

**THE DEVELOPMENT OF MUSLIM SETTLEMENT
IN GHANA: THE KAMGBUNLI EXPERIENCE
SINCE 1901**

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Abstrak

Perkembangan masyarakat Islam Kamgbunli sebagai suatu komuniti yang dianggap berjaya menegakkan syiar Islam di Ghana tidak mendapat perhatian yang sewajarnya dari para sarjana dan ilmuan yang memperkatakan tentang perkembangan Islam di Afrika Barat amnya dan di Ghana secara khusus. Makalah ini antara lain akan memperkatakan tentang pengalaman, perkembangan dan aktiviti-aktiviti yang dijalankan oleh umat Islam Kamgbunli dalam usaha menegakkan syiar Islam.

This is the success story of a people predominantly traditional African believers, who embraced Islam in 1901 and have for the past several decades kept the faith and practice of Islam alive and unadulterated for nearly a century. Strangely enough this phenomenon has not attracted the attention of the great masters of the history of Islam in West Africa like Professor J. S. Trimingham,¹ Professor Mervyn Hiskett,² Professor J. O. Hunwick,³ Professor Adu Boahen,⁴ Professor Peter Clarke,⁵ Professor Onwubiko,⁶

¹ J. S. Trimingham, *A History of Islam in West Africa*. Oxford University Press, 1970. A comprehensive history of Islam in West Africa used still in academic circles.

² Mervyn Hiskett, *The Development of Islam in West Africa*, Longman, London, 1994. An authoritative work on the history of Islam in West Africa currently in use in many schools and colleges.

³ J.O. Hunwick, *Islam in Africa, Friend or Foe*. University of Ghana Press, 1976.

⁴ A. Adu-Boahen, *Topics in West African History*. Longman 1977.

⁵ Peter Clarke, *West Africa and Islam*. London 1982.

⁶ K.B.C. Onwubiko, *History of West Africa. 1000-1800*. Africana Publishers, Nigeria, 1984.

Professor Nora Latham,⁷ Professor Nehemia Levtzion,⁸ Professor Ward,⁹ and Professor Lewis¹⁰ to name only a few. A vacuum therefore exists in the history of Islam in West African in general and Ghana in particular. This vacuum is all the more frightening when viewed from the fact that it is this same district that produced Ghana's first President Dr. Kwame Nkrumah and the first Ghanaian Attorney-General of post Independence Ghana, Alhaji Bashir Kwao Swanzy. It is this vacuum that urged me on to humbly venture into this area in order to narrow the gap. The cause of this missing link, however is not on the line at the moment. What concerns me now is that Ghana is a multi religious country comprising Christians, Muslims and traditional African believers. The term Zongo in Ghana signifies a Muslim section of the society. Muslims have also settled under names other than Zongo such as, Fadama (the marshland), Darus-Salam (the abode of peace), Madina (the city, based on the city of Madinah in Saudi Arabia), Mabrouk (the blessed), Sukura (gratitude or thanks), Mallam (the teacher) and Nima (God given). Nima incidentally is the most popular, the most populous and the most prosperous of all Muslim settlements in Ghana today, even though it is only about sixty years old.

There is a further subdivision of Muslim settlements in Ghana which reflects ethnic origin like Banda Line (for Muslims of Banda origin), Kusuntu Line (for Muslims of Kusuntu origin), Busanga line (for Muslim of Busanga origin), Wangara Line (for Muslims of Wangara origin), Hausa Line (for Muslims of Hausa origin) and Zabarima Line (for Muslims of Zabarima origin). In all cases these settlements were meant for Muslims only. Circumstances have changed over the years and today in Ghana almost all Muslim settlements have a sizeable non-Muslim residents. This is not so in the case of Kamgbunli which is the subject of this presentation.

LOCATION

Kamgbunli is found in Nzima East District of the Western Region of Ghana. It is located a few miles from the Western Coast of Ghana and situated on a hilly area, a short distance from the popular towns of Ampain and Eikwe. It is geographically placed on the northern side of the Trans-Atlantic Highway that links Ghana and the Ivory Coast. Its people are predominantly peasant farmers.

⁷ Nora Latham, *The Heritage of West Africa*. Hulton Educational Publisher, London, 1964.

⁸ Nehemia Levtzion, *Muslims and Chiefs in West Africa*. Oxford University Press, London, 1968.

⁹ W.E.P. Ward, *A History of Ghana*. Alien and Unwin, London, 1958

¹⁰ I.M. Lewis, *Islam in Tropical Africa*. Oxford University Press, 1969.

ORIGIN OF THE PEOPLE

The general belief is that the Nzima are descendants of the Akans from Northern Ghana. Two recent studies¹¹ have revealed however that the people of Kamgbunli trace their ancestry to Etiyoboe in the Ivory Coast. The movement to the Nzima East district occurred during the third quarter of the nineteenth century. They came, to offer logistic support to the chief of Etubo who had invited them to help him in his war against the chief of Egwira. They were under the leadership of a man called Ahwi Kokroko. After the war Ahwi Kokroko returned to the Ivory Coast with some of his men but the remnants settled at Ayanzili and later began to break up into smaller principalities. Authentic oral sources confirm¹² that the first group moved eastward and settled at Ampain while the second group moved westward and settled at Bakanta. Out of the group that settled at Ampain a greater part moved to found Azulenloano. The people of Kamgbunli also belong to the clan of Ampain.

FOUNDING OF KAMGBUNLI

Kamgbunli in Nzima means garden eggs and according to authentic oral source, was founded by Abaka Kanga Panyin¹³ who was a royal member of the clan of Ampain. The narration goes that Abaka Kanga established a farm where he cultivated food crops and vegetables including garden eggs. These garden eggs, it is said, bore fruits in abundance and in large sizes, and whenever buyers or other co-fanners were going there they used to say in Nzima that "we are going to Kamgbunli farm". The name Kamgbunli therefore became so popular that when finally Abaka Kanga moved to the farm with his family and other well wishers to settle, the natural name for the settlement became Kamgbunli.

Shortly after this initial settlement Abaka Kanga's uncle, Nana Esua Kwafo who was the chief of Ampain passed away and Abaka Kanga being the eldest nephew was enstooled as the new chief of Ampain under the stool name of Nana Akruo Ababio I.¹⁴ He thus became the chief of Ampain and Kamgbunli at the same time. According to

¹¹ Two Undergraduate Project Works by C.K. Gyamfi and Joyce Yankey on Kamgbunli. C.K. Gyamfi, "The Influence of Islam on the Nzima" (Unpublished Undergraduate Project Work, U.C.C., 1999 and Joyce Yankey. "Zakat in the Development of a Muslim Community: A Case Study of Kamgbunli," U.C.C. 1993.

¹² Alhaji Nuhu, Spiritual Leader of Kamgbunli and son of Abaka Kanga, Founder of the Settlement and quoted in C.K. Gyamfi, "The Influence of Islam on the Nzima." Unpublished Undergraduate Project 1989, p. 4.

¹³ C.K. Gyamfi, *op. cit.*, p. 5.

¹⁴ *Ibid.*, p. 6.

the elders of Kamgbunli, Nana Akruo Ababio I administered both villages from Kamgbunli through frequent visits to Ampain and attending promptly to the people's call whenever they did. He was acknowledged by all to be a wise, powerful and generous chief.

PRE-ISLAMIC ERA OF KAMGBUNLI

Before the introduction of Islam into Kamgbunli two main religions - Christianity and Traditional African Religion were professed by the people. There were however no chapels and no shrines in the settlement. The Christians among the settlers used to go to Ampain to worship on Sundays and the traditional believers had charms and amulets collected from shrines outside the village. Nana Akruo Ababio himself is believed to have had charms and amulets for his personal use. This condition prevailed until the introduction of Islam into the village in 1901.¹⁵

THE INTRODUCTION OF ISLAM INTO KAMGBUNLI

The acknowledged leader of the Muslim in Kamgbunli is Nana Akruo Ababio I alias Kramo Dauda. It was he who introduced Islam to the people of Kamgbunli in 1901.¹⁶ The circumstances of his conversion to Islam can only be regarded as an act of mercy. He embraced Islam at the hands of Mallam Muhammadu Bako, founder and chief of Sabon Zongo in Accra. The story goes that Nana Akruo Ababio I became ill and was taken to Breku near Accra for herbal treatment. This was after all efforts to find a cure for his ailment had faded in the Nzima east district. It was there in Breku that he had the religious experience that was to change his future and the future of his people.

Nana Ababio I had a dream in which he heard someone calling him Dauda. He woke up to look at the person but did not see anybody. The following day it was a similar experience. This time, he was called *Tahir*.

He therefore inquired if any person was available who could explain his experience. The lot fell on Mallam Muhammadu Bako who was then on a visit to Kasoa, a muslim settlement near Breku. Mallam Bako's explanation convinced Nana Akruo Ababio and he decided to embrace Islam. He was given the name Dauda which he had heard in his dream. His wife who was with him at that time also accepted Islam and was named Rahmatu. Shortly afterwards, Nana Ababio regained his health and returned to Kamgbunli.

Nana Akruo Ababio returned home early in 1901 and gather his people both of Kamgbunli and Ampain and informed them of his new religion. He is reported to have

¹⁵ *Ibid.*, p. 8.

¹⁶ *Ibid.*, p. 11.

told his people in Nzima¹⁷ what is written in Quran chapter 5 verse 3 which says,

“This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion.”

He told his people who had charms, idols and amulets that idolatry was sinful and that God will punish all those who did not repent of that practice. To the astonishment of the people, Kramo Dauda, as he was now called, brought out all the charms and amulets from his house and ordered them to be thrown into the public pit latrine. This singular act of the chief greatly impressed the people that they all accepted Islam. They realised that there was something good in Islam which is not found in the old dispensation.

Apart from his household that embraced Islam without hesitation all the people of Kamgbunli and many of those from Ampain embraced Islam. The principal reason for the ready acceptance of Islam by the people was that Nana Akruo Ababio I was a wise and generous chief and was therefore a good role model for his people.

CONSOLIDATION AND GROWTH OF ISLAM IN KAMGBUNLI

To further strengthen his faith and that of his people Kramo Dauda later in 1901 invited a learned man from Salaga in the person of Mallam Tahiru. It may be recalled here that Salaga was the most important centre of trade and Islamic civilization during the 19th Century due to the Kola trade.¹⁸

It was Mallam Tahiru, a product of Sheikh Umar of Kete Krachie who initiated the people of Kamgbunli into Islam and gave them Muslim names. It was also Mallam Tahiru who taught them how to perform salat and ablution. Right from the on-set therefore the type of Islam known to the people of Kamgbunli is the same strictly Sunni Hausa elite Islam based on piety and learning which has been propagated by Sheikh Umar of Kete Krachie and Alfa Alhassan of Salaga.¹⁹

Through the efforts of Mallam Tahiru, not only did all the people of Kamgbunli become practising Muslims but also by 1902, most of the villages around Kamgbunli, like Ekonu Sezunle, Alabokazo, Abibokazu and Esiamma²⁰ had Muslim populations. These people still look up to Kamgbunli as their centre where they gather for Friday congregational prayers. At the beginning of each Ramadan they all meet at Kamgbunli

¹⁷ *Ibid.*, p. 10.

¹⁸ Hiskett, *op. cit.*, p. 74.

¹⁹ M. A. Sey, *Islamic Literacy Almanac*. Department of Religious Studies, University of Cape Coast, 1992.

²⁰ C.K. Gyamfi, *op. cit.*, p. 12.

to begin the fast before returning to their respective villages. After two years of missionary work Mallam Tahiru returned to Salaga.

To consolidate the faith still further Kramo Dauda invited another scholar in 1905, this time from Tamale known as Mallam Mahama. His main task was to teach the people the Quran. Kramo Dauda then released four of his numerous children to Mallam Mahama to be taught the Quran and its meaning. The four children were Abdullah, Nuhu, Issifu and Asatu.

These children were ably taught the Quran for seven years after which Mallam Mahama returned to Tamale and his place was taken by Alhaji Suleyman also from Tamale. He continued the work of Mallam Mahama and by 1918 the four children had mastered the Quran with its meaning. These four illustrious children then took up the mantle to propagate the faith in Nzima East District. They were able to convert many people to the Islamic faith. Many of those who embraced Islam outside the village moved in to be with the Ummah at Kamgbunli.

The presence of Islam in Nzima East District today is largely the work of Nana Akruo Ababio I and his children. This fact is acknowledged by all Nzima Muslims.

In 1942 the leader of the Muslims and founder of Kamgbunli passed away but before then he placed his eldest son Abdullah on the throne of Kamgbunli and made Nuhu the spiritual leader of Kamgbunli and the surrounding villages. They did not rest on their oars but vigorously propagated the religion and upheld it. The contribution of Asatu to the conversion of the women fold is admirable. In 1945, Issifu one of the four children who had learnt the Quran by heart performed the Hajj. In 1949 Nuhu also made his maiden pilgrimage to Makka and has repeated it four times as at 1990. Alhaji Nuhu's eldest brother who is the chief of Kamgbunli also performed the Hajj in 1957. At present many people including women in Kamgbunli have performed Hajj and today in Ghana if the Muslim world is looking for a Muslim settlement wherein, chapels, churches, cathedrals, synagogues, fetish shrines are non-existent it is no other place than Kamgbunli. Also if the Muslim world is looking for a Muslim settlement in Ghana where discos, drinking bars, beer bars and night-clubs do not exist it is Kamgbunli. Yet still if we are looking for a Muslim settlement in Ghana that has remained wholly Muslim for nearly a century it is Kamgbunli. Finally, if we want to see a place where Islam is practised to the full in Ghana it is no where else than Kamgbunli. There is every justification therefore for the inclusion of the Kamgbunli experience in any discussion on Islamic history and civilisation in West Africa.

The strategies adopted by the descendants of Kramo Dauda for the dissemination of the message of Islam in the Nzima East District, the infrastructural facilities put in place to cater for both spiritual and material well being of the people and the influence

of Islam on the Nzima in the general form the subject matter of the remaining pages of this write up.

KAMGBUNLI TODAY

Hammuda Abdal Ati says in *Islam in Focus* that "the social life of the true Muslim is based upon supreme principles which are designed to secure happiness with prosperity for the individual as well as for the society."²¹ Abdal Ati further draws our attention to the fact that both Quran and Hadith remind us of a very important fact - the unity of humanity by nature and origin.²² It is precisely the notion of unity of humanity that eliminates from the social life of Muslims any idea of class warfare, social caste and superiority on account of health or ethnic origin. With such noble ideas in mind the people of Kamgbunli have taken pains to see to it that the principles of Islam are followed to the letter. Islam it should be recognised organises the spiritual or moral life of man in such a way as to provide him all the spiritual nourishment needed for piety and righteousness, of safety and safe.²³ As it is well known, the Islamic prescription for the spiritual life of man grants, when faithfully applied, maximum positive results as far as man's spiritual growth and maturity are concerned. The main points in Islamic prescription are faith in God, prayer, zakat, fasting and pilgrimage.²⁴

The practice of Islam in Kamgbunli is impressive. The brain behind this phenomenon is the Chief Imam of Kamgbunli Alhaji Zachariah, a soft spoken gentle hearted man in his late sixties. Unlike other places in Ghana where the Chief Imam leads the Friday congregational prayer and leaves the five daily prayers to a deputy, Alhaji Zachariah leads his congregation in all the five daily prayers in addition to the Jum'ah prayer.²⁵

THE ESTABLISHMENT OF A ZAKAT FUND FOR THE DEVELOPMENT OF THE COMMUNITY

This institution is one of the most ambitious projects initiated by the people of Kamgbunli to enable the inhabitants to achieve the goals of the community as a single nuclear family where wealth is evenly distributed and mutual help given through planning and organisation. I wish to point out here that this phenomenon is new in Ghana Muslim communities. It is the first time that a community has undertaken to pool its

²¹ Hammuda Abdal Ati, *Islam in Focus*. Islamic Teaching Centre, 1983, p. 123.

²² *Ibid.*

²³ *Ibid.*, p. 107.

²⁴ *Ibid.*

²⁵ Conversation with Alhaji Abdullah Muhammad of Kamgbunli, April, 1993.

resources for the benefit of all as community policy under the guidance of the Chief Imam.

In all other Muslim communities in the country Zakat is paid voluntarily to any person who fits into the category of beneficiaries as outlined in Quran 9: 60 i.e. the poor, the needy, the wayfarers, for the ransom of slaves, etc. etc....”

The Zakat Fund in Kamgbunli is unique in the sense that it is the fund to which all those who are capable of paying Zakat direct their payment and it is from this fund that beneficiaries receive their portions i.e. payment is usually made in cash and kind since most of the inhabitants are farmers who cultivate a variety of crops.

Alhaji Abullah Muhammad has been in charge of the collection and distribution of Zakat since 1979. He is the person responsible for keeping records of expenditure in relation to the Zakat Fund. He is a big time farmer and carries out his duties diligently. According to him the main aim of the Zakat Fund is to finance meaningful developmental projects in the community.

There were problems of collection at the initial stages but with time and education on the virtues of Zakat all is well. The inhabitants were informed in the words of Fathi Yakan that a Muslim should develop a deep sense of understanding of the responsibility of working for Islam and a complete permanent readiness to carry out his responsibilities. In his own interest a Muslim should have the conviction that he has been directly recruited to work for Islam.²⁶

In truth it is the role of the individual Muslim to add his outmost for his society and contribute to its common welfare. A society can be seen to be responsible to God for the welfare of the individual and the individual can be seen as a beneficiary and the society as the contributor. Duties and rights therefore correspond harmoniously in any well meaning Islamic entity. During the education drive to sensitize the inhabitants of Kamgbunli on the need to pay Zakat it was stressed as Mahmoud Abu-Saud does that Zakat is in fact the right of Allah in the wealth of a Muslim which is separated from it in His cause.²⁷ To the people of Kamgbunli therefore it is legitimate, to pay Zakat willingly from their properties provided a year has passed over it and that has reached the Nisab which is the level of wealth on which Zakat is due.²⁸

According to the teachings of Islam Zakat is believed to purify the property of

²⁶ Maneh al-Johani, *Islamic Movements: Problems and Perspectives* by Fathi Yakan, American Trust Publication; Indiana, 1984, p. 106.

²⁷ Mahmoud Abu Saudi, *Outlines of Islamic Economic Synthesis*, The Islamic Foundation Leicester, 1981, p.236.

²⁸ *Ibid.*

the wealthy who pay Zakat and thereby clearing the property of the portion that does not belong to it any more.²⁹ Even though there is the rate of Zakat payable by Muslims of means in times of emergency and rising need, and as Abul Ala Maududi points out there is no rate limit and the more one gives out in Zakat the better it is for those concerned.³⁰

The inhabitants are convinced that Zakat is a God assigned duty and assured by the various education drives that whatever monies or properties they give as Zakat is in the interest of their religion and their community. There is a notion in other quarters that because of the Zakat Fund some people are lazy and depend only on the fund. This is not so with Kamgbunli where every able-bodied person does his best to be, able to pay Zakat at best he could in the interest of the community. A brief visit to the area will convince any visitor that all is well in Kamgbunli as far as the Zakat administration is concerned. This is not to say that they are too wealthy but they are trying to be self sufficient and not be dependent on other all the time since they are aware of the tradition of the Prophet which says "The upper hand is better than the lower hand".³¹ The upper hand in this hadith is explained to mean the one that gives and the lower hand the one spread for begging.³²

In the words of Umar Chapis the Islamic way of life being goal oriented is inconceivable without an organized community governed in accordance with the tenets of Islam.³³ He goes on to stress that disorder and anarchy are discouraged whilst the need for organisation and authority is emphasised in a Muslim society.³⁴ In this vein it is not out of place to say that Kamgbunli's efforts towards community developments dates back to 1957 when the idea to establish the Departments of Social Welfare was mooted by the Government. From its early beginnings the function of gradual development was mainly through the administrative policies of the then Imam, Alhaji Nuhu. Under his leadership most of the concerns and efforts were concentrated on establishing building sites for a more spacious mosque, a larger educational facility, for teaching Islamic codes of law in which Arabic would be taught at an early age. It was his firm conviction that unless the Islamic code of ethics is well grounded in the commu-

²⁹ Quran 103 is explicit on this point of purification of wealth through the payment of Zakat.

³⁰ Abul Ala Mawdudi, *Islamic Perspective*. The Islamic Foundation, Leicester, 1979, p. 200.

³¹ Muhammad Azizullah, *Glimpses of the Hadith* in Crescent Publications, 1972, p. 90.

³² Umar Chapra, *The Islamic Welfare State and its Role in the Economy: Studies in Islamic Economics* by Kurshid Ahmad, Islamic Foundation, Leicester, 1980, p. 143.

³³ *Ibid.*

³⁴ M. A. Rahim, *Mohammad in Prophecy and in Fact*. Tripoli, 1975. P.36.

nity it is bound to collapse. The main strategy used at this point was the community development approach. The main concern being to help the inhabitants grow in civic responsibilities and in the use of their potentialities in achieving desirable goals and outcomes - economically, socially and culturally. The principal objective of Alhaji Nuhu at that time however was to stimulate the local people to undertake self help projects in an attempt to help them improve their standard of living.

Alhaji Nuhu, by combining the efforts of the rural people, with those of the government sought to develop the use of local initiative, voluntary efforts, mental skills and manual labour. By this means Alhaji Nuhu contributed a great deal to the welfare of his people.

It should be noted here that in Kamgbunli today as in the past the administrative head is the Imam. As of now Alhaji Zacharia an elderly man in his early seventies is the Imam of Kamgbunli. His authority is recognised in the whole community in the sense that he acts as both a religious and administrative head. He became Imam in 1986. He considers it his duty to ensure community development within the limits of the Shariah. His work first of all is to lead the people in Salat punctually. It seems to me that the punctuality with which he leads the people in Salat is what has earned him the respect of a whole community. He is the chief planner of development projects in the community. He works closely with a committee set up for that purpose. He is therefore abreast with current development in the community. He appoints the officials who collect Zakat upon the recommendation of other sub-heads of the community and after careful scrutiny of the officials by himself. This is to ensure that no questionable character is appointed to collect Zakat. It should be borne in mind that the vesting of both administrative and religious authority in one person is not new in Islam. During the time of the Prophet he was both the religious and secular authority.³⁶

For any meaningful progress to be effected in a community certain factors ought to be taken seriously. Some of these are education, health, place of worship, social welfare and a source of income to effect these facilities. Here we may say with confidence that the Zakat Fund of Kamgbunli has done marvelously well even though there is still room for further development. The facilities put in place so far at Kamgbunli to ensure community survival are a Day Care Centre, a Junior Secondary School, a mosque, a library, a clinic and a rural bank.

All these have been made possible with the establishment of the Zakat Fund which generates the bulk of the monies required to set up these facilities. These achievements appear modest indeed when viewed from developments by Muslim communities in places such as the U.S., Canada, Britain, Malaysia and Botswana. But with the state of the Ghanaian economy in mind these achievements are commendable and if all Muslim settlements in Ghana would follow Kamgbunli's example it would be a big boost for the Government's rural development efforts.

Day Care Centre

The Day Care Centre is at the bottom of the educational ladder. Its establishment is comparatively recent and was done through the efforts of the people themselves. It caters for about 350 children between the ages of two and four. For the upkeep of the Day Care Centre about one quarter of the money realised from Zakat is allocated to this facility. It is a cherished and laudable project and the people of the town are happy about it. They find it very convenient to send their wards there while they go about their farming and other activities without hindrance. Since the children are most of the time in the classroom the idea of children loitering about in the town does not exist.

The medium of instruction is basically English and Arabic. The fundamentals of Islamic teaching start from the Day Care Centre so that the children grow up with adequate knowledge of what is expected of them as Muslims. The centre is strictly for the inhabitants of Kamgbunli. The primary school is adequately fed by the Day Care Centre

Junior Secondary School

This school was originally established in 1961 as a private concern teaching Islamic subjects but was later upgraded to incorporate the subject as obtainable, in the public schools of Ghana Education Service. It initially had six classrooms but with the growth of the population and with some of the monies from the Zakat Fund the facility has been expanded and the size of the classroom enlarged. In addition to the primary school there is also the Junior Secondary School (JSS) which received recognition from the Islamic Education Unit of the Ghana Education Service. Even though secular subjects are taught, adequate time is allowed for Islamic subjects as well. The standard of education in the school is highly commendable and even though there are some staffing problems normal school programme goes on.

The primary and JSS establishments are not the only efforts of the people of Kamgbunli in the sphere of education. Some of the youths are sent out to other places to study Islam under competent Islamic theologians. Some also proceed to Al-Azhar University in Cairo for further studies. Recently some of them returned from Saudi Arabia after successfully study sojourn. One of them brought the good news that a philanthropist from Saudi Arabia is preparing to fund an education complex at Kamgbunli and it is hope that it will not be long in coming. This show that the people of Kamgbunli are alive with their responsibilities and Allah is on their side. In a private conversation with Imam Zachariah he intimated the various efforts to ensure the availability of learned men in the community is to prevent anybody from coming to introduce non-Islamic teachings to the people.

The Mosque

The mosque at Kamgbunli was first built in 1942 as a temporary structure to cater for Friday prayer. According to the Imam after 1956 there was the felt need to expand the facility because of the growth in the Muslim population due to intense Dawah activities embarked upon by his father and grandfather before him. Since Kamgbunli had become the centre for Friday prayer by Muslims in neighbouring settlements the need to expand the facility became imperative. Through the efforts of the people, by 1981 a larger mosque with a compartment for women was built to cater for the growing population.

The Library

This is an Islamic Library containing several thousands of books in both English and Arabic. It was built in 1981 to cater for Islamic studies in the community under the charge of a competent librarian. This is one project which has seen outside help in recent years since most of the books were supplied by the Embassies of Egypt, Libya, India and Pakistan. Periodic visits to the library by Embassy staff of the aforementioned countries are undertaken to see what improvement should be done to the library. The library is updated from time to time and it is providing a good source of Islamic literature for the people.

The Clinic

The clinic is one of the projects of the Zakat Fund and such a facility is essential for the survival of the community. It was initially built to cater for first aid cases but is now being upgraded to the level of a district hospital as it now takes on some in-patients. People from surrounding townships benefit from the facility.

The Rural Bank

This is very very recent yet it is gradually realising the object for which it was established by the people.

The Kamgbunli experience is really a success story which shows how with determination and by dint of hard work, what began as a family affair has now developed into a community to reckon with in the Nzima East District of the Western Region. If all Muslim settlements follow the example of Kamgbunli, I am pretty certain that there will Insha'alah be a better Ghana.