are as follows:

- Mr. Abdul Razak Jaha (Assistant Lecturer, Cape Coast University)
- Madam NasibaSualah (a PhD Candidate, Cape Coast University)
- Dr. Reza Bahesheis (Cultural Consul of the Islamic Republic of Iran in Ghana)
- Mr. Muhammad Kassim (Director, Academic Admin. Islamic University)
- Mr. Muhammad Salis, lecturer, Ghana Institute of Languages, Accra)

Sheikh HosseinIshaq and Madam Kauthar Khamis joined the department as permanent lecturers in the 2014/2015 academic year having served as adjunct lecturers for various periods of time.
Ever since the founding of the Department, the AhlulBayt Foundation in the Islamic Republic of Iran has sponsored a number of Iranian teachers to assist in teaching some courses. These include Dr. Reza Bakhshayes, Dr. Mahmoud Karimi, Dr. Ali Hoseini Daulatabadi, Mr. Kiyomis Behzadian, and Syed Muhammad Ali Aown.

The Department is making frantic efforts to keep track of its products who are serving in various institutions across Ghana and beyond. In subsequent editions we intend to publish a full list of these officers, INSHA ALLAH.

ISLAMIC UNIVERSITY COLLEGE, GHANA
PROVISIONAL LIST OF GRADUATING STUDENTS, 2014 CLASS

DEPARTMENT OF RELIGIOUS STUDIES
1. ABDUL RAOUF, MAHEY
2. ABDUL WAHID, ISSAH
3. ABDULAI IBRAHIM
4. ABDUL-KADIR, KOJO ISSA
5. ADAM, MANSUR
6. ADZAWOLOO, SABIRATU
7. AHMED, ABUBAKAR SIDIK
8. ARMIYAU, MOHAMMED GARGO
9. ATI, SANDRA
10. DAUDA, HARIYA
11. FOFANA, OUSMAN
12. HAMIDU, ABUBAKAR SIDDIQ
13. HAMIDU, JAMAL
14. HAMIDU, LUTUFIA
15. HUDU, RAIHANA
16. HUSSEIN, SHUAIB
17. IBRAHIM UMAR, BUNYAMIN
18. ISSAH, NASIBATU
19. ISSAKA SALIFU, SAMIRA
20. ISSAKA, SEIDU-DICKSON
21. MAHAMUD, NIMATU MALTI
22. MOHAMMED, BUNIYA
23. MOHAMMED, HABIBU GINEDU
24. MOHAMMED, SAYIBU
25. MOHAMMED, SUALEY
26. MUNKAILA, ALIDU
27. OSMAN, HAMDAWEY
28. SAAKA, ABU ABASS
29. SANDI, MOHAMED MUSTAPHA
30. SULEMAN, ALI CHIEF
31. SWALLAH, IBRAHIM
32. UMAR, YAHUZA
33. YAKUBU, ZULAIHA
# ISLAMIC UNIVERSITY COLLEGE, GHANA (IUCG)

## FACULTY OF BUSINESS ADMINISTRATION (BANKING AND FINANCE)

1. ABDALLA, HUDA  
2. ABUKARI, MOHAMMED BABAMU  
3. ADAMU, AMAMA  
4. AKANDE, ZAINAB  
5. BUDU, ARTHUR SALAMATU  
6. HARUNA, HAMZA  
7. HARUNA, MOHAMMED  
8. IBRAHIM, NADRATANAIM  
9. IBRAHIM, SAHADATU  
10. IDDRISU, FOURERA ALI-SIRFI  
11. IDDRISU, YUNUS UBAIDA  
12. ISSAH, HASANATU  
13. ISSIFU, RAZAK  
14. JEFFERY ATABISA AGAMOLGA  
15. MASUD ABUBAKAR, HUDA  
16. MAUDE, MOHAMMED ABUBAKAR  
17. MENSAH, BRIDGET  
18. MOHAMED, SANGARI NAMAKORO  
19. MOHAMMED, ABU FIRDAUS  
20. MOHAMMED, ABUBAKAR DANJUMMA  
21. MORO, ABDUL BARI  
22. MUHAMMAD SHEHU, MARYAM  
23. MUHAMMED, SANI ZAINAB  
24. OBENG, FERIDA  
25. SACHIBU, LATIFATU  
26. SAEED, FARIHAT ADAMS  
27. SAKIBU, RUHANATU  
28. SANNEH, NYIMA  
29. SHABAN, ALIMATU  
30. SULEIMAN, MADIHAH ABDALLAH  
31. SULEMAN, NU-MAN ZINTANG  
32. YAHAYA, SAMIRA  
33. YAHAYA, SAMIRA  
34. YUSHAWU, MOHAMMED KABIRU  
35. AYUUSA, MODERSTA  
36. DA SILVA, CHRISTELLE ORESTA  
37. IBRAHIM MOHAMMED HARDY

## FACULTY OF BUSINESS ADMINISTRATION (HUMAN RESOURCE MGT.)

1. ABDUL-RASHID, ABDUL-HAFIZ PELPUO  
2. ALIYU, ABUBAKAR ZAREWA  
3. AMIDU, AMADU  
4. BOACHIE, AKUA KWATEMAA  
5. FUSEINI, ASANA  
6. GOMBAWA, IDRIS KABIR  
7. KASSIM, EL-HAM  
8. MUSAH, RAHMA  
9. SHAFIU, ABUBAKAR ALHAJ  
10. SWALLAH, SHAMUN LARRY  
11. YUSUF, RAHMATU  
12. ZAKARI NAWAL  
13. ALHASSAN, NASIRATU  
14. ALI HUSSEIN, AKIBU  
15. APPAU, FRIMPONG KWABENA  
16. ASAMOAH, ELSIE  
17. AWUDU, AMINA  
18. BASHIRA, SAMIRETU MUNAH  
19. HISSAN, IBRAHIM  
20. IBRAHIM, SEDILATU  
21. IMORO, ABDUL-RAZAK  
22. KARIM, SHAMIRA DALENGMENE  
23. MOHAMMED, FADILA  
24. MUSTAPHA ABDUL RAZAK ZAGOON  
25. OSMAN, SUMAIYA  
26. OSUMAN, SULEMAN  
27. SAEED, KAMALDINI  
28. SULE, SATA  
29. YAKUBU ATICK  
30. YAKUBU, UMU KULSUM BALMA  
31. ZOUGRANA SUALAH YAZID  
32. ZUHARU YUSSIF ZAKARIA  
33. ABDUL MUNIN, FATI  
34. ABDULLAH, JAMIL  
35. BAWA MOHAMMED, MUTALIB  
36. YAHAYA, AMINU HASSAN
FACULTY OF BUSINESS ADMINISTRATION (ACCOUNTING OPTION)

1. AL-HASSAN, INUSAH
2. AYITEVI, RONALD
3. PELPUO, MUSAH
4. SEIDU, AYATULLAHI
5. SHEIDU, MOHAMMED HAMEED
6. ABDUL-RAUF, ABDUL SHAKUN
7. ABUBAKARI, MEMUNATU
8. AWUDU RAFIK
9. BAKULI, JOSEPH
10. BASHIRU DANWANA, SUMAIYA
11. DJIMAH, NURUDEEN ABIOLA
12. DOGAH, JOSIAH TEYE
13. GASU, ROSE AMA
14. IBRAHIM RAJHANATU
15. IDDRISS, ABDUL GHAFARU
16. IDDRISU, KHADIJATU
17. ISSAHAKU, MUHAMMED
18. MUNKAILA, RUKAYIYATU
19. SA-ADATU, JIBRILL NUHU
20. SALLEY, AWUDU
21. USMAN, ABDUL AZEEM ABIOLA
22. ABASS, MARISIYA
23. ABDUL-RASHID, ABDUL JALEEL
24. ADAM, MUKARAMAT
25. AGYEMANG, PEARL
26. ALOKOBIRA, WINNIFRED
27. AMAKYE, ANGEL SETHINA
28. BELLO, ABDUL MANAF NAFIU
29. DUADA, ABDUL KABIRU UMAR
30. IBRAHIM, AYISHA-TU
31. IDDRISU ABDUL RAHIM
32. ISSAKA, LATIFA
33. JOHNSON, RUTH ADJOA DUKU
34. KACHU ISSAH, SADAT
35. KASSIM, HAFIZ
36. MAHAMA, PRINCE HABIB
37. MOHAMMED, ISSAKU KAMAL
38. SALIFU, MUSTAWU SAKANDEH
39. SULE, RIDWAN SALIFU
40. SULEMANA, NURU DEEN
41. YAKUBU, HANETU
42. YAKUBU, RASHIDA
43. YAKUBU, HAJARA
44. ZEINA, KASSAB FATTAL
45. ADAM, BABA
46. ZAKARI, RAHMATU
47. SAYIBU, ABDALLAH
48. AHMED MUSAH, NADIA
49. AKRASHIE NII, ABDUL-MALIK
50. ZAKARI, ADAM

FACULTY OF BUSINESS ADMINISTRATION (MARKETING OPTION)

1. SEIDU, NABALI
2. AMADU, ABDUL RAZAK
3. BIN AZIZ DAUDA, JALIL
4. ISSAH, ABDUL BATIN
5. KASSIM, ZAKARIA PIIKAGA
6. YAHAYA, NURUDEEN
7. ABDUL SALIM, BAMBA
8. ABDULLAI, MUMUNI MUSAH
9. ABUBAKAR, FAWZY
10. ALHASSAN, MASAHUDU
11. DIBKUU CINDERILLA MUNIBA
12. GAMA, BELLO
13. IBRAHIM, USMAN
14. KOTOCHE JNR., JOHN WAKEFIELD
15. QUAYSON, DAVID MARK
16. SALEEY, SAUDA
17. SANUSI, SURAIYA
18. SEIDU, FAISAL
19. SUKA BRAIMAH, AMIRAH
20. SULEMANA, MAMUNATU
21. TETTEH, CLIFFORD KWEI
22. YUSSIF, AMINATU
23. NASIRU HARUNA
The Office of the Dean of Students is captured very well in the statues of the Islamic University College, Ghana (IUCG). However, the authorities have not put in place structures and personnel for the office to accomplish the mandate for which it was set up. For some time now, the office of the Dean of students seemed to have been merged with the Public Relations Directorate of the College, with Mr. Ridwan Ramadan (first PRO) and then Alhaji Marzuq Abubakar (his successor) combining the two portfolios.

For the past academic year however, I have served as the de facto head of the directorate, having been appointed verbally to the position by the immediate past President of the Islamic University College, Dr. Sakhavati N. Landani. The President obviously saw the need for the office but did not want to officially appoint an officer because such an appointment entailed some financial encumbrances.

I tried unsuccessfully to convince him of the inappropriateness of such a move but he remained adamant. However, since the office is an indispensable component of effective governance of the university and because of the love I have for the University and the desire to make it succeed, I took up the responsibility.

Thus, for the past one year, I have served as the de facto Dean of Students of this University College and my office has become the rendezvous for students with various kinds of complaints. In the absence of the office, such complaints would have been taken directly to the President as was usually the case in this institution.
Marriage is the only school where one gets the Certificate before you start. It’s also a school where you will never graduate.

It's a school without a break or a free period.

It's a school where no one is allowed to drop out.

It's a school you will have to attend every day of our life

It's a school where there is no sick leave or holidays.

It's a school founded by God:
1. On the foundation of love.
2. The walls are made out of trust.
3. The doors are made out of acceptance.
4. The windows are made out of understanding.
5. The furniture made out of blessings.
6. The roof made out of faith. Be reminded that you are just a student not the principal.

God is the only Principal. Even in times of storms, don't be unwise and run outside.

Keep in mind that, this school is the safest place to be

Never go to sleep before completing your assignments for the day.

Never forget the C-word. Communicate. Communicate to your classmate (Spouse) and to the Principal. If you find out something in your classmate that you do not appreciate. Remember your classmate is also just a student not a graduate, God is not finished with him/her yet. So take it as a challenge and work on it together. Do not forget to study the Holy Book (the main textbook of this school).

Start each day with a sacred assembly and end it the same way. Sometimes you will feel like not attending classes, yet you have to. When tempted to quit find courage to continue. Some tests and exams may be tough but remember the Principal knows how much you can bear and yet it's a school better than any other. It's one of the best schools on earth; joy, peace and happiness accompany each lesson of the day.

SCHOOL MARRIAGE

In the course of the year, the office also received regular correspondences from individuals, institutions and corporate bodies either seeking information or inviting the university community to events. Such requests were speedily attended to.

The central role of the office of the Dean of Students in the administrative structure of any tertiary institution (public or private) cannot be overemphasized. The authorities of the University College must therefore get serious about the office by equipping and empowering it to effectively carry out its core mandate. A substantive head must be appointed as a matter of urgency to oversee its activities. This way, the Islamic University College, Ghana will also be like other tertiary institutions in this country.

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When tempted to quit find courage
to continue.
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tough but remember the Principal
knows how much you can bear and
yet it's a school better than any other.

It's one of the best schools on
earth; joy, peace and happiness
accompany each lesson
of the day.

Different subjects are offered in
this school, yet love is the major
subject.

After all you have spent many years
theorizing about it, now you
have a chance to practice it.

To be loved is a good thing, but to
love is the greatest privilege of them all.

Marriage is a place of love, so love
your spouse. More grace from God.

People seem to believe that life is
easy. At all times people expect
smooth and easy access to success.
We expect our lives to be totally
free. We expect to win the prize
without paying the price. We expect
the government to solve all our
problems and yet we do not want to
take part in offering the solutions.

This is not the reality! The reality is
that **LIFE IS HARD**. Once we
accept the fact that life is hard, we
begin to grow. We begin to
understand that every problem is also
an opportunity in our lives. Then we
discover what we are made of. We
begin to accept the challenges of life.
Instead of letting our hardships
defeat us, we welcome them as part
of the true test of our character.

It is clear that no one escapes life's
problems, failures, and losses. If we
are to make progress, we must do so
through life's difficulties. Life isn't
easy and fair. I had unfair things
happen to me. I know you had too. I
have made mistakes, made fool of
myself, hurt people I have loved, and
experienced crushing disappointments. I know you have
too.

My brethren we cannot avoid the
difficulties of life. We shouldn’t
even try to. The people who succeed
in life donot try to escape pain, loss,
or unfairness. They just **LEARN** to
face those difficulties, confront them
head on and move ahead in the face
of them. That’s my goal. It should
also be yours….

In facing the realities of life, one
must get attached to some tasks,
duties and personal traits such as
responsibility, effective thinking, patience
and most important of all, **learning**. Recognizethese as guides
to life will help in lessening the
difficulties of life. I prefer the concept of **learning** to all the others.
**Learning** is a gate way to
rationalizing all the other duties. This
is because, learning leads to many
discoveries that one would never
have thought of. Learning increases
the level of experiences that one need
to assist in reducing the difficulties
of life….
The faculty of Business Administration has, since its inception in August 2002, been operating as a non-departmentalized Faculty, with four (4) different options. The Faculty is administered by a Head of Faculty and assisted by Coordinators of the various options.

Since 2002, the Faculty has been given accreditation by the National Accreditation Board to run the separate Departmental Programmes in:

- Accounting
- Banking and Finance
- Human Resource Management
- Marketing

Students who pass out of the Faculty of Business Administration of IUCG are issued with certificates by the University of Ghana, Legon- to which the Islamic University College is Institutionally Affiliated for the award of degrees.

The Faculty also runs Evening/Weekend Degree programmes in the various options. The second set of students for this programmewill be graduating this April 2015.

Reports on the teaching capabilities of the lecturers (both full-time and Part-time) are generally good.

The student population in the faculty is currently 483.

The details is as shown below:

<table>
<thead>
<tr>
<th>LEVELS</th>
<th>100</th>
<th>200</th>
<th>300</th>
<th>400</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
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<tr>
<td>Regular</td>
<td>60</td>
<td>50</td>
<td>50</td>
<td>56</td>
<td>33</td>
</tr>
<tr>
<td>Weekend</td>
<td>25</td>
<td>10</td>
<td>24</td>
<td>17</td>
<td>9</td>
</tr>
</tbody>
</table>

The breakdown of students in various options is as follows:

- Accounting - 116
- Banking and Finance - 96
- Human Resource -186
- Marketing -87

Plans are in place to introduce newer and more sought after courses to meet the increasing market demand in Ghana.
The primary responsibility of the Public Relations Office (PRO) of the IUCG is to offer relevant information to the public (internally and externally) with the aim of maintaining a positive institutional image. Among the activities and programmes undertaken by the office of the PR in the year under review are as follows:

**Advertising**

Towards the admissions of 2014/2015 Academic Year, the Public Relations Office, generated a lot of publicity by placing many adverts in both the print and electronic media during the year under review. It also posted banners at vantage points in Accra, Kumasi, Tamale and Wa. Daily Graphic and Daily Guide were the print media houses the office employed their services in this regard. Joy FM (Accra), Zuria FM (Kumasi), Za Radio (Tamale), Volta Star Radio (Ho) and URA Radio (Bolga) were also the electronic media houses the office engaged their services in executing this task.

To further generate publicity the PR Office made arrangements with GTV to host the Debate Society of IUCG on its Break Fast Show. This was for the purpose of discussing the successes chalked by the society at the 6th Pan African Universities Debating Championship 2013.

**Publication of the 2014 Calendar**

The office, in collaboration with the Cultural and Religious Affairs Office of the IUCG, published and distributed the 2014 Calendar which captures both the lunar and solar dates.

The calendars were distributed all over the country to individuals and institutions. The individuals included lecturers, administrative staff, field workers and students of IUCG. Some of the recipient institutions included Parliament House, Accra-based Universities (private and public), selected Senior High Schools nationwide, Embassies and Accra-based Media houses. Others were the Office of the National Chief Imam, Mosques, Imams, Chiefs, and opinion leaders.

The distribution of the calendars was a marketing tool that assisted much in making the IUCG more visible to individuals and corporate institutions in Ghana.

**Lecture Series**

Again, the office, in collaboration with the Cultural and Religious Office, organized lecture series on Ghadir and Ashura. These events were covered by TV Africa and the Ghanaian Times.

**Protocol Assignments:**

The office also carried out many protocol assignments which included travel arrangements and visits of many important dignitaries to Ghana to participate in the Academic events of the University.

**Organizing Events**

The office worked closely with the Academic Affairs Administration of the IUCG to organize academic events such as orientation, matriculation, and congregation. During these events some media houses are normally invited to cover the events.

After the events, interviews were granted by some officers of the university to explain the academic programs and organizational policies of the University.

**Introducing Students to some external institutions**

In the 2013/2014 Academic Year more than 200 students were introduced to some institutions especially educational institution, media houses and industry to undertake internship. After the internships evaluations of their performances were sent to the University. So far, the reports received are satisfactory.
At the beginning of this semester, the Religious and Cultural Affairs Office designed a timetable for students to preach in the mosque between Zuhr and Asr. This was to provide a training ground for students to learn delivery strategies in preaching. We have also prepared a timetable for Imams who lead Friday congregational prayers. We believe that this opportunity will boost the confidence of our students in public speaking.

With the coordination of this committee, we were able to organize Ashura and also send donations to Masjid Rasul-al Akram at Mamobi, ICODEHS Orphanage, Ahibba’aAhlul Bait at Zongo and Nungua.

The office helps individuals, schools and organizations with Islamic books.

It also sends students to some secondary schools to lead them in Friday congregational prayers such as Ghanatta at Dodowa.

The office began sending Da’wah officers to the NsawamMedium Security Prisons since 2008 on every Thursday.

Unfortunately this year, we were not able to continue our program for the prisons as we had done in previous years. However, with the interest and commitment of our new President, Dr. Maarefi, we shall, if Allah wills, resume in 2015. We have even been tasked to submit proposals and a budget aimed at improving the programme.

Also we have designed a new form for students under scholarship. This scholarship is open to categories of students who are deemed to be qualified. Any student who wishes to have scholarship is required to pick up and complete a scholarship form and return it to the Religious and Cultural Office for processing and examination. This is intended to help us keep an up to date register of all such students. The form contains the terms and conditions for the grant of scholarship.

Students on vacation visits were also introduced to the appropriate authorities for entry visas.

Customer Care
Attending to customers’ inquiries and complaints were among the tasks carried out by the office in year under review. Customers received satisfactory answers and resolutions to problems which ensured that customers left the institution satisfied and delighted.

Conclusions
The office uses this medium to thank all those who have assisted it to carry out its mandate, particularly TV Africa, Marhaba FM, Choice FM, Daily Guide and the Ghanaian Times. Their assistance has helped tremendously to enhance the work of the Public Relations Office and we really appreciate their contributions.
This year we have started work on bringing back the student newsletter, the Pen. It is hoped that by April 2015, the first copy will be published. The Editorial Board of the Pen includes Dr. Hussein I. Ibrahim, Abdul Aziz Shamhuna (Super), Mustapha Kuyateh, Kassim Mohammed Ameenm, Ismaila Dankwabea and Idris Hossain.

Every year, we organize a National Quranic Competition for contestants from Primary, Senior High and tertiary levels. This year, this competition will be held, if God permits.

We are also about to resume the Imamship course as was done in previous years.

The Office of Religious and Cultural Affairs would like to draw the attention of the Academic Board to students dressing in the school.

The Religious and Cultural Affairs would like to compliment lecturers in controlling decency in the school. But we need them to do more. We wish to encourage them to consider it a duty to Islam and to the school. However, caution, tact and wisdom are required.

We suggest that the school puts up pictures that depicting how to dress and how not to dress on IUCG campus. We are sure that this approach will help a lot.

The IUCG Library has been and continues to be the heart of the institution. It is very vital to teaching, learning and research needs of the university. To carry out this mandate effectively, the library has, since its inception, been making frantic efforts to acquire materials that are of relevance to all programmes of Faculties/Departments.

Sections in the Library

The library has four main sections namely, the stack, reading hall, the e-library and the librarian’s office..
4. The office of the Librarian
The office of the librarian is where library administrative work takes place.

- **Who can have access to the resources of the library**
The library is opened to all. However, to have access to full and unimpeded services of the library (borrowing books), only card-bearing members of the university are allowed since the library software (iCampus) captures only registered members of the IUCG.

- **Rules and regulations**
The library runs on rules and regulations regarding offences and sanctions especially on:
  - Failure to return borrowed books.
  - Loss or misplacement of books.
  - Unlawful acquisition of library materials / stealing.
  - Mutilation of books and related materials (Tearing off pages and writing in pages)
  - Use of Mobile Phones

These offences have sanctions attached to them and they are revised from time to time as and when there is the need.
I have read and listened to the voice clip on the online News File report of 7th March 2015, in which Mr. Ayikoi Otoo accused the Muslim community in Ghana of outrageous and malicious intent in its advocacy and push for all organizations and individuals in Ghana to respect and uphold the 1992 Constitution relating to religious freedoms of citizens at all times. He stated among others that:

1. Muslims in Ghana are pushing for an Islamic State. In his own words “this country is a Secular State and not Saudi Arabia where there is an Islamic State”.

2. Muslims in Ghana are likely to declare “Christianity haram” soon (i.e. Christianity is forbidden) or generate hatred for Christians.

3. Muslim students’ choice of Christian Mission Schools rather than Islamic School debars them from complaining against discrimination. If the rules of the mission schools include the fact that Muslim students must attend morning devotion, then, it will be out of place for the same students to claim discrimination. They either attend the morning devotion which is against their belief or voluntarily withdraw from such schools. This statement re-emphasizes the Catholic Bishop Conference press release.

4. Any religious conflict between Muslims and Christians now will be the direct result of this call for non-discrimination against Muslims in Ghana.

5. These agitations by the Muslim community in Ghana are likely to result in similar terrorist activities in the Middle East and Nigeria initiated by ISIS and Boko Haram respectively.

Responses

I wish to state emphatically that the assertions above are false and baseless. Nonetheless, I am compelled to reply to the allegations because they create misleading impressions that the current demands of Muslims in Ghana are not sincere and therefore not good for nation building.

In the first place, at no time or platform did Muslims in Ghana suggest that this country be turned into an Islamic State. Muslims in Ghana are well aware that Ghana is a Secular State and this is evident in the preamble of the 1992 Constitution. So, for Mr. Otoo to suggest that the demands by the Muslim community which derive their roots from the 1992 constitution amount to calling for an Islamic State is not only misplaced and ignorant but also mischievous.

For the benefit of those who have not followed the discussion on this issue, the following are broadly the demands of the Muslim community in Ghana:

i. That Muslim women must be permitted to veil (i.e. wear the hijab) to work places and other social gatherings because it is not just a constitutional imperative, but it is also a command of Allah which all Muslims women must obey.

ii. That Muslim student must not be compelled to participate in Christian related worship (i.e. morning devotion) in any Second Cycle institution in Ghana.

iii. That Muslims in Ghana be accorded their right to practice Islam and to manifest their faith without fear or favour.

I must state that Muslims in Ghana are law abiding citizens and are fully aware of the Secular nature of our nation. At no point in our history did any Muslim argue or agitate for Islamic Rule in Ghana. Muslims are content with the current status of their country. We only seek to claim our rights as guaranteed under the 1992 constitution.

Article 21(1c) of the 1992 constitution states among other things that “all persons shall have the right and freedom to practice any religion and to manifest such practice.”
From the constitutional provision cited above therefore, it is certain that Muslims have the right to practice and to manifest their faith.

Our Christian brethren equally have the right to practice and manifest their faith freely.

How then will law abiding Muslims in Ghana ever push for an Islamic State? I am absolutely certain in my mind that if ever such a demand comes up, many Muslims will forcefully reject it. Until it comes up, it still remains a fact that no one in the Muslim community in Ghana has ever called for Ghana to become an Islamic State.

Secondly, Mr. Otoo claims that Muslims in Ghana will soon declare “Christianity haram” or forbidden. Here again, Mr. Otoo fails to acknowledge that the demands of the Muslims of Ghana are done in an atmosphere of respect for the rule of law not the rule of the jungle. At no point in time did any Muslim show or exhibit hatred or preached hatred against any religion in Ghana. Many Muslim brothers have many friends from Christianity who are so closed to them that they sometimes forget that they come from different faiths. This truly is the situation among Ghanaians because at the individual level we allow one another to practice and manifest their faith. Why can’t we accept our collective positions?

Thirdly, the claim that it is hypocritical for Muslim students to choose to attend Christian Mission Schools but not the Ahmadiyah and yet expect these schools not to indoctrinate them by forcing them to attend morning devotion is at best childish.

The reason is simply that the 1992 constitution is applicable to all institutions in Ghana and to the extent that the constitution guarantees the right to freedom of worship and the manifestation of one’s faith or belief, it does not matter whether a Muslim chooses to attend a mission school or not. In fact, it should not be forgotten that Muslims are demanding that all actions that tend to compel their children into acts of worship that are likely to indoctrinate them be stopped. They are not asking for Muslim students to be allowed to miss or not attend classes in order to undertake Islamic worship.

Let us not also lose sight of the fact that these schools, be they publicly funded with the tax payers money (which all mission schools now fall under) or private schools are subject to the 1992 constitution of Ghana. Mr. Otoo’s further claim that these mission schools have their rules which must be obeyed by any Muslim student, who chooses to attend them and not Ahmadiyah, is to me disgraceful.

For a lawyer of his standing to make such a statement surprises me. Any first year law student knows that any law, rule, regulation etc enacted but found to be inconsistent with the 1992 constitution is to the extent of the inconsistence null and void. Therefore, forcing Muslim students to worship in a particular way inconsistent with their faith is a clear violation of their rights under the constitution no matter the purpose of that institution.

Forthly, Mr. Otoo wonders why this issue is now a subject of debate. It is true that Muslims and Christians have lived together peacefully in this country over the years.

It is also true that some organizations in this country have denied Muslim women opportunities to manifest their faith by wearing the hijab.

That is a fundamental right issue and for a lawyer of Mr. Otoo’s calibre to suggest that if one’s right as a citizen has been denied in the past, then one has no business ever seeking to enforce that right is at best hypocritical.

Here is a man (Mr. Otoo) who is a professional lawyer constantly defending the rights of his clients guaranteed under the 1992 constitution telling Muslims not to ever mention that their rights be respected, since, they never did so in the past. Muslims refuse to accept this defective and hollow logic.

In the words of Martin Amidu “several and destructive conflicts in Africa have been the result of the failure of the law and lawyers as the ‘gatekeepers’ and moral conscience of the country” I cannot agree more with this statement. I think Mr. Otoo must reflect seriously on this.

Fifthly, Mr. Otoo’s claim that these current demands of the Muslim community are likely to lead to terrorist activities in Ghana is most unfortunate. How will a peaceful request for the respect of the rule of law lead to terrorist activities similar to those of ISIS and Boko haram. Right thinking Muslim scholars (at home and abroad) have time without number declared these groups as unislamic because of the inhuman atrocities they commit.
There is sufficient evidence from the Holy Quran to denounce the activities of these groups. Why would Mr. Otoo try to link or even draw the issue in Egypt where a Christian Coptic was beheaded to make a point in the current discourse? I think such wanton display of utter propaganda against Islam and Muslims will not wash.

Lastly, Mr. Otoo’s recommendation that the solution to this issue is for Muslims to “let sleeping dogs lie” for the peace of the state must be treated with the contempt it deserves. Muslims are peace-loving people and will never do anything to disturb the peace of the state.

If in the mind of Mr. Otoo Muslims not ever pressing for their rights will ensure peace in the country while other religious faiths flourish well in Ghana is what he meant by letting sleeping dogs lie, then he is asking for the suspension or removal of article 21 (1c) from the 1992 Constitution.

It can be stated in conclusion that as long as these provisions in the 1992 Constitution remain in place, Muslims will continue to demand that they must be respected by all Ghanaians.

Let me commend the gentleman who instituted the legal suit at the Supreme Court for a true and proper interpretation of the constitutional provision above.

I urge all Ghanaians to be genuinely involved in the resolution of this issue. Let us remember that no one particular person or section of Ghanaians is more important than others. Article 17 (1) makes it crystal clear that “all persons shall be equal before the law”

God bless our homeland Ghana.

Nuhu Eliasu
eliasunuhu@yahoo.com
He debunked the notion that church members were forced into marriages, adding that in his local church, leaders taught and counselled members to make marriages simple and ensure that the high divorce rates were reduced.

Rev. Nabegmado urged the youth to imbibe the value of chastity to ensure that their marriages were strengthened and lasted till death.

According to the church, the programme which is the first of its kind, was meant to underscore the need to sustain marriages and for couples to keep to the vows they make so as to reduce the high incidence of divorce cases in the country. About 200 couples renewed their vows at the ceremony.

Rev. Nabegmado stated that the church, which was committed to ensuring that marriages were strengthened, taught the couples the importance of patience and how to be committed in their relationships.

He concluded that limiting counselling only to the stage of courtship had contributed to the increased divorce cases in the church.

Rev. Nabegmado did not offer figures to support his assertions. However, the Ghana Statistical Service is reported to have indicated that about 600,000 marriages contracted in Ghana in 2014 alone, collapsed. The number of divorce cases was said to be three times those which occurred in England and Wales in 2012.

The programme, dubbed 'Renewal of Marriage Vows', was organized by the Tema Community Four Central Assemblies of God Church with the aim of encouraging couples to be committed to their spouses at all times.

Source: Daily Graphic
Islam is a universal spiritual as well as political reality. The establishment of the city of Madinah by the Holy Prophet in 622 A.D epitomized the spiritual and political manifestations of Islam. For instance, the Prophet, in his theocratic leadership, acted as the theologian, teacher, political and military leader, judge, economist, and physician. He used the mosque not only for prayers but also for teaching, settling cases, consulting and discussing political, military, social and economic issues to ensure balance development of the Ummah.¹

After the demise of Prophet Muhammad SAW, the Orthodox Caliphs or Infallible Imams (as the Sunni and Shi’a claim) took over the mantle of leadership. The Umayyad, Abbasid and Ottoman dynasties also played instrumental roles in preserving the political dimension of Islam after the Orthodox Caliphate.² During the reigns of these Muslim Caliphs and kings, Islam continued to dominate other major empires and ideologies and overcame most of them. However, when the Ottoman Empire was completely defeated after World War I, Muslims began to lose their political authority. Europeans, especially Britain and France, came in to partition the Muslim territories into colonies. They introduced new political ideologies in that part of the world which hitherto was influenced by the culture of Islam. It was as a result of this re-demarcation that Zionism and Arab nationalism took proper shapes, and Jewish expatriate in Palestine began to enjoy European support. This resulted in the creation of Israel after World War II as an empire of the Europeans in the Middle East.³

In Western-Christian context, religion was perceived to have no significant role in state policy. This assumption was founded on the dilemma ‘Render therefore unto Caesar the things which be Caesar’s and unto God the things which be God’s.’⁴ Since the post-Reformation era, the Europeans and the proponents of western democracy believed that state policies would continue to be determined by secular actors. However, upon the surprise birth of the Islamic Revolution of Iran, religion has proven to be an influential actor in politics and nation building. Thus, Ayatollah Khomeini’s revolution did not only present Shi’ah Islam as an answer to the socio-political concerns of the Iranian people but also it presented religion as a force to reckon with in political activism.⁵
It is however, worth noting that the revolution of Imam Khomeini was not the opening chapter for political Islam. This is because the entire history of Islam shows that there is no distinction between Islam and the state. The dynamic leadership role of the Prophet with respect to his prophetic mission in Makkah, his migration to Madinah, the battles he fought, the treaties he signed, the conquest of Makkah, the Farewell Hajj and the event of Ghadir provide the basis for us to establish an inseparable relation between Islam and politics. For instance, when the Prophet arrived in Madinah, his first priority was to promulgate a constitution which would govern the affairs of Madinah as a state, under the leadership of Muhammad (S.A.W.A). The Prophet also delegated some of his companions to assume religious and political responsibilities as tutors, judges, diplomatic envoys and military commanders. Even though the Prophet did not establish any complex political administration in the sense of modern political system, his role perfectly met the political order of the time.

Therefore, the overall effect of Muhammad’s (S.A.W.A) Prophetic mission is that he established a state based on religious principles. After the demise of the Prophet, the Shi’ah-Sunni dichotomy surfaced among Muslims as a result of leadership dispute. The two doctrinal groups share a lot of beliefs and practices in common. However, on the issue of leadership, the Sunni adopted the system of Caliphate with the claim that the Prophet was silent on it, which meant that the companions had to bear the burden of appointing someone to lead the Ummah. Based on the principle of Shura (consensus), any virtuous companion could become the caliph. The system of Caliphate also admits fallibility of the Caliph since he is not a divine agent but just an elected member of the Ummah. Thus, through Shura, Abu-Bakr, Umar, Uthman and Ali were elected by some companions as Caliphs. After the Caliphate of Ali, the global leadership of Sunni Islam became hegemonic, such as the Umayyad and Abbasid dynasties and Ottoman Empire. Since the fall of the Ottomans in 1918, the global leadership of Sunni Muslims came to an end. What is prevalent today is that individual Sunni scholars are currently playing symbolic roles as Muftis at national levels without any direct global binding authority on Muslims.

Contrary to the Caliphate system, the Shi’ahbelieve that succession to the Prophet is only valid through the concept of Imamate, which is based on divine appointment. Imamate refers to a divine process through which some twelve infallible persons from the progeny of Prophet Muhammad (S.A.W.A) have been entrusted with absolute spiritual and political authority to lead the Muslim Ummah. The institution of Imamate is the pillar upon which Islam leans for survival and functioning after the demise of the Prophet. The Imam is an infallible person with absolute spiritual and political authority to lead the Ummah in all affairs. In accordance with Quran 5:67, the Prophet announced the divine appointment of Ali as the first infallible Imam during his return from the Farewell pilgrimage. It is obligatory on every Muslim to obey the instructions of the Imam.
because recognizing and obeying the **Ai’mmah** (plural of Imam) is a precondition for the acceptance of the good deeds of Muslims.\(^{11}\) It is believed that if all Muslims were to obey the Imams’ authority as announced by the Prophet, Muslims would be able to play leading roles in the world, at all times, especially, in terms of ‘understanding culture, economics, civilization and military power’.\(^{12}\)

Unlike Sunni Muslims whose political leadership ended with Orthodox Caliphate, the Shi’ah continue to enjoy political and spiritual leadership through the concept of *Na’ib al-Amm* (General Deputyship), during the occultation of the twelfth Imam, the Mahdi. Thus, the Shi’ah clerics (Mujahid/Ayatollah) continue to provide divine leadership to the *Umrah* as the representatives of the Hidden Imam. It was based on this kind of leadership that Imam Khomeini launched a peaceful revolution in 1979 which led to the establishment of the Islamic Republic of Iran. Clearly, those who believe in the concept of Imamate and existence of an uninterrupted chain of divine leaders have been able to maintain direct links between Islam and politics and resisted the influences of secular forces to a larger extent.

10. Mujtaba Musawi, *Imamate and Leadership*, (Qum: Foundation of Islamic Center of P. W. 2010), 19
Background

As part of its contribution to academic and intellectual issues relating to Islam and Muslims generally, the Department of Religious Studies of the IUCG on Saturday, February 21, 2015 held a seminar on the birth anniversary of the Prophet under the theme “Celebrating the Life of The Prophet: Panacea for Global Peace”.

The event was organized in reaction to the recent cartooning of the Holy Prophet Muhammad (S.A.W.A) by a French satirical weekly magazine, Charlie Hebdo, which attracted violent attack on the cartoonists by some gunmen on January 7, 2015, and other related developments in the Muslim world, such as the ISIS, BOKO HARAM etc.

Introduction

The President of Islamic University College, Ghana, Dr. Mohsen Maarifi in his welcome address drew the attention of the participants to the image the media portrays to the world about Islam and Muslims. He pointed out that today two different faces of Islam are presented in the media worldwide. These are the violent and the peaceful faces. The media, however, portrays Islam and Muslims mostly in the violent picture. Thus, whenever heinous acts of crime are committed by persons claiming to be Muslims the media is quick to give it publicity so as to depict “this as the approach of Muslims the media is to attract people coverage, hence the double standard of the media. In underscoring the peaceful nature of Islam, he quoted several verses of the Holy Qur’an and historical incidents especially that of the Peace Treaty of Hudaibiyyah to buttress his point. He concluded on the note that “celebration of the life of the Prophet means the commemoration of justice and the commemoration of justice is the panacea for global peace.”

Dr. Alhaji Hussein I. Ibrahim, Head of the Department of Religious Studies, Islamic University College, also welcomed participants to the seminar, especially the resource persons.
He assured them that the seminar going to be a semester affair in an effort to make the Department the centre of Islamic Studies in Ghana where Islamic issues would be discussed academically.

Main Presentations

Four Muslim academics regarded by many as some of the best brains on the academic study of Islam in Ghana took turns to make presentations.

Sheikh Seebaway Zakaria, a Senior Lecturer from the Kwame Nkrumah University of Science and Technology was the first speaker who eloquently examined the debate on Maulid Celebration. His speech sought to present the various arguments put forward by different Islamic doctrinal groups in support or against the celebration of the Prophet’s birthday. The learned Sheikh posited that there are two positions on the celebration of the Prophet’s birthday. One of the positions held by Shi’ah and Sufi Muslims, is that Maulid of the Prophet is lawful and more rewarding in Islam. Those who hold this view argue that some traditions in Bukhari suggest that the Prophet used to fast on Mondays in honor of the day of his birth. This group also argues that almost all the rites of pilgrimage (Hajj) in Makkah are observed symbolically to mark the practices and experiences of Prophet Ibrahim and his family. The fact that the experiences of a past prophet and his family remain part and parcel of the pillars of Islam implies celebrating the life of Prophet Muhammad is Islamic.

According to Sheikh Seebaway the Salafi or Ahlus-Sunnah do not endorse Maulid celebrations, arguing that the Prophet did not celebrate his birthday; hence, it is not part of his Sunnah to celebrate Maulid. Sheikh Seebaway concluded that celebrating the birth of Prophet Muhammad is an act of worship which attracts lots of rewards as well spiritual and material benefits.

The second speaker, Hajj Mumuni Suleman (Senior Lecturer, University of Ghana) gave a brief survey of how Maulid is celebrated in Ghana. He identified three types of Maulid in Ghana: Wassan Makaranta (i.e. Maulid by Islamic schools), Maulid by Islamic organizations and Maulid of the Imams and Ulama’. According to Hajj Mumuni, the Wassan Makaranta form of Maulid used to be a common practice among the Islamic schools in the past. School children were trained to display their talents through the recitation of some selected verses of the Qur’an and Hadith, storytelling or theatre performances during the celebrations. He explained that Maulid organized by Islamic organizations were in the form of lectures, recitation of the Qur’an and eulogizing the Prophet and Saints of Allah. The third type of Maulid is the one being celebrated by the National Chief Imam and other prominent scholars in the country.

Hajj Mumuni stated that Maulud commemorates the birth anniversary of the Prophet, highlights its importance and provides an avenue for Muslims to address their socio-economic and spiritual challenges.

According to him, politicians such as the President, Ministers of State and Members of Parliament are normally invited to this kind of Maulid and Muslims often take advantage of their presence to express their views on some national issues. Thus, Maulid is not only for spiritual awakening of Muslims; it also brings politicians to their door steps.

The third speaker, Dr. Reza Bakhshayesh (Cultural Consul of I.R. Iran in Ghana) highlighted the need for unity among Muslims. He charged the gathering to beware of the negative plots of the enemies of Islam who wish to promote division among Muslims so as to be able to rule them. Dr. Reza cited western powers as the greatest enemies of Islam who pretend to love Muslims by establishing friendship with some Islamic countries for material gains. According to him, there are many things that unite Muslims than those that divide them. Therefore, Muslims must go back to the true teachings of Islam and continue to dialogue with one another on issues of doctrinal differences so as to maintain their unity in diversity. According to him, if Muslim come together to share ideas, they will create the greatest civilization on earth; they will then be the greatest power in the world.
In a methodology reminiscent of a rising academic, he surveyed the myth of Jihad in its true sense and linked it to the Charlie Hebdo incident alongside the activities of Boko Haram in West Africa. He postulated that these incidents are not necessarily Jihad but a “claim to status and scarce resources” as well as fighting against marginalization and victimization.

He also touched on many legacies of Prophet Muhammad (SAWA) especially his proverbial patience and humility. When provoked he always endured those provocations. He concluded with a call to all fair-minded Muslims and leaders of Islam to speak up against these atrocious crimes committed in the name Islam so that “the world will know that those who have hijacked the religion like Abubakar Shekau and his likes are not the true face of Islam.”

Chairperson’s Remark

The chairperson, Dr. Rabiatu Ammah, in her closing remarks, identified completely with theme and the various subjects discussed under it by the various enlightened resource persons. She urged all Muslims to seek knowledge and speak on issues with wisdom and approaches that are humane.

Some pictures taken at the Seminar
HISTORICAL OVERVIEW

The Islamic University College, Ghana (IUCG) has, since its establishment in 2000, produced hundreds of graduates who have been rendering valuable services in almost all sectors of the Ghanaian economy. Since 2005, efforts were made to form an alumni association of IUCG, though to no avail. In 2009, the leadership of IUCG collaborated with some past students of the University and established IUCG Alumni Association. However, efforts and enthusiasm of the interim executives of the Association waned along line. In 2011, the Management of IUCG, once again, cooperated with the alumni to revive the Association. The Alumni Association successfully organized its first Homecoming and public event in April 2012, attracting audiences from different strata of the Ghanaian society. Between 2012 and 2015, successive executives of the Alumni Association have organized annual Homecoming events (though with little enthusiasm and low participation) during Easter Holidays.

ACTIVITIES OF THE ASSOCIATION

In April 2012, the University partnered the Alumni Association to organize the 10th Anniversary Celebration of IUCG and Alumni Homecoming.

This was to draw public attention to the University by way of marketing it as well as bringing past and present students together to create a greater sense of belonging and social links to promote the welfare of all members and the University as a whole.

In order to give the forum a national appeal, the Association invited key stakeholders of the Muslim community such as the National Chief Imam of Ghana (as the Special Guest of Honour), national Imams of the various Islamic groups, the Muslim Caucus of Parliament, Ministers of State, Muslim organizations as well as a cross-section of the Muslim community.

The Association employed different forms of media to effectively reach out to the general public. Among these were:

- Mr. Emmanuel Bombande, the Executive Director of the West Africa Network for Peace Building (WANEP) delivering a speech at IUCG Alumni forum.
- Newspaper. The Daily Graphic was chosen for advertisement because of its wide circulation and readership. The advert was carried out on three different dates.
The first advert appeared two weeks prior to the first event.

- Television. The Association secured interview slots on selected programs on different television stations, including Metro TV (Morning Ride), GTV (Breakfast Show) and TV Africa (Day Break).
- Radio. Interviews were granted on Radio Universe, Oman FM and Mañaba FM.
- Banners. Six digitally-printed banners were procured and hoisted at Nima, Madina, Kumasi, Tamale, Wa and IUCG campus.
- Posters. Fifteen poster were printed and posted on the campuses of University of Ghana, UPSA and IUCG.
- Announcements. Announcements were made in major mosques in Accra.
- Invitation cards. Invitation cards were distributed extensively to individuals and organizations at various locations.

The ultimate aim of the Association was to bring the Muslim community, which contributes over ninety percent of the annual enrolment of students and the University together to create more favourable perceptions of the school within the main target market and the Ghanaian populace as a whole. It was also the intention of the Association to institutionalize this forum as one of its annual events to be dubbed the “Annual Peace and Development Forum for the Muslim Community in Ghana” to create a special relationship between the Muslim community and the University.

In this regard, the executives used the annual homecoming events as platform to exchanging ideas and experiences in relation to the development of individual members and the Association as a whole.

In 2013, the Association manufactured three podiums for the lecture halls to enhance the works of lecturers. The Alumni have also been interacting and sharing ideas and experiences with the Management of IUCG from time to time.

Between 2013 and 2015, the focus of the Association has been to restructure its leadership and to effectively mobilize its membership before its activities could be expanded beyond the confines of IUCG.

From 2nd to 4th April, 2015T, the Alumni Association has organized its 4th annual Homecoming, under the theme: 'Reuniting the IUCG family to enhance our corporate image'.
The event aimed at bridging some gaps between the Alumni and Management of the University so as to cooperate towards enhancing the corporate image of IUCG. Pursuant to that, a tripartite meeting was held on Thursday, 2nd April (consisting of the Alumni, Administration and SRC). The three parties exchanged ideas and resolved that, in order to promote the common interest of IUCG, the Alumni Association should restructure its leadership so as to establish cordial relations with the Administration and SRC based on mutual trust and respect.

On Friday 3rd April, 2015, members of the alumni held a general meeting to restructure the Association. Following resolutions were taken by members (Congress) towards revamping the Alumni Association:

1. A -three- member committee (consisting of Alhaji Yussif Baba Suleman Mr. Abdul Aziz Shamhana and Mr. Ajani Tijani Yamin) was constituted to review the draft constitution of the Association and submit their report to the secretary, latest by 18th April, 2015. Thereafter, the executives shall convene a general meeting to discuss and adopt the constitution.

2. The current executives shall continue to serve for one year.

3. The executives shall work within the one year tenure of office to:
   a. Secure an office for the Association
   b. Register the Association with the Registrar General’s Department
   c. Open a bank account for the Association
   d. Attract more membership
   e. Properly regulate the social media platforms of the Association
   f. Report prospects and challenges of the Association to Congress

3. Upon the expiration of the one year tenure of the executives, Congress shall conduct elections for renewal or change of leadership.

On Saturday, 4th April, 2015, the executives held a meeting with the president of IUCG, Dr. Mohsen Ma’rifi. The Alumni President Mr. Masud Ibrahim indicated that the objective of the Alumni is to uplift the image of the University and need to collaborate towards achieving this common objective. He highlighted the challenges militating against the Association and requested that the leadership of IUCG should contribute to the development of the Association for benefit of the University. The president of IUCG, on the other hand, thanked the Alumni for their efforts and contributions and urged the executives to develop a database of the Alumni to facilitate communication among members. Thereafter, the executives presented a proposal to the president of the University to help revive the Alumni Association through the following:

**Alumni Office:** In order to ensure effective operations of the Alumni, we request that an office, with facilities such as furniture, computer and printer, internet and telephone services be provided to the Association as soon as possible.

- propose that a permanent staff should be employed to manage the daily affairs of the Association. However, in order to cut down cost, a national service person should be assigned to the office to take care of it, in addition other administrative duties.

- **Alumni Database:** The Association has started gathering and updating information of its membership. However, this process has been slow as a result of lack of adequate facilities. Therefore, in response to the call of the IUCG President on developing alumni database, we propose that a special budget should be made for the database. We also recommend that the University should make efforts to keep addresses of the current students to ensure easy communication with them after school.

- **Participation in IUCG programs:** We propose that the Alumni should be officially involved in programs of the University such as orientations and matriculation for fresh students, graduation ceremonies, seminars and conferences, through the executives.
This will strengthen our relationship and help build mutual trust and respect for one another.

**Council Representation:** We believe that the Alumni are key stakeholders of the University. As such, we propose that there should be Alumni representation on the University Council to contribute towards formulating policies for the University.

**Constitution Review Committee (Constituted on 3rd April, 2015)**
- Alhaji Yussif Baba Suleman – Chairman
- Mr. Abdul Aziz Shamhuna – Member
- Mr. Ajani Tijani Yamin) – Secretary

**CONCLUSION**

It is worth noting that the pride of IUCG largely depends on the contributions of its products to national development. Undoubtedly, the products of IUCG are rendering valuable services to the nation and humanity at large. However, for over a decade of producing dynamic graduates to the world of work, IUCG has not yet told the full story of its own products.

In spite of the attempts made by the University so far to establish official relations with its products, the IUCG Alumni Association is still in its formative stage; hence, the alumni and the authorities of the University need to make conscious efforts based on mutual trust and respect to revamp the Association to promote the interest of IUCG.
This year’s Maulud celebration was done jointly with the 10th anniversary of the Tijaniyyah Students Association in the IUCG. The theme for the celebration was taken from the Holy Qur’an (21:107) where Allah states ‘’and we have not sent you but as a Mercy to Mankind’’.

The occasion was graced by many personalities including the representative of the National Chief Imam, religious academics, representatives from Universities of Ghana, Cape Coast, and Professional Studies.

In his welcome address, the President of the association stated that the theme for was chosen for occasion because of pervasive misconceptions and efforts made to put off the light of Allah by employing multi-faceted strategies to tarnish the image of Muslims, Prophet Muhammad (SAW) and Islam. The president buttressed his point by citing the infamous Charlie Hebdo saga.

However, according to the President, in the quest to defend the sanctity and integrity of the Holy Prophet, there is the need for Muslims to understand his personality, status and character.

The President described the Prophet as an immaculate creature of Allah who is a total embodiment and manifestation of the Holy Qur’an as was asserted by Aisha, one of the mothers of the faithful.

It is for this reason that many Muslim scholars have strived to shed light on the personality and character of the Holy Prophet Muhammad so that both Muslims and non-Muslims get to know much about him.

The President cited a lot of written scholarly glorifications of the Prophet by Muslim scholars which went to confirm that Allah perfected his habits and granted him sublime endowments which assisted him to expel all darkness.

For the sake of Muhammad (SAW) Allah made Muslims the best of all nations; however, Muslims will remain so as long as they execute the mandate of enjoining the doing of good and right and forbidding evil and wrong.

For the President the current retrogressions of Muslims globally is the direct consequence of refusing to execute this mandate and the fact that Muslim nations have not preserved and protected the legacy left behind by the Holy Prophet Muhammad.

Arguably, the finest of the signs of Allah recognized only those who have sincere love for the Holy Prophet. It is Allah who requires Muslims to manifest their joy for His blessings bestowed on them. He says in the Holy Quran: “say, in the grace of Allah and in His mercy, in that they should rejoice; it is better than what they gather” (10:58).

The President announced that the Tijaniyya Muslim Students Association is 10 years old on Islamic University College campus. According to him, the IUCG is the first university to have all Tijaniyya Sufi members under one umbrella (Tijaniyya Muslim Students Association) However, in other institutions, students have been denied the right to practice their Azkar (wazaeefa and Hailala). He cited as an example the UDS Tamale campus where a leader of a rival sect issued a directive to his followers on that campus to make sure that they put down the Tijaniyya group on that campus. But the Islamic University College has provided very serene and conducive atmosphere not only for the Tijaniyya community but all religious associations to operate without let or hindrance.
Islamic University is a place where everybody is given the opportunity to practice his/her faith without any hindrance whatsoever.

The President therefore commended the authorities of the University for their Continuous Support.

In conclusion, he prayed to Allah to continue to shower His blessings on all Muslims and also preserve the sanctity and memory of the Holy Prophet and Islam in the hearts of
In the 13th century BCE, (time of Moses), Jewish social Prophets protested what was at the time the economic and political order. This was the ancient system that was marked by political oppression, economic exploitation, and religious domination.

This was the system in vogue in Egypt where Moses championed the freedom of two million Hebrew slaves. It was the same system that was later recreated in Israel. According to the theology of the ancient Jews, the king of Israel was the son of God; the son of dwelled with Him in the Temple in Jerusalem.

There was no separation of the temple and the state and the king dominated the whole system. But the social Prophets did not criticize both the temple and the king; they only advocated for social justice or freedom for the oppressed and exploited in the society.

Israel became worse when the Romans in 63 BCE annexed Judea, making it a client-kingdom. The rule of Romans was marked by dissent and revolt by the Judeans. The Romans appointed Herod the great as the ruler. He was initially appointed as a governor of Galilee. However, when the Parthians invaded Judea in 40 BCE, Herod fled to Rome. In Rome, Mark Anthony appointed him as king of Judea at the time.

At the battle of Actium in 31 BCE Octavian defeated Mark Anthony. Herod quickly switched allegiances to Octavian, who later made him the king of Judea in 30 BCE. Herod began the expansion of the second temple in 20 BCE, which was subsequently inaugurated in 10 BCE during which he presented to the citizens of Judea. Herod was not popular in Judea because of his strict loyalty to Rome and the policy of heavy taxation.

In 4 BCE, Herod the Great was called to eternal rest. Caesar Augustus divided his kingdom among his three sons; Herod Archelaus, Herod Antipas and Herod Philip. Archelaus took the greater part of the kingdom which included Samira, Judea and Idumea. Antipas was allocated Galilee and Peraea whiles Philip received the remainder.

It is generally agreed that Jesus of Nazareth was born in Bethlehem shortly before the death of Herod the Great, probably around 5 BCE. Therefore Jesus lived most of his life under the rule of Herod Antipas. At the time of Jesus the tension between Jews and the Roman/Judea domination remained very high. This was because of the belief that the Jews were God’s chosen people and were not meant to be captives or subjects of another worldly power. That was why the Jews resented the Roman rule.

The most vocal of the critics were usually dealt with harshly. For example, because Herod Antipas viewed John the Baptist as a threat to the existing order, he executed him. This then was the political climate when Jesus began his journey from Galilee to Jerusalem for the Passover week in 30 CE.

Jesus entered Jerusalem in a provocative manner at the beginning of the Passover week. He rode into Jerusalem from the east on a donkey as his followers’ chanted the words that linked him to the kingdom of David, the greatest of ancient Israel’s kings. At about the same time, the Roman governor Pilate entered the city from the west at the head of a squadron of Roman Cavalry. The actions of Jesus would have been interpreted by the Roman as an act of political protest and a call to civil disobedience.

Moreover, at later in the week, he taught in the temple court and engaged the Pharisees, Sadducees and other Jewish authorities in a verbal conflict in the temple. It was at this time that the Pharisees tried to trap him by asking whether it was lawful to pay taxes to Caesar.

The Sadducees also sought to trap him by narrating to him the tale of a woman who was married to seven brothers and asked him whose wife
she would be in the afterlife. Finally, the scribes asked him to identify the greatest commandments.

It was however his act of overturning the tables of the money changers in the temple court in Jerusalem that ultimately triggered his arrest in the garden of Gethsemane. Jesus Christ was tried and convicted of blasphemy and sedition and executed by crucifixion, a Roman form of execution commonly used for two categories of people: political rebels and chronically defiant slaves.

These two groups shared something in common. They both systematically defied the established authority. Because Jesus was not a slave, it makes sense that he was crucified as a political threat to the Roman order.

In this drama the Romans did not act alone. Instead, they did so with a small circle of Jewish temple authorities. After all, Jesus was tried and convicted for both blasphemy and sedition. Both the Roman and the Jewish ruling elite arrested and executed him to avoid criticism and popular unrest much like they had done earlier with Jesus’ mentor, John the Baptist. Jesus Christ was killed because he stood against the Roman and the Jewish authorities in favor of an alternative political and social order. Jesus Christ was indeed a political rebel with a cause: the liberation of his people from Roman and Judean domination.

CONCLUSION

It is clear in this short write up that politics at the time of Jesus Christ was one of the obstacles to the growth of the religion. The political leaders at the time could not withstand the onslaught of this great leader. Jesus has been the source of reformation of the existing societies at the time and to the contemporary adherents of Christianity.
Islamic University SRC brings warm greetings to all students and members of the public. The SRC administration of this year has been very vibrant and working hand in hand with all the stakeholders to make sure we provide visionary leadership for all students. From the beginning of our regime, we have achieved some remarkable successes despite the difficulties. We have been able to make some significant impact in the field of student welfare and sports, among others.

**STUDENTS WELFARE**

Currently we are embarking on a project that is 95 percent complete. We have entered into an agreement with the giant telecommunication company Vodafone Ghana to provide IUCG with one of their services call the Vodafone Red business. With this product, all Islamic University students will be put on one platform. This comes with attractive benefits like free calls among ourselves. Again, it comes with Internet bundles to help students with their research work.

We have also been able to make the Students Loan facility more flexible and easy to access by bringing certain banks to campus to help students acquire the E-zwich card. Currently we are bringing SSNIT staff to help students acquire SSNIT cards. Again we have been able to equip our Junior Common Room (JCR) with the necessary facilities to entertain students on campus.

**SPORTS**

This year’s sports activities were very successful as far as Islamic University College is concerned. We made sure that sports men and women were prepared physically and psychologically before the major games. They were given logistics and attention they needed to excel in the various sporting disciplines. Before our appearance in this year’s Private Universities Games (PUSAG), we had already attained some major successes in some tournaments including the recent one organized by the SRC of Wisconsin International University to celebrate their SRC Week.

We made our appearance at the games and we really left behind indelible marks in all the disciplines we took part in, with the major successes coming from the athletic team. The women won gold medal in the 100 meters race. In Volley ball they also claimed a bronze medal and in the area of men’s high jump we claimed the silver medal. We have also put in place measures to make sure we get adequate sporting facilities for our sportsmen and women to ensure sports development on campus.

**CONCLUSION**

We have succeeded in making the IUCG community a family. We did so by fostering unity among students, making sure that teaching and learning went on smoothly and blending entertainment with academic work. It is our hope that the IUCG delivers education with the fear of God. The IUCG environment is very conducive for academic work and the practice of any religion. Everybody is warmly welcomed to pursue his or her university education here. We urge parents and potential University students to join our noble institution for it is one of the best universities this country.
Everybody is warmly welcomed to pursue his or her university education here. We urge parents and potential University students to join our noble institution for it is one of the best universities this country.

We thank everyone who helped make the regime of the 2014/2015 a successful one.

Yours in students struggle

The 2014/2015 IUCG SRC Team

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**HE WAS AL-A'AMEEN**

In an age of heightened ignorance
In an era of perpetual darkness
Where they bowed to objects
Moulded with their own hands
Emerged the most luminous light of being
To eliminate the darkness was his mission
And illuminate the entire world, his vision
He was the trust-worthy, Al-A'ameen
They believed so much in superstition
They were masters of fortune telling
Men married women without number
And even the widows of their late father
They buried their daughters in the earth
Brief moments after their expectant birth
Such darkness he came to illuminate
He was the trust-worthy, Al-A'ameen

As he toiled to purge the prevailing usury
He was the trust-worthy, Al-A'ameen
A beacon of hope for the later generation
The man who overwhelms with admiration
Muhammad upon him be peace and blessing
Along with his family and those following
Worshiping Allah was his primary essence
For it was the only purpose of his existence
This is the man who exudes such brilliance
He was the trust-worthy, Al-A'ameen

Al-Nasir refined the soul of his generation
Al-Mansur redefined the purpose of creation
And life became meaningful and worth living
As-Siraj left behind a shining light guiding
Al-Qur’an, the holy book of revelations
And divine guidance for all generations
A great mercy he was to all creations
He was the trust-worthy, Al-A'ameen

By Tondana Seebaway
The freedom of women in Islam is one of the contemporary criticisms raised against Islam. Many are those who hold the view that Islam is unfair towards women. Today, a significant number of Muslims have been brainwashed by the Western ideology to believe that indeed Islam is infringing on the rights of women. To this effect, many questions have been raised and buttressed by verses of the Holy Quran. In doing so, verses on Hijab (veil), inheritance, women staying in the house, and the power of men over women are used. Each of these criticisms requires thorough examination independently. In this brief survey, we shall be critically dissecting those claims; as to whether they are valid or not, and bring out the reality of the matter as it is in the Islamic realm.

As a matter of fact, Islam emerged in an area which was very primitive in terms of civilization. But within some few decades, the religion had been able to develop the whole of the Arabian Peninsula as well as a larger part of the world in various aspects of the human life.

Before the advent of Islam, women in the Arabian Peninsula were maltreated to the highest level. Women were regarded as properties of men. They were further seen as burdens on the family. As a result, when a girl child was born, the father buried her alive. The only contribution a woman could make to the society then was to become a prostitute; with the exception of a very few whose parents were adherents of the Abrahamic religion. Islam abolished all these practices in their totality on its advent. Women were now regarded as being at par with men. The only criterion for superiority became God wariness. In this regard, whenever a ruling was made in the Quran, it covered both men and women. This can be seen in Qur’an 9:71, 33:35 respectively.

Notwithstanding the fact mentioned above, there are some verses in the Quran which seem to give wrong implications to the critiques of Islam concerning the rights of women. In criticizing those verses, they fail to take into consideration the contexts in which those verses were revealed, in addition to the implications and philosophies behind those contexts.

Concerning the issue of inheritance, they assert that there is no equity in the Islamic form of distributing inheritance between the man and the woman. To them Islam being fair to women since the man takes twice the share of the woman.

It should be noted that prior to the inception of Islam, a woman had nothing to inherit. It was Islam which gave the woman the right of inheritance. This, therefore, is a credit on the part of Islam. It is obvious that Islam is the first religion to champion the cause of human rights of all believers, male and female. Islam began the fight against oppression 1400 years ago, while the Westerners began advocating human rights only some few years back.

Suffice it to mention here that justice does not connote equity. For example, it will be just to pay employees in one company different salaries, but that cannot be regarded as equity. Equity here means to pay all workers the same salary. However, variations in the salary of workers under one company are always based on some criteria. Thus qualification counts when salaries are paid, as the responsibilities also vary in the various positions.

Similarly, Islam considers the status and responsibilities of both sexes. In Islam, the woman is supposed to be taken care of by her husband in terms of providing for her basic needs such as food clothing and shelter etc. She is therefore expected to enjoy her life similar to that of a queen under normal circumstances.
In this case, she will need very little to spend. As for the man, he is also expected to pay the dowry of a woman, provide for her basic needs, and also take care of the sustenance of his children. Islam then ordained the larger inheritance share for man so as to help him in this regard. (Qur’an 4:7). What justice can be more than this?! The argument therefore has no basis as far as the issue of inheritance in Islam is concerned.

The Islamic mode of dressing is another issue raised against Islam in contemporary times. Every institution has rules and regulations which it runs so as to attain its objective. Among the laws of many institutions is the code of dressing. Has anybody ever questioned the dressing codes of the banks and other institutions? Likewise, Allah prescribed the mode of dressing in Islam.

In addition, Islam does condemn dressing half or completely naked in its totality. Islam just offers the best way to do things. In this case, limitations are made for everything, and this is normal in everyday life. The human being himself is limited in whatever he does, hence the acceptance of the limitations made to everything by Islam.

A woman can wear the Apuskeleke (s), I’m aware (s), pushers, mini-skirts, and what have you, but in the presence of specified family members; as mentioned in Qur’an 24:30-31.

Apart from these people, it is forbidden for her to let anybody else see any part of her body with the exception of her face and palms. And this is just an attempt to protect the woman’s dignity and chastity.

With her husband alone, the woman can even choose to walk fully naked to display her beauty to him and there is nothing wrong with that. This is what all Muslim husbands should do at home alone with their wives. O our women! Why won’t you display your beauty to your husbands instead of strangers? Personally, I perceive a woman as precious as gold and so she has to be preserved as such as one will preserve his precious gold from even the eyes of ordinary people apart from his close relatives. This is what Islam wants for our women.

Unfortunately, they take it the opposite way round. One sometimes wonders why women like to walk half naked on the streets. If prostitutes do so in order to attract customers on the streets, what is then the brain behind our sisters wearing those same clothes outside? This is a question for Muslim women to answer. Nowadays, one cannot differentiate between the prostitute and a non-prostitute. Is it freedom that any woman would walk on the street half naked for any man to satisfy his pleasure upon seeing her?!

Yet, this is what the Westerners call freedom!!! “A woman must humiliate herself for the pleasure of men” that is freedom! And this is what our women like!

Islam has made our women free citizens of themselves, but they prefer to be slaves of the Western ideology. Is it not slavery for a woman to serve the pleasure of men? What differentiates this heinous act with what was being practiced in the Jahiliyya period? Today, women are being exploited in all kinds of businesses to boost profit. Women have become the tool for attracting customers! In the banks and all kinds of offices, one finds women half naked dressed for the attraction of customers. Also, in all kinds of advertisement, you will find them being exploited, but they do not seem to care or realize so. Every musician will also like to use women for the advertisement of his album.

Why wouldn’t they use the men for all these work? Moreover, it is these same women who are always on the pornographic scenes. Women dance nakedly in the bars to the pleasure of men wherever one goes in the Western world. Is this freedom or slavery?!

Another fallacious argument always posed to Islam is the issue contained in Qur’an 33:33.

The assertion here is that Islam oppresses women because the verse was asking them to stay in their houses. The problem with this kind of interpretation is that, the critiques forget to refer to the context in which the verse was revealed and the implication of the verse.
The verse under discussion was revealed together with other verses before and after it. The issue started from verse 28 to verse 35 of the chapter. On the occasion of its revelation, scholars had it that, one day after the prophet had returned from one of his expeditions, some of his wives requested that he gives them some specified booties from the war. The Prophet however refused, and told them that he had shared it amongst the companions. His wives then began to criticize him, hence the revelation of those verses. The verse firstly asked the Prophet to tell his wives, they are not like other women. They should remember, they are the wives of the Prophet, and therefore what will be expected of them is much to that of other women. When it came to verse 33 of the chapter, the Quran asked them to observe decency in the society, and not to display their finery like the displaying of the ignorance yore. Based on this therefore, they are expected to stay in their houses. Is this not pride for the woman?

What is more, the condition under which the Prophet’s wives were asked not to go out was that, they shouldn’t display their finery as the women of the ignorance yore did. So what if they go out decently, does Islam disallow that? Certainly the answer is a capital NO. What is against the inherent freedom of the woman is that she be imprisoned in the house, locked up and barred from going out.

If you ask Islamic jurists whether it is prohibited for a woman to go out, or to go shopping if the seller is a man, or to participate in a social gathering, the answer to all these questions will be NO. Is it forbidden for women to study, learn crafts and arts, and more generally develop the talents Allah has implanted in them? Again the response is negative. However, there are only two conditions in this regard. The first is that she should dress properly and refrain from acting in an alluring and attractive manner. The second condition, which the well-being necessitates, is that she should have her husband’s consent.

Lastly, our discussion on the issue of men having power over women, as in Quran 4:32-34 of the fourth chapter of the Quran. The critiques thus maintain that once the power is given to men, then Islam discriminates against women. On the contrary, the verse is an emphasis on a natural law, but misinterpretation of the verse on the part of some people made the law looks discriminatory. The verse in question was revealed on an occasion when one of the Prophet’s wives, Ummu Salama, made some statements in the presence of the Prophet. She said that “men go to the battle field, so they are given twice what we get in the inheritance, how we wish to become men, so that we also have what they have.” Thereafter, the verse was revealed. The verse began by mentioning that “And do not wish for that by which Allah had made some of you exceed others. For men is a share of what they have earned and for women is a share of what they have earned.”

This verse indicates the natural law that exists in every society. Men have their responsibilities and women also have theirs. It is obvious that men are physically different from women, hence one sex should not wish for what is an exception to the other sex. The verse then went on further to state that “Men are in charge of women by right of what Allah has given one over the other and what they spend for maintenance from their wealth.” Again, in this verse, one will realize that, for every society to operate successfully, there always has to be a head to lead that community. That is why election is being held in many nations to choose a president to lead that country. The family being one of the building blocks of every society is not an exception to this rule. Therefore if Allah made the man to be in charge of the woman, it is indeed a just and natural act, and a societal necessity. The verse further stated that Allah gave men the right of being in charge of the women by right of what they spend for maintenance from their wealth. Thus, the man is supposed to spend his wealth in maintaining the well being of the family. It is therefore a pride for the woman whose well being is being provided!

In conclusion, it is very important to mention these points:
Remember that there is another life awaiting us, and we shall be there sooner or later.

An eternal life where chastisement for the disobedient and reward for the obedient is forever.

Always think of the everlasting pleasure, and avoid the short time pleasure which brings nothing but suffering in the end.

By Mohammed Kabir

Islam is a natural and perfect religion, and therefore it does not contradict nature.

Whatever law Islam makes is the appropriate law for nature, because it best interprets itself.

Human rights and freedom are implementations of the natural religion since its inception.

Any law that contradicts the natural (religious) law is tantamount to rejection.

Human beings are limited in their ability to perceive what is right or wrong; for this matter, human laws are always subject to review and amendment.

Whenever we find laws in the natural religion we think are contrary to our style of living, we must remember that our limitation in perceiving everything made it so, but not that the law is not right for us.

This religion has enemies, and their aim is to see the religion come to an end.

The enemy will find different ways in seeing to achieving its goal, including brain washing the adherents of the religion, to believe that their religion is suppressing them.

No pleasure in this world lasts forever. They are rather followed by suffering!