

### Significance of Eid-ul-Fitr

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Wednesday, May 12, 2021

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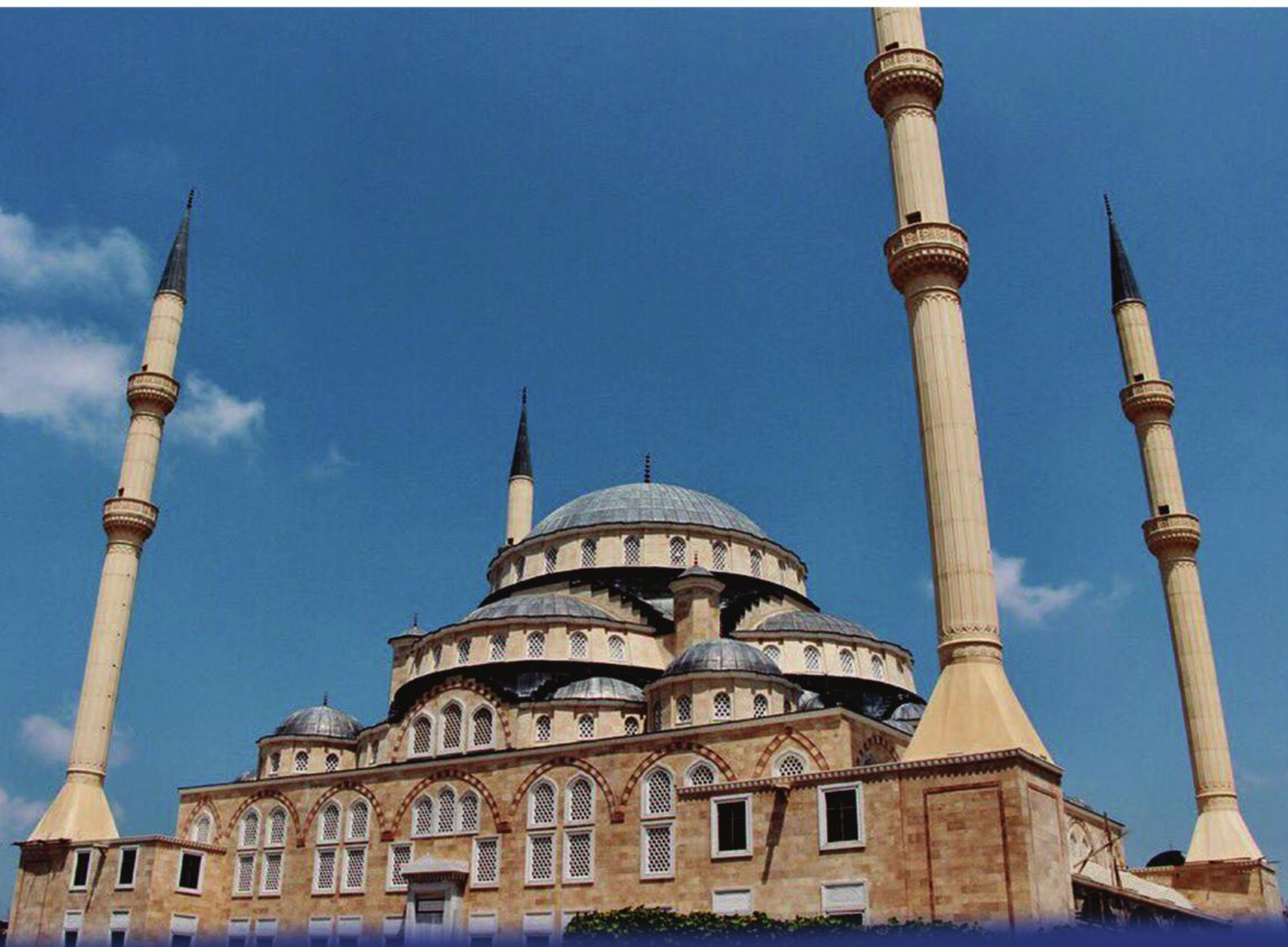


• Muslims in a prayer session



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• Muslim women during Ramadan prayers

# Significance of Eid-ul-Fitr

By Suleiman Mustapha

**M**USLIMS have two major celebrations every year; Eid-ul-Adha and Eid-ul-Fitr. They are very different festivals with different features and meanings.

Eid-ul-Fitr is celebrated at the end of the month of Ramadan, the 9th month of the Islamic calendar, where Muslims across the globe fast from sunrise to sunset and purify their actions by donating generously to charity and giving up bad habits.

The first Eid festival in 624 CE was established by the Prophet Muhammad (pbuh) and he celebrated with his friends and relatives after the victory of the battle of Jang-e-Badar.

Each year, the festival will begin when a new moon is sighted in the sky, although Muslims in most countries wait for an official sighting to be announced rather than scanning the skies themselves.

The festival of Eid ul-Fitr, the festival of fast breaking, is an important religious holiday celebrated by Muslims worldwide that marks the end of Ramadan, the Islamic holy month of fasting. The holiday celebrates the conclusion of the 29 or 30 days of dawn-to-sunset fasting during the entire month of Ramadan. As the date of Eid depends on the

sighting of the moon, there may be variations in the exact date that it is celebrated around the world. The announcement of the exact dates of Eid ul-Fitr may not happen until close to the start of Ramadan.

## Traditions of Eid ul-Fitr

'Sawm', which is the practice of fasting during the holy month of Ramadan, is one of the five pillars of Islam. Muslims believe that it was during the month of Ramadan that the text of the Qur'an was revealed to the Prophet Muhammad.

Muslims celebrate Eid ul-Fitr with prayers called "Salat Al Eid" in Arabic. There is no audible call to prayer for the Eid prayers. Muslims will gather in mosques or open spaces and offer two units of prayer - called "Rakat". The prayers are followed by a sermon, in which the imam asks for forgiveness, mercy and peace for every being across the world.

Other key elements of the Eid celebrations are giving food to the poor known as 'Zakat al-Fitr', sending Eid

greetings and feasting with families.

For many Muslims, Eid ul-Fitr is a festival to show gratitude to Allah for the help and strength he gave them throughout the month of Ramadan to help them practise self-control.

**The festival of Eid ul-Fitr, the festival of fast breaking, is an important religious holiday celebrated by Muslims worldwide that marks the end of Ramadan, the Islamic holy month of fasting.**

The phrase commonly used by Muslims as a greeting on this day is "Eid Mubarak", which is Arabic for 'blessed festival'. The proper response to Eid Mubarak is "Khair Mubarak", which wishes goodness on the person who has greeted you.

The first Eid al-Fitr was celebrated in 624 CE by the Prophet Muhammad and his companions after their victory in the battle of Jang-e-Badar, a turning point in Muhammad's struggle with his opponents among

the Quraish in Mecca during the early days of Islam.

Eid ul-Fitr may also be called 'Feast of the Lesser Bairam', Bairam being a Turkic word for holiday. It may seem odd that the word lesser is used for

such a widely celebrated festival. The reason is that the 'Greater Bairam' is Eid ul-Adha, the other great Islamic festival which is seen as the holier of the two.

## How is Eid-ul-Fitr celebrated?

On Eid-ul-Fitr, Muslims do not merely rejoice at the end of a month of fasting, but they are thanking Allah for the strength he gave them throughout the month to help them practise self-control and restraint. Families will put on new clothes, decorate their homes and share a special meal with friends, neighbours and loved ones.

On this sacred day, Muslims will attend special services at their local mosques and some will take part in processions through the streets. Eid is a time of forgiveness and unity, where love and peace are shared by all.

## Eid ul-Adha explained

Eid-ul-Adha, also known as the Greater Eid or the Feast of the Sacrifice, is the time when Muslims come together to celebrate the obedience of the Prophet Ibrahim (as) when he submitted to the will of Allah and offered his son as a sacrifice.

Ibrahim's son Ismail was also completely obedient to the divine command, recognising it to be the will of God. However, Allah in his infinite mercy prevented the sacrifice at the last minute and provided a ram as an alternative offering.

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# GOIL donates to Chief Imam towards Eid-ul-Fitr

GOIL Company Limited, GOIL, has presented food items to the National Chief Imam, Sheikh Osman Nuhu Sharubutu, towards the celebration of the Eid Fitr.

The items included 20 bags of rice, 15 gallons of oil, 15 cartons of canned tomatoes, 20 cartons of assorted drinks, 40 packs of bottled water and 50 bags of sachet water.

Presenting the items to the Chief Imam at his Fadama Residence in Accra on behalf of the Group Managing Director of GOIL, Mr Kwame Osei-Prempeh, the Public Relations Manager, Mr Robert Kyere, delivered a goodwill

message from the company to the Chief Imam and the Muslim community.

He said GOIL recognises the contribution of the Muslim community towards the country's development and solidarises with them in their 30-day spiritual journey.

The donation, he stressed, was therefore the company's support towards a good cause".

The National Chief Imam, Sheikh Osman Sharubutu, thanked GOIL for the gesture and prayed for the continued success of the company and all employees of the business.



• Sheikh Osman Nuhu Sharubutu (arrowed), the National Chief Imam, praying for GOIL management after the donation

# TiKA reached out to vulnerable communities on occasion of Ramadan

By Zadok Kwame Gyesi

**T**HE Turkish Cooperation and Coordination Agency (TİKA), through the Embassy of

Turkey in Ghana, has presented some assorted food items to the National Chief Imam, Sheikh Osman Nuhu Sharubutu, to help alleviate the difficulties of vulnerable communities on the occasion of Ramadan.

Presenting the items last Friday, the Ambassador of the

Republic of Turkey to Ghana, Madam Özlem Ergün Ulueren, said this year, the Turkish Embassy distributed 1,000 Ramadan food boxes on behalf of TİKA through the Office of the Chief Imam, the Vice-President, the Coalition of Muslim Organisations Ghana (COMOG) and the Ghana

Muslim Students Association through the University of Ghana branch.

### Humanitarian programmes

She said the TİKA was a strong arm of the Turkish government that engaged in humanitarian programmes, adding that "There exist 15 TİKA programme coordination offices on the African continent through which capacity building, technical and development assistance are provided."

She explained that since the start of Ramadan, the Social Affairs Counsellor of the Embassy of Turkey in coordination with the Turkey Diyanet Foundation, had distributed 3,550 food packages in Accra, Kumasi, Tamale, Cape Coast, Koforidua and Bawko.

### Diyanet Foundation

Madam Ulueren added that the "Distribution of food items by the Turkey

Diyanet Foundation is continuing and is planned to reach around 4000 packages."

She said the Turkey Diyanet Foundation was keen to continue engaging with Ghanaian authorities on the basis of projects throughout the year.

She pointed out that a delegation from the foundation that recently visited the country inaugurated five solar powered boreholes, adding that "Turkish NGOs have also distributed food items on the occasion of Ramadan across the country."

### Foreign policy

For her, humanitarian dimension constitutes an important dimension of Turkish Enterprising and Humanitarian Foreign policy which also reflects the characteristics of Turkish nation.

"Turkey will continue to be a prominent actor in this field with her focus on the human cause and through her official development and humanitarian assistance programmes," Madam Ulueren.

She said Turkey valued its relationship with Ghana and would continue to deepen that relationship.

She also used the occasion to wish the Chief Imam well for turning 102 years recently.

The Chief Imam, Sheikh Osman Nuhu Sharubutu, commended TİKA and the Turkish Embassy in Ghana for the gesture, saying that doing good to the vulnerable was what Allah expected from all.



• Madam Özlem Ergün Ulueren (left), the Ambassador of the Republic of Turkey to Ghana, presenting some of the items to Sheikh Osman Nuhu Sharubutu (middle), the National Chief Imam



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# Let Ramadan inspire peaceful coexistence

By Kester Aburam Korankye

**T**HE National Chief Imam, Sheikh Osman Nuhu Sharubutu has called on Muslims in the country to become ambassadors of the virtues that underpin the essence of Ramadan to encourage peaceful coexistence in their communities.

He said Muslims must be mindful of the main lessons they have learnt during the one-month spiritual exercise as they relate to virtues such as patience, tolerance, selflessness, obedience to God, love, forgiveness, fortitude, piety, sacrifice, compassion, care, empathy and sympathy for the less fortunate and the deprived in society, upon which all peaceful communities are built. "As Muslims who have come out from fasting, we need to help change the trend and become ambassadors of virtues that seek to propel our country on the path towards sustainable

development, peace and harmony," he said. The Chief Imam, speaking through his spokesperson, Sheikh Aremeyaw Shaibu, in an interview with the *Daily Graphic* said, "Ghana needs these virtues in an era where there is so much of political polarisation, corruption, immorality which are confronting our national society and drawing us back on the wheels of progress".

**Eid ul-Fitr**  
The Chief Imam was speaking to the *Daily Graphic* on the successful completion of the month of Ramadan and ahead of the celebration of Eid al-Fitr. "As we draw closer to the end of the Ramadan fast and also the celebration of Eid-ul-Fitr 2021, the National Chief Imam brings warm and best of wishes and the best of seasonal greetings as we prepare to celebrate the Eid-ul-Fitr," he said.

He explained that the Ramadan fast was a blessed month in which all Muslims across the world conducted

themselves in devotion to God through fasting and prayers.

**Positive virtues**  
Muslims across the world, the National Chief Imam said had emerged from the fasting of Ramadan as refined human beings sealed with all the positive virtues that will enable them to make contribution to life and be examples of excellent virtues.

"The period has offered us an opportunity of inner wealth, thereby enhancing connectivity with the divine world.

"So, therefore, as we celebrate, the National Chief Imam calls on all Muslims in Ghana and across the world to be mindful of the very purpose for which fasting in the month of Ramadan has been made obligatory on them," he said.

He reminded the Muslim community that these are the main virtues of Ramadan based on which peaceful human communities had been built.

"A community where everybody is his brother's keeper," he said.

**Public holiday**

Meanwhile, the government, through the Interior Ministry, has declared Thursday, May 13, as a public holiday as Muslims celebrate their annual Eid-ul-Fitr.

In a statement published on its website, the ministry said the day is a statutory public holiday and the general public should observe it as such throughout the country.

Muslims across the world started this year's month-long fasting on April 13, to mark the eighth month of the Islamic calendar.

Muslims believe the Holy Quran was revealed in Ramadan and throughout the month, they fast and engage in other rituals to get closer to Allah.

Eid-ul-Fitr is an important religious holiday celebrated by Muslims worldwide to mark the end of Ramadan, the Islamic holy month of fasting (sawm).

The holiday celebrates the conclusion of the 29 or 30 days of dawn-to-sunset fasting during the entire month of Ramadan.



FLASHBACK: Sheikh Osman Nuhu Sharubutu, the National Chief Imam, leading some Muslims to pray to mark the end of Eid-ul-Fitr at GBC Studio



The new Ghana National Mosque on the Nima highway

## Ghana national mosque opens in July

By Suleiman Mustapha

BARRING any last minute hitch, the Ghana National Mosque will host its first official inaugural public prayers on Friday, July 16, a year and a half after construction was completed.

The modernist structure, which sits on a 40-acre land at Kanda in Accra is the biggest in the country and the second largest in West Africa.

The inauguration of the 15,000 seater-capacity mosque complex is expected to be graced by high profiled government officials and leaders of other faiths in a country with a long tradition of religious tolerance.

**Ultra-modern**

The over \$23 million ultra-modern national mosque, built by the Turkish Hudai Foundation in Accra with the support of the Turkish government, is expected to host thousands of Muslims faithful on the day for the weekly Friday Jumah prayers.

The Management Committee Member and Public Relations Officer of the Ghana National Mosque, Alhaji

Yussif Mahmoud Yaro Mulki, said the National Chief Imam Sheikh Osman Nuhu Sharubutu will lead the Friday congregational prayers at the mosque.

The mosque has ancillary facilities including a library and office complex for the Chief Imam, research complex, a senior high school, a clinic, an administration block, an auditorium, a conference centre and a small morgue to prepare the dead for burial.

He said the Chief Imam will subsequently perform his normal Friday prayers at the new mosque, a schedule departure from Abossey Okine.

"Already, prayers are being offered at the new mosque, which is led by

various Imams on specific days with strict adherence to all the COVID-19 protocols", he said.

**The builders say the edifice is the biggest in West Africa although dwarfed by the 30,000-capacity mosque in Dakar, Senegal.**

**Muslim community**

Construction works were first started by the Ghana Muslim Community but it was abandoned for almost 10 years due to the lack of funding. However, the concerned Muslim

Youth of Ghana took over by sourcing funds for the work to restart.

Partners who also implemented the project are National Chief Imam, Presidency of Religious Affairs of the Republic of Turkey, the Human Development International (HUDAI) and the Ghana Friendship and Solidarity Association (GANADER), a Turkish non-governmental organisations.

**Unmissable towers**

The Ghana Mosque is fitted with a Carrara marble exterior with four minarets or towers, which is about 65 meters from the ground, is unmissable and a much needed addition to Accra's skyline. It has a capacity of 5,000 worshippers inside and another 10,000 on an outside esplanade.

The other striking feature of the exterior is the beautifully-arranged cascade of domes that seem to spill down from the great central dome. The arcades running beneath each roof add further visual rhythm.

The lavish interiors include several gold-leaf domes, giant chandeliers and decorations hand drawn by Turkish workmen.

## Sustain the peace among religious bodies

By Justice Agbenorsli

THE Deputy General Secretary of the Ahlulsunna wal Jamaa, Mr Abubakar Garba Osuman has called on Muslims to help sustain the peaceful co-existence that has existed among religious bodies in the country.

This, he said, will ensure that Islam remained a tolerant religion and ensure peace among individuals in the country despite their religion.

Mr Osuman was speaking to the *Daily Graphic* on the need sustain peaceful co-existence among religious bodies in the country.

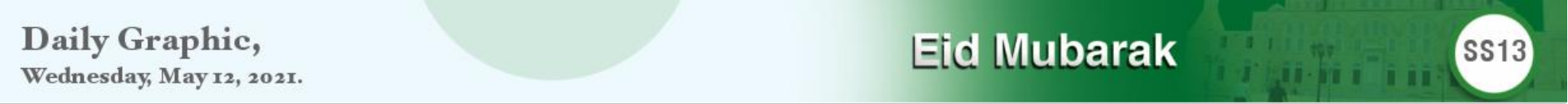
"The month of Ramadan has seen all of us sacrificing a lot for including not sleeping close to our wives and all. As we wind up, it should a month of reflection and pondering over how we will relate to the individual and environment

"What is also more important is the fact that we as Muslims need to challenge ourselves to sustain the peace we are enjoying in this country," he said.

Mr Osuman also appealed to the leadership of other religious bodies in the country to also play part in sustaining the peace of the country. "More importantly, there is a need for both the Christian and Muslim communities to preach peace to ensure that their followers co-exist peacefully for the ultimate development of our country," He said.



Mr Abubakar Garba Osuman, Deputy General Secretary of the Ahlulsunna wal Jamaa



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# Eid-UI-Fitr MUBARAK

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# EID MUBARAK

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# All set for Ramadan celebration in W/R

**From: Dotsey Koblah Aklorbortu & Augustina D. Dzodzegbe, SEKONDI-TAKORADI**

**A**LL is set for the celebration of this year's Ramadan in the Western Region to mark the end of a holy month of fasting, introspection and prayer for Muslims, and the followers of Islam.

The celebrants have, however, been urged to celebrate with caution and observe all COVID-19 protocols in order not to defeat the gains so far made in the fight against the pandemic.

Various areas visited in the metropolitan and municipal areas of Sekondi-Takoradi and Effia-

Kwesimintsim clearly shows the readiness of the Muslim community to celebrate after fasting, which is one of the five fundamental principles of Islam.

### Safety protocols

According to tradition, on the day of the celebration, the wealthy are expected to give gifts or complete meals to the underprivileged communities before proceeding to the mosque to pray.

After the prayers the followers in the Twin-City are ready for celebration where they would visit families, friends and other members of the communities.

The Regional Chief Imam, Dr Sheikh Ostaz Ali Hassan, said nothing had changed compared to last year's celebration where all Muslims were

made to observe the safety protocols.

"We still have COVID-19 with us, therefore, there is the need to follow the directives, wear a mask that covers the nose and mouth to help protect ourselves and others, observe the social distancing, avoid crowds and poorly ventilated indoor spaces," he said.

### Laws pertaining

He advised that as the celebrants went out to celebrate, they should be in smaller groups, visit friends with caution and ensure hand hygiene by regularly washing their hands with soap and water.

He said it was important to note that the laws pertaining to COVID-19 protocols and its enforcement were still in place - hence the need to be cautious, and added that, "in an unlikely event of somebody going contrary to the rules spelt out in the fight against virus, the law would deal with the person - I expect people to be law abiding as we celebrate," he said.

### Effects of COVID-19

When the *Daily Graphic* moved through Muslim populated communities in the municipal and the metropolitan areas, various seamstresses were busy putting finishing touches to the specially made dresses for the day, which range from variety of laces, African prints and colourful materials

A section of the people said the emergence of coronavirus and its restrictions had limited the celebrations, and that they were not getting enough as compared to previously when there were no restrictions.

Osman Kadija says, "We have a little to do now, there is no pressure compared to previous celebrations - but we all know the time we are in, the need to celebrate moderately.

### Henna designs

One of the notable aspects of the celebration is the application of henna on the hands and feet of the young



• Dr Sheikh Ostaz Ali Hassan, Western Regional Chief Imam

### Muslim

women, and in some of areas visited, beauticians were seen busily applying Henna designs on the hands and feet of their customers. This is mainly used during the celebration of special occasions such as weddings, birthdays or social gatherings.

They explained that henna paste symbolised good health and prosperity in marriage, and in some cultures, the darker the henna stain, the deeper the

love between two individuals, and had become part of the celebration after fasting.

In the markets across the two cities, those dealing in foodstuffs such as oil, rice, spices and beauty products were busy serving their customers, though they claimed the market was not good.

### Supporting less privileged

The purpose of charity is to put a smile on the faces of the less privileged in society, people who could afford are buying rice, cooking oil, meat or fish to be given to the people who could not afford.

That aside, it has become the norm for the corporate world, which identifies themselves with the celebration, to donate and support leaders to share to mark the season.

One of the things the people will be missing is be the various musical shows which used to dot the communities, a situation which would not be permitted because of the covid-19 restrictions.



• Henna being applied on the hands of a Muslim lady

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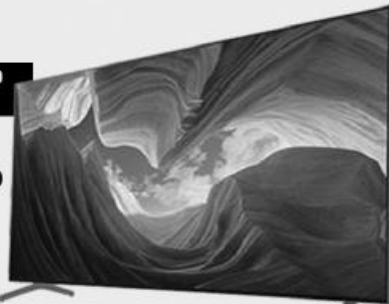


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# Neglected defect in law governing marriage of Mohammedans

By Martin Awuku Keteku (Esq.)

**T**HE sanctity of marriage is highly upheld by major religions, including Islam, Christianity, African Traditional Religion and even the laws of the country.

For this reason, marriage in any form properly so called to be legitimate must satisfy a definite requirement.

In Ghana, the law recognises three types of marriages. These are the customary law marriage, marriage under the Marriage Act 1884 - 1985 also referred to as Part Three Cap 127 and the Mohammedan marriage, which is governed by the Marriage of Mohammedans Ordinance Cap 129, now Part Two of the Marriage Act 1884 - 1985.

Purported marriages, which have been contracted but did not strictly adhere to legal requirements, are either void or voidable.

## Void, voidable

A void marriage is a marriage which is so defective that the law regards it as being non-existent.

It is a marriage that does not comply with the substantive procedural requirements.

On the other hand, a voidable marriage is a defective marriage that remains valid until annulled by a decree issued by a court of competent jurisdiction.

Typically, only the parties involved can end a voidable marriage and third parties do not have the capacity to annul a voidable marriage.

## Mohammedan marriage

For the purpose of this piece, I will concentrate on my perception of some

irregularities in certain provisions in the law governing the marriage of Mohammedans in Ghana.

Mohammedan marriage has been defined by Asaf Fyzee as "a contract for the legalisation of intercourse and procreation of children. It is an institution ordered for the protection of society and in order that human beings may guard themselves from foulness and unchastity".

In situations where the Mohammedan rule conflicts with the laws of Ghana, the latter takes precedence.

For example, the Children's Act provides that a marriage entered into by a child who is a minor, that is 18 years of age and below, is null and void.

This provision applies to Muslim marriages and takes precedence over the Mohammedan rule that a child can marry after puberty, even if the child is below 18 years.

## Requirements

According to the Mulla Principles of Mohammedan Law, the essential requirements of Mohammedan marriage include a proposal to be made by or on behalf of one of the parties.

Second, there must be acceptance by or on behalf of the other.

It is important to note that the

proposal and acceptance should take place in the presence of and to the hearing of two males or one male and two female witnesses who must be sane and adult Mohammedans.

Finally, both the proposal and acceptance must be expressed at one meeting; there is no valid marriage if the proposal and acceptance are experienced at different times.

Now, one of my major concerns about the law regulating Mohammedan marriage is that where a Muslim marriage is not registered with the district chief executive, the marriage is null and void.

Section 27 of the Marriage Act 1884 - 1985 states as follows: "A marriage contracted or divorce effected after the commencement of this part by persons professing the Mohammedan faith is not valid unless registered under this part."

Why should a non-registration of a marriage simply nullify a whole marriage which has undergone such an elaborate process?

In any case, why should the law compel or force a person to register a marriage before it acquires legitimacy before the law?

Humbly, in my opinion, registration of marriage should be optional.

The law specifically mentions the district chief executive as the one to keep a Mohammedan marriage and

divorce register.

Once again, why the district chief executive as the one to keep such a register and not the local Imam?

Assuming that distance or any other reason becomes a constraining factor to reach a nearest district assembly, this means by law, a Mohammedan cannot enjoy a legal marriage.

## Danger

Another danger in the law governing the Mohammedan marriage states emphatically that the marriage shall be registered before the expiry of one week after the celebration of the marriage, and if not registered within one week, the marriage is null and void.

Where from the concept of one week? This is a clear indication that the law is pregnant with amendment.

The only remedy to this obnoxious provision is that a High Court may order the registration of a marriage after the expiry of one week upon an Ex Parte application by the bridegroom or the bride's wali.

The application shall be supported by an affidavit stating the reason for the delay.

## Not recognised

Clearly, many Muslims who have spent so much money to get married and think that they are legitimately married are not recognised by law that they are married, just because they did not register their marriages within one week with the district chief executive.

The case of Re - Registration of marriage between Byronthy and Akyere: Ex Parte Ali [1980] G.L.R 877 H.C. Justice Koranteng-Addo stated as follows:

"The essence is not the fact of the ceremony but the registration that gives the marriage validity.

"Therefore, the marriage between Abena Kyere and Mohammed Sadallah Byronthy was invalid according to Islamic law and it must be so declared.

"It cannot be validated. To grant this application and issue a certificate would amount to validating a marriage which is invalid."

Also in the case of Jabeille and Anor Vs Ashka and Anor [1977] IGCR 458 HC, it was stated that a validly solemnised Muslim marriage was declared null and void because it was not registered within seven days.

The above cases are indicative enough for all of us to relook holistically the law governing Mohammedan marriage.

My concern is that the judges only apply the law as it is and not what it ought to be.

The writer is a lawyer.

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**According to the Mulla Principles of Mohammedan Law, the essential requirements of Mohammedan marriage include a proposal to be made by or on behalf of one of the parties.**



• Muslim women and their children on their way to pray

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# Presidency celebrates 102nd birthday of Chief Imam

By Mary Mensah

**A** SPECIAL event was organised by the Presidency at the Jubilee House to celebrate the 102nd birthday of the National Chief Imam, Sheikh Osman Nuhu Sharubutu.

President Nana Addo Dankwa Akufo-Addo was joined by the Vice-President, Dr Mahamudu Bawumia; the Chief of Staff, Mrs Akosua Frema Osei-Opere; the Chairman of the Christ the King Soup Kitchen in Accra, Rev. Father Andrew Campbell, some ministers of state, some members of the Diplomatic Corps and the Muslim community to celebrate the centenary during Iftar (break of Ramadan fast).

The President and the Vice-President, supported by the Chief of Staff and Father Campbell, joined Sheikh Sharubutu to cut the birthday cake after which he later led prayers in a makeshift mosque erected beside the Banquet Hall.

In an address, Dr Bawumia described the Chief Imam as a "living legend" whose attributes of tolerance, peace and unity were commendable, and added that "through the exemplary leadership of Sheikh Sharubutu, peace and unity is reigning between Muslims and Christians in the country."

Dr Bawumia said the Chief Imam had demonstrated the real meaning of love for one another, adding: "We believe that he is a gift from God to this country."

## Unity in diversity

Father Campbell called on both Muslims and Christians to continue to live in unity, respect one another and care for the poor and said it was a privilege and honour to have worked with Dr Bawumia, a Muslim Vice-President, to offer support to street children, including lepers and 51 other needy institutions in the country.

Father Campbell, who is also the Resident Priest of the Jubilee House and runs a charity that cares for lepers, said it was worthy of note that during last year's Christmas, Dr Bawumia offered him 2,000 bags of rice for distribution to the poor and the needy.

"It is so beautiful, a Catholic Priest and a Muslim Vice-President working together; what an honour, what a privilege," he added.

Father Campbell further described as refreshing the fact that the Chief Imam visited the Christ the King Church in 2019 to mark his 100th birthday, where they prayed together and thanked God for the gift of his life.

## Brief history about Sheikh

Sheikh Osman Nuhu Sharubutu was born at Accra Cow-Lane in April 1919 by reputable parents from a well cultured



• President Akufo-Addo (middle) together with Vice-President Dr Mahamudu Bawumia (2nd left), Mrs Akosua Frema Osei-Opere (left), the Chief of Staff, Rev. Father Andrew Campbell and Sheikh Osman Nuhu Sharubutu cutting the birthday cake

and knowledgeable house.

His father, Sheikh Imam Nuhu Sharubutu, was the Imam-Raatib (regular or residential Imam) of the Accra Central Mosque in the late 1960s to 1982 until his demise.

His mother, Hajja Ayishatu Abbass, popularly known as Mma Tasidi, may her soul rest in peace and perfect bliss, also contributed immensely to the moral and psychological development of her son by ensuring that he had the proper home upbringing to go side with Islamic Education.

His mother was the sister of the Greater Accra Regional Imam who also rose to be called the National Imam (from late 1933 to 1960), Sheikh Imam Muhammed Abbas, popularly known as Mallam Muhammad Mazawaje.

## Education

Young Osman started his education at home from his father during the day and with his mother at night and it was widely reported and confirmed by Sheikh Osman himself that his mother was given to the father by his uncle, the late Imam Abbas Mazawaje who saw in his father's high degree of fear of Allah and qualities of leadership.

Sheikh Nuhu Sharubutu, the father of young Osman, was a prominent student of Sheikh Imam Abbas Mazawaje and became a member of the

House and the young Osman grew up to be a truly Islamic Model and a Unique Islamic heavyweight in knowledge and wisdom worthy of emulation.

At any point in time since his

**"At any point in time since his childhood till date, he has been hammering on the need for all Ghanaians, Muslims and Christians to live in peace, saying that any divisive tendencies could leave room for our enemies to penetrate and defeat us".**

childhood till date he has been hammering on the need for all Ghanaians, Muslims and Christians to live in peace, saying that any divisive tendencies could leave room for our enemies to penetrate and defeat us.

As National Chief Imam Interestingly in 1974, after lengthy discussions among the traditional and tribal chiefs, academics, Islamic scholars, and religious personalities, a consensus was reached for Sheikh Osman to be appointed as the

Deputy Regional Chief Imam of Ghana, deputising his cousin, Sheikh Imam Muhammed Mukhtar Abbas, who succeeded his father.

The appointment of Sheikh Osman as deputy Greater Accra Region Chief Imam was done in consideration of the unique qualities, Intellectual capacity, dedication to teaching and passion for Islam and exemplary lifestyle in him, but he turned down their offer which was forced on him by the Prominent Muslim Chiefs who persistently asked him to give it a serious thought, stressing to him that it could be a divine call to serve God.

Subsequently, when it dawned on Sheikh Osman that it was a divine call for him to serve Islam and Muslim communities, he finally accepted the position as the acting Greater Accra Regional Chief Imam until 1993, when he was ceremoniously appointed as the National Chief Imam of Ghana to head the Ghanaian Muslim Communities.

## His Islamic activities

Sheikh Osman was well known for his exemplary lifestyle and generosity to people who called on him with their personal problems. He has built many Arabic Schools, Islamic Centers and Mosques.

Normally he spends huge sums of money in organising conferences, seminars and symposia on thorny Islamic issues prevailing in the Islamic societies and the country as a whole.

From the accounts given of him Sheikh Osman deserves the award given him by the University of Ghana which bestowed on him an honorary Doctorate Degree.

He deserves more of that from any Islamic University or Higher Institution of learning; also he really deserves the accolade of a great Muslim leader due to his immense contribution and love for maintaining peace and development in Ghana.

## Achievements

Some of the accomplishments of Sheikh Dr Osman Nuhu Sharubutu at a glance are the establishment of the Office of the National Chief Imam of Ghana in 1992, engineered the realisation and manifestation of two national holidays for Muslims in the official calendar of the Republic of Ghana and the establishment of seven Islamic schools; the Answaru-Deen Islamic School Complex, in the Greater Accra region.