

UNIVERSITY OF GHANA, LEGON
DEPARTMENT FOR THE STUDY OF RELIGIONS

**ISLAMIC HEALING IN GHANA: A STUDY OF THE
SALWAT HEALTH RESTORATION HOSPITAL**

BY
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**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF
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DECLARATION

I, Fadalulai Alhassan Ibrahim, declare that, this research work, with the exception of references which were cited from other researches, is the results of my own research work carried out in the Department for the Study of Religions, University of Ghana, Legon.

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DEDICATION

I dedicate this Thesis to Allah (SWT) for giving me the inspiration, guidance, good health, and wisdom to undertake this study. I also dedicate it to my wife, Madam Rabiatu Iddris and daughter, Fatima-Zahra Fadalulai.

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ABSTRACT

The presence of sickness/illness in society has inadvertently taken out the joy and happiness in most people across the world. This has led to the emergence of many healing strategies spanning from the conventional/orthodox to the non-conventional. The spread of conventional healing methods in many societies have contributed significantly in addressing many health concerns. However, its limitation in dealing with certain illnesses which are spiritual, emotional, and other chronic related sicknesses among others led to the emergence of Complementary and Alternative Medicine (CAM). With the advent of Islam, certain healing strategies were exploited or practised by Prophet Muhammad (SAW) which still find traces to this present generation. Again, some passages of the Qur'an suggest that the Holy Book contains healing remedies for the benefit of mankind. It is against this background that the research seek to understand how Islamic healing, as practised by the Salwat Health Restoration Hospital (SHRH) could provide holistic answers to the search for holistic health and healing in Ghana. Using theological and phenomenological approaches, the study examined healing from the Islamic point of view, using the Qur'an and the *Sunnah* as the primary sources of religious knowledge in Islam. It was also used to understand the view point of the practitioners and clients/patients of Salwat Health Restoration Hospital. Through qualitative method of data analysis, it was discovered that healing in Islam covers both physical and spiritual ailments. It came to light that most people in Ghana from different religious persuasions believe sickness has both physical and spiritual dimensions and it was their quest to seek holistic answers to their health concerns. The study also found that, *Ruqya* is an essential healing remedy employed by Salwat Health Restoration Hospital in addressing most spiritual sicknesses as well as some physical sicknesses. The study discovered how Salwat Health Restoration Hospital combines herbal medication and other Islamic healing strategies in addressing the health concerns of its clients/patients.

LIST OF ABBREVIATIONS USED IN THE WORK

AIDS – Acquired Immune Deficiency Syndrome or Acquired Immunodeficiency Syndrome

CAM – Complementary and Alternative Medicine

CCTV – Closed-Circuit Television

CEO – Chief Executive Officer

CSRPM – Centre for Scientific Research into Plant Medicine

FDA – Food and Drugs Authority

GAF – Ghana Armed Forces

HIV - Human Immunodeficiency Virus

ID – Identification Document or Identity

MOH – Ministry of Health

NGO – Non Governmental Organisation

OPD – Out Patient Department

RIHC – Rashidiyya Islamic and Herbal Clinic

SHRC – Salwat Health Restoration Centre

SHRH – Salwat Health Restoration Hospital

SHTS – Salwat Health Training School

UNIFIL – United Nations Interim Force in Lebanon

WHO – World Health Organisation

GLOSSARY OF FOREIGN OR TECHNICAL WORDS USED IN THE THESIS

Ahadith – Plural of Hadith

AS – Alayhi Salaam (Peace be upon him)

Hadith - In Islam refers to the record of the words, actions, and the silent approval of Prophet Muhammad (SAW)

Halal – Refers to what is permissible or lawful in Islamic law

Imam - It is most commonly used as the title of a religious leader of a mosque and Muslim community among Sunni Muslims

Jinn – Spirits or demons or supernatural creatures

Juju - Is a spiritual belief system incorporating objects, such as amulets, and spells used in religious practice, as part of witchcraft in West Africa. The term has been applied to traditional West African religions

Khalwah – Seclusion

Mallam – Is an honorific title given to an Islamic scholar in West Africa

Mureed - Students who seek spiritual guidance from the Master

Murshid – Sufi Master/teacher or spiritual guide

Nawafil – Optional or supererogatory prayers

Qutb Zaman – Spiritual pole/axis

Raqi – A person who administers *Ruqya*

Ribah – Usury/interest

Rubutu – Qur’anic erasure

Ruqya – Is a kind of spiritual cure or healing derived through the recitation of Qur’anic verses, seeking of refuge, remembrance (zikr) and supplications that are used as a means of treating sicknesses and other problems

Sadaqah – Alms giving or charity

SAW – Sallallahu Alayhi Wa Sallam (Peace and Blessings of God be upon him)

Sawn – Fasting

Sheihu/Sheikh - In Islamic Sufism, the word is used to represent a *Wali* (guarding/custodian) who initiates a particular *Tariqa* (Sufi Order) which leads to Muhammad (SAW)

Shirk – The sin of associating partners with Allah

Sufi – Practitioner of Islamic mysticism

Sunnah – Is the body of traditional social and legal customs and practices of the Islamic community, based on the verbally transmitted record of the teachings, deeds and sayings, tacit disapprovals of the Prophet Muhammad (SAW)

(SWT) – Subhanahu Wa Ta’ala (May Allah be glorified and exalted)

Tafsir – Exegesis of the Qur’an

Tawhid – Oneness or Unity of God or the concept of monotheism in Islam

Twi – a dialect of the Akan tribe of Ghana

Zikr – Remembrance of Allah through short phrases or supplications repeatedly recited silently within the mind or aloud to glorify Allah

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CHAPTER ONE

INTRODUCTION

1.1 Background

There seems to be high demand for Complementary and Alternative Medicine (CAM) and healing in Ghana, which represents a gradual shift from orthodox or conventional medicine and healing.¹ Individual medicine men and women, herbal medicines, herbal health care facilities and spiritual healers from different religious backgrounds use various media channels such as the television, radio, print media (newspapers), and the internet to promote their products and services on a daily basis. This has led to widespread interest in Complementary and Alternative Medicine and healing by researchers in recent years.

Recent studies carried out in relation to CAM include Yayra Dei-Fitih's² 'Herbal Medicine in Christian Spiritual Healing in Ghana' which centers on how some Christian spiritual healers use herbal medicines to facilitate healing; 'Mental Health Therapeutic Resources within Ghanaian Christianity' by Andrew J. T. Odjawa;³ and 'Contributions of Mount Horeb Prayer Centre, Mamfe, to Mental Healthcare Delivery in Ghana' by E. G. Agyemang.⁴

¹Lydia Aziato and Hannah Ohemeng Antwi, "Facilitators and Barriers of Herbal Medicine Use in Accra, Ghana: An Inductive Exploratory Study," *BMC Complementary and Alternative Medicine*, (2016):2.

²Ruby Yayra Dei-Fitih, *Herbal Medicine in Christian Spiritual Healing in Ghana: A Study of the African Independent Churches and the Charismatic Renewal Movement in the Mainline Churches*, (MPhil Thesis, Dept of Study of Religions: University of Ghana, 2011): 22.

³Andrew J. T. Odjawa, *Mental Health Therapeutic Resources within Ghanaian Christianity: A Case Study of the Grace Evangelistic Team (GET) of the Presbyterian Church of Ghana PCG*, (MPhil Thesis, Dept of Study of Religions: University of Ghana, 2011): 74.

⁴Ernest Gyimah Agyemang, *Contributions of Mount Horeb Prayer Centre, Mamfe, to Mental Healthcare Delivery in Ghana*, (MPhil Thesis, Dept for Study of Religions, University of Ghana, 2014) : 62.

CAM involves the use of “non-conventional approaches in health care such as herbal medicine, acupuncture, hypnosis, music, and prayer.”⁵ The influx of locally produced herbal medicines and Chinese medicines into the Ghanaian market and the persistent increase in the establishment of herbal hospitals/clinics as well as the springing up of faith-based healing centres have gained much currency across the country. A significant amount of effort has been dedicated to studying the phenomenon. Also, various traditional healers who use herbs and incantations as forms of healing for various illnesses/sicknesses as well as attacks by evil forces such as witchcraft and black magic, have also received a fair amount of attention in the health delivery system of Ghana (Kekesi, 1996)⁶.

Despite the surge in the study of CAM, not much study has been done with respect to Islamic healing in contemporary times perhaps because the practice has not gained the attention of the scholarly public. Yet, Seebaway asserts that Islamic healing has always been carried out by some renowned Muslim scholars vested with the exoteric and esoteric knowledge of the Holy Qur’an. As a result, these scholars only play the role of healers when their services are required by individuals.⁷ These Muslim healers have however, failed collectively or individually to establish treatment centres or hospitals to meet conventional/modern standards. In most cases, these Muslim healers die with the gift or knowledge of healing without passing it on to others to ensure continuity and for the benefit of humanity.

⁵Aziato and Antwi, *Barriers of Herbal Medicine*, 1.

⁶ Emil M. Kekesi, *Traditional and Christian Healing in Ghana: A Case Study in the Asuogyaman District*, (MPhil Thesis, Dept for Study of Religions, University of Ghana, 1996), 7.

⁷Zakaria M. Seebaway, *Muslim Healing in Dagban: The Case Study of the Rashidiyya Islamic and Herbal Clinic* (MPhil Thesis, Institute of African Studies, University of Ghana, 1999), 27

Most often than not, some Muslim scholars argue that everything is in the Qur'an and that there is nothing in human life and in the universe that has not been covered by the Holy Qur'an. These scholars take their inspiration from Qur'an 16:89 which says that, *“And We have revealed the Book to you **explaining clearly everything**, and a guidance and mercy and good news for those who submit.”* In Qur'an 17:82, it says: *“And We send down in the Qur'an that which is a **cure for the Believers**, and a mercy...”* The question that comes to mind is where lies the Islamic art of healing in the Ghanaian society and what contributions have Muslim healers/scholars made in the area of health care delivery in Ghana?

With the Qur'an in the hands of Muslims, some faithful in Ghana and the world at large still suffer various degrees of illnesses. Some believers have resorted to traditional healers, medicine men and women, or some spiritual churches for healing because they could not find Muslim healers or Islamic healing centres to assist in their treatment. These Muslims might have resorted to these healing channels either because they could not find cure for their illnesses at the conventional hospitals or might have thought of some illnesses to have spiritual foundations.

The assertion above regarding the belief that some illnesses have spiritual causes aroused my curiosity when I observed my own relative who fell ill and was admitted to the District Hospital in Navrongo. He was later referred to the Bolgatanga Regional Hospital in the Upper East Region. Doctors could not diagnose the cause of his illness. Various medical laboratory tests and scans proved futile in diagnosing his illness. However, when the patient was discharged from the Regional Hospital and was later sent to the Salwat Health Restoration Hospital (SHRH) in Accra which specializes in various aspects of Islamic healing, he was diagnosed and the cause of the illness was

made known. He was given treatment and within a period of five days, there was a significant improvement in his health. He subsequently recovered from the illness. This left a great impression on me about this kind of healing.

I again had the opportunity to observe how patients at the Salwat Health Restoration Hospital (SHRH) are diagnosed and treated when, as part of a visit by the students of ‘*Comparative Religions*’ (SREL653) class of the Department for the Study of Religions of University of Ghana visited the hospital. The aim of the field visit was to find out how *Ruqya*⁸ is practised in the Ghanaian Muslim community.⁹ The study in the end created enormous interest in me to undertake a comprehensive study of the concept of Islamic healing as practised at the Salwat Health Restoration Hospital. Also targeted is how the hospital could serve as a model in Complementary and Alternative Healthcare Delivery in Ghana.

1.2 Statement of the Problem

The destruction of the lives of many individuals by illnesses has taken the joy and happiness of life from them. This has inflicted them with suffering, sorrow, and pain. Notwithstanding the prevalence of various types of illnesses in contemporary times, there has also been drastic discoveries and advancement in modern science and technology. This has led to great improvements in modern or orthodox healthcare delivery in most advanced and developing countries including Ghana. Succeeding

⁸*Ruqya* is a kind of spiritual cure or healing derived through the recitation of Qur’anic verses, seeking of refuge, remembrance (*zikr*) and supplications that are used as a means of treating sicknesses and other problems.

⁹The fieldwork was done on 9th October, 2016 and 29th October, 2017

governments in the Fourth Republic of Ghana graciously developed and procured modern health delivery equipment for many government hospitals across the country.

Great amounts of resources have been allocated to training medical doctors and general health practitioners both at home and abroad to meet the medical needs of the population. Many private health institutions across the country have also performed complimentary roles in the health sector by advancing their operations to complement government health institutions. However, orthodox health institutions in Ghana have chalked little success in the treatment of psychosomatic and mystical or spiritual illnesses. This is despite the proven record of success related to the treatment of illnesses in orthodox hospitals.¹⁰

Islam as a universal religion, touches on every facet of life and it is believed that, the Qur'an serves as a guide to every branch of knowledge. The *Sunnah* of Prophet Muhammad (SAW) complements the Qur'an in the field of knowledge. This includes the knowledge of medicine and healing. Hence, this study examines how Islamic healing, as practised by the Salwat Health Restoration Hospital could provide holistic answers to the indigenous search for holistic health and healing in Ghana.

1.3 Research Question

The research sets out, first, to discover what role Islamic healing plays in contemporary Ghanaian society in the alleviation of illnesses and suffering? To address this question comprehensively, the following follow up questions are also necessary:

¹⁰Twumasi P. A., *Medical Systems in Ghana* (Accra: Ghana Publishing Corporation, 1975): 8-9.

- What methods (both Islamic and conventional) do Salwat Health Restoration Hospital employ in its healing delivery system?
- How holistic is the healing system at the Salwat Health Restoration Hospital?
- How sustainable is Islamic healing as practised by Salwat Health Restoration Hospital?

1.4 Objectives of the Study

This study, among other things, aims to establish the following:

- a. Examine the impact made by Salwat Health Restoration Hospital in its healthcare delivery system.
- b. Find out the extent to which the approach to healing by the SHRH may be said to be holistic.
- c. Establish the extent to which the healthcare delivery practised by Salwat Health Restoration Hospital is based on Islamic principles.
- d. Find out the sustainability of the Islamic healing practices employed by the Salwat Health Restoration Hospital.
- e. Examine why Islamic healing has not been incorporated into orthodox health services.

1.5 Conceptual Framework

The assumption that “research without theory is blind and theory without research is empty”¹¹ has necessitated the need for scholarly study to be grounded on a theory or

¹¹ Norman Blaikie, *Designing Social Research* (UK: Polity Press, 2000), 128.

conceptual framework. This study however uses a conceptual framework rather than grounding the study on a theory. Conceptual framework in any scholarly study is a “skeletal structure of justification” through which “adopted ideas or concepts” serve as a guide to the study. It illustrates how data is collected, analyzed and explained in a particular study.¹² This conceptual framework adopts what Norman Denzin (1978, 16), as cited by Eisenhart, refers to as a “sensitizing approach” by outlining things that are of utmost importance to the study from various sources.¹³

The significance of conceptual framework is that, it helps researchers to minimize the likelihood of presenting premature empirical evidence or propositions that use convention or some decree to explain the concept. It also defines the concept to be used in a particular study by demonstrating it in context in order to have any validity.¹⁴ In view of this, this study shall be grounded on the Concept of Holistic Health Care as espoused by Weil (1997).¹⁵

1.5.1 Holistic Health Care

Health, according to Weil as quoted by Hans A. Baer, is "wholeness and balance, an inner resilience that allows you to meet the demands of living without being overwhelmed."¹⁶ "Optimum health" emphasized by Weil entails a sense of strength and exuberance. Bloomfield and Kory assert that the concept of holistic health care is the

¹²Margaret A. Eisenhart, "Conceptual Frameworks for Research CIRCA 1991: Ideas from a Cultural Anthropologist; Implications for Mathematics Education Researchers," Edited by G. Robert Underhill, *Psychology of Mathematics Education*, (Blacksburg: Christiansburg Printing Company, Inc., 1991), 209.

¹³Eisenhart, *Conceptual Frameworks for Research*, 211.

¹⁴ *ibid.*

¹⁵Hans A Baer, "The Work of Andrew Weil and Deepak Chopra : Two Holistic Health / New Age Gurus : A Critique of the Holistic Health / New Age Movements," *American Anthropological Association* 17, no. 2 (2003): 237.

¹⁶Baer, *Two Holistic Health*, 237.

state whereby an individual well-being can go beyond the normal state of health to the state of higher levels of energy and enthusiasm.¹⁷ Holistic health includes, among other things, “aspects of humanistic and psychosomatic medicine, parapsychology, folk medicine, herbalism, nutritional therapies, massage, yoga, and other forms of bodywork, meditation, and the martial arts” (Berliner and Salmon 1979, 1980).¹⁸

The quest to have holistic health care system to complement existing orthodox health care delivery systems was as a result of the inability of orthodox health care facilities to comprehensively cure some illnesses brought to these facilities. This led to the formation of a professional group in medicine known as the Holistic Medical Association, a new division of the American Psychological Association.¹⁹

Some proponents of holistic health such as Deepak Chopra (1991) appeared extreme when he opined “perfect health” to be a state found in every person. Thus, every perfect healthy person should be “free from disease, that never feels pain, that cannot age or die” thereby constituting an entity individuals must choose for themselves.²⁰ Chopra, by this definition, believes that there is no such a thing as disease or sickness free world; neither is there a world of immortal human beings who would not age or die. This definition, as extreme as it may appear, attempts to buttress Weil’s definition of ‘optimum health’ of the human being with which emphasis is put on ‘wholeness and balance’ and the ‘sense of strength and exuberance’ of a healthy life.

¹⁷Harold Bloomfield, and Robert Kory, *The Holistic Way to Health and Happiness*, (New York: Simon & Schuster, 1978): 72.

¹⁸Baer, *Two Holistic Health*, 234.

¹⁹Don Dinkmeyer and Dinkmeyer Jr., “Holistic Approaches to Health.,” *Elementary School Guidance & Counseling* 14, no. 2 (1979): 108.

²⁰Deepak Chopra, *Perfect Health: The Complete Mind Body Guide*, (New York: Harmony Books, 1991): 3.

This study employs “integrative medicine,” an approach to healing championed by Weil. He suggests that components of biomedicine and alternative medical systems should be integrated together to provide a complete holistic healing. He explained that, holistic health care or healing can only be achieved when the ‘wisdom of religion, techniques of magic, and knowledge of all medicines’ are effectively put to work collectively.²¹ This approach was conceived when Weil critiqued physicians whose work largely ignored the mental and spiritual states of their patients and focused only on their physical bodies.

The following assertions made by Weil prompted his call for integrative medicine:

- (i) "No system of treatment has a monopoly on cures"
- (ii) "No system of treatment has a monopoly on failures"
- (iii) "There is a great inconsistency among existing systems of treatment"
- (iv) "New systems of treatment work best when they first appear" and
- (v) "Belief alone can elicit cures.”

Therefore, to achieve optimum health or holistic healing, Weil called on health practitioners to adopt the concept of ‘integrative medicine’ in all healing processes.

In summary, one can draw some conclusions based on the ‘Integrative Medicine’ of Holistic Health Care concept espoused above. There are three underpinning elements of the human being that need to be addressed to achieve holistic healing. These elements include the physical, psychological, and spiritual components of the human being. This concept will help the study to examine how Salwat Health Restoration Hospital

²¹Baer, *Two Holistic Health*, 238.

employs Islamic healing in the treatment of illnesses spanning the physical, mental, and spiritual realms.

1.6 Methodology

The researcher adopted the theological and phenomenological approaches in conducting the study. Islamic healing methods are rooted in Islamic teachings derived from the Qur'an and *Sunnah* of Prophet Muhammad (SAW). They are discussed by employing the theological approach to examine the exegesis of Qur'anic verses and explanations of the Prophetic Narrations (*Ahadith*) recorded in the various *Hadith* books. This approach is employed to ensure that explanations are in accordance with the Islamic teachings.

Theology, according to Frank Whaling as quoted by Alhassan Abdul-Rahman,²² “deals with the transcendence, doctrinal issues and interpretation of faith.” He outlined four kinds of theology such as the Descriptive theology, Systemic theology, Philosophical theology, and Theology of dialogue.²³ Systemic theology is adopted for this study since it involves the application of scriptures and “summarizes the doctrine of the faith community in a professional sense.”²⁴ On the other hand, phenomenological approach is used to “describe the views of respondents from their own testimonies.”²⁵

The research adopted both primary and secondary data collection techniques. Primary data were collected by the researcher directly from the original sources or settings

²²Alhassan Abdul-Rahman, *An Analysis of the Challenges and Prospects of Converts to Islam in the Greater Accra Region* (MPhil Thesis, Dept for Study of Religions, University of Ghana, 2015), 5.

²³ Abdul-Rahman, *Challenges and Prospects*, 5.

²⁴ *ibid*

²⁵ Abdul-Rahman, *Challenges and Prospects*, 6.

understudy. The study adopted data collection techniques such as observation (observer participant), interviews, and the use of questionnaires.

As part of the data gathering instruments, the secondary sources of data is taken from books, journal articles, research reports, thesis or dissertations, and internet sources among others. These served to complement the primary sources of data collection. Qualitative research design is used for this study. The data analysis is done thematically based on the principles of the conceptual framework adopted for this study.

Those who were interviewed, among others, were the founder and president of Salwat Health Restoration Hospital, Sheihu Dr. Rashid Hussain Salwat; two doctors who assist Sheihu Salawatia in dealing with spiritual diagnosis, Sheikh Abdul-Rauf Abass and Sheikh Issah Osman Abubakar; two doctors who perform physiological diagnosis, Dr. Masawudu Rashid (CEO of the hospital) and Dr. Abdul-Fatah Rashid; the pharmacist, Mr Alhassan Kpasco; and the production supervisor of herbal medications, Mr Abdallah Jawabir. In all, 25 respondents were interviewed. This included some staff and clients/patients of the hospital. The sample size enabled the researcher to elicit more detailed information from the respondents since the research is qualitative study.

I carried out the interviews with the assistance of a colleague student (Muzammil Bamba) who assisted me to translate questions into *Twɪ* and the *Hausa* to clients who did not understand or are not fluent in the English language. The personal interviews I had with the clients of the hospital enabled me to get their direct responses and understanding of some of the situations they were going through in relation to their health. I also had the opportunity to sit in the consulting room with Sheihu Dr. Salwat and his two health assistants to observe how they diagnose their clients.

1.6.1 The Study Area

The study is conducted in the environs of Accra, the Greater Accra Regional capital. The Salwat Health Restoration Hospital is situated at Ashongman Estates, a suburb of Accra. It is mostly frequented by people of the Accra Metropolis. There are also considerable numbers of patients of the hospital coming from other regions of Ghana especially the Northern parts of the country. The selected area enabled the researcher to have adequate time to carry out the research since the researcher also resides in Accra. It also helped the researcher to reach out to the majority of clients of the hospital who live in the area without difficulties. This allowed for the greater utilization of scarce resources, time and money without sacrificing the research objectives

1.7 Literature Review

According to Kekesi,²⁶ various religious movements in Ghana have been at the forefront of providing healing covering various ailments affecting the human body. Indigenous traditional cultures, in many communities in Ghana, employ different strategies in the treatment of illnesses through the use of herbs, ritual baths, incantations, consultation of oracles among others. Kekesi states that these treatment strategies are usually reserved for sicknesses of spiritual, psychological, and physiological nature.²⁷ Wagner as quoted by Poloma and Hoelter,²⁸ state that within the Christian faith, Pentecostal and Charismatic churches have influenced the practice of divine or faith healing mostly dealing with spiritual and psychological ill health.

²⁶Kekesi, *Traditional and Christian Healing*, 47.

²⁷ *ibid.*

²⁸Margaret M Poloma and Lynette F Hoelter, "The 'Toronto Blessing ': A Holistic Model of Healing," *Journal for the Scientific Study of Religion* 37, no. 2 (2017): 259.

In the Islamic faith, notable practitioners of Islamic healing are mostly those who are *Sufi* (Mystic) inclined.²⁹ A lot of works have been carried out in the field of faith healing in the Christian faith among the Indigenous Religious practices of Africa and Ghana in particular. However, not much has been done in the area of Islamic healing among Ghanaian Muslims.

Some scholars have argued that there is no healing system or knowledge in Islam. Rather what is proclaimed to be Islamic healing is borrowed from other cultures. One of such scholars is Sincich who argues that the remedies gathered through various Prophetic Narrations (*Ahadith*) are nothing but healing methods/remedies used by Arab Bedouins before the advent of Islam in the Arabian Peninsula.³⁰ Some of these healing methods, he stated, included compound drugs and natural remedies as the Bedouins believed in natural and supernatural causes of illnesses.³¹ Elgood³² supports this argument when he stated that the Qur'an lacks medical knowledge and that what is purported to be knowledge of medicine and healing in Islam as argued by some Muslim scholars³³ are narrations of *Hadith* collections reportedly attributed to Prophet Muhammad (SAW).

As-Sayuti, whose works (*Tibb-ul Nabi*) Elgood critiqued, has a contrary view about healing in Islam. In his book, *Tibb-ul Nabi* translated from the Arabic language to mean 'Medicine of the Prophet' or 'Prophetic Medicine' enumerated a number of medicinal

²⁹Farida M. Pirani et al., "I Will Accept Whatever Is Meant for Us. I Wait for That—day and Night': The Search for Healing at a Muslim Shrine in Pakistan," *Mental Health, Religion & Culture* 11, no. 4 (2008): 377.

³⁰Francesco Sincich, "Bedouin Traditional Healers in the Syrian Badiya," *Bulletin D'Études Orientales*, 55 (2003):289.

³¹Sincich, *Bedouin Traditional Healers*, 290.

³²Cyril Elgood, "Tibb-UI-Nabbi or Medicine of the Prophet," *Osiris* 14 (1962): 49.

³³ibid.

and healing knowledge in the Qur'an and in the healing practices of Prophet Muhammad (SAW). The book outlined various healing methods reportedly practised by the Holy Prophet (SAW) which included the recitation of some verses of the Qur'an against evil eye and magic, the types of foods to eat to promote good health, the use of herbs, and good hygienic practices among others.³⁴

For Sayuti, the Qur'an abounds with lots of remedies (esoteric and exoteric) for the treatment of many illnesses. Depending on one's level of knowledge of the divine Book and closeness to Allah, the knowledge of healing can be fully accessed, maximized and used for the benefit of restoring health concerns and addressing other vital challenges in society.³⁵

The ultimate mission of Prophet Muhammad (SAW), according to Ibn Khaldun,³⁶ was not to practice healing. He was rather to establish an Islamic dispensation (*Shariah*). For Ibn Khaldun, the Prophet's core mandate was to establish an Islamic community based on the cardinal principle of *Tawhid* or the Oneness of Allah. Deuraseh³⁷ in a contrary view explains that the fact that the Prophet's (SAW) mission was to establish the religion of Islam did not mean he lacked the knowledge of medicine and healing. He points out that the Holy Prophet (SAW) is reported in many *Hadith* books such as *Sahih Bukhari* and *Sahih Muslim* to have treated his companions and people around him anytime they fell ill. According to him, the ailments treated by the Prophet (SAW)

³⁴Sayuti, *Tibb-ul Nabi (Medicine of the Prophet)*, *Osiris*, (1962), 37.

³⁵Sulaiman A. A. and W. O. Gabadeen. "Healing in Islam: A Psychological Perspective" *IFE Psychologia: An International Journal* 21, no. 3 (2013): 49-50.

³⁶Ibn Khaldun, *Al-Muqaddima (An Introduction to History)*, (London: Routledge and Kegan Paul Ltd, 1967), 89.

³⁷Nurdeen Deuraseh, "Health and Medicine in the Islamic Tradition based on the Book of Medicine (Kitab Al-Tibb) Of Sahih Al-Bukhari," *Jishim* 5 (2006): 7.

included physical and spiritual as recorded in the *Hadith* Collections. These demonstrate the Prophet's vast knowledge of healing and medicine.³⁸

Kitab al-Tibb (The book of Medicine) of *Sahih al-Bukhari* documents the scope of healing and medicine in Islam as practised by Prophet Muhammad (SAW). Various books of commentary have been written by scholars to illustrate this all-important branch of knowledge in Islam. Ahmad b. Ali Ibn Hajar al-Asqalani (d. 852/1449) and Abu Muhammad Mahmud Ahmad al-'Ayni (d. 855/1452) explained much of the Prophetic practices of healing and medicine collected in *Sahih al-Bukhari* in their works *Fath al-Bari Sharh Sahih al-Bukhari* and *Umdat al-Qari Sharh al-Bukhari* respectively.³⁹

Deuraseh explains that, this was at a time when "medical literature over flew with all sorts of medical disciplines."⁴⁰ This narrative affirms Imam Shafi'i statement on healing and medicine as cited by Sonn. The Imam emphasized the importance of healing and medicine in Islam and states that he does not know of any knowledge more noble for a Muslim to acquire after acquiring the knowledge of the lawful and unlawful than the knowledge of medicine.⁴¹

Tocco cites a passage in al-Jawziyya's 'Medicine of the Prophet' (*Tibb an-Nabawi*), a well-known 14th century text, explains the authority of the Qur'an in healing and medicine and the knowledge therein:

³⁸ibid.

³⁹Deuraseh, *Health and Medicine*, 3.

⁴⁰ Ibid.

⁴¹Tamara Sonn, "Health and Medicine in the Islamic Tradition: Fazlur-Rahman's View," *JIMA* 28 (1996): 191.

The Qur'an is a complete healing for all illnesses of the heart and body and ills of this world and the next. Not everyone is given the qualification or the success to seek healing thereby... For how could any illness resist the Word of the Lord of Earth and Heaven, whose Word if send down upon the mountains would shatter them, or upon the earth would flatten it? For whatever illness of heart or body, the Qur'an contains the way pointing to its remedy, its cause, and protection from it, for whomsoever God grants understanding of His Book.⁴²

In addition to the passage above, most practitioners of Islamic healing frequently cite a famous *Hadith* in *Sahih Bukhari* narrated by Abu Saeed in defence of the practice. The *Hadith* in question relates how a companion of Prophet Muhammad (SAW) who was on a journey, perform *Ruqya* through the recitation of *Surah al-Fatiha* (The Opening Chapter of the Holy Qur'an) to heal a certain Arab tribal chief who was either stung by a scorpion or a snake.⁴³ Medieval scholars of Islamic healing and medicine like Imam al-Ghazali, Ali b. Yusuf ibn al-Qifti, Ali ibn al-Abbas al-Majus, Abd al-Wahhab al-Sha'rani, as well as Abdallah Shams ad-Din al-Dhahabi in their various works illustrated the superiority of healing and medicine in the Qur'an and in the *Sunnah* of Prophet Muhammad (SAW). For them, it is a religious duty which is incumbent on those endowed with the knowledge of healing to look after the health needs of the community.⁴⁴

In conclusion, the review of selected literature concerning this study has demonstrated the importance and how healing and medicine were held in high esteem in Muslim

⁴²Jack Ume Tocco, "Every Disease Has Its Cure': Faith and HIV Therapies in Islamic Northern Nigeria," *African Journal of AIDS Research* 9, no. 4 (2010): 388.

⁴³Zakaria, *Muslim Healing in Dagban*, 41.

⁴⁴Sonn, *Health and Medicine*, 190-191

societies in the past. However, this prestigious branch of knowledge has been relegated to the background in the present generation. All that is heard in the news and print media today are activities of some “Muslim healers” (popularly known as *Mallams*) committing one crime or another. It also appears that not much scholarly work has been done in this important area of Islam.

1.8 Limitation of the Study

The study is limited to the Salwat Health Restoration Hospital. Even though, the hospital attempts to be scientific in its operations, it has great elements of Islamic spirituality in its healing strategies. SHRH healing strategies are in consonance with *Sufi* healing practices and does not reflect the general Muslims worldview of healing since there are different sects and doctrines in Islam. This, the researcher expects to be a challenge since most mystical or spiritual healers would reluctantly not disclose how their spiritual knowledge of healing is acquired and used in the healing process due to fear of abuse and misuse by others. However, this study sought to elucidate how Islamic healing as practised by Salwat Health Restoration Hospital answers the quest of the needs of indigenous people for holistic healing systems (physiological, psychological, and spiritual) in alleviating illnesses and sufferings and not how spirituality is acquired. The expectant limitations have not affected the study adversely.

Another challenge envisaged was that, clients of Salwat Health Restoration Hospital would have been skeptical in answering questions related to their illnesses for fear of victimization and ridicule. In this regard, I made them understand that, the purpose of the research was strictly academic and all information was going to be kept confidential.

1.9 Relevance of the Study

The fundamental aim of every health care system is to relieve patients of pain and suffering commonly associated with illnesses. It is against this background that the study examined the significance of Islamic healing in the contemporary Ghanaian society. In the end, the study provides insights for policymakers within the health sector to appreciate Islamic healing. It is also to complement existing health institutions in the country.

This study serves as a model or catalyst for Muslim healers in Ghana to institutionalize their healing centres and standardize their healing activities to meet the demands of modern health delivery. Again, this study serves as a blueprint in the preservation of the knowledge of Islamic healing for future generations. Finally, the study also contributes to existing knowledge in the field of health and medicine, and how this knowledge could be used alternatively to bridge the gap between orthodox or allopathic healthcare delivery and Islamic healing in Ghana.

1.10 Organization of the Study

The study is divided into five chapters.

Chapter One is the introduction which outlined the Background to the Study, the Statement of the Problem, the Research Questions, Objectives of the Study, the Methodology, Limitation of the Study, Literature Reviewed, Relevance of the Study, and the Organization of the Study.

The concept and practice of healing in Islam is the theme of Chapter Two. This chapter tackled the origins of healing and medicine in history, the Qur'anic perspective of healing, and some *Ahadith* relating to healing and medicine. The chapter also looked at

the development of Islamic healing and how it spread to Ghana. The contribution of early Muslim physicians to the field of medicine and healing is also covered in this chapter.

Chapter Three is titled “Salwat Health Restoration Hospital (SHRH).” Discussions here focused on the hospital’s healing practices. The chapter investigated the origins and mission of SHRH. It also looked at the various methodologies adopted in the healing process of patients by the SHRH. How clients are diagnosed, the categories of treatment (physiological, spiritual, and psychological) offered by the hospital and the various illnesses treated by the hospital have been discussed. Special attention is also directed at how *RUQYA* is performed at the hospital.

The Chapter Four is titled, Selected Medications of SHRH and Data Analysis. It addressed responses from clients on the efficacy of the medications and healing processes of the hospital.

Finally, Chapter Five which is the conclusion, presented chapter summaries, main findings, and recommendations.

CHAPTER TWO

THE CONCEPT AND PRACTICE OF HEALING IN ISLAM

2.0 Introduction

This chapter discusses the origin of Islamic healing which is backed by the Qur'an and Prophetic Narrations (*Ahadith*). It investigates the permissibility of usage of medicine in Islam, and recommendations of the use of certain medicinal plants as well as the practice of *Ruqya* in Islam. The chapter further highlights how the early generations of Muslim scholars perceived Islamic healing/medicine and the great contributions of some Muslim physicians to the field of medicine and healing. Also, predicaments that some Prophets of Allah encountered during their lifetime were presented to demonstrate the wrong notion some Muslims have in relation to the concept of predestination especially when it comes to ill health. Discussions on how Islamic healing spread to Ghana is also considered.

2.1 The Origins of Healing and Medicine

The knowledge of medicine and healing, according to as-Sayuti, has roots in Prophet Sheeth/Seth (AS). According to him, some Islamic traditions credit Prophet Sheeth (AS) to have been the foremost to make known the knowledge of medicine and healing. It is believed that he inherited this knowledge from Adam (AS). Prophet Sulayman/Solomon (AS), the narration says, contributed to the expansion in the knowledge of medicine.⁴⁵

⁴⁵Sayuti, *Medicine of the Prophet*, 130.

In a well-known prophetic tradition, it is reported from Ibn Abbas that,

“...Sulayman (AS) acquired his knowledge of plants as they grew in front of him. He would say to one, ‘What is your name?’ And he would say to another, ‘What are you for?’ And then, depending on their answers, if it was suitable to cultivate the species, cuttings from them would be replanted. Of the ones that contained a remedy, he would make a detailed record.”⁴⁶

In another narration, Prophet Muhammad (SAW) is reported to have said,

“Sulayman (AS) was once performing prayer, when he saw a bush growing in front of him. He asked its name and its uses (having been gifted with the ability to communicate with all creatures), and then wrote them down.”⁴⁷

It can be deduced from the narrations above that the knowledge of healing and the art of medicine are, to a great extent, divinely inspired. Experimentation and observation of occurrences also contributed significantly to the development of medicine and healing over the period. Healing is a continuous phenomenon found in every human community all over the world.

The art of healing existed with the Arabs in the Arabian Peninsula long before the advent of Islam. Some healing practices such as cupping and cauterization were highly practised by Bedouin Arabs.⁴⁸ However, with the inception of Islam in the 7th century (610 AD), some pre-Islamic healing practices were prohibited while new healing

⁴⁶Sayuti, *Medicine of the Prophet*, 34.

⁴⁷Sayuti, *Medicine of the Prophet*, 130

⁴⁸Tammi Moe, Fahad Ahmed Al-Obaidly, Reem Al-Khoder, and Doreen Schmid, "Folk Medicine and Integrative Healing in West Asia: Analysis of Historical and Modern Practice and Perception," *Avicenna* (2014): 6.

practices were introduced by Prophet Muhammad (SAW).

One of the pre-Islamic healing strategies adopted and practised by Prophet Muhammad (SAW) and his followers was *al-Hijamah* (cupping). The practice emanated from the belief that the causative agent of illness is “harmful and dirty blood” circulating in the bloodstream thereby causing imbalance in the health of the individual.⁴⁹ Cupping is carried out on an individual by going through the process of letting out blood. Cupping is believed to originate from Greek and Malay traditional medicine.⁵⁰ Deuraseh explains that this method of treatment is reported to have been used by Prophet Muhammad (SAW) and his Companions. It can still be found in some Muslim countries in contemporary times.⁵¹

However, when it comes to Islamic healing or some healing methodologies of Prophet Muhammad (SAW), many Muslim historians, theologians, and scholars of *Hadith* literature have written extensively on some of the health practices adopted or practised by the Prophet (SAW). These practices range from physical to spiritual.

The term ‘*Islamic healing*’ as used in this work, contextually refers to the healing practices of Prophet Muhammad (SAW) usually known as *Tibb al-Nabawi* (Medicine of the Prophet). In the book *Medicine of the Prophet (Tibb al-Nabawi)* authored by Bhikha and Dockrat, *Tibb al-Nabawi* is said among other things to mean:

- a) the actual words of the Prophet (SAW) on medical matters; b) medical treatment practised by others on the Prophet (SAW); c) medical treatment practised by the Prophet (SAW) on himself and others; d) medical treatment observed by the Prophet (SAW) with no objections,

⁴⁹Deuraseh, *Health And Medicine*,5.

⁵⁰ *ibid*

⁵¹ *ibid*

and e) medical procedures that the Prophet (SAW) heard or knew about and did not prohibit.⁵²

These two scholars further explained *Tibb al-Nabawi* to include “guidance on physical and mental health that are universally applicable to patients, at any time, and under all circumstances. It covers preventive medicine, curative medicine, mental well-being, spiritual cures (*Ruqya*), and medical treatments which seek to integrate body and soul in the quest for optimum health.”⁵³ Therefore, *Islamic healing* used here refers to healing practices which fall within the healing methodologies ascribed by the Qur’an and the practices of Prophet Muhammad (SAW) as well as having an element of Islamic spirituality as found in the definitions offered by Bhikha and Dockrat.

2.2 Islamic Perspective of Ill-Health

Ill-health in the Islamic perspective can fully be understood when one examines the Islamic concept of man. The common worldview of most Muslims about the concept of man is composition of body and soul. It is believed that when there is imbalance in any of these compositions of man due to ill-health, it has an indirect effect on the other.

Various verses of the Qur’an state that, the causes of ill-health or the prevalence of sicknesses and diseases are the result of the actions and deeds of man. Allah (SWT) states in Qur’an 4:79 that, “*Whatever good befalls you is from Allah, and whatever ill/evil befalls you is from yourself.*” Again, Qur’an 42:30 states that, “*Whatever misfortune befalls you, it is because of what your hands have earned; and yet He (Allah) pardons much.*” These two verses attest to the fact that, Allah does not inflict ill-health

⁵²Rashid Bhikha and Ashraf Dockrat, *Medicine of the Prophet (Tibb Al-Nabawi)*, (Roberville: Ibn Sina Institute of Tibb, 2015): 20

⁵³ Bhikha and Dockrat, *Medicine of the Prophet*, 20

upon mankind but whatever man is suffering from is the result of actions and inactions.

In Qur'an 26:78-82, Prophet Ibrahim (AS) praised Allah and said,

“Who has created me, and it is He Who guides me.”

“And it is He Who feeds me and gives me to drink.”

“**And when I get ill**, it is He Who cures me.”

“And Who will cause me to die, and then will bring me back to life (again).”

“And Who I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection).”

It will be noticed from the verses above that Prophet Ibrahim (AS) did not attribute ill-health to be something decreed or destined by Allah. It can be understood from the words of Prophet Ibrahim (AS) when he said that “when I get ill” to mean that, illness or sickness occurs as a result of his own actions or what his actions has earned him. This clearly indicates that the presence of illness emanates from our actions.

According to Muhammad S. Khan,⁵⁴ there are four types of diseases in the Islamic tradition: spiritual, functional, structural, and superficial. “Spiritual diseases are the most severe, such as schizophrenia. Functional diseases are the disturbances that are manifested in imbalances of temperament. Structural diseases affect the size, number, or form of organs. Superficial diseases are those of the skin or hair and usually they hide an underlying disease.”⁵⁵ Mazha Shah,⁵⁶ on his part, outlined factors that are important to health to include “ecological conditions, mental and emotional aspects, sleep and wakefulness, diet and nutrition, physiological movements, and retention and evacuation.”

⁵⁴ A. Ashy Majed, “Health and Illness from Islamic Perspective,” *Journal of Religion and Health* 38, no. 3 (2013): 256.

⁵⁵ Majed, *Health and Illness*, 256.

⁵⁶ *Ibid.*

2.3 The Qur'an and Healing

The Qur'an is revealed for the guidance and salvation of mankind. Despite the monotheistic (*Tawhid*) message of the Qur'an, some Muslim scholars believe that the Qur'an also has some healing passages which can solve both physical ills and spiritual bankruptcy. Thus, Allah states in Qur'an (17:82)⁵⁷:

“We send down **of the Qur'an that which is a healing** and a mercy to those who believe ...”

Again, the verse above is supported by another passage of the Qur'an (41:44)⁵⁸ which reads:

“...Say, it is for those who believe, **a guide and a healing**...”

Many commentators of the Qur'an in their exegesis have given varying opinions on what is meant by the Qur'an being a source of healing. Abul Ala Maududi, in his commentary of the verse above, asserted that the Qur'an is a healing for those who are steadfast in their belief in the Oneness of Allah and take the Qur'an as their guide. They are those who are favoured by Allah and are healed from all “mental, psychological, moral, and cultural diseases.”⁵⁹ To him, these categories of believers abide by the dictates of Allah by abstaining from things that are unlawful and holding fast to lawful things.

Ibn Kathir [Al-Hafiz Abu Al-Fida Imad Ad-Din Ismail bin Umar bin Kathir Al-Qurashi Al-Busrawi (d. 774 H)], on the other hand, commented on the verse to mean that, it

⁵⁷Muhammad Taqi-ud-Din Al-Hilala, and Muhammad Muhsin Khan, *The Noble Qur'an*, 1st. ed., (Riyadh: Darussalam Publishers and Distributors, 2002): 323.

⁵⁸ Al-Hilala and Khan, *The Noble Qur'an*, 558-9.

⁵⁹<http://www.englishtafsir.com/Quran/17/index.html#sdfootnote102sym> (Accessed on October 3, 2017)

erases doubts in the hearts of the truthful believers of Islamic monotheism. True believers, according to ibn Kathir, are those whose hearts are cured of “doubt, hypocrisy, *shirk*, confusion and inclination towards falsehood.”⁶⁰ These kinds of believers always have purified hearts devoid of any kind of disease or illness.

In a popular Shia collection of Tafsir of the Qur’an entitled ‘*An Enlightening Commentary into the Light of the Holy Qur’an*,’ compiled under the guidance of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani, more insight is given to the commentary of Qur’an (17:82). In this commentary, it is explained that the Qur’an is a healing in itself and its healing has no “side-effects and are not outdated.”⁶¹ Further emphasis on the verse is that, it has cure for physiological ailments when people take recourse to it, whilst it irradiates all kinds of darkness when its guidelines are adhered to. To buttress this point, Imam Ali ibn Abi Talib (AS) is quoted to have said, “*Verily the Qur’an consists of cure for the greatest ailments, namely unbelief, hypocrisy, revolt, and seduction.*”⁶² Hence, the knowledge and secrets of Qur’anic healing are made known to certain chosen God-fearing persons. It is not everyone who is endowed with this special favour of Allah.

2.4.0 Hadith on Healing and Medicine

Most healing practices, as performed by Prophet Muhammad (SAW), can be found largely in *Hadith* collections. Most notable among them are Sahih Bukhari and Sahih Muslim *Hadith* collections. In Sahih Bukhari, a book titled ‘*Kitabul-Tibb*’ (The Book of Medicine) contains various healing practices or remedies which were either

⁶⁰Ibn Kathir. *Tafsir Ibn Kathir (Abridge)*, 2nd ed., Vol 6,(Riyadh: Maktaba Dar-us-Salam, 2003): 73.

⁶¹<https://www.al-islam.org/fr/node/29503#quran-curing-prescription> (Accessed on October 3, 2017)

⁶²https://www.al-islam.org/fr/node/29503#fref_2ba19db0_26 (Accessed on October 3, 2017)

performed, recommended, or endorsed by Prophet Muhammad (SAW) during his life time. These practices vary from the preventive to curative approaches. It also covers illnesses related to the physiology of the human body to psychological and magico-religious illnesses.

2.4.1 The Permissibility of Medicine Usage/Seeking Treatment

It is narrated in Sahih Muslim that the Prophet (SAW) is reported to have said “Every illness has a cure, and when the proper cure is applied to the disease, it ends it, Allah willing.”⁶³ In Sahih Bukhari under the ‘Book of Medicine’ Abu Hurairah narrates that Prophet Muhammad (SAW) said, “There is no disease that Allah has sent down except that He also has sent down its treatment.” [*Hadith* No. 5678]⁶⁴ By implication, there is a cure and healing for every ailment. It is only when the right and appropriate medication is applied to a particular illness that healing is ensured. Most people give up seeking treatment to their ailments due to the fact that they seek different kinds of treatments which are not in line with their ailments or simply not the right cure for their sicknesses. As a result, they do not achieve the cure and healing they seek.

Imam Ibn Qayyim⁶⁵ in his book ‘*Healing with the Medicine of the Prophet*’ quoted a *Hadith* from Abu Dawood to indicate the permissibility of seeking treatment when one is ill. In the said *Hadith*, Usamah bin Shuraik (may Allah be pleased with him) said, “I was with the Prophet (SAW) when the Bedouins came to him and said, ‘O Messenger of Allah, should we seek medicine?’ He said: ‘Yes, O slaves of Allah, seek medicine,

⁶³Ibn Qayyim Al-Jauziyah, *Healing with the Medicine of the Prophet*, Translated by Jalal Abual Rub. (Riyadh: Maktaba Dar-us-Salam, 2010), 27.

⁶⁴Muhammad Muhsin Khan, *The Translation of the Meanings of Sahih Al-Bukhari (Arabic-English)*. Vol. 7 (Riyadh: Darussalam Publishers and Distributors, 1997): 326.

⁶⁵Al-Jauziyah, *Medicine of the Prophet*, 27.

for Allah has not created a disease except that he also created its cure, except for one illness.’ They said, ‘And what is that?’ He said: ‘Old age.’⁶⁶ In the *Musnad* of Imam Ahmad (may Allah have mercy upon him) the Messenger of Allah (SAW) is recorded to have said, “Allah has not sent down a disease except that He also sent down its cure; whoever knows it (the cure), knows it, and whoever is unaware of it (the cure), he is unaware of it (the medicine), while those who are ignorant of it are unaware of it.”⁶⁷ This *Hadith* was also recorded by An-Nasai, Ibn Majah, Al-Hakim and Ibn Hibban in their *Hadith* collections.

Again, in another narration Abu Khuzamah (may Allah be pleased with him) narrates, “I said, ‘O Messenger of Allah, about the *Ruqya* (healing with supplications and the Qur’an) that we use, the medicine we take and the prevention we seek, do all these change Allah’s appointed destiny?’ He said: ‘They are a part of Allah’s appointed destiny.’⁶⁸ Ibn Qayyim explained that these narrations (*Ahadith*) as quoted above are indications that, for every happening and occurrence there is a cause. There is also a solution for the removal of every cause.⁶⁹ The cure for some illnesses is hidden and actually takes great strides to discover the cure or remedy. This does not mean the cure to certain illnesses that cannot be treated in the health institutions are non-curable or their treatment is nonexistent. It simply means that their treatments are yet to be discovered.

⁶⁶ *ibid*

⁶⁷ Al-Jauziyah, *Medicine of the Prophet*, 28.

⁶⁸ *ibid*

⁶⁹ *ibid*

2.4.2 Hadith on Curative or Medicinal Plants

In *Kitabul-Tibb* (The Book of Medicine) in Sahih Al-Bukhari, there are many traditions related from Prophet Muhammad (SAW) recommending the use of products or produce of some plants for the treatment of certain ailments. Below are some of these *Ahadith* on the use of plants/herbs for treatment:

Narrated Khalid bin Sa'd: We went out and Ghalid bin Abjar was accompanying us. He fell ill on the way and when we arrived in Madinah, he was still sick. Ibn Abu 'Atig came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for Aisha has narrated to me that she heard the Prophet (SAW) saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He (SAW) said, 'Death'" [*Hadith* No. 5687]⁷⁰

On the treatment of eye related diseases, it relates:

Narrated Sa'id bin Zaid: I heard the Prophet (SAW) saying, *Al-Kam'a* (truffles) are like *Mann* (i.e. they grow naturally without man's care) and their water heals eye diseases." [*Hadith* No. 5708]⁷¹ This *Hadith* can also be found in *Hadith* number 4478 of the same collection of Sahih Al-Bukhari.

Treatment through the use of *Ruqya*,

Narrated Anas bin Malik (May be please with him): Allah's Messenger (SAW) allowed one of the *Ansar* families to treat persons who have taken poison and who were also suffering from ear ailments with *Ruqya*.

⁷⁰Khan, *Sahih Al-Bukhari*, Vol. 7, 329.

⁷¹Khan, *Sahih Al-Bukhari*, Vol. 7, 337.

Anas added: I got myself branded (cauterized) for pleurisy, when Allah's Messenger (SAW) was still alive. Abu Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me. [*Hadith* No. 5719, 5720, and 5721]⁷²

It will be noted from these selected *Ahadith* taken from the Book of Medicine of Sahih Al-Bukhari that Prophet Muhammad (SAW) had recommended the use of certain plants in the treatment of certain ailments. Also, supplications in the form of *Ruqya* have healing effect on certain illnesses both physical and spiritual in nature.

2.4.3 The Permissibility of *Ruqya* Practice in Islam

Ruqya, according to Bhikha and Dockrat, is a kind of spiritual cure or healing derived from “the recitation of some passages of the Qur’an, seeking of refuge from Allah, remembrance and supplications to Allah that are used as a means of treating sicknesses and other problems.”⁷³ There are discussions in the public domain among Ghanaian Muslim intellectuals on the nature and practices of *Ruqya* by some Muslim scholars (Mallams and Imams) in the country. Further questions that are posed includes, whether the practice of *Ruqya* by some of these scholars is in conformity with Islamic traditions and acceptable teachings in Islam. In this respect, some *Ahadith* have been taken from the *Hadith* books to elucidate some of the practices of Prophet Muhammad (SAW) and his Companions with regards to the practice of *Ruqya*. Some of these *Ahadith* are presented below.

Narrated Abu Sa'id: A group of the Companions of Allah's Messenger (SAW) proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but the people

⁷²Khan, *Sahih Al-Bukhari*, Vol. 7, 342.

⁷³Bhikha and Dockrat, *Medicine of the Prophet*, 17.

of the tribe refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, “Will you go to the group (those travellers) who have dismounted near you and see if one of them has something useful?” They came to them and said, “O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?” One of them replied, “**Yes, by Allah, I know how to treat with *Ruqya*.** But, by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a *Ruqya* till you fix for us something as wages.” Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting *Surat Al-Fatiha* till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet’s Companions) said, “Distribute (the sheep).” But the one who treated with the *Ruqya* said, “Do not do that till we go to Allah’s Messenger (SAW) and mention to him what has happened, and see what he will order us.” So they came to Allah’s Messenger (SAW) and mentioned the story to him and he said, “**How do you know that *Surat Al-Fatiha* is a *Ruqya*? You have done the right thing.** Divide (what you have got) and assign for me a share with you.” [*Hadith* No. 5749]⁷⁴

The sentence highlighted to end the *Hadith* is for the purpose of emphasis. It is worthy to note that after whatever had transpired between the Companions of the Prophet (SAW) and the Arab tribe, when the Prophet (SAW) was told of what has happened he did not rebuke his Companions for treating the tribal leader using *Ruqya*. He (SAW) asked the companions how they knew *Surat Al-Fatiha* could be used as a *Ruqya*? This

⁷⁴Khan, *Sahih Al-Bukhari*, Vol. 7, 354-55.

is an indication that they (the Companions) did learn it from the Prophet (SAW) himself because he was their teacher, receiver of revelations, and a role model of the people at the time.

The practice of *Ruqya* was non-existent before the advent of Prophet Muhammad (SAW). Again, the Prophet (SAW) commended his Companions in that very sentence by saying they have done the right thing. This is another indication of the permissibility of the use of *Ruqya* in treating certain illnesses.

The *Hadith* above relates to treating physical illnesses (poisonous bites or stings) with *Ruqya*. However, *Ruqya* can also be used in the treatment of some spiritual illnesses such as evil eye as reported in some narrations. Below is a *Hadith* which permits the use of *Ruqya* in the treatment of evil eye related illnesses or attacks.

Narrated Aisha (May Allah be pleased with her): The Prophet (SAW) ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye. [*Hadith* No. 5738]⁷⁵

In the *Hadith* below, the Prophet himself is reported to have treated some of his wives using *Ruqya*. It states:

Narrated Aisha (May Allah be pleased with her): The Prophet (SAW) used to treat some of his wives by passing his right hand over the place of ailment and used to say, “O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.” [*Hadith* No. 5743]⁷⁶

⁷⁵Khan, *Sahih Al-Bukhari*, Vol. 7, 350.

⁷⁶Khan, *Sahih Al-Bukhari*, Vol. 7, 352.

It is worth noting that, all the *Ahadith* quoted above, are classified as authentic (Sahih) by scholars of *Hadith*. The traditions of the Prophet (SAW) as presented above did not only prove the permissibility of the practice of *Ruqya* in the healing process but it did indicate the Prophet (SAW) treating his wives using this method of healing. It is also true that it is not every Muslim scholar who is endowed with the knowledge of Islamic healing let alone the use of *Ruqya*. Such scholars who engage in this practice could only be encouraged to efficiently and effectively use *Ruqya* and other methods of healing to the betterment of the society and not to abuse its usage.

2.4.4 Conditions of *Ruqya* in Quran and *Sunnah*:

Abu Abdullah Taleb, in his literary work entitled '*Islamic Healing & Ruqyah from the Quran & Sunnah*,' has provided three conditions for the performance of *Ruqya*. These conditions, according to him, are stringent guidelines provided by the Qur'an and *Sunnah* of the Prophet (SAW).⁷⁷ The conditions are as follow:

- *Ruqya* must be performed with the words of Allah (Qur'an) or by His Supreme Names and Attributes.
- *Ruqya* should be performed in Arabic and a language you understand.
- You must believe *Ruqya* in itself is only a means to a cure. All cures come from Allah alone.

As to the permissibility of *Ruqya* in Islam, Abdullah Taleb cited the works of the renowned *Hadith* scholar Ibn Hajar in *Fath al Bari* (10/602), when the latter said, “**All**

⁷⁷http://alsiraat.co.uk/wp-content/uploads/2012/03/ruqiya_magic.pdf (Accessed on December 13, 2017).

of the Scholars have agreed upon the permissibility of *Ruqya*, provided the above conditions are met⁷⁸ Not only does the *Sunnah* of the Messenger of Allah (SAW) approve of the practice of *Ruqya* as I have demonstrated earlier in this chapter but also classical scholars of early Muslims generation as is expressed in the words of Ibn Hajar also affirm the practice.

Abdullah Taleb presented three conditions for the preservation of *Ruqya* from getting polluted with other practices which may be deemed un-Islamic. He stated that, *Ruqya* must be performed solely using passages of the Qur'an as they are believed to be the words of Allah and the healing method bestowed in the Qur'an by Allah (SWT). Secondly, healers who use *Ruqya* must understand that all healing and cure are from Allah and Allah only. Thirdly, it is when Allah (SWT) answers the call of the healers through *Ruqya* that healing is ensured and the patient is cured of his/her sickness. It is therefore intrinsic for healers to put their trust in Allah (SWT) when using *Ruqya* in their healing practice. Any other belief or power that is relied upon that is contrary to the conditions provided above is not regarded as *Ruqya* but something else.

2.4.5 Some Illnesses and the Preventive Approach

Certain illnesses are contagious and can easily spread among people. When epidemics or communicable sicknesses strike a community or its inhabitants, it is advisable to adopt certain preventive measures to curtail the spread of such diseases. The preventive approach of healthcare in certain jurisdictions is used to contain certain contagious ailments whose cures are readily not available or whose causes are unknown. This approach is adopted to allow healthcare practitioners some ample time to research into

⁷⁸ Ibid.

finding the remedy of an epidemic or the outbreak of unknown disease. This method is also suitable in preventing the spread of epidemics into other communities.

Some Prophetic narrations have it that, Prophet Muhammad (SAW) did teach his companions and the early Muslim community at Madinah to adopt the preventive approach of healthcare should there be an epidemic or outbreak of communicable diseases. This can be witnessed in modern healthcare practice where hospitals have isolated wards for the treatment of certain contagious diseases. Again, modern practitioners of healthcare and health organizations have in recent times tried to cordon off certain areas or communities that have reports of the outbreak of contagious diseases or plagues. This preventive approach, as it is found almost every part of the world today, is not new to Islam and to the teachings of Prophet Muhammad (SAW). As illustrated earlier, this can be found in certain narrations of the Prophet (SAW) in the various collections of *Hadith* books. Among some of these narrations are:

Narrated Sa'd: The Prophet (SAW) said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." [*Hadith* No. 5728]⁷⁹

In another narration, it states:

Narrated Abu Hurairah (May Allah be please with him): Allah's Messenger (SAW) said: The cattle (sheep, cows, camels, etc) suffering from a disease should not be mixed up with healthy cattle, (or said) "Do not put a patient with a healthy person," (as a precaution). [*Hadith* No. 5771]⁸⁰

⁷⁹Khan, *Sahih Al-Bukhari*, Vol. 7, 345.

⁸⁰Khan, *Sahih Al-Bukhari*, Vol. 7, 367.

It is logically right to quarantine people with certain ailments as a preventive measure in order not to contaminate the healthy. This wisdom of preventive approach as stated in the two *Ahadith* above was taught and put to practice about 1400 years ago by Prophet Muhammad (SAW) and his companions before its widespread practise in modern healthcare.

In recent times, the preventive approach to healthcare is not only applicable to contagious diseases. It is also used to promote healthy active lifestyles in the society. As the old adage goes, '*prevention is better than cure,*' most health practitioners have stepped up the education of the populace to adopt healthy lifestyles through natural and nutritional means to prevent people from contracting diseases and falling prey to ailments. Nutrition has been the core ingredient in preventive healthcare approach. Admittedly, certain lifestyle sicknesses are the result of the food eaten. These foods can either be refined foods or unbalanced diets which are common in this present generation. Preservative chemicals found in foods and the use of fertilizer chemicals in the cultivation of food has also been cited by many healthcare practitioners as some of the causes of certain lifestyle sicknesses.

To address this issue of nutrition as a preventive measure and the challenges nutrition poses for many people in the society, many Practitioners of Alternative Medicine (PAM) have taken up the establishment of Alternative Hospitals and Health Centres which are largely found in the major cities of Ghana.⁸¹ Practitioners of Alternative Medicine, who engage solely the use of nutrition to cure certain illnesses, are also seen or heard of on the various television or radio networks educating the populace on the

⁸¹Aziato and Antwi, *Barriers of Herbal Medicine*, 3.

right use of nutrition to promote good lifestyles. Some of these practitioners at their various centres use different forms of nutrition to remedy or cure some chronic or acute sicknesses that could not easily be cured in the allopathic health institutions.

Islamic teachings on diet or nutrition as a means of healing and to promote healthy lifestyles abound largely in the Prophetic Narrations found in the *Hadith* books. This notwithstanding, Qur'an 80:24-32 talk about some categories of food which are beneficial for the health of mankind. Some prominent books of Islamic scholarly works which address the preventive method of using the right nutrition are the works of As-Sayuti '*The Medicine of the Prophet*' and Imam ibn Qayim '*Healing with the Medicine of the Prophet*.' These books and many other Islamic books have provided more insights into using nutrition/diets as medicinal ingredients to promote good health, and as curative agents in the healing of certain sicknesses as well as preventive mechanisms.

2.5 Some Early Muslims and Healing

According to Sonn (1996, 191) the study of science and medicine were greatly valued in medieval Islam, with scholars like al-Ghazali, ibn Sina, al-Razi, among others leading in that field of practice. To demonstrate the importance of medicine and healing in Islam, Ali ibn al-Abbas al-Majus (d. 994) as quoted by Sonn stated that, "the basic superiority of mankind over other animals is their reason and medicine is the most perfect fruit of reason."⁸² To further buttress the importance of medicine and healing in Islam, al-Azraq is quoted to have said, "Medicine is a science whose benefits are great

⁸²Sonn, *Health and Medicine*, 191.

and whose nobility, prestige, and fame are recognized and whose roots are established in the Book (the Qur'an) and example of the Prophet (*Sunnah*) ...”⁸³

Again, remarks made by Muhammad ibn Idris as-Shafi'i (d. 819) (the founder of the Shafi'i Sunni School of law) indicates that Islamic medicine cannot be overlooked, when he stated that, “I do not know of any type of knowledge, after the knowledge of what is lawful and what is unlawful, more noble for a Muslim [to acquire] than that of Medicine but, alas! They have neglected it – they have neglected one-third of human knowledge.”⁸⁴ This demonstrates how important medicine and healing were to the early generations of Muslim scholars.

Muslim scholars of present generation instead of engaging themselves in this all important aspect of Islamic knowledge to alleviate human suffering and advance the well-being of mankind, rather engage in frivolous doctrinal and sectarian arguments and attacks which have devastated the Muslim communities with violence and anarchy. The practice has led to more suffering in these communities and the entire Muslim community at large.

In the wake of rapid development in conventional medicine in recent times, technological advancement has not been able to deal with sicknesses relating to spirituality. According to Yucel,⁸⁵ this raises the question of how religious healing practices can benefit or detract from the well-being of humans leading to gradual

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Salih Yucel, *The Effects of Prayer on Muslim Patients' Well-Being* (Doctor of Ministry Dissertation, School of Theology, Boston University, 2007), 2.

increases in research on the religion-health connection in recent decades. In justifying his stance, he quoted Puchalski (2001, 352-357) who said:

The technological advances of the past century tended to change the focus of medicine from a caring, service-oriented model to a technological, cure-oriented model... However, in the past few decades, physicians have attempted to balance their care by reclaiming medicine's more spiritual roots, recognizing that until modern times, spirituality was often linked with health-care.⁸⁶

However, the concept of healing in Islam addresses both physical (physiological) and spiritual dimensions of human health and sicknesses comprehensively. Studies done by some Muslim scholars such as Fazlur-Rahman (1987), Adnan At-Tharshi (1992), Tariq bin Ali al-Habib (1995), and Shahid Athar (1996) have found the significance of spirituality in Islamic prayers in the treatment of illness.⁸⁷ Healing in Islam, therefore, adopts every kind of knowledge that can be used for the betterment of the human condition. It is not only limited to what the Prophet (SAW) and his companions taught and practised about 1400 years ago. Islamic teachings permit the use of research and scientific approaches to establish new findings and discoveries which were not known previously to people for human advancement.

According to Osman Bari,⁸⁸ early Muslim physicians contributed significantly to the field of medicine. Their works have received the attention of the world. Among some

⁸⁶Ibid.

⁸⁷Yucel, *The Effects of Prayer*, 3.

⁸⁸Osman B. Bari, *A Comprehensive History of Muslims & Religion in Ghana*, Vol. 2 (Accra: Dezine Focus, Printing & Publications Co., 2009) : 705.

of these classical Muslim physicians he talked about in his book titled '*A Comprehensive History of Muslims & Religion in Ghana*' are:

- i. Ali Ibn Sahl Rabban al-Tabari – He is credited with the first Encyclopaedia on medicine called **Firdaus al-Hikmah** (Paradise of Wisdom) written in the 9th Century. It is believed to have been the first book ever to deal with “paediatrics, child development, psychology and psychotherapy” issues.⁸⁹
- ii. Abu Bakr bn Muhammad bn Zakariya Razi (865-925 AC) – Known popularly in the West as Rhazes. He wrote the **Comprehensive Book of Medicine** in the 9th century. Of all his literary works, this book was the most sought of all.⁹⁰
- iii. Ali Ibn Abbas (d. 994) – **Kitab Kamil as-Sina'at-Tabbiyya** (Complete Book of Art of Medicine) written in the 10th Century. The book gained so much popularity that it was referred to as **Kitab al-Maliki** (The Royal Book). He was known in the West as Haly Abbas.⁹¹
- iv. Abu al-Qasim al-Zahrawi (936-1103) – He authored the book known as **Kitab al-Tasrif** (The Book of Variety). It is said that his contribution to the field of surgery is classic and outstanding. He was regarded as the father of modern surgery. He is popularly known as *Abulcasis* by the Westerners. Numerous surgical instruments were invented by Abu al-Qasim during his period.⁹²

⁸⁹Bari, *Muslims & Religion in Ghana*, 710.

⁹⁰Ibid.

⁹¹Bari, *Muslims & Religion in Ghana*, 710-11.

⁹²Bari, *Muslims & Religion in Ghana*, 711.

- v. Abu Ali Alhassan ibn Abdullah (980-1036) – He is popularly known as Ibn Sina or Avicenna in the West. One of his classical works which has gained the attention of the medical world is his book entitled **Qanun fi-i-Tibb** (The Canon of Medicine). He is reckoned to be the father of modern medicine, a great thinker and a great medical scholar of the 11th Century.⁹³
- vi. Abu Rayhan Muhammad ibn Ahmad al-Khawarizmi al-Biruni (962 or 973-1048) – He wrote an extensive medical Encyclopaedia known as **Kitab al-Saidala** (The Book of Pharmacology). This book, according Bari (2009), synthesized what is believed to be Islamic medicine with Indian traditional medicine. The earliest descriptions on Siamese twin were found in his medical research works.⁹⁴
- vii. Ibn al-Thahabi (d. 1033) – The first ever alphabetical Encyclopaedia of medicine to have been written was by Ibn al-Thahabi.⁹⁵
- viii. Ibn al-Nafis (1213-1288) – He authored **al-Shamil fi al-Tibb** (The Comprehensive Book on Medicine). Its original composition was intended to be 300 volumes. However, Ibn al-Nafis was not able to complete the set target. He was only able to complete 80 volumes before his demise in 1288. Even though all the volumes could not be completed, it is regarded as one of the largest medical Encyclopaedia in human history.⁹⁶

⁹³Ibid.

⁹⁴Bari, *Muslims & Religion in Ghana*, 711-12.

⁹⁵Bari, *Muslims & Religion in Ghana*, 712.

⁹⁶Bari, *Muslims & Religion in Ghana*, 712.

- ix. Ibn al-Haytham (965-1039) – He is a Muslim ophthalmologist known to the West as Alhazen. He wrote the first Optical Thesaurus from which scholars like “Roger Bacon, Leonardo da Vinci and Johannes Kepler drew theories for their writings.”⁹⁷

Bari (2009) further states that, the establishment of medieval European first hospital which was built in Paris (Les Quinze-vings), came to fruition through the inspiration of pioneer Muslim physicians and scientists as well as hospitals in the Middle East. This was as a result of the encounter Louis IX had with Muslims in Mansura, Egypt at the time of the Crusade between 1254 and 1260.⁹⁸ In the history of mental healthcare, the first psychiatric hospital was built in Cairo, Egypt. This was set up to cure people with psychological or mental disorders.

2.6 Sickness and Belief in Predestination

In his book, *The Straight Path, the Millah & the Tariqah – A Triple Necessity for Every Believer,* Sheihu Salawatia explains the wrong notion or understanding people have about predestination. He has explained how various Prophets of Allah changed their predicaments through supplication. The basic understanding of predestination by most people is that “everything good or bad is caused by Allah (SWT).” This implies that “all the woes of humanity are predestined by Allah (SWT).”⁹⁹ People with this understanding of predestination attribute everything that befalls them whether good or bad to Allah (SWT) without necessarily cross-examining their own state of affairs. It is against this background that some people with serious illnesses reluctantly refuse to

⁹⁷Ibid.

⁹⁸Bari, *Muslims & Religion in Ghana*, 713.

⁹⁹Rashid Hussain Salwat, *The Straight Path, The Millah & The Tariqah - A Triple Necessity for Every Believer* (Accra: Hetura Books Co. Ltd, 2017): 207

seek treatments with the belief that such sicknesses or ailments are ordained by Allah (SWT).

According to Dr. Salwat, the Qur'an is described as the Criterion because "it sets the standard for the human faculty to make use of the vicegerency role that Allah has given to the sons of Adam (AS)." This standard established in the Qur'an identifies both evil and good acts which are either harmful to man and his existence in the world or those which are vital for the development of humanity.¹⁰⁰ Below is an excerpt taken from the book mentioned above explaining trials and predicaments some Prophets of Allah (SWT) went through in their lives as posited by Sheihu Salawatia.

Amongst the Prophets, we read from the Quran that Prophet Ayub (AS) was afflicted with leprosy for several years; we also read that Prophet Ibrahim's wife had difficulty in giving birth until she was in her menopause; we learn that there were efforts to crucify Jesus Christ of Nazareth (AS); we learn that the Prophet Jonah was swallowed by a whale; we learn that Prophet Musah was banished from Egypt; and we learn that Prophet Yussif (AS) was betrayed by his siblings and thrown into a dugout to be killed.

Moreover, we learn that Prophet Yakub (AS) grieved so much about (his son) Prophet Yussif's death and eventually became blind; we learn that Prophet Yussif was imprisoned; we have learnt about how Prophet Zakaria (AS) prayed for an offspring; we learn about the difficulty Prophet Nuhu (AS) encountered to win converts to the straight path of Allah; and we read about the story of how David prayed for Allah (SWT) to strengthen him over Goliath and also we have learnt about how the

¹⁰⁰Salwat, *The Straight Path*, 210.

Holy Prophet Muhammad (SAW) prayed to persevere towards the course of monotheism by fighting defensive wars.¹⁰¹

These Prophets mentioned above were chosen and sent by Allah (SWT) to guide mankind. However, they themselves, despite having the guidance of Allah, went through different trials and predicaments in establishing their missions sent by Allah (SWT).

Salwat went further to illustrate how these Prophets relied on supplications (Dua'a) in time of difficulties and predicaments to alter their destinies thereby reinforcing their steadfastness to prevail. Below is an extract of a diagram/table taken from Salwat's book "THE STRAIGHT PATH, THE MILLAH & THE TARIQAH – A Triple Necessity for Every Believer" outlining the *Name of a Prophet; Why the Prophet Prayed for a change of Destiny; how the Prophet Prayed; and the Results of the Supplication.*

Name of Prophet	Why the Prophet Prayed for a change of Destiny	How the Prophet Prayed	Results of the Supplication
Adam and Eve (AS)	Banished from heaven to earth for disobedience	Q7:23	Allah provided them a new abode on earth to worship and procreate
Ayyub (AS)	Distressed from prolonged Sickness	Q21:83	Allah reversed his situation and healed him
Ibrahim (AS)	Security and safety for his family and community; when he finished building the <i>Kabah</i>	Q14:35 & Q14:40-41	Allah blessed him with two children to establish the two great religions in the world
Issah/Jesus (AS)	Solicit Allah's help to teach monotheism	Q3:52	Allah blessed him with the disciples to

¹⁰¹Salwat, *The Straight Path*, 211.

			teach and spread the <i>Injil</i> (Gospel)
Yunus (AS)	Swallowed by a whale for running away from his responsibilities as a Prophet of Allah	Q21:87-88	Yunus was forgiven and released by the whale to continue with his mission to invite people to Islam
Musah (AS)	Empowerment to confront the Pharoah	Q7:126	Musah was successful against the powerful Pharoah
Yussuf (AS)	Against the evil temptation of a Queen; when he became the sovereign of the land	Q12:33 & Q12:101	Allah accepted his request to be imprisoned and through that bestowed him with the power to interpret dreams and became a great king later
Nuhu (AS)	The disbelievers made his mission a nightmare. He preached for 950 years and the people refused to heed to his call	Q11:47 & Q71:26-28	Allah accepted his plea and instructed him to construct an ark. Only Nuhu and those who accepted his invitation to Allah were saved from the great flood
Sulayman (AS)	An invocation of thanks to Allah for blessing him with the ability to hear the language of animals, birds and ants	Q27:19	Allah blessed Sulayman with the ability to understand the language of different animals and to manage the Jinni
Daud (AS)	For Allah to grant him patience and strengthen him to be able to fight Goliath and his troops	Q2:250	Allah granted Dawud success over Goliath against all odds
Zakaria (AS)	He was of advanced age and did not have a child to inherit him. He desired a child who would continue with his mission of inviting people towards Allah	Q21:89	Allah blessed him with the birth of Yahya who later became a prophet of Allah as well.
Yakubu (AS)	Became blind when he heard about the death of his son Yussuf	Q12: 18	Allah eventually reunited him and his

			son Yussuf and his sight was restored
Muhammad (SAW)	When the people of Makkah rejected his call to Tawhid and refused to fight for the cause of Islam	Q9:129	Allah bestowed him with the best of all gifts, as the Seal of the Prophets and a blessing to mankind. He was also given the Quran and al-kawthar

Table No. 1: ... Prophets of Allah prayed to Allah (SWT) to change their destinies/predicaments.

The illustration in the table above indicates how some Prophets of Allah did not allow predestination to tie them down in their various predicaments. However, in each of the examples cited above, whenever the Prophets of Allah realize the cause of their predicaments or trials, they turn to Allah (SWT) in supplication. Each of them have their supplications answered by Allah.

An example worth noting in the diagram in relation to this topic is the case of Prophet Ayyub (AS). The prolonged sickness of Prophet Ayyub (AS) never caused him to lose faith in Allah. He did not believe that he was predestined by Allah to suffer such a prolonged sickness or predicament. Ayyub (AS) rather attributed his affliction to the work of Shaytan. This can be found in Qur'an 38:41 which states that "*And remember Our servant Ayyub (Job), when he invoked his Lord (saying): 'Verily, Shaytan (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!'"*¹⁰² Ayyub (AS) then prayed to Allah in Qur'an 21:83-84 for healing and Allah (SWT) responded to his supplication and restored his health. The verse states:

And (remember) Ayyub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who

¹⁰² Al-Hilala and Khan, *The Noble Qur'an*, 528.

show mercy.” So, We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof ...”¹⁰³

However, some contemporary Muslim scholars try as much as possible to attribute every predicament to predestination thereby making most ordinary Muslims to believe that every situation (good or bad) is predestined by Allah. This has led many adherents of the Islamic faith to suffer quietly grave predicaments such as ill health, suffering and hardships without making efforts to seek solutions to their problems.

2.7 Islamic Healing in Ghana

The religion of Islam which appeared in the Arabian Peninsula in the 7th century over a period of time, spread across many parts of the world. This was foretold by Allah. In Qur’an 21:107, Allah states “*We have sent you (Muhammad) as a mercy to all nations.*” This implies that, Islam is not a religion for a particular geographical location or for a particular tribe as some seem to suggest that it is a religion of the Arabs. In the lifetime of Prophet Muhammad (SAW), he preached the good news of Islam to people of Makkah and Madinah as well as people within and around the *Hijaz* (Arabian Peninsula) in a conscious attempt to spread Islam.¹⁰⁴ After his demise, his successors and companions continued to spread the teachings and message of Islam to the rest of the world.

Africa came into contact with the Islamic religion through Egypt in the Northern part of Africa. It was through trading activities between Arab traders and the Berbers and

¹⁰³ Al-Hilala and Khan, *The Noble Qur’an*, 373.

¹⁰⁴ Fadalulai A. Ibrahim, *Challenges of Appointing the Imam in the Paga Municipality: The Role of the Traditional Council (Long Essay, Religious Studies Dept, IUCG, 2015): 30*

some other tribes in Africa that extended Islam into West African ancient empires. These empires are Ghana, Mali, and Songhay.¹⁰⁵ Some rebellious activities that occurred in the latter empire coupled with colonization of most African lands by some European countries, led to the collapse of these ancient Western Sudanese empires. This led to the spread of Muslim scholars in different parts of modern West Africa including Ghana.¹⁰⁶

According to Bari, among some of the Muslim groupings who migrated to Ghana were elements of Sufi Orders such as the *Al-Qadiriyyah*, *As-Shazilliyyah* and later the *Tijjaniyyah*.¹⁰⁷ In Ghana and some West African countries, Muslims who engage in Islamic healing and medicine are most largely those who are Sufi inclined. Bari argues that there were already some traditional or indigenous people of Ghana who were healers and could cure diseases and take care of other healthcare concerns ranging from “leprosy, headaches, stomach aches, boils, smallpox, and various other skin infections” to resetting of fractures as well as midwifery services.¹⁰⁸

According to Ismail Abdallah,¹⁰⁹ Islamic healing had lost its potency and empirical approach to disease and cures because the practice became “impregnated with religious and para-religious ideas that emphasized the curative property of divination, numerology, and supplications, especially those in traditions attributed to the Prophet Muhammad”¹¹⁰ Abdallah’s statement is based on the conclusion that most indigenous African healers in the past did not abandon their trade after joining the religion of Islam

¹⁰⁵Ibrahim, *Appointing the Imam*, 31.

¹⁰⁶Bari, *Muslims & Religion in Ghana*, 538.

¹⁰⁷Bari, *Muslims & Religion in Ghana*, 537.

¹⁰⁸Bari, *Muslims & Religion in Ghana*, 714-15.

¹⁰⁹Tocco, *Faith and HIV Therapies*, 388.

¹¹⁰*Ibid.*

which has a set of belief systems regarding what is permissible and what is not.

In effect, the spread of Islam in Ghana including Islamic healing only came to meet the existing traditional healing systems and healers who employed the use of herbs, incantations, and consultation of oracles among others to cure various illnesses. It was easy for Muslim healers to settle in areas which were receptive to healing methods that were familiar with what they were already used to. It is argued that what Muslim healers practice in Ghana or West Africa is not holistic Islamic healing. It is rather an amalgamation of indigenous African healing systems with some Islamic traditions. It is believed that, indigenous traditional healers who embrace Islam and became Muslims still continued to practice their indigenous healing practices. They might be seen in the public domain by the ordinary man to be practicing Islamic healing.

2.8 Conclusion

In conclusion, healing as presented in this chapter did not just start with Prophet Muhammad (SAW) and with the inception of Islam. The art of healing is as old as mankind. Healing can be found in almost every part of the world which but with unique features in different geographical areas. However, with the advent of Prophet Muhammad (SAW) and Islam, not only did he regulate the healing profession but he also taught and practised new healing methods which many Muslim scholars have authored books on. One of such popular books is As-Sayuti's *Tibb-ulNabawi* (Medicine of the Prophet). The discussion covered the Prophetic healing of sicknesses ranging from physical to spiritual ailments. In the next chapter, discussions will shift to the practice of healing in the Salwat Health Restoration Hospital and its development over the years.

CHAPTER THREE

SALWAT HEALTH RESTORATION HOSPITAL (SHRH)

3.0.0 Introduction

In this chapter, discussions are centred on the establishment and operations of Salwat Health Restoration Hospital. The discussions begin with a biography of the founder and president of the hospital. It addresses how the hospital was established, the diagnostic processes, the kind of illnesses that are brought to the hospital, the use of herbal medications and other natural medications, and how these medications are produced at the hospital. The chapter also takes into consideration the views of some selected staff on the operations of the hospital.

3.1.0 Background of the Founder of SHRH (Sheihu Salawatia)

Dr. Imam Rashid Hussain Salwat popularly known as Sheihu Salawatia or Imam Rashid was born in 1950 in the Northern Region of Ghana. He had his formal education as well as Qur'anic studies in Tamale. Sheihu Salawatia graduated from the University of Algiers, Algeria in 1977 with a Masters' Degree in Islamic Studies. He is married and has children. Sheihu Salawatia is the Grand-Sheikh of the Salawatia Muslim Mission, a fraternity of the *Tijaniyyah* Sufi Order in Ghana. He has many *mureed* (students who seek spiritual guidance from the Master) across the country and beyond. Most of them are concentrated in Tamale and Accra in the Northern Region and Greater Accra Regions respectively. He is regarded as the *Qutb Zaman* (spiritual pole/axis) of the time among his following.

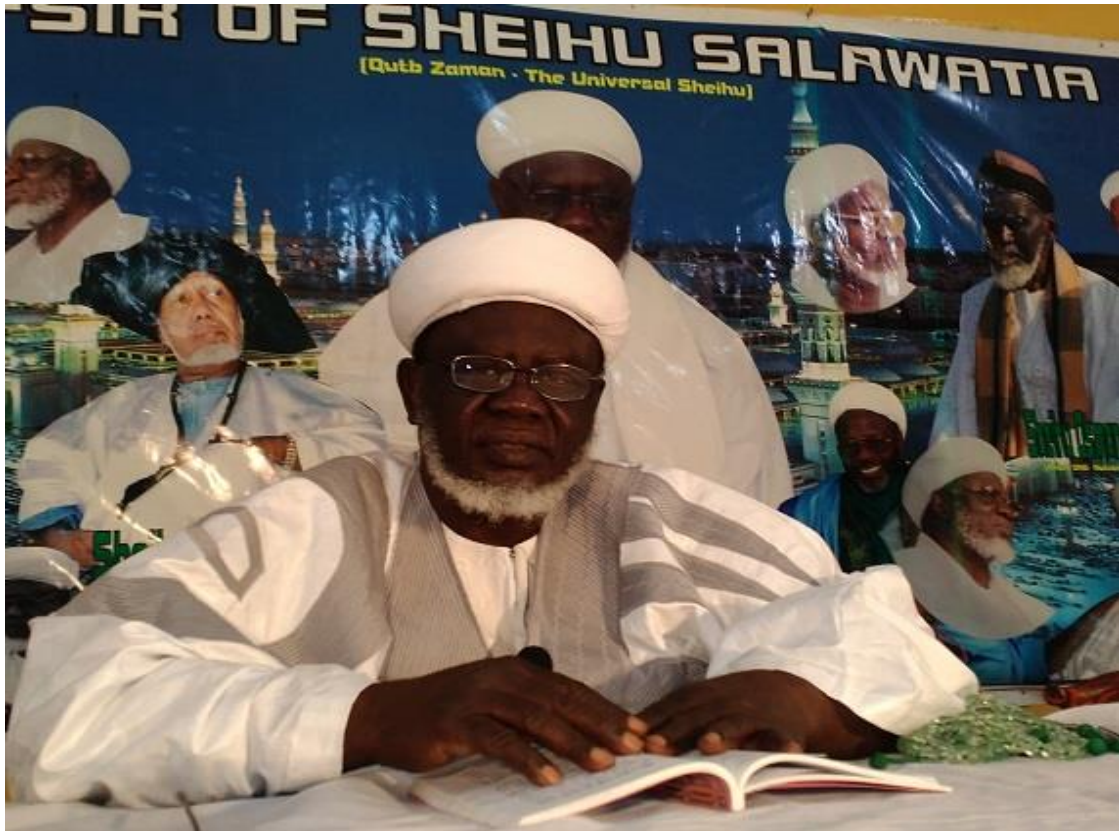


Figure 1: Sheihu Dr. Imam Rashid Hussein Salwat – at a Tafsir session during the 2018 Ramadan at the Kawokudi Park in Accra.

On the return of Sheihu Salawatia to Ghana after his studies in Algeria, he took up to teaching and taught in Ghana Secondary School in Tamale. Later, he got enlisted and was commissioned into the Ghana Armed Forces as an Imam in early 1980. During his service with the Ghana Armed Forces, Sheihu Salawatia took part in International Peace Support Operations as part of the Ghanaian contingent with the United Nations Interim Force in Lebanon (UNIFIL) and was awarded a peace medal.¹¹¹ In 1984, Sheihu Salawatia resigned from the Ghana Armed Forces (GAF), travelled to London where he obtained his Doctorate Degree in Medicine from the Kings College, United Kingdom.

¹¹¹ Zakaria, *Muslim Healing in Dagban*, 116.

3.1.1 How Sheihu Salawatia Became a Healer

In an interview with Sheihu Salawatia on how he gained the knowledge of healing and medicine and how he subsequently became a healer in Alternative Medicine, he explained that it is a divine favour that Allah (SWT) bestowed on him. At a tender age, Sheihu narrated how his uncle, who was an asthmatic patient, used to tell him (Sheihu Salawatia) to place his palm on his chest any time the uncle's health condition deteriorated. According to Sheihu, any time he placed his palm on the uncle's chest, his uncle usually got relieved from the severe pains. Sheihu Salawatia said he was around age six or seven years when this incident happened. He said that at that age, he could not comprehend fully what usually took place anytime he placed his palm on the uncle's chest that caused the pains to subside.¹¹²

Imam Rashid explained that he gained knowledge of healing from his Qur'anic teacher Sheikh Ma'arifa Maaliki, who tutored and mentored him in his Qur'anic studies. Through Sheikh Ma'arifa, Sheihu Salawatia studied many of the Islamic sciences including healing using the Qur'an. Sheihu was also taken through the *Sufi* path known as *Tarikatul Tijaniyyah* by his *Murshid* (Sufi Master/teacher) Sheikh Ma'arifa. This encounter with Sheikh Ma'arifa Maaliki left an indelible mark on the life of Sheihu Salawatia. He did not only gain Islamic religious knowledge from Sheikh Ma'arifa, he also learnt how to purify the soul in order to live a life of piety through some of the practices adopted by the *Tijaniyyah* Sufi fraternity. Under the guidance of Sheikh Ma'arifa, Sheihu Salawatia underwent the forty-day seclusion known as *Khalwa*. This was meant to fully prepare and commission him into the practice of *Ruqya*.

¹¹² Rashid Hussein Salwat, interviewed at SHRH in Ashongman Estates, Accra (January 14, 2018)

Sheihu Salawatia is credited with many books written in both English and Arabic. Some of these books include *Mansa Musah*; *Quranology*; *Who is the Best Christian?*; *The Established Truth (Arabic)*; *The Established Truth has Come (Arabic)*; *Profound Knowledge (Arabic)*; *Our African Identity*; *The Muhammadan Light and the Big Bang Theory*; and *The Straight Path, The Millah & The Tariqah – A Triple Necessity for Every Believer*. Sheihu Salawatia is also a trained medical doctor specialized in gynaecology. He received his medical training from the Kings College, UK. However, he practices Alternative Medicine instead of the medicine which he specialized in at the medical school.

3.2.0 History of Salwat Health Restoration Hospital

The Salwat Health Restoration Hospital in Accra according to Sheihu Salawatia is actually not the first clinic/hospital of its kind he had established. Prior to the establishment of the current hospital in Accra, he had established and operated a similar clinic in Tamale, the Northern Regional capital. Before delving into the history of the current hospital, a brief history of the previous clinic in Tamale is appropriate.

3.2.1 Rashdiyyah Islamic and Herbal Clinic (RIHC)

Before the establishment of Salwat Health Restoration Hospital in Accra, Sheihu Salawatia had established a similar clinic in the Tamale Metropolis known as the *Rashdiyyah Islamic and Herbal Clinic (RIHC)*. The clinic was established after his return to Ghana from the United Kingdom. According to Sheihu Salawatia, he opted to practice Islamic healing at the clinic as a form of alternative medicine and healing because he realized that he could exploit a lot of potential using Islamic and herbal healing remedies. The clinic was established in 1993 and existed for eleven (11) years.

He contracted the services of trained medical doctors and nurses to assist in dealing with certain cases at the clinic during that period. All the services rendered by the clinic were free of charge at the time while he was funding the operation of the clinic all by himself.

Sheihu Salawatia narrated an unfortunate incident which led to the closure of the clinic in Tamale. The person who was employed to harvest herbs for the preparation of medicines played mischief. He harvested the herbs alright but mixed them with other toxic herbs. As a result of the special grace of Allah, according to Sheihu, he was able to detect the evil plot through a vision. He was saddened by what his own people had planned against him. According to him, he used to attend to about thirty patients a day (about ten being review cases of outpatients and twenty cases of new patients). This means that if he had administered those toxic herbs/medications, it would have resulted in the death of at least thirty patients or it would have worsened the clients' predicaments. It would have been the saddest and the most disastrous incident of his life and in his career as a healer.¹¹³ Sheihu however declined to reveal the identity of this mischievous individual and said he has forgiven him and has buried all in the past.

For him to be sure of the vision, he took some of the herbs and mixed them with water. He then gave the mixture to a fowl. When the fowl took the water it died. He called the man who harvested the toxic herbs to come and witness himself what had happened to the fowl after it took the water mixed with the herbs. The man confessed the plot and said that he and others had planned against him and the clinic, and apologized for his misdeeds. Sheihu said, "If there was this kind of ill feeling or behaviour towards a clinic

¹¹³ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

providing free services, then there was no need to continue running it.”¹¹⁴ It was an attempt by his detractors to see him fail in his healing practices. This made him to close down the *Rashidiyyah Islamic and Herbal Clinic* in Tamale.

3.2.2 The Establishment of the New Clinic/Hospital in Accra

Some years after the closure of the first clinic in Tamale, Sheihu Salawatia moved to Accra where he established another clinic in Ashongman Estates, a suburb of Accra. The processes he had to go through in order to get a license to operate a private health facility were not as easy as those he underwent to procure a license to operate his first clinic in Tamale. In Accra, Salwat explained that he had to take some examinations before he could be issued with a certificate and license to operate as well as having a suitable infrastructure/premise to enable him run a clinic.¹¹⁵ Inspection teams from the Ministry of Health had to come to inspect the premises to see whether it was suitable to be used to run a health facility. Sheihu and his staff successfully satisfied all the requirements before they were issued with license to run a new clinic in Accra.

The clinic was initially called the *Salwat Health Restoration Centre* (SHRC). It was established in 2014. After a year of operation, the clinic chalked some successes and a supervisory team of the Ministry of Health was impressed with the achievements of the health facility. An application for an upgrade from a clinic to a hospital was put in to the Ministry of Health (MoH) by the clinic. In 2016, the clinic, after meeting all the necessary requirements was successfully upgraded to a hospital status by the Ministry of Health. The name of the clinic was then changed to *Salwat Health Restoration*

¹¹⁴ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹¹⁵ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

Hospital (SHRH).



Figure 2: Front view of Salwat Health Restoration Hospital – Located at Ashongman Estates in Accra.

Subsequently, the hospital was granted accreditation to run as a teaching hospital in Alternative Medicine where students could learn alternative medicine and Islamic healing. This brought into being the establishment of *Salwat Health Training School* (SHRS). The school started to operate in the latter part of 2017 with eleven (11) students. At the time of conducting this interview in February 2018, the school had already received over fifty applications from applicants to form the second batch of students awaiting enrolment. According to Sheihu, the mission of the hospital is to deliver adequate and quality healthcare to mankind.

Salwat Health Restoration Hospital is accommodated in a newly built two-story facility.

The hospital currently operates on the ground floor of the building which houses the Out Patients Department (OPD), two physiological consulting rooms, an office for the President of the hospital which doubles as the spiritual consultation room, the cashier's office, the pharmacy, the accounts office, and washrooms for patients and visitors. The first and second floors of the hospital are yet to be completed for use.

Sheihu stated that he and the hospital's management team did not receive any support in terms of funding from the government either through the ministries or their agencies when setting up the hospital. They did not also receive support or funding from any Non-Governmental Organization (NGO) or donations from individuals. They started the hospital from scratch and with the help of Allah they were able to raise the hospital to its current status all by themselves without any external support whatsoever. Neither did they borrow any money from banks to set up the hospital as this is against the Islamic teachings on *Ribah* (interest/usury) which is prevalent in all the banking institutions in Ghana.¹¹⁶

3.3.0 Diagnostic System of SHRH

According to Sheihu Salawatia, the hospital treats all manner of illnesses ranging from physiological to spiritual with the exception of HIV AIDS and Ebola. However, hypertension, kidney failure, hepatitis A, B, C, infertility, low sperm count, cardiovascular diseases, stroke, mental disorders (either due to damage in the brain or as a result of spiritual attack), barrenness and among others are treated in the hospital.

¹¹⁶ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

3.3.1 Diagnose of Physiological Illnesses

When a new patient visits the hospital, a folder is created for the person. Personal details such as the full name of the patient, date of birth, weight, height, temperature, and blood pressure are taken and entered in the newly created folder. The patient is then taken through a thorough physiological scan on a computer run by a software developed by the founder of the hospital (Dr. Salwat). This is done by placing an earpiece device which is connected to the computer on the head of the patient. Within some minutes, it will scan all body organs from head to toe. Sheihu Salawatia explained that the software operates using the beeps in the ears to read through the energy levels of the organs in the body.¹¹⁷



Figure 3: Dr. Masawudu Rashid (left) running a scan on the woman (middle) accompanied by a male relative (seated on the right).

The doctor who does the scan after its completion records the health details/problems detected by the software into the client's folder. The software is developed and coded in such a way that when a sickness is detected in the body system, it can tell the

¹¹⁷ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

percentage level of damage the sickness has caused to that particular organ. When a client is given medication for treatment of a particular illness, and when the client successfully completes the dosage and goes back to the hospital (SHRH) for a review, the software during the review scan can indicate the percentage level of improvement in the affected organ if any. The doctor then explains the sicknesses detected and even further explains the cause of the sickness to the client. Prescribed medications are then recorded in the folder and on a prescription sheet for the patient. The patient is then taken to the next stage where he/she will be taken through spiritual diagnosis.

3.3.2 Diagnose of Spiritual Illnesses

After the physiological diagnosis is completed, the client is taken through a spiritual diagnosis in another consulting room. Originally, it was only Sheihu Salawatia who performed the spiritual diagnosis. He has however trained two other doctors to assist him in the spiritual diagnosis and others are currently undergoing training. In the consulting room where the spiritual diagnosis is carried out, Dr. Salwat or his two health assistants will explain to the client the process he/she is to be taken through. The client is given two diagnostic devices to be held in the palms and resting the palms on the thighs while sitting in an upright position.

The spiritual diagnosis does not only deal with spiritual illnesses. It can also record physiological illnesses. While the spiritual diagnosis is being carried out, some clients might feel some heat in their palms, sharp headaches, dizziness, or may start to shiver.¹¹⁸ Whatever sickness is detected by these cordless diagnostic devices is transmitted into the computer before the doctor. Here again, the software used in this

¹¹⁸ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

computer is developed by the Sheihu Salawatia. Based on the recorded results the patient is asked some questions by the doctor which the patient is required to answer in simple terms either in the affirmative or in the negative or with just a brief explanation.

Figure 4: A patient (right) undergoing spiritual diagnosis performed by Sheikh Abdul-Rauf Abass



(left) and Sheikh Issah Abubakar Osman (middle).

During the spiritual diagnosis, when a client begins to shiver or feel some reaction in any part of the body or dazes and begins to speak (in trance) then it is an indication of spiritual illness. In certain spiritual cases, a client may not show or feel any reaction but the spiritual illness affecting the client will be recorded in red on the computer and indicating the particular illness. When the client does not show any sign of reaction during diagnosis and there is no indication of information underlined in red, then the patient's problem is mainly physiological. With the spiritual diagnosis, some of the illnesses that have been recorded over the period include attacks from evil eyes, witchcraft, food poisoning, *Jinn* possession, spiritual marriages with the *Jinn* among others.

3.3.3 Diagnose of Mental Health Illnesses and Treatment

Mental related health issues or illnesses, according to Sheihu Salawatia, are classified or grouped into three categories. These categories include mental health concerns that are caused by the use of hard drugs/substances, witchcraft/voodoo/juju manipulations, and attacks by the *Jinn*.¹¹⁹ These classifications are based on Sheihu's experience over the years as a Practitioner of Alternative Medicine (PAM). These classifications are explained below.

- a. **Hard Drug** – Taking in hard substances such as cocaine, cannabis ('wee' or Indian herb) that affect the nervous system or the brain. Such patients are given medications to help restore their health conditions. They are also counselled by the doctors to stop taking such substances.
- b. **Witchcraft/Voodoo/Juju** – This is an art mastered by some people to negatively affect the well-being of others. In such cases, the doctors (dealing with spiritual cases) treat the patient by either giving them medications or by using *Ruqya* to heal them depending on the level of the individual's case. In some cases, both medication and application of *Ruqya* is used to heal the patient. This depends on the level of affliction caused by the powers of the craft.
- c. **Jinn** – this is when a being/creature believed to be supernatural and cannot be seen by humans known as the *Jinn* inflict people with some sickness. They can also possess an individual by taking control of the individual's mental faculties or thinking faculty. Cases of this nature are cast out through the use of *Ruqya* where the healer questions the *Jinn* why it has caused such suffering/pain to the

¹¹⁹ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

individual. Some reasons for the affliction cited by Sheihu included hit-and-run drivers who knock down people with their vehicles without stopping to assist or checking on the accident victims. In such instance, the *Jinn* could take revenge on behalf of the person hit. Again, women who unduly abort pregnancies can be inflicted by the *Jinn*.

However, some of the *Jinn* are just mischievous and can inflict a person with illness without any cause. Such *Jinn* are very notorious in their dealings. Other instances through which one can come into contact with the *Jinn* noted by Sheihu include among others living in filthy surroundings, pouring very hot water on the ground, staying out late at night usually after 2200 GMT, learning under trees (during odd hours), singing in the bathroom, and watching of pornography. *Ruqya* is effectively used to treat *Jinn* afflictions or possessions. However, certain medications prepared for spiritual illnesses can also be used to treat *Jinn* possession alongside the application of *Ruqya*.

According to the Sheihu, there are three types of *Jinn*. These are the *ifrit*, the *nafar*, and the *karan*.¹²⁰ Sheihu explained that the *ifrit* is the dominant class of *Jinn* that inflict pain the most on people whilst the *Karan* is notably the most notorious and wicked among the three.¹²¹ Some spiritual creatures he stated can manifest themselves in the physical form and live among people in the community. They can usually be found in market places with either longer arms or wearing hooves.

¹²⁰ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹²¹ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

3.4.0 The Application of *Ruqya* at SHRH

The application of *Ruqya*, according to Sheihu Salawatia, is appropriate when a patient is diagnosed to be spiritually ill. He stated that, *Ruqya* can also be administered in some physiological instances.¹²² A tradition of the Prophet (SAW), cited earlier narrates how a companion of the Holy Prophet (SAW) known as Abu Saeed Al-Khudri healed a certain tribal chief with *Ruqya* using *Suratul Fatihah* (the Opening Chapter of the Qur'an). *Ruqya* is a kind of remedy that can be used to solve both physiological and spiritual problems. If it is physiological problem there are certain verses of the Qur'an that are recited to remedy the situation as well as some recommended supplications prescribed by Prophet Muhammad (SAW). Likewise, spiritual problems also have related verses in the Qur'an that can be recited to reverse certain problems a client might be going through.

According to Sheihu Salawatia, almost all spiritual illnesses caused by *Jinn*, black magic, or witchcraft are successfully treated using *Ruqya*. In some instances, *Ruqya* is combined with the application of some medications in treatment. He explained that it is only in some few instances of mental illnesses, reference is made to psychiatric hospitals because the hospital does not have adequate space to accommodate such patients in order to monitor their progress and recovery. Sheihu believes that the use of *Ruqya* in the hospital is very effective and efficient. It does not have side-effects.

According to Sheihu Salawatia, the practice of *Ruqya* in alternative medicine is one area where he has met with some criticism or opposition from some Muslim groups. The opposition comes from Muslim groups or individuals who are either not familiar

¹²² Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

with this part of the *Sunnah* of Prophet Muhammad (SAW) as recorded in the *Hadith* books that encourages the practice, or who hold different Islamic orientations in terms of who is to perform the rituals and what is to be recited in the process. He said, some Muslim groups accused him of using magical powers (Juju).¹²³

Sheihu explained that the very Muslim factions who hitherto opposed the practice of *Ruqya* in whatever form have in the present era joined other Muslim clerics in the practice. He stated that the practice of *Ruqya* is gaining grounds in Ghana as many Muslim scholars are joining in the practice. However, there is no regulatory body to determine who is qualified to practise and how it must be practised. He added that because *Ruqya* is a spiritual form of treatment it will be difficult to regulate it. He further stated that, *Ruqya* must be carried out by qualified persons otherwise it can have some serious repercussions. It could either worsen the condition of the person already suffering from the attacks of some evil spirits or the *Raqi* (person administering the *Ruqya*) can contract the evil spirits, if the spirits are not successful exorcised.¹²⁴ Also, some scholars (*Raqi*) in their application of *Ruqya* whip the clients with canes with the belief that the more painful the process, the faster it is for the spirits to leave their clients. This usually leaves behind sores or wounds on the bodies of the clients/victims. Sheihu explained that, this kind of practice is condemnable and not the best of practice and should be frowned upon.¹²⁵

According to Sheihu Salawatia, the process that one needs to go through before practicing *Ruqya* is first to enter a forty-day seclusion known as *Khalwa* under the

¹²³ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹²⁴ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹²⁵ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

supervision of a Sheikh who monitors his progress. Before an individual is qualified to enter into seclusion under the Sheikh's supervision, the person must be knowledgeable in the Qur'an, should not be quick tempered, must be decent and exhibit faithfulness in the religion. Whilst in seclusion, one is not supposed to eat protein foods in order to avoid having stomach upsets and flatulence or breaking wind. This is to help the person in seclusion to be in a total state of purity as it is required. The person needs to be in constant ablution throughout the process. On the 40th day of the seclusion, the Sheikh will complete the process by knocking on the door where the person is being secluded 19 times to indicate a successful completion.¹²⁶ The person will then be taught all that he needs to enable him practice *Ruqya* effectively without problems and challenges.

Sheihu Salawatia illustrated that the practice of seclusion is very important because Prophet Muhammad (SAW) was in seclusion when he was called to Prophethood during which he received the first revelation. Mariam (Mary), the mother of Issa (AS) was put in seclusion under the supervision of Zakaria (AS) during which period she became pregnant and gave birth to Jesus Christ. It is believed that Zakaria earlier went into seclusion during which he received revelation from Allah that his wife will conceive and give birth to Yahya (John the Baptist). Therefore, the act of going into seclusion by some Muslim clerics especially those in the *Sufi* fraternity is backed by the examples given above.¹²⁷ Whiles in seclusion, the individual leaves all worldly considerations behind and engages in constant worship with his Lord, day and night.

¹²⁶ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹²⁷ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

3.5.0 The Operations at the SHRH

In an interview with Sheihu Salawatia on the operations of the hospital, he explained that the operations of the hospital are based on healing remedies espoused in the Qur'an and the *Sunnah* of Prophet Muhammad (SAW). He explained that with deeper contemplation and reflection on the Qur'an, there are many remedies that could be explored in the area of medicine. Some verses of the Qur'an can be used literally in their application while some are more metaphorical in their interpretations which require deeper reflection. Sheihu explained that all the herbs used in the preparation of medications by the hospital are all revealed to him through visions. He is shown which particular herb to harvest and how to prepare a particular medication using the herbs. He said, anything that goes against the Islamic code of ethics is frowned upon by the hospital. Hospital management tries as much as possible to avoid using such things.

In the production of almost all the medications of the hospital, certain Qur'anic verses are written in the form of Qur'anic Erasures popularly known in the local parlance as *Rubutu* are added to the herbs in the production of the medicines.¹²⁸ He further explained that medications of the SHRH have certification covering their production from the Ministry of Health (MoH), Centre for Scientific Research into Plant Medicine (CSRPM) located in Mampong in the Eastern Region of Ghana and that of Food and Drugs Authority (FDA).¹²⁹

Sheihu Salawatia explained that healing and medications produced by the hospital are Alternative Medicines and Healing. This is different from traditional healing methods found in most localities in Ghana and some parts of Africa. According to him, healers

¹²⁸ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹²⁹ Some of the certificates are attached in the Appendix column.

in the traditional setting may specialize in only one aspect of healing such as fixing of fractures, treatment for stomach related illnesses, poisonous bites, treatment for mental related illnesses or some aspects of treatment for spiritual illnesses usually related to witchcraft among others. Again, some traditional healers, in most cases, do not follow accepted laid down standards set by authorities in the field of medicine and healing. Some herbs prohibited by health authorities or those containing toxic substances could be used by traditional medical practitioners unknowingly because most of their treatment or medications are not subject to scrutiny and validation by authorized health institutions.

However, Sheihu posited that the form of healing practised at the SHRH is basically Alternative Medicine. By alternative medicine, he explained that the patient has to be diagnosed to know the cause of the illness or what the patient is suffering from, the extent of damage the sickness might have caused to the body or immune system before prescription of medication with full dosage is made to the patient. The forms of treatment or healing methods found in the hospital are not limited to healing one or two kinds of sicknesses. Different kinds of sicknesses spanning physiological and spiritual are treated at the hospital.

Again, treatment methods and medications produced by the hospital, though spiritual in nature, have to meet some scientific standards set by authorized health institutions with the mandate of validating, approving, and constant or periodic inspection. These inspection institutions have the mandate to revoke the license of any health facility which fails to meet the standards set. This cannot be said about traditional healing methods or medicines.

According to the Sheihu, the hospital sends reports to the Ministry of Health (MoH) on daily basis informing the Ministry of its operations and activities. He explained that such reports touch on the number of patients who visit the hospital for the day, the kind of illnesses diagnosed or reported, medications prescribed for the clients among others.¹³⁰ This helps the Ministry to keep the hospital in check in its operations. The Ministry can also rely on the report to sanction the hospital should it find out that something untoward is not captured in the report but has occurred in the hospital. Traditional healers in the localities operate freely without any authority supervising their activities.



Figure 5: A nurse, Hamdalatu (left) creating a folder for a new patient (right).

Sheihu Salawatia explained that the hospital has, over the period, received patients from other hospitals in Accra including orthodox government hospitals.¹³¹ He cited a case of

¹³⁰ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹³¹ Sheihu Salawatia stated that the medical cases received from other hospitals are verbal referrals made by some medical practitioners and relatives of the patients who are aware of the operations of the SHRH. The SHRH at the moment has no official documentation of referrals received from other hospitals.

a pregnant woman who had mental illness and was admitted at the Achimota Government Hospital in Accra. While there, the woman was tied to her bed because she was very violent. The hospital did not refer the pregnant woman to the psychiatric hospital because when she is taken to the psychiatric hospital she might be given some medications which may endanger the pregnancy or might affect the foetus.

When the case was brought to the Salwat Health Restoration Hospital for treatment, *Ruqya* was first administered on her to calm her condition before she was given treatment to be taken home since the hospital could not admit her. Sheihu narrated that, when the woman returned for a review after two weeks, her condition improved significantly. She was neatly dressed and could walk on her own. Claims of other medical cases brought from other hospitals to the Salwat Health Restoration Hospital include medical cases on diabetes, hypertension, stroke, cancer, hepatitis B, asthma, cardiovascular diseases, epilepsy, and ulcers.

3.5.1 The Use of Herbal Medicine by SHRH

As narrated earlier, Sheihu Salawatia stated that most of the herbs used in the productions of medicines by the hospital are made known to him through visions. Sheihu referred to the books of Imam Al-Qayyim Al-Jauziyah and as-Sayuti on Prophetic Medicine and Healing, and some Prophetic traditions narrated in *Hadith* books especially *Ahadith on Tibb* (healing/medicine) as basic sources of understanding some aspects of Islamic healing and medicine. Sheihu stated categorically that he has not acquired or understudied herbs or herbal medicines from anyone or from any institution. His knowledge of herbs is largely based on what Allah (SWT) bestowed on him through visions. He however stated that he and his staff do not hesitate to welcome

other sources of knowledge and technological advancement which will help improve the efficiency in the running of the hospital in order to achieve greater and better results.

Sheihu stated that currently, he has been able to record over 270 herbs or medicinal plants through vision out of which some of them are used for the production of medicines by the hospital.¹³² Some of these herbs are yet to be exploited for production because they are yet to undergo scrutiny and testing. Many others are still in the process of being added to what is already in the records. He explained that some herbs have spiritual healing potencies for the treatment of spiritual illnesses. But the greater portions of them are for the treatment of physiological and mental illnesses. He revealed that some medicinal plants are invisible to human sight. To be able to see such plants, one needs to perform ablution, perform some *nawafil* (supererogatory) prayers, after which some verses of the Qur'an are recited before one can see such plants with the naked eye.¹³³

Sheihu explained that, the knowledge of herbs that he usually receives through vision is nothing but a divine favour granted to him by Allah (SWT). He believes that any of his students studying medicine at the Salwat Health Training School can build upon the foundation he has set up so far. Some of them he believes can even attain greater heights in the field of medicine. They should therefore, commit fully to their studies. The knowledge of herbs, Sheihu explained, can be gained in many ways and not only through vision.¹³⁴ Observations, experiments, or researches are alternative means of acquiring the knowledge of herbs for the production of medications.

¹³² Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹³³ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹³⁴ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

On reasons why some herbs are restricted for production of medicines, Sheihu explained that it is not all herbs which have medicinal value that are permitted to be used in production of medications. This is because some herbs have greater degree of toxic components in them. When used in medicine production they will endanger the health of the patients in the longer run. Hence, the Food and Drugs Authority and other licensing medical authorities can disapprove medications when presented for validation and approval should they find later something different or a toxic herb has been added to the medication. This can result in the offender being prosecuted or sanctioned.

When questioned on whether there have been some complaints or reactions as a result of medications taken by clients, Sheihu Salawatia answered in the affirmative. Some of the reasons he gave are that some patients may not necessarily have the needed amount of blood in their systems to ensure the effective administration of the medicines. In such cases when they take in certain medications prescribed by the hospital, they may feel some reactions in their systems.¹³⁵ To minimize this kind of reactions, the doctors are able to determine the amount of blood in the client through the scanning/test done by the machines. Those with low amount of blood as well as those with high blood pressure are not given certain medications unless under extreme circumstances.

Another complaint related to reactions received by the hospital has to do with patients with fibroid conditions. Usually when such patients begin the treatment of fibroid by using the hospital's medications, the patients in the initial stages of the treatment may show some reactions in their systems.¹³⁶ However, after some time, reactions normally subside and patients start to feel normal. Adverse reactions might be felt by patients, if

¹³⁵ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹³⁶ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

they do not adhere to the prescribed dosages.

Apart from the use of medicines in treating illnesses, Sheihu stressed the need for people to place premium on the kind of food they eat. Quality food can help resolve most of the sicknesses of people. He quoted Qur'an 80:24-32 which call on man to investigate or to look into the kind of food they eat. Some foods are spelt out in these verses which the Qur'an says are for man's benefit. Below are verses of Qur'an 80:24-32.¹³⁷

Let man reflect (look) on the food he eats.
We let the rain pour down in torrents
and then We cleaved the earth asunder.
We make the grain grow out of it,
and grape vines and vegetables,
and olive trees and date palms
and burgeoning enclosed gardens
and fruits and fodder
as provision for you and for your cattle to enjoy.

Apart from the verse mentioned above on some classes of food, there are other verses scattered throughout the Qur'an talking about diet and some medicinal components that can be found in them. The uniqueness of the verses above is the call on man to '*reflect*', '*look*', '*examine*' or '*investigate*' what he eats. For Sheihu, it is not for nothing that these verses call on people to examine what they eat. This call, according to Sheihu, is in the interest of people's well-being. He therefore called on researchers to investigate and come out with foods/diets that are beneficial for the full development of human beings' well-being.

¹³⁷ Farida Khanan, ed. *The Quran*, Translated by Maulana Wahiduddin Khan (New Delhi: Thomson Press Ltd, 2009) : 457.

According to Sheihu, the human system is like a computer. What is fed into the computer, is what it is produced by the computer hence the statement “garbage in – garbage out.” In like manner, what is fed into the human system is what the body produces. Hence, when the body is fed with the right and appropriate nutritional diets, it keeps the entire body healthy and strong. However, when inappropriate diets are taken, they sometimes go through the digestive system undigested thereby causing a lot of health complications affecting the development of a person. These categories of food can be found mostly in refined and fast foods. He also advised that, serious steps be taken to preserve the country’s water bodies and the ecological system from destruction. Any pollution in the water bodies and the environment will have negative effects on man’s health.

3.5.2 Health Delivery Based on Scientific Approaches and Religious Healing

Remedies

Sheihu Salawatia stated that, the hospital operates on both scientific and religious healing remedies grounded on the Noble Qur’an. In explaining some of the laid down procedures that are scientifically instituted by authorized health institutions in Ghana especially in the field of alternative health delivery system, Sheihu stated that medicines produced by the hospital undergo testing at the Centre for Scientific Research into Plant Medicine (CSRPM).¹³⁸ Here, detailed report on each medicine presented for testing is provided. The Centre, at the end of the investigation or testing of the medicines, analyzes the results to ascertain whether the medications meet the World Health

¹³⁸ Certificates of approval from the Centre for Plant Medicine Research are attached in the Appendix ‘A’ column.

Organization standards. If they do, they are passed and approved. They are discarded if they do not.

Furthermore, the Food and Drugs Authority (FDA) also carry out separate checks and tests on the medications presented by the hospital. If the results are positive, approval for the use of the medicine is given by the Food and Drugs Authority.¹³⁹ Not only do these institutions test the quality of the medications produced by the hospital, they also inspect the hospital's production laboratory to ensure that appropriate production equipment are used.

On religious healing remedies, Sheihu Salawatia explained that it is through the insight of Islamic spirituality based on the Qur'an and *Sunnah* of Prophet Muhammad (SAW) that the hospital is grounded on. Healing using *Ruqya* is pivotal to the hospital's operations and this aspect of healing Sheihu explained is religiously inclined and not scientifically based.¹⁴⁰ *Ruqya* is based on Islamic spirituality which is used in healing both spiritual and physiological illnesses. This method of healing finds its roots in the *Sunnah* of the Prophet (SAW) and the Qur'an. He stated that the entire operation of the hospital is built upon the fundamental principles of Islam. In the production of the hospital's medicines, it is only *halal* (permissible) things or ingredients are used.

As part of the efforts to transfer his knowledge of healing to others and to preserve the legacy he has established, he has set up a school which has been granted accreditation as part of its activities as stated earlier in this chapter. The school is known as the Salwat

¹³⁹ Certificates of registration from the Food and Drugs Authority are attached in the Appendix 'A' column.

¹⁴⁰ (Salwat 2018)

Health Training School (SHTS).¹⁴¹ This is meant to transfer the knowledge of Islamic healing and other forms of Alternative Healing strategies to students. The first batch of students were enrolled and started lectures in October 2017 and the second batch of students who have put in their applications are yet to be enrolled to begin the next academic year which starts in the third quarter of 2018.

3.6.0 Views of Selected Workers of the Hospital

One strategy to get deeper and comprehensive perspectives of operations at the Salwat Health Restoration Hospital was interviews of some selected members of staff/workers. This was meant to elicit information from different viewpoints to that of what the founder of the hospital gave in his interviews. Interactions with some of the staff were also meant to understand the different roles and obligations some of the staff play in the running of the hospital and how well they understood the founder's vision towards the delivery of alternative medicine and healing. Those interviewed included two doctors who do physiological diagnosis, two health assistants who perform spiritual diagnosis, the pharmacist, and the laboratory assistant who supervises the production of herbal medications.

3.6.1 Views of the Doctors of Physiological Diagnose

In an interview with the two doctors who run physiological scans and diagnostics on patients of the hospital, they both expressed their satisfaction on some of achievements chalked by the hospital over the few years of its operation. These two doctors, that is, Dr. Masawudu Rashid and Dr. Abdul-Fatawu Rashid are both first degree graduates who were further trained and equipped with medical knowledge on how to run a

¹⁴¹ The accreditation certificate is attached in the Appendix A.

diagnosis using coded diagnostic software installed on a computer. The coded software, first, runs a general diagnosis on an individual by reading through the beeps in the ears through earpiece connected to the computer. The doctors explained that when the diagnosis is completed and information gathered in relation to the sicknesses discovered, they analyze the information based on the cause of the sickness, the level of damage caused, the particular organ affected and recommend or prescribe medication.¹⁴²

According to Dr. Masawudu and Dr. Abdul-Fatawu, on analyzing the information gathered at the end of the diagnosis, the patient is duly informed of what has been discovered through the scan. They explain to their clients in detail the background of their illness and if need be, some practical steps in terms of creating health awareness, to educate the clients on how to live healthy lifestyles in order to improve their recovery while they are put on medication.¹⁴³ They explained that some of the illnesses recorded over the years are lifestyle diseases/sicknesses resulting from diet or nutritional imbalances. The patients, after the explanation, are asked to seek clarification on issues bothering them or any health issues they think are not addressed by the scan. In this instance, patients who might have peculiar health issues may inform the doctors about them. The doctors then program the computer to scan for those specific health issues bothering the patient. If any new information is gathered to that effect, the patient is informed about it. When nothing is found also, the patient is informed.

¹⁴² Masawudu Rashid and Abdul-Fatawu Rashid interviewed at SHRH, Ashongman Estates, Accra (January 19, 2018).

¹⁴³ Rashid and Rashid, interviewed at SHRH, Ashongman Estates, Accra (January 19, 2018).

When all the diagnosis are completed, the doctors write prescriptions for medications to be collected at the hospital's pharmacy. But before that is done, patients are made to go for another diagnosis which is spiritually in nature. The doctors explained that, the results of the scan using machines is similar if not more advanced than that of a laboratory test or scan run in conventional hospitals or laboratories. It takes them some few minutes (15 to 20 minutes) to run a complete scan on the human system using their machinery. The results are produced instantly. This is not common in conventional laboratories in orthodox hospitals. In some of these orthodox hospitals request for laboratory tests on two or different health issues can take up to a day or more before a patient gets the results to see a doctor. The two doctors also have additional responsibilities in the hospital's setup. Dr. Masawudu is currently the Chief Executive Officer (CEO) of the hospital while Dr. Abdul-Fatawu is the Administrative Officer who sees to the administrative management of the hospital's day-to-day activities.

The CEO of the hospital, Dr. Masawudu explained that the hospital is making strenuous efforts to salvage the predicaments associated with illnesses. The hospital has been able to effectively treat different kinds of illnesses with the exception of HIV AIDS and Ebola which he believes will come up one day through the special grace and guidance of Allah (SWT). He stated that, most physiological and spiritual sicknesses that are brought to the hospital have been dealt with without much difficulty.¹⁴⁴

3.6.2 Views of Health Assistants Who Perform Spiritual Diagnosis

In the spiritual consultation room are Sheikh Osman Abubakar Issah and Sheikh Abdur-Rauf Abbas together with Sheihu Salawatia. Sheikh Issah and Sheikh Abdur-Rauf assist

¹⁴⁴ Masawudu Rashid interviewed at SHRH, Ashongman Estates, Accra (January 19, 2018).

Sheihu Salawatia to carry out the spiritual diagnosis and healing. Initially, it was only Sheihu Salawatia who was engaged in this diagnose and healing process when the hospital began its operations. These two doctors explained that they were both trained under the spiritual guidance of Sheihu Salawatia under whose tutelage they were commissioned to Islamic spiritual healing.¹⁴⁵ Their commitment, knowledge, and adherence to matters of Islam are unquestionable and their loyalty to Sheihu Salawatia is unparalleled. They have sacrificed their entire lives understudying and serving the Sheikh which they say is the source of their joy and strength. Hence, Sheihu Salawatia did not find it difficult training them to become healers in Islamic spirituality.

The two health assistants told the researcher that they underwent *Khalwa* (Seclusion) under the guidance of Sheihu Salawatia. Other rituals meant to guide them on the path of Islamic spirituality such as *Zikr* (meditation/remembrance), *Sawm* (fasting), and living an absolute life of piety and self-discipline are some of the exercises they had to engage in. Above all, it is required of them to adhere strictly to the teachings of the Holy Qur'an and to follow the pristine *Sunnah* of Prophet Muhammad (SAW). Maintenance and application of the knowledge in spiritual healing acquired by the two doctors is to strive in the cause of Allah with obedience and patience and to strive in worthy causes that please Allah (SWT).

In the spiritual consultation process with their patients, Sheikh Issa and Sheikh Abdur-Rauf indicated that, clients/patients are first counselled to be aware of the process and nature of the spiritual diagnosis. Clients are not normally made to narrate the problems or ordeals they might think are worrying them to the doctors. But the clients are given

¹⁴⁵ Issah Abubakar Osman and Abdur-Rauf Abbas interviewed at SHRH, Ashongman Estates, Accra (January 21, 2018).

the chance to do so after the spiritual consultation is completed by the doctors. They explained that during the process of diagnosis some clients who have spiritual related illnesses may begin to behave in a strange way. They may become violent in their speech and in action. Those who act violently are held firmly by some assistant staff of the hospital while some Qur'anic recitations are carried out in the form of *Ruqya* to normalize the patient's condition.¹⁴⁶

They added that on days that Sheihu Salawatia is present during consultations, he leads in the diagnosis and healing process of patients who visit the hospital. On extreme difficult spiritual cases, they assist Sheihu in recitations since some cases may take over 30 minutes and some worst cases can even take about an hour or more to comprehensively heal the patients of their spiritual predicaments. In the absence of Sheihu Salawatia, these two doctors handle the spiritual healing and diagnosis in the consulting room. They have been successful in treating people with witchcraft attacks by neutralizing its effects, neutralizing the effects of people under spells or *juju*, exorcised evil spirits or *Jinn* and cured people with mental illnesses. They also handle other varying physiological conditions that are referred to them. For these two doctors, their ability to heal others is the greatest gift bestowed on them by Allah through their Sheikh which they will forever remain grateful because it is not everyone that Allah has bestowed such favours.¹⁴⁷

¹⁴⁶ Osman and Abbas, interviewed at SHRH, Ashongman Estates – Accra, January 21, 2018.

¹⁴⁷ Osman and Abbas, interviewed at SHRH, Ashongman Estates – Accra, January 21, 2018.

3.6.3 Views of the Pharmacist

At the pharmacy department of the hospital is Mr. Alhassan Kpasco, the pharmacist who heads this section. He has been trained in the production of herbal medicines and how to administer them. He supplies the various herbal medications to clients of the hospital and other natural medicines based on the prescriptions given by doctors of the hospital to the clients. When a client is given a prescription after undergoing the various diagnoses, the client first makes payment for the medications prescribed at the cashier's desk. Payment receipt is issued and the client proceeds to the pharmacy section to be issued with the medications.

At the point of collection of medicines, the client gives out the prescription form together with a duplicate copy of the payment receipt to the pharmacist to ascertain that payment has been effected while retaining the original copy of the payment receipt. The pharmacist crosschecks the prescription form against the payment receipt to ensure that the right amount was paid. The pharmacist then issues the various herbal medications prescribed by the doctors to the patient. Before that, he explains in detail the dosage to be taken and at what intervals even though the instructions are clearly written on the medication label. Certain herbal medications are in their natural or raw form which needs to be taken home and prepared by the clients themselves. The clients are informed about the ingredients that are required to be added to the natural medication in the preparation process and how they are to apply the medication after they are prepared.

Furthermore, Mr. Alhassan explained that some of the clients are offered medications free of charge based on the instructions of Sheihu Salawatia. In such circumstances, the prescription forms are appended to the signature of Sheihu with the inscription "Free"

written on the prescription form.¹⁴⁸ On certain occasions, close to half of those who attend the hospital get free treatment without having to pay for the medications. He points out that some clients, after using the medications, come back to buy more of it even before their due date for medical review at the hospital. According to the pharmacist, the testimonies given by the clients when he asks them why they are buying more of the medications are that, they (the clients) feel more relief of their illnesses when they took the medication for the first time.¹⁴⁹ Others who might also be travelling far and would not be able to return on time for medical review also buy additional medications for the period they will be away.

The pharmacist explained that the hospital's pharmacy is always replenished with fresh medications because stocks do not last more than a week before getting finished.¹⁵⁰ Certain herbal medications are always on high demand and due to that they are produced on daily basis.

3.6.4 Views of the Production Supervisor of Herbal Medicines

Mr. Abdallah Jawabir is the Production Supervisor. He supervises all the production chain of medications in the laboratory. When herbs are harvested and brought to the hospital, he sees to their preservation and subsequent use in the production of herbal medicines. Some herbs, when harvested, are used immediately for production of medications in their fresh form. Whereas others have to be preserved before they are used. While at the preservation state, Mr. Jawabir explained that the herbs are sorted

¹⁴⁸ Alhassan Kpasco, interview at SHRH, Ashongman Estates, Accra (January 28, 2018).

¹⁴⁹ Kpasco, interviewed at SHRH, Ashongman Estates – Accra, January 28, 2018.

¹⁵⁰ Kpasco, interviewed at SHRH, Ashongman Estates – Accra, January 28, 2018.

out into the various medicinal types.¹⁵¹ For instance, herbs which are used for the production of malaria medicines are sorted out separately from those that are to be used in producing hypertension medicines. This sorting out process is done for all the various medications to be produced.

At the production laboratory, he ensures that the equipment used are always clean and ready for use. Medications are produced under strict hygienic environment. After the medications are produced, they are packaged according to approved and acceptable recommended dosages with labels placed on containers spelling out among other things, the name of the particular herbal medicine, the ingredients used in production, the recommended dosage, precautionary measures if need be, the batch number, the date of manufacturing and the expiry date. The name and contact details of the production institution are also spelt out. All these information is provided to help guide users especially on the right dosage.

One of the challenges facing the production unit, Mr. Jawabir pointed out, is the issue of packaging. He stated that in the near future, the unit aims to package its medications to meet international standards where some of these medications can be mass produced and exported to other countries.¹⁵² The unit also lacks the capacity to produce large quantities of medications at a time. This requires the acquisition of modern sophisticated production equipment to meet this challenge.

¹⁵¹ Jawabir Abdallah, interview at SHRH, Ashongman Estates, Accra (January 28, 2018).

¹⁵² Abdallah, interviewed at SHRH, Ashongman Estates – Accra, January 28, 2018.

3.7.0 Advertisement of SHRH

Advertisement is a major tool for all institutions (public or private) that seek to grow and reach out to larger audiences. This tool is being used by most public and private institutions to sell their products and services to the public both at home and abroad. That is why the media landscape in Ghana has been flooded with one form of advertisement or another. Mediums through which some of these advertisements are carried include the print media (i.e. newspapers publications), television and radio broadcasts, and online publications among others.

Strangely however, since the establishment of the Salwat Health Restoration Hospital in 2014, the hospital's management has never carried out any advertisement whatsoever in any media channels as it is usually done by other private health institutions. However, the hospital is always congested with patients on a daily basis who come there with new cases as well as old cases. The founder and President of the hospital, Sheihu Salawatia, stated that some clients of the hospital come from as far as the Northern Regions of Ghana. Whereas some clients stated during the interview that they came from Dambai and some other communities in the Volta Region, Kumasi in Ashanti Region and the greater number of clients are those within the Accra Metropolis, Greater Accra Region. This, Sheihu Salawatia believes is the result of the good work, dedication, honesty of staff, and the hospital's capacity to deal with both spiritual and physiological conditions of clients.

Sheihu Salawatia also stressed the importance of doctor-patient relationship. The doctors of the hospital are always careful when they address issues of their clients. It is part of the duty of the doctors of the hospital to put smiles on the faces of their clients and to give them hope in whatever conditions they find themselves. One classical

example that can be said about the hospital in relation to the doctor-patient relations is that, when dealing with spiritual cases, the doctors can spend about 30 minutes to about an hour or more in certain cases to ensure that they deal effectively with the case without leaving traces of spiritual affliction in the patient.¹⁵³ Some patients openly express whatever worries them (both spiritual guidance and material needs) in order to seek the doctors' counsel apart from the sicknesses that brought them to the hospital.

Most of the patients who were interviewed stated that they got to hear about the hospital either through relatives or friends. They stated that recommendations are always based on the person's personal experience and success stories chalked by the hospital. Others who suffered from chronic illnesses whose cure are rare give testimonies to friends and relatives about improvements they had after visiting the hospital for treatment. One topical issue which is central in all the testimonies concerned the spiritual healing aspects of the hospital. Most clients are marvelled at the sort of revelations they get to hear or that are revealed to them through the spiritual diagnosis and healing process using *Ruqya* and other Islamic spirituality. These factors and many others are some of the things that push them to market the hospital by word of mouth to people they come across especially those suffering from various illnesses similar to theirs.

3.8.0 Some Challenges of SHRH

One major challenge the hospital faces in its operations according to Sheihu Salawatia, is the inability of some clients to foot their bills. He stated that some clients come to the hospital with varying degrees of illnesses and after being diagnosed and given prescriptions to buy medications, they complain of not having money. Based on his

¹⁵³ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

personal assessment, Sheihu said that some of the clients are genuinely poor and cannot afford to pay for the medications. In such cases, he prescribes the medications for them free of charge.¹⁵⁴ Whereas some want to take advantage of his generosity to always seek free treatment.

For instance, Sheihu explained that a client after diagnosis can have diabetes, hypertension, and malaria. The client may need about three or four different medications to effectively treat these illnesses. Each medicine may cost about GHC 30.00 and the total of four medications will sum up to GHC 120.00. Some clients will complain of having financial difficulties and cannot afford to buy the medicines. Meanwhile, the production costs of these medications are very high as a lot is spent from harvesting the herbs through to production.

Another challenge is that some clients, after their first visit, need to come back on a given date for a review. However, many have failed to do so. They complain of lack of money to come for the review. The review is to check whether there is improvement in the client's health after taking the medications and whether there is the need to give them a different set of dosage/medications or to change other medications for them. Some illnesses may not be effectively dealt with at once with the initial dosage. It is through the reviews that doctors get to know whether there is improvement or not in their clients' health and whether the dosage should be increased or decreased for the client.

¹⁵⁴ Salwat, interviewed at SHRH, Ashongman Estates - Accra, January 14, 2018.

Monitoring of clients with sensitive health conditions is another area of concern. Some clients, who have serious illnesses, need to be monitored by the hospital to help check progress of recovery especially those with mental conditions and some chronic illnesses. Currently however, the hospital lacks space to accommodate such patients. By monitoring such patients, the hospital could administer medications to them on a continuous basis and to also help check if there are any reactions on clients. Some patients do not follow strict instructions given them in administering medications when left alone.

3.9.0 Conclusion

It can be realized that Salwat Health Restoration Hospital has since its establishment been able to meet people's quests for holistic healthcare which tallies with Weil's concept of holistic healthcare which endorses the integrative medicine approach. Even though, not all health issues have been dealt with comprehensively by the hospital, it has been able to address many challenging health situations which could not have been addressed by orthodox hospital most especially illnesses that have spiritual connotations. Despite the numerous challenges the hospital faces in its efforts to be fully operational, it is still a force to reckon with in the provision of Alternative Medicine and Healing in Ghana. The next chapter will examine some selected medications produced by the hospital and responses of clients to the hospital's operations as well as the efficacy of its products.

CHAPTER FOUR

SELECTED MEDICATIONS OF SHRH AND DATA ANALYSIS

4.0.0 Introduction

Chapter Four examines selected medications produced by Salwat Health Restoration Hospital (SHRH) and the views of clients/patients about the operations of the hospital. Medications produced by SHRH are of two types: medications for the treatment of physiological illnesses and those for spiritual illnesses. Some of these medications have been approved for use by the Food and Drugs Authority (FDA) while others are yet to receive approval from the Authority. The certifications of some selected herbal medications produced by the hospital are attached in Appendix A (A11- A14) of this thesis.

4.1.0 Selected Herbal Medications for Physiological Illnesses

Below are some selected herbal medications usually prescribed by the Salwat Health Restoration Hospital for the treatment of some physiological illnesses.

a) Mamoquine Mixture

Mamoquine mixture is a herbal medication produced for the treatment of malaria and some stomach related sicknesses. It is very bitter in taste. Most of the clients interviewed complained of its bitterness. But those who use it as recommended described its effectiveness in treating

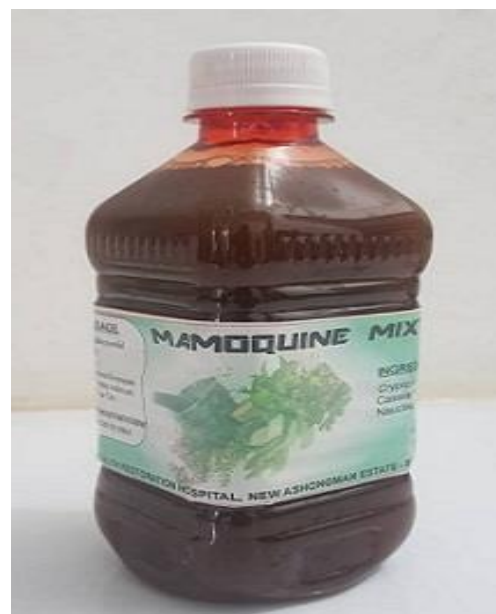


Figure 6- Mamoquine Mixture

malaria and other related illnesses. For instance, it can be used to get rid of worms. According to the doctors of SHRH, it is also used to treat typhoid and fibroid. It is good for people who are constipated and also for colon diseases. It serves as a purgative when taken in excess of the recommended dosage. Because of that clients are advised against taking overdose. Hence, clients are always advised to follow the instructions on the prescription form.

b) Salatin

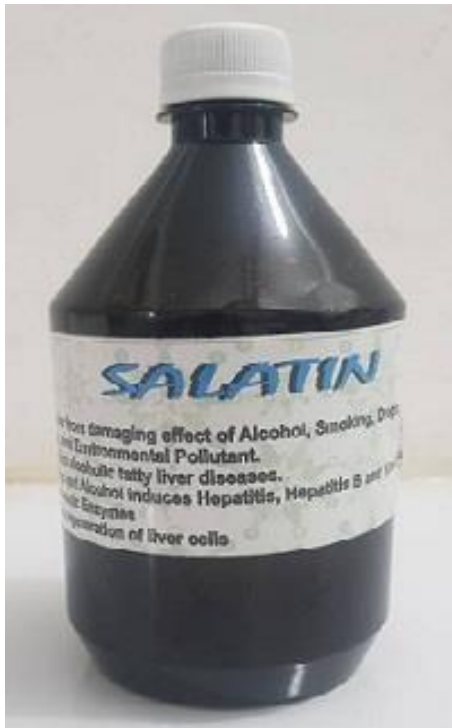


Figure 7 - Salatin

Salatin is used to treat patients with damaging liver problems such as those caused by excessive smoking, alcohol and other environmental pollutions as well as fatty liver diseases. According to doctors at the SHRH, *Salatin* helps boost liver cells and also regenerate new cells to replace the weak and dying cells in the liver.

The liver is essential in the digestive system of every human being. Its failure to function properly means gradual death. Therefore, there is the need to preserve the liver to enable it play its

functions in the digestive system. *Salatin* is also good for the treatment of alcohol induced Hepatitis and Hepatitis B. In the case of Hepatitis B, the doctors prescribe *Zamharine* in addition to *Salatin* for the treatment. They claimed that when honey is added to *Salatin*, it cures memory lost and sharpens the retentive memory. It is administered orally by taking 50mls twice daily (morning and evening).

c) Zamharine Mixture

Zamharine mixture is a multi-purpose medication used for the treatment of urinary infections, liver and kidney diseases, prostate cancer, weight management, viral infections, and for the enhancement of blood circulation. Others include diabetes, hypertension, and stroke. *Zamharine* mixture is transparent in colour. Clients who have used this medication gave testimonies to its efficacy especially in the treatment of hypertension, diabetes, and urinary infections. It is also used in the treatment of Hepatitis B. Its high alkaline content makes it suitable for the neutralization of acidity levels in the body.



Figure 8 – Zamharine Mixture

An experiment was conducted on request by the researcher to show how effective *Zamharine* mixture is in burning down fatty/oily substances in the body and its ability to neutralize poisonous and acidic substances. During the test, some cooking oil was added to water in a transparent disposable cup and mixed together. The oil settled on top of the water since the two substances could not mix together. However, when *Zamharine* was added to the mixture, the oil melted and quickly mixed with the water. It could be observed from the test that, the cooking oil and the water were all mixed up and it was difficult to differentiate them. The doctors explained that, this is what happens when *Zamharine* enters into the digestive system. It melts down fatty

substances in the body which block blood circulation thereby causing health concerns for people.

The second test was done using *Rush Energy Drink*. The energy drink was poured into a transparent disposable cup and pH¹⁵⁵ test liquid was then added to it. The energy drink quickly turned red indicating high acidity. It means this particular energy drink is very acidic to the digestive system when consumed. The doctors then added about 150ml of *Zamharine* into the testing cup containing the energy drink. The colour of the mixture changed from red (indicating acid) to violet (indicating alkaline). When the experiment was completed, Dr. Salwat explained that *Zamharine* has the capacity to detoxify acids in the body. Continuous intake of this medication over a period of time, he says, makes the whole body become alkalinized thereby making the immune system strong to fight off diseases in the body.¹⁵⁶



Figure 9 – PH Chart

The pH chart above explains the experiment outlined earlier. On the scale, from figure 1 to 6 is acidic and figure 8 to 14 is alkaline. The colours help us to understand the level

155 pH (potential of Hydrogen) is a measure of acidity or alkalinity of water soluble substances. A pH value is a number from 1 to 14, with 7 as the middle (neutral) point. Values below 7 indicate acidity and values above 7 indicate alkalinity.

156 Salwat, interviewed at SHRH, Ashongman Estates - Accra, January 14, 2018.

of acidity or alkaline a substance is when tested in the lab. In the case of the *Rush Energy Drink*, when the pH test liquid was added, it turned into deep red. On the acidic side of the scale, figure 6 indicates low or weak acidity whilst figure 1 indicates strong or high acidity. Therefore, the more the colour becomes red, the more acidic it is. This means that the number for the energy drink during the test is 1 because the colour of that figure corresponded with the colour in the experiment.

The implication is that when more acidic foods or substances get into the digestive system it weakens the immune system and breaks down cells thereby exposing one to ill health. Too much of acid foods and drinks can cause one to fall ill because of the level of their acidity. It is therefore advisable for people to reduce taking foods/drinks high in acidity. Other soft drinks which were tested and showed high acidic content were *Coca-Cola* and *Sprite*. However, these two drinks contained weaker/lower acidic compared to the *Rush Energy Drink* which showed very high acidic content.

When the test was carried out on *Zamharine* mixture to ascertain its pH, a drop of pH test liquid was added to *Zamharine* in a transparent disposable cup. The mixture turned deep purple which correspond to the figure 12 or 13 on pH chart above. On the alkaline side of the chart, figure 8 is low/weak alkaline while figure 14 indicated the highest/strongest alkaline. Foods and drinks which contain alkaline promote good health and are good in building strong immune system. Strong immune systems are better placed to fight diseases that attack body cells. It is therefore highly recommended for people to consume foods which are high in alkaline.

When the experiment was concluded, Dr. Salwat explained that when one is poisoned through food or mistakenly consumes a poisonous substance, and is given half the bottle

of *Zamharine* to drink, it will neutralize the poisonous substance in the body.¹⁵⁷ The other half bottle should be taken 6 - 12 hours later to relieve the person from the harmful effect of the poisonous substance. The same thing applies when one is bitten by a poisonous snake or stung by a scorpion. In this case, the person has to make small cuts around the region of the body that was affected to enable the poison in the blood ooze out. Small quantity of *Zamharine* should then be used to wash that part to neutralize the poison. This is done in addition to drinking of the *Zamharine* as prescribed in the case of consuming poisonous substances in the previous paragraph.

d) Salwat Water Energizing Stick

The *Salwat Water Energizing Stick* also known as *Ruqya Stick* is a stainless steel metal with zeolite stones. It is used to purify, energize, and alkalize water for drinking. When soaked in water, it neutralizes any acidity that may be found in the water thereby turning the water into alkaline for safe drinking. The stick is to be soaked in 500ml of water and ready for drinking or usage after 15 minutes. Routine usage of the stick promotes optimum health. It is said that water makes up of 70% of the human body. Therefore, regular consumption of water which is rich in alkaline eventually ensures that the total fluid mass in the body is alkalized. This reduces the amount of acid in the body.

The presence of high amounts of acid in the body causes stress, headache, weakness, and fatigue. Sheihu Salawatia explained that when high acid levels in the body are left unchecked, vital organs in the body may not get the necessary life-sustaining oxygen

¹⁵⁷ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

that is needed to keep them active. Denial of oxygen to certain parts of the body may cause headaches and excessive fatigue.¹⁵⁸ It can also take a toll on the muscles, teeth, bones, and other connective tissues and can make them ineffective in their functions. High acid levels can cause the body to over work its capacity in an attempt to reduce and buffer the excessive acids in the body system. The liver, kidneys, digestive system and other organs of the body may be overloaded with work just to absorb the high acidity in the body.

Depending on the level of acidity in the body, calcium may also leave the bones to absorb acidity in the bloodstream thereby reducing the amount of calcium needed for the bones to function properly. Deposits of excessive acids in the joints, muscles, and other bodily tissues can cause inflammations in these organs. When this is not controlled, it can cause fatigue, arthritis, general feeling of being unwell, various chronic diseases, and early aging. It is therefore important for people to regulate and reduce the intake of foods and drinks which contain high acids. The *Salwat Water Energizing Stick* is meant to help increase the amount of alkaline in the body and to reduce the content of acid in the body.

The *Salwat Water Energizing Stick* is one of the products of SHRH which was tested during the period of my research to prove its efficacy. After immersing the stick in a 500ml bottle of water for about 15 minutes, the water was poured into a transparent disposal cup and a drop of pH test liquid was added to it. The water changed to purple indicating its alkalinity. According to Sheihu Salawatia, the stick has no expiry date and it can be used continuously for one full year without having to remove it from the

¹⁵⁸ Salwat, interviewed at SHRH, Ashongman Estates - Accra, January 14, 2018.

water container or bottle.¹⁵⁹



Figure 10 – Salwat Water Energizing Stick (*Ruqya* Stick)

However, the stick is supposed to be dried after every one full year cycle in the sun for about an hour. One litre container of water or water bottle will require two of the sticks to energize the water since each stick is meant to energize only 500ml of water. The same thing applies when the water bottle is 1.5 litres then three of the sticks are needed to fully energize the water for optimum consumption.

e) Prosmedics

This herbal medication is in powdered form. It is used for the treatment of prostatitis, urethritis, lower abdominal pains, cystopylitis, painful urethra, lower back pain, and other infections in the bladder. Prostatitis, according the Dr. Abdul-Fatah, is the inflammation of the prostate glands.¹⁶⁰ It can either be an acute or chronic illness. This illness is commonly found in middle age men but men of all ages can also get affected by the illness. People who have prostatitis history in their family stand the risk of getting

¹⁵⁹ Salwat, interviewed, at SHRH, Ashongman Estates - Accra, January 14, 2018.

¹⁶⁰ Rashid A.F, interviewed, at SHRH, Ashongman Estates – Accra, January 19, 2018.

prostatitis. Other risk factors include enlargement of the prostate glands, having infection of the urinary tract, which demand the use of urinary catheter among others.



Figure 11 - Prosmedics

Dr. Abdul-Fatah explained that urethritis is an infection of the urinary tract caused by bacteria on the skin especially those found around the urethra's opening which find their way into the urethra.¹⁶¹ Some of the symptoms of urethritis, he stated, include having difficulty in starting urination, having the urge or feeling the frequent need to urinate, and having pains during urination.

The application of *Prosmedics* in the treatment of these illnesses mentioned above help enhances urine flow and cure inflammations in the urethra and on the prostate glands. It is prepared by taking one teaspoon of *Prosmedics* powder in addition to a cup of lukewarm water and stirred to mix with the water. Honey is then added to the mixture and it is ready for drinking. It is to be taken in the morning and evening until the powder finishes.

f) Alfa Powder

Alfa Powder is used for the treatment of low sperm count and other infertility problems. It enhances sperm production in men. This sickness has become common among many men due to many risk factors. When the sperm count is low or less than 15 million

¹⁶¹ Rashid A.F, interviewed at SHRH, Ashongman Estates – Accra, January 19, 2018.

sperm/ml then, it is referred to as *oligospermia*. But when there is no sperm at all in any given semen sample then the condition is known as *azoospermia*.

Low sperm count can result from many factors which include obesity, excessive heat around the scrotum, excessive smoking, sitting for long hours, frequent sexual intercourse, and excessive alcohol intake among others. Dr. Masawudu explained that, people who sit for long hours especially drivers can have infertility problems.¹⁶² When one sits for longer periods without moving around, heat is commonly produced around the scrotum area where the



Figure 12 – Alfa Powder

testicles are located and when this persists for a long period, it can affect the production of sperms. Again, the heat emanating from the car engine can also affect people who drive for long hours. It is therefore recommended for drivers to take some rest after a few hours of driving before continuing their journeys.

Excessive patronage of alcohol and smoking can also seriously affect sperm production and reduce sperm motility as well as the male hormone testosterone. Dr. Masawudu therefore advised people with low sperm count and other infertility health concerns to stop taking alcoholic drinks and smoking or reduce them to the barest minimum.¹⁶³ Too

¹⁶² Rashid M, interviewed, at SHRH, Ashongman Estates – Accra, January 19, 2018.

¹⁶³ Rashid M, interviewed at SHRH, Ashongman Estates – Accra, January 19, 2018.

much stress and fatigue can also affect sperm production. The *Alfa Powder* is prepared by mixing it with natural milk, honey or with yoghurt. It is to be taken twice daily in the morning and in the evening.

g) Bomatrine Powder



Figure 13 – Bomatrine Powder

Bomatrine is used in the treatment of illnesses found around the chest region. It is used to treat chest infections, cancer of the lungs, and asthma. Chest infections are either caused by virus or bacteria. They affect the lungs or the airways. People suffering from chest infections may show some signs and symptoms such as persistent coughing, chest pains, wheezing, and rapid

heartbeat among others. *Bomatrine* is prepared by adding one teaspoon of the powder into a cup of warm water, add honey to it and stirred to mix. It is to be administered in the morning and evening (twice daily) until the medication is finished.

h) Tamat

Tamat is another herbal medication produced by SHRH. It is used to treat cancer related sicknesses by helping to remove cancer cells from the body. It improves blood circulation and also cleans the blood of impurities. Cancer related sicknesses are now common in many communities across the country and the world at large. This is the result of change in lifestyle patterns especially related to diets. Other factors include

inherited genetic defects, environmental factors such as air pollution, and poor lifestyle choices. Some poor lifestyle choices commonly found in both urban and rural communities in Ghana are smoking and the heavy use of alcohol. Economic improvement in the lives of people is also a factor that exposes people to contracting cancer related illnesses. Once people are empowered economically and their finances/living conditions improve, they begin to eat all manner of junk foods and reduce eating raw and natural foods. *Tamat*, when administered, empowers the blood cells to weaken the cancer cells in the bloodstream. *Tamat* is to be taken twice daily.



Figure 14 - Tamat

h) Samba Stop

'*Samba Stop*' is used for the effective treatment of diarrhoea and stomach ulcer. Most people who suffer stomach ulcer usually complain of sharp pains in the stomach. Other symptoms include heartburns and indigestions. Stomach ulcer, according to Dr. Masawudu,¹⁶⁴ occurs when there is damage or



Figure 15 – Samba Stop

¹⁶⁴ Rashid M, interviewed at SHRH, Ashongman Estates – Accra, January 19, 2018.

breakdown of the layer that protects the stomach lining from acid. People who suffer from this disease are advised to take in foods which are rich in fibre and zinc. Fruits and vegetables are also good for such patients. Stomach ulcer patients should avoid taking alcohol and caffeine products. The herbal medication above is good in stopping diarrhoea of any kind when taken. Aside its high efficacy in treating diarrhoea and stomach ulcer, it can also be used to treat normal stomach pains.

4.2.0 Selected Herbal Medications for Spiritual Illnesses and Mental Disorders

The SHRH takes care of both the physical and spiritual conditions of people and manufactures medicines for both. After outlining medicines for the treatment of physical diseases, the research outlines medicines for the treatment of spiritual diseases. Below are medications of SHRH used in the treatment of spiritual illnesses and some mental disorders.

a) Braha Treatment

'*Braha* treatment' are herbs that are used to treat spiritual illnesses such as witchcraft attacks, *Jinn* possession, and effects of magic spells or voodoo. It is also used to treat epilepsy and other psychological/mental disorders. These herbs are prepared using *Qur'anic Erasures* popularly known in the local parlance as *Rubutu*. *Qur'anic Erasures* are made from selected verses of the Qur'an believed to have healing properties which are written on wooden or metal slates. When the writings on the slate are dried, it is washed off with water into a clean bowl. The resultant concoction is referred to as *Qur'anic Erasure* or *Rubutu*. It is *rubutu* that is filled in the water bottle in figure 16.

In preparing ‘*Braha Treatment*’, the *Braha* herbs are boiled using the *Rubutu*. Additional two bottled water is added when boiling to increase the water content and is allowed to boil for about 10 to 15 minutes. After that, the content is allowed to cool and then transferred into a new bucket with a lid so as to avoid unwanted materials getting into the prepared medicine. One drinking bottle is then filled with the prepared medication to about half



Figure 16 – Braha Treatment & *Rubutu*

the brim and honey added to it. The contents are used for drinking (morning and evening) for seven days. The remaining medication in the bucket is used in applying to the body by wetting the entire body twice daily for seven days.

After taking the normal bath in the morning and in the evening, one is supposed to move out of the bathroom into the sitting room or bedroom, spread a new towel on the floor and stand on it. You then fetch the boiled medication in the bucket and wet the whole body. Standing on the towel is to ensure that the medicine does not drop or spread on the floor. It is not allowed to use the medication in a filthy place such as the bathroom and other areas engulfed in filth. That is why one has to move to the bedroom or sitting room to apply the medication. The towel is then hanged to dry after usage. The towel



Figure 17 - Incense

is not supposed to be washed throughout the period of usage and after completion of the treatment. On the seventh day of the bath/wetting, one is to ensure that all the medication in the bucket is emptied leaving only the herbs.

Other medications that are used alongside with the bathe are the herbal incense and the *Barakat*

ointment. The incense is used after the bathe or the body wetting. Small quantity of the incense is put on burning charcoal or cotton to produce smoke. The smoke from the burning incense is supposed to cover the entire body. This is done by using a piece of cloth to cover oneself to ensure that the smoke circulate within the cloth to reach every part of the body. According to Sheihu Salawatia, the use of the incense is to help expel evil spirits and demons in people suffering from spiritual attacks.¹⁶⁵



Figure 18 - *Barakaat* Ointment

¹⁶⁵ Salwat, interviewed at SHRH, Ashongman Estates – Accra, January 14, 2018.

Barakaat ointment is then used to apply to the entire body when smoking of the body with the incense is completed.

Basically, the *Barakaat* ointment is for relieving bodily pains but it also has spiritual components suitable for spiritual treatment and protection. Physiologically, the *Barakat* ointment can be used to treat skin rashes, rheumatism, piles, and candidacies in women. Spiritually, it protects people from contracting evil spirits and other demonic attacks. *Ruqya* water is also used alongside the spiritual treatment. It is a kind of water in which some verses of the Qur'an according to Sheihu Salawatia are read over to energize it and to also make it spiritually potent.¹⁶⁶ It is administered orally just like the way ordinary water is drunk. It is to be used in the same manner as drinking water. It serves as one's drinking water while on treatment. Usually, when one drinks the *Ruqya* water and it is about half empty, more ordinary pure water is added to it for continuous usage until the treatment period is over.

A number of people who underwent the *Braha* treatment narrated dreams they had during the treatment period. In some of the narrations, some explained that they witnessed in their dreams the supposed people behind their predicaments while some said they were able to overcome their supposed attackers in an encounter in their dreams. Others who used the same treatment said they did not experience any dream at all during the period of treatment. Those who dreamt and could remember their dreams usually narrated them to Sheihu Salawatia or the two doctors in charge of spiritual diagnosis to be advised accordingly on what to do next. Based on the narrations, if their dreams are unpleasant ones, they are advised to repeat the spiritual treatment or are

¹⁶⁶ Salwat, interviewed at SHRH, Ashongman Estates – Accra, January 14, 2018.

asked to give out *Sadaqah* (charity) to the poor. But when they are good dreams then they do not repeat the treatment. They are however advised to live their lives in a way to avoid coming into contact or contracting spiritual attacks.

4.3.0 Clients' Testimonies and Assessment of SHRH

Salwat Health Restoration Hospital, since its establishment, has been able to heal many people with diverse illnesses according to the testimonies given by clients and reports given by doctors of the hospital. Those who have been healed gave testimonies about their conditions prior to visiting SHRH and their conditions after some number of visits. Pseudo names are used in the testimonies in order to protect the clients' identity except one which is the researcher's own relative. However, their locality and religious inclinations are true and accurate. Below are some testimonies shared by clients and their assessment of SHRH.

Case No. 1

A relative of a thirty three year old woman Adiza of Ashaiman, a suburb of Accra narrated to me how Adiza lost her mental faculties a day after she got married.¹⁶⁷ All attempts to get Adiza back to her senses proved futile. When relatives brought her to the Salwat Health Restoration Hospital, it came to light through the application of *Ruqya* that her rival had bewitched her in an attempt to make her go mad even before she joined the husband in their marital home. Haruna, the husband of Madam Adiza who was also present with other relatives, expressed shock at the outcome of events when the treatment session was over. He could not just come to terms with what he had

¹⁶⁷ Patient's Relative, interviewed at SHRH, Ashongman Estates – Accra, February 3, 2018.

witnessed. Adiza regained her reasoning faculty which was earlier under witchcraft manipulation.

The husband and the relatives who brought Adiza to the hospital for the treatment were counselled by the doctors never to attack or take revenge on Adiza's rival. The husband was advised to relocate Adiza to a different house or locality if he has the means in order not to trigger hostilities between Adiza and the rival. In an interaction with Mr. Haruna, I asked him what informed their decision to bring Madam Adiza to the SHRH. He responded that he and his family members felt Adiza's condition was not a mere physical one due to the way events unfolded after the marriage. He said one of his sisters directed that they should bring Adiza to the SHRH because she (the sister) was a client of the SHRH. Mr. Haruna was full of joy that his newly wedded wife had regained her consciousness.

Case No. 2

Francis is a 54-year old self-employed man. He is a Christian, a graduate of tertiary institution, and hails from the Western Region. In an interview with Francis, it came to light that he has been suffering from a physiological illness for some time now and has visited a number of hospitals including the 37 Military Hospital where he was told that his illness was as a result of an accident he had some years past.¹⁶⁸ However, all the treatment he had received from these hospitals did very little to remedy his suffering from the constant bodily pains he was experiencing during the period. But when he was

¹⁶⁸ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 3, 2018.

introduced to the Salwat Health Restoration Hospital through a friend, he got great relief and now felt much better.

Case No. 3

Ayouba is a 62-year old trader. He resides in Kasoa in the Central Region. He narrated that he had been suffering from stroke and other physiological illnesses. A friend introduced him to the SHRH. Since he started visiting the hospital for the past nine months, he could feel great improvement in his condition. He could now walk for some distance without support. He stated that other illnesses were also discovered through the diagnosis he had at the SHRH which hitherto, he was not aware of.¹⁶⁹ He said he was happy to have been introduced to SHRH and that since he started visiting SHRS he has not gone to any orthodox hospital again.

Case No. 4

A 30-year old Naomi is a graduate from a tertiary institution and hails from Jamestown in the Greater Accra Region. She is a Christian by faith and a teacher by profession. According to her, her suspicion of having a spiritual related problem was proven when she visited the SHRH for the first time. She complained of having being to many conventional hospitals with her illness which took her away from her teaching profession since her left leg felt swollen and itchy.¹⁷⁰ She was diagnosed to have some physiological illnesses coupled with spiritual manipulations emanating from some relatives who wished her evil. She explained that, *Ruqya* was performed on her to

¹⁶⁹ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 3, 2018.

¹⁷⁰ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 3, 2018.

relieve her of the spiritual problems. She is currently receiving treatment on the physiological sicknesses she is suffering from.

Case No. 5

Sadat is a resident of Nima in Accra. He came to the hospital for treatment at the time I was doing observation in the consulting room as part of this research. He could scarcely sit down on his own neither could he walk. Sadat was brought to the consultation room with the help of the nurses and some relatives who he came along with because he could not do anything on his own. His speech was blurred, making it difficult to be heard. His relatives told Sheihu Salawatia and his health assistants that Sadat had been diagnosed with cancer and it is fast deteriorating his health. He was on admission at the 37 Military Hospital and was later moved to the Korle-Bu Teaching Hospital both in Accra. There was little or no improvement in Sadat's condition after the treatments at these great hospitals in Ghana.

Before Sadat was brought in for the spiritual diagnosis, a physiological scan had already been performed on him by the doctors in the physiological consultation room. The scan had recorded the nature of his sickness and the degree to which it had affected the body organs. When the spiritual diagnosis was carried out, it was discovered that there was some foul play against him by some relatives of his. He was given medications and was asked to return in two weeks for review. I was much interested in this case and other cases that caught my attention during my observation period at the SHRH. I took it upon myself to follow up on these cases on their review dates. On the exact date given to Sadat to return to the hospital for review, I was there to observe how things went. Sadat came to the hospital in the company of his relatives who brought him on the first

visit. From his speech, one could feel the improvement in his condition because his speech was very clear and louder to the hearing of those around him unlike during the first visit.

Although Sadat was still down with the illness and could still not walk without being assisted, his relatives told me that they could feel some level of relief and improvement in his health. The relatives stated that Sadat could now eat well and could sleep well in the night some few days after taking the herbal medications given to him. They said prior to this, Sadat could hardly sleep in the night and his feeding was a problem because he barely ate.¹⁷¹ The relatives were full of hope that Sadat's condition would improve further if they continued with the treatment given to him at the Salwat Health Restoration Hospital.

Case No. 6

Another case that caught my attention during my observation session at SHRH was that of Guuroh, a prison officer from the Tamale division of the Ghana Prisons Service. He was a middle aged man in his fifties and hailed from the Upper West Region. While in uniform, one could feel the predicament and the frustration he was going through. He explained that he had been going through a lot of tribulations and hardships over the years. This has affected his family and his job and things were falling apart. He further stated that, he was very successful in his career as a Prisons Officer and other businesses he had established. But over a year or two, everything he had worked for started

¹⁷¹ Patient's Relative, interviewed at SHRH, Ashongman Estates – Accra, February 10, 2018.

crumbling including his family. He set out to find out what the cause of his predicament was and to find solutions to them.

According to him, he went to a *Mallam* in Tamale and narrated his ordeal to him. It was there that the *Mallam* recommended to him to visit the Salwat Health Restoration Hospital. Certainly, this was a man who was not physically ill but he knew he was spiritually ill.¹⁷² Based on the *Mallam's* recommendation, Guuroh set off and came to Accra to attend the hospital. Aside the physiological illnesses recorded through the diagnosis in the SHRH, the major problem discovered in the spiritual diagnosis through *Ruqya* was a land dispute between him and his siblings. When the *Ruqya* was performed on him, it was revealed that Guuroh's elder brother by name Anthony was against Guuroh putting up a building on the family land left behind by their father. The elder brother felt that Guuroh's wealth came as a result of the position he was occupying in the Prisons Service and the other businesses he had established and therefore took Guuroh to a shrine and bewitched him.

It also emerged that Mary, Guuroh's wife, was part of the scheme. She had teamed up with Anthony (Guuroh's elder brother) to destroy her husband's fortunes. The third person in this scheme of bewitchment was Guuroh's uncle. The uncle, according to Guuroh, died about three months ago at the time he was visiting the hospital. The names of these three persons were all revealed during the *Ruqya* session. The doctors who handled this spiritual case were Sheikh Issah and Sheikh Abdul-Rauf. These two doctors continued to recite some verses of the Qur'an during the *Ruqya* process to exorcise the spiritual attacks and to break the spell on Mr. Guuroh. He was set free

¹⁷² Client, interviewed at SHRH, Ashongman Estates – Accra, February 10, 2018.

when the process was over. He was advised to acquire a different land to set up the building project instead of using the family land. It is worthy to note that, the process Mr. Guuroh was taken through to break the spell on him came at no cost to him because all *Ruqya* treatment comes at no cost to clients of Salwat Health Restoration Hospital. Clients only pay for medications prescribed for them.

Case No. 7

Amina, a resident of Madina in Accra had a series of spiritual problems when she was diagnosed using *Ruqya*. During her first visit to the SHRH, she was given some herbs and *Ruqya* water for the treatment of her spiritual problems. She explained that she had a number of bad dreams after she applied the medications given her as directed. She narrated some of those dreams she could remember to the doctors in the spiritual consultation room. She was asked to close her eyes for *Ruqya* to be performed on her.

When the *Ruqya* session begun, she fell into a trance and started acting strangely. The doctors asked her to speak up but she would not carry out their demands. The recitation continued amidst pouring of *Ruqya* water on her head. Suddenly, she started to jerk and move the body in a violent manner. She started speaking while still in trance. The evil spirits speaking through her when asked by the doctors why they had possessed her answered by saying that, two women, Hawa and Mariama, were those behind the attacks. They (the evil spirits) were sent by these two woman to destroy Amina's marriage. The doctors continued the recitation of the verses of the Qur'an until Amina was completely exorcised of the spiritual attack.

When the whole exercise was over and Amina regained consciousness, her legs were stiff. She could hardly move them. The *Ruqya* water was poured on her legs before she

could move them. The doctors explained to me that, the evil spirits that possessed Amina were those doing the talking when Amina was in a trance. They again stated that Amina's legs were stiff because she was taken through a journey in the spiritual realm which could last more than 500 miles within the short time the *Ruqya* was being performed on her. This explained the reason why she was so exhausted and the legs, stiff. The stiffness of the legs of other clients was also witnessed on other spiritual exercises done previously before the case of Amina and in my earlier visits as I observed in the consultation room.

Case No. 8

Muzammil is a 51-year old, a businessman and a resident of Accra Newtown in the Greater Accra Region. He got ill and suffered from urinal retention. According to him, he first reported to the Achimota hospital for treatment where he was referred to the Ridge hospital (The Greater Accra Regional Hospital).¹⁷³ While on admission at the Ridge hospital, doctors placed urine catheter on him to help drain the urine collected in the bladder while they observe his condition for possible treatment later. Muzammil said he could not bear the pain and the suffering he was going through. He was already aware of SHRH and its treatment methodologies because he was a client of the hospital. So, he sent a relative to visit SHRH to explain his condition to the doctors there in order to get him some of their medications.

While still on admission at the Ridge hospital undergoing urine catheterization, he started to use the medications prescribed for him by doctors of SHRH on the blind side

¹⁷³ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 10, 2018.

of the doctors of Ridge hospital. Muzammil explained that it did not take him long before he felt some relief from his condition. When the urine catheterization was completed and doctors at the Ridge hospital came to examine him for further treatment, he was told that his condition has been reversed. He was discharged without being put on medication as was expected from the hospital. Since then he has not experienced the urinary problem again. He further explained that he visits the SHRH on regular basis to check his health status and to seek treatment anytime he is not feeling well.

Case No. 9

Awudu is a 29 year old and a resident of Achimota. According to doctors of SHRH, Mr. Awudu first reported to the hospital with a bloated stomach. He was diagnosed of food poisoning which relatives confirmed. Through spiritual diagnosis, the doctors revealed that Awudu's girlfriend was the agent through whom he got poisoned. Some aggrieved relatives of Awudu took advantage of the strain relationship between him and the girlfriend to execute their nefarious plans simply because in the past Awudu had exposed their wicked activities to some family members.

However, Awudu's condition improved after he completed the first set of treatment given to him on his first visit. He was given another set of medication to enable him recover fast since he complained of not having appetite and feels dizzy when he tries walking. Though I (the researcher) did not get the opportunity to interact with Awudu, one relative who volunteered and talked to me expressed their faith in the efficacy of the medications and the various treatment therapies offered by the hospital.¹⁷⁴

¹⁷⁴ Patient's Relative, interviewed at SHRH, Ashongman Estates – Accra, February 24, 2018.

Case No. 10

Mallam Ibrahim is a 75 year old man. He hailed from Paga in the Upper East Region. Mallam Ibrahim happened to be the father of the researcher. Before the start of this research work, Mallam Ibrahim fell ill and was admitted to the War Memorial Hospital, a district hospital in Navrongo in the Upper East Region. He was later transferred to the Bolgatanga Regional Hospital for treatment. After a couple of weeks in the hospital, several diagnosis, scans, and laboratory tests were conducted on him just to know what was the exact illness Mallam Ibrahim suffered from and how to go about the treatment.

All the results from the various tests conducted could not ascertain the cause of Mallam Ibrahim's illness. Every part of his body swelled like a blotted car tube especially from the chest region down to his toes. He was put under observation in the ward by the doctors awaiting surgery. But one of the doctors confided in me and my siblings that he feared my father would not survive should he undergo the surgery. The doctor told me and my elder sister that he suspected our father had been poisoned but all the results conducted are not showing anything to that effect. For two days, a tube was connected through his nostril down into his stomach to drain a green-like fluid.

Mallam Ibrahim was discharged from the regional hospital after the draining of the fluid was completed and with the help of my other siblings we quickly brought our father to Accra to visit the Salwat Health Restoration Hospital for further treatment because we conceived in our minds that there was more to his illness than physical. The decision to send my father to SHRH for treatment was borne out of what I witnessed at the hospital with other colleague students during our visits to the hospital as part of our course work in the Department for the Study of Religions, University of Ghana.

According to doctors at the SHRH, the physiological scan performed on my father indicated damage caused on some organs in his stomach which were fast deteriorating as a result of poisonous infection. According to the scan report, his veins almost got blocked and blood circulation went down drastically. The surprise of all was when he underwent the spiritual diagnosis performed by Sheihu Salawatia himself. It came to light that my father was poisoned by a certain trusted person whom we (the family members) knew. The poisoning was followed with some bewitchment done spiritually to prevent him from getting the right treatment and also to conceal the illness. This was because of a dispute between my father and another tribesman. Medications were prescribed for him for both spiritual and physiological treatment. Within three days after he started the treatment from the SHRH, there was significant improvement in his health. He could walk on his own without support, and could eat well which hitherto was a problem for him.

As at the time I was conducting this research, *Mallam* Ibrahim was back to the SHRH for his periodic checkups almost a year after he first reported there for treatment. He was treated completely from the poisonous infection and other spiritual illnesses over the period albeit other illnesses which he experienced once a while due to old age.

Case No. 11

Nafisah is a 45-year old lady. She resides in Abeka-Lapas, a suburb of Accra. She is a diabetic patient and has visited a number of government health facilities including the 37 Military Hospital seeking to manage the illness. According to her, she has spent a lot of resources over the years seeking treatment from one hospital to another. She explained that, treatment given to her in the orthodox hospitals only subsided the illness

for some number of days then her condition will aggravate again. But when she came to the SHRH, the treatment took a different dimension.

Nafisah explained that after she was diagnosed and was given medications, the doctors advised her to abstain from certain categories of food.¹⁷⁵ The explanation given her was that, those classes of food are not good for her system in managing the illness. If she continues to take such foods, her blood sugar level will continue to rise in her system. She was not offered this advice in the orthodox hospitals previously before coming to SHRH. She further stated that, the reasons for not receiving such advice from the doctors in the conventional hospitals may be the result of the large number of patients the doctors have to attend to in a day. This leaves the doctors with little time to thoroughly have discussions with their clients.

Nafisah stated that she is in the second month of the diabetic treatment offered her by SHRH and that she adhered strictly to the doctors' advice in taking the medications. She added that she started feeling relief over the weeks since she started taking the medications of SHRH. She was positive that the treatment found in Salwat Health Restoration Hospital could help solve her predicament and restore her health back.

Case No. 12

Abdulai is a native of Yendi in the Northern Region. He is an elderly man in his sixties. Abdulai suffered from prostate enlargement and had to travel from Yendi to Accra almost every month to seek treatment at the Salwat Health Restoration Hospital. He said the illness has affected his urinal flow as well as his sexual performance. He

¹⁷⁵ Pateint, interviewed at SHRH, Ashongman Estates – Accra, February 17, 2018.

bemoaned his condition and said, “this sickness is eating me up.” This showed how frustrated he felt about the illness and the ordeal he went through. He narrated that the illness was diagnosed and detected in the Tamale Teaching Hospital after he had reported there. He was put on treatment for a period but after the period elapsed, the situation was still the same. He then decided to visit the SHRH to see if he could get treatment since he was personally aware of the nature of the hospital’s treatment.

Abdulai was in the third month of his treatment. He explained that he is leaving no stone unturned to see that his condition gets improved and if possible reversed. He said that he will try as much as possible to stay on the treatment until he achieves the desired result. He stated that his urine flow was getting normalized. When I questioned Abdulai why he did not go back to the Tamale Teaching Hospital (TTH) after the completion of the first treatment for further checkups and if possible renew the treatment course, he said, “I didn’t want to waste my time and money going there. I do not think their medications can help me.” He further stressed “I have been to this place (SHRH) for treatment before and I know how effective medications are here. I have faith in them.”¹⁷⁶ He was not perturbed by the distance he has to travel and the risk involved in travelling such a distance to seek treatment in the SHRH.

Case No. 13

Atsu is a resident of Hohoe in the Volta Region. He is 33 years old. He is a teacher and has been married for six years without a child. He stated that the district hospital in Hohoe diagnosed him of low sperm count which was the reason for his inability to

¹⁷⁶ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 17, 2018.

make his wife pregnant. He said he initially thought the problem of their childlessness was from the wife until they both went to the hospital together for a check-up. There it was revealed that he was the cause of the problem. Since then, he has been going round seeking treatment from different hospitals as well as traditional healers. He discussed his predicament of childlessness with a friend and the friend directed him to the Salwat Health Restoration Hospital. As desperate as he was, he did not hesitate after the friend's advice and came to Accra to attend the SHRH.

The diagnosis carried out in the SHRH confirmed his sperm count was low. He was put on medication and asked to return every two weeks for review which he did faithfully. He said after the third visit, he went back to the Hohoe District Hospital for a check-up on his sperm count. To his surprise, he was told that there was a significant improvement in his sperm count. Atsu, with smiles on his face, indicated that before he could complete the treatment for his fifth visit, the wife got pregnant. He sarcastically explained how his sexual performance has improved and he felt he was now a man.¹⁷⁷ He stated that he came back to the SHRH to inform them about his success story and whether there was the need for him to continue the treatment.

Case No. 14

Rukiya is a 37-year old trader. She hails from Bawku in the Upper East Region of Ghana but currently resides in Madina Zongo in Accra. According to Rukiya, she has been a client of the SHRH close to three years now. She narrated how she suffered from an eye problem since she was a child for which her parents took her to many hospitals

¹⁷⁷ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 10, 2018.

for treatment but could not find any improvement in her sight. In addition to her sight, she also experienced bad dreams periodically. Prior to her first visit to the SHRH, she went to Emmanuel Eye Clinic at Shiashi in Accra which is specialized in treating eye related illnesses for treatment. After the diagnosis, Rukiya said she was told by the specialist at the Eye Clinic that they could not find anything wrong with her eyes, a sickness she has been suffering from childhood.

Rukiya discovered SHRH through the aunt. At her first visit to the SHRH, she narrated the process of diagnosis she was taken through which includes the usual physical and spiritual diagnosis. Her eye problem she said was confirmed by the diagnosis alongside other spiritual illnesses highlighted by the doctors of SHRH. According to Rukiya, *Ruqya* was performed on her and she was given medications for the treatment of the spiritual illnesses such as the constant bad dreams she was having over the years. She was also given an eye drop produced by the hospital known as *Kubura drop*. She explained that after administering the medication especially the eye drop for some time now, her vision has been restored. She could now see clearly and walk alone without any assistance. The periodic bad dreams have also ceased appearing in her sleep.¹⁷⁸

Case No. 15

Alhassan is a 33-year old and a resident of Cantonments, Accra. Alhassan, in an interview, could not hide his excitement and the sort of relieve he had had over the past three years. He narrated his ordeal about how he had been ill over the years and his visits to many orthodox hospitals (both public and private) proved futile. Among some

¹⁷⁸ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 24, 2018.

of the hospitals he visited include the Ridge Hospital and the 37 Military Hospital in Accra. Alhassan said that he was suffering from haemorrhoid and periodic stomach pains. After visiting many hospitals in Accra without any positive results his friend introduced to him SHRH. He did not hesitate and quickly visited the SHRH where he was diagnosed and given medication.

After the third day of taking the medications, Alhassan said he was terrified at the things he saw in his faeces anytime he visited the gents. Out of shock and curiosity, Alhassan said he did carefully examine his faeces after each visit to the gents and found very long worms coming out as part of his faeces. He stated that he took photographs of these dead worms to show to the doctors at SHRH what he has found in his faeces during the period he started taking their medications.



Figure 19 – Worms found in the faeces of a client after administering SHRH medications

Another interesting thing Alhassan said he witnessed during that period was that he usually felt the protruded haemorrhoid outside the anus membrane each time he visited

the toilet. He could not just believe what he had witnessed during the period and even got scared. He stated that before he could complete the first set of medications given to him, he had brought out all the worms inside his stomach.¹⁷⁹ He also felt the haemorrhoid shrink day by day which he always take photographs using his phone to see how it is shrinking. The haemorrhoid shrunk completely after he had gone back to the SHRH for a review and collected the second set of medications.



Figure 20 – From the left is a protruded haemorrhoid when the treatment begun and on the right is a shrunk haemorrhoid after administering SHRH medications.

Alhassan explained that since then he has never gone to any hospital to seek treatment apart from the SHRH. Any illness he felt is worrying him is reported to the SHRH as his first healthcare facility before the need for any other hospital arises. Alhassan said after that treatment he became the hospital's ambassador introducing SHRH to people he comes across. He did not also feel shy in sharing the pictures he took with me when

¹⁷⁹ Patient, interviewed at SHRH, Ashongman Estates – Accra, February 17, 2018.

requested for copies to be added to this work. He gladly gave them out to me and said that he wanted the news of SHRH to reach every corner of the world.

The cases presented above are fractions of many illnesses that were brought to SHRH for treatment. Some of these cases sought treatments from orthodox hospitals before visiting SHRH. Some conventional hospitals that clients visited before resorting to SHRH included the Ridge Hospital, 37 Military Hospital, Achimota Hospital, and the Korle-Bu Teaching Hospital all in Accra. Some clients also visited other orthodox hospitals in other regions which include the War Memorial Hospital in Navrongo and the Bolgatanga Regional Hospital both in the Upper East Region. Most of the clients, during the interview, exhibited high sense of confidence in the treatment methodologies employed by the SHRH which is championed by Dr. Sheihu Salawatia.

In case number one, Adiza was attacked spiritually leading to the lost of her mental faculties. Her problem was reversed instantly without any medications. This is a classical case of spiritual healing which is not available in orthodox hospitals. The best the orthodox hospitals could have done in her case would have been to confine her to a psychiatric hospital. Most of the clients indicated that their suspicions of suffering from spiritual attacks/illnesses were what informed their decisions to attend the SHRH because of its ability to deal with spiritual illnesses.

Cases number nine and ten are cases where the clients were poisoned and at the same time were kept under a spell or attacked spiritually. Orthodox hospitals are very effective in treating food poisoning and other illnesses resulting from poisoning. But in the cases of Awudu and *Mallam* Ibrahim (ie. case nine and ten respectively) orthodox hospitals had difficult time treating them because of the spiritual undertones associated

with their illnesses. SHRH was able to neutralize the poisonous effects completely and at the same time treated the clients from the spiritual manipulations they were going through.

It is worthy to note that, it is not only the poor and the illiterates from rural communities who attend SHRH for treatment. Successful business people, people of affluence, and well educated people also attend the hospital to seek treatment. These categories of people have the financial means to seek treatment in renowned or advanced orthodox hospitals. Some people in the category mentioned above did indicate during the interviews that they had actually sought treatment in some advanced public and private orthodox hospitals across the country but they could not see any improvement in their conditions as they had wished. This dispels the notion that, it is only the poor, illiterates, and rural folks who attend hospitals which use herbal medications or go after spiritual healings such as SHRH.

4.4.0 Clients Preference for the SHRH

Many clients of SHRH shared some of the predicaments they went through as result of their illnesses. The search for a remedy to their predicaments/illnesses took some of them to many healing institutions including public and private hospitals, orthodox and alternative hospitals, faith based healing centres and traditional healing centres among others. Many of the clients interviewed felt their health challenges were largely healed after visiting SHRH as it is demonstrated in the testimonies of some of them presented above. Among some of the reasons given by clients for their preference for the SHRS include the following.

The first and foremost reason is the struggle that most of these clients encountered over the years in seeking treatment from various health institutions which did not yield positive results for them. They complained of how they have wasted their scarce resources in those health institutions without getting the needed healing they sought. Some complained of their conditions getting even worse after visiting those health institutions prior to their visit to SHRH. Others also complained that, the hospitals they went before coming to SHRH could not diagnose exactly what caused their ill health. However, the stories and recommendations they had from friends and relatives gave them the hope to come to SHRS for treatment. They believed their visits to the SHRH was worthwhile because most of their illnesses were either completely healed or there was some great improvement in the conditions.

The second most important factor for clients' preference for SHRH is the spiritual healing dimension found in the hospital. Most of the clients interviewed believed that, their illnesses were not only physiological but were also spiritually inclined. This is a common belief held by most Ghanaians especially people from the rural areas where the belief in supernatural forces/powers is very high. It is also a belief that cuts across most places on the African continent and other parts of the world. The clients believe that the reason for not getting the needed healing in conventional health institutions is because those hospitals do not deal with spiritual cases and therefore could not provide them with the necessary treatments. The spiritual needs of most patients are left unanswered in most orthodox hospitals. Orthodox hospitals are specialized only to deal with conditions or illnesses that can be scientifically proven. However, most spiritual cases cannot be proven using scientific methods. Therefore, the clients believe that their

cases are dealt with comprehensively in the SHRH where services cover both physiological and spiritual healing.

Again, some clients made a strong case for the nature of physiological diagnosis done by Salwat Health Restoration Hospital. Clients who visit SHRH are taken through a thorough and detailed physiological diagnosis. Unlike some orthodox hospitals where doctors only listen to the complaints of clients and start to write prescriptions for them without performing a thorough medical examination to understand the cause of the patient's illness, every client who visits SHRS testified that they do not narrate what they think is the cause of their illnesses to the doctors. They are rather taken through physiological scans to first ascertain the true nature of their illness.

The physiological scan found in SHRH is a kind of system which can scan through the entire human body within some few minutes. This diagnostic scan is a computer with inbuilt programmes connected with other devices. The scans found at SHRH are different from those found in conventional hospital. After completion of the scan, details of the results are made known to the clients telling them what they (doctors) have gathered through the scan to be the cause of their ill health. The scan goes into details by indicating the level of effect/damage the illness has caused the client's health. Some clients who seem to have special cases then narrate to the doctors their problems (i.e. if the problem is not captured in the first scan) for a rescan on those specific cases. This service the clients say comes at no cost to them in the SHRH but when the same service is to be offered in the orthodox hospitals, it comes at a very high cost which most clients cannot afford. The operations of the hospital are also very convenient and simple as compared to the complexity in operations, delays and joining of long queues in most orthodox hospitals.

Furthermore, most clients believe that the diagnostic system found in the SHRH is more holistic in nature. The hospital's diagnostic system can perform both physiological and spiritual scans which is not the case in orthodox hospitals. Most clients only come to the realization that the cause of their illness is not entirely physical but there are some spiritual connotations behind their predicaments. This kind of comprehensive diagnosis is what many clients claimed to be the reason for visiting the SHRH. Apart from the physical and spiritual illnesses, the hospital also provides healing for people with psychological or mental conditions. Great chunks of mental disorders span from spiritual attacks according to the analysis done by the doctors of SHRH while relatively low proportions of them are caused by physical and natural manifestations. All these put together, give clients the great hope and boost their confidence in the SHRH.

Medications produced by SHRH are purely natural herbs. These medications are first produced under the direct instructions and supervision of Sheihu Salawatia before they are produced in large quantities by the production team. They are produced using ingredients which are wholesome and *halal* (permissible) for consumption according to Islamic dictates. There are no preservatives of any form in the medications produced by the hospital. Sheihu Salawatia also asserted that most of the medications of the hospital contain some written Qur'anic verses known as *Rubutu* (Qur'anic Erasures) have specific healing properties added to the herbs. This is what he believes makes their medications more effective and high efficacy rate in healing most illnesses. The natural herbal medications used in treatment by the hospital are already treatment remedies commonly practised in most communities in Ghana especially the traditional healing system as well as the emergence of herbal clinics/hospitals across the country. Therefore clients are in tune with the use of herbal medications. They have no problems

having to use them to cure their illnesses. Medications used in orthodox hospitals have preservatives in them. Some of these preservatives are chemicals which can have long term effects on individual users.

In addition, some clients visit the SHRH because it is cheaper to access its services compared to other hospitals within the city and across Ghana. Some clients complained of exorbitant fees charged in other hospitals making it difficult for them to attend. In SHRH, apart from fees charged for creating a new folder which costs GHC 50.00 for new clients and GHC 20.00 for review, all services provided from physiological scans through to spiritual diagnosis and spiritual healing are all done free of charge. No fee is charged on clients who undergo *Ruqya* session to be delivered from evil spirits and other spiritual attacks. It is the medications that are prescribed for clients that come with costs which is meant to help sustain the operations of the hospital and to meet other administrative costs. Some clients asserted that, performing a medical scan or laboratory test in orthodox hospitals is very expensive especially when one is to perform about two or more different medical tests. The most important aspect of SHRH in terms of cost is the spiritual diagnosis and the deliverance services which are rare or non-existent in orthodox hospitals are all offered free of charge to clients.

Another area of concern which draws clients to the hospital is the sanity, orderliness, and the transparent manner in which the hospital operates. The hospital is situated in an ultra-modern two story-building. The offices and consulting rooms are standard and meet the requirements of modern day health facility. The hospital is currently housed on the ground floor with the first and second floors undergoing internal structural development. Activities at SHRH are orderly arranged and procedures are followed by all clients, right from the records desk in the OPD through to the pharmacy which is the

final point where clients purchase prescribed medications. There are no chaotic scenes in the hospital as is always the case in most public and some private hospitals. Diagnoses are done with much transparency and all spiritual diagnostics and healings are done right before the clients and their accompanying relatives. There is no act of secrecy carried out on the blind side of the clients. Information regarding the health of clients (physical and spiritual) gathered through the diagnosis are disclosed to the clients without hesitation. Doctors of SHRH take time to educate their clients on health awareness in relation to their sicknesses and how to promote healthy lifestyles if the need arises for them to do so. This is very rare in most orthodox hospitals which are usually choked with large numbers of patients.

The staff of SHRH are under the direct supervision of the CEO Dr. Masawudu and the President of the hospital Dr. Sheihu Salawatia. All clients of the hospital have direct access to the top management. Hence, any act of misconduct by any worker of SHRH could easily be reported to management by the clients without any difficulty. The workers are kept in constant check and are monitored through CCTV cameras mounted in the hospital. Therefore, the level of confrontations, abuses, and misconduct by workers towards clients is almost non-existent as compared to conventional hospitals where clients do not have direct access to top management. Most clients of SHRH who visit the hospital on daily basis have high confidence that they will not be abused in any form by the workers of the hospitals especially folks from the rural areas.

SHRH at the moment runs only out-patients services to its clients. Most clients usually feel uncomfortable being admitted to hospitals. Admission in hospitals causes inconvenience to most clients and their families. Most of the clients interviewed, who had been admitted before in public hospitals complained of some maltreatment meted

out to them by nurses on duty in those hospitals. Relatives of those in admissions are denied access to their sick relatives at certain hours of the day. Worse of it is when the patient is in a critical condition and also in the nights, family members and well-wishers are kept away from their sick relatives causing a lot of frustration and distress to the relatives. Some sick persons on admission at times are left unattended to when they are in pain. Coupled with these problems, most patients prefer seeking out-patient services than going on admissions. At SHRH, clients are offered Out Patient services and are asked to come back for review at an appointed date. Most of the clients have the hospital telephone numbers as well as some of the doctors' contact numbers where they could phone in to complain of their conditions or to seek clarifications. However, some clients said there are some illnesses that need to be monitored by doctors/nurses of the hospital therefore, there is need for such illnesses to be admitted and monitored. Hence, the need for the hospital to have admission wards.

Salwat Health Restoration Hospital is opened to all manner of people irrespective of race, colour, religion, or tribe. Muslims and non-Muslims alike all attend the hospital. All manner of illnesses are treated at the hospital. Clients with extreme medical conditions are usually referred to other hospitals for treatment. However, these are very rare cases. SHRH is not a faith healing institution where the sick is healed based on their profession of a certain faith or where they are asked to believe in a certain divinity or creed before they are healed. Ethnicity and religious or sectarian inclinations do not play roles in SHRH when treatment is sought or offered. It is the practice of the hospital that women should be accompanied by their husbands or relatives when coming to the hospital especially when going into the consultation rooms. There is also no direct bodily contacts between the doctors and the clients of the hospital during consultations

whether physiological or spiritual consultation and diagnoses. It is only during spiritual healing sessions that when a client acts violently that some of the workers of the hospital are asked to hold them in order not to cause damage or injury to them.

In Appendic C, Table 1 and 2 showed two daily attendance sheets indicating the number of clients who visited the hospital on a particular date, indicating their names, the hospital ID numbers, and gender. On Monday 29th January 2018, a total of 32 clients visited the hospital for treatment as recorded in Table 1. Out of the total number, 17 were female and 15 were male. By the names given above, it could be seen that it was not only Muslims who attended the hospital on that day but a combination of Muslims and non-Muslims. The ID numbers of the clients also showed the year in which a client first visited the hospital.

The IDs which numbers end with /17 indicate that, those clients first reported to the hospital in the year 2017. This showed that they have returned for a review at the hospital on that day. On the other hand, the IDs which numbers end with /18 are clients who reported to the hospital for their first time since its establishment in 2018. Some of those who first reported to the hospital in 2018 could have also return for review on that day but this can only be made known by going through clients' folders to check their medical histories. My checks on their folders indicated that thirteen (13) clients out of the total number on that day went for medical review while the remaining numbers were new cases.

On 6th February 2018, the attendance sheet indicated that a total of 35 clients reported to SHRH for medical care as it is recorded in Table 2. Out of the total number, 16 were female and the remaining 19 were male. It showed a combination of Muslims and non-

Muslims visiting the hospital on that day even though the number of Muslims outnumbered that of the non-Muslims. Those who have reported for review on this date in total were sixteen (16) while the remaining were new cases.

4.5.0 Concerns of Clients

Some of the clients of SHRH raised some concerns which they think needed to be addressed by management to ensure smooth and efficient running of the hospital. Below are some of the concerns.

i. Delays in Spiritual Consultation

Clients who visit the hospital for treatment complained of delays in going through the spiritual consultations. Some clients say they report to the hospital as early as 5am to 6am to enable them book their names early. Consultations are carried out in a sequential order in which clients reported to the hospital (on first come - first serve basis) except for emergency cases. The consultation processes are delayed when clients with spiritual problems undergo deliverance sessions which in some extreme cases can last between 30 to 60 minutes or more. This can cause delays to clients and some clients can spend over 6 – 7 hours waiting to undergo the same spiritual exercises. The problem of this section is that, there is only one spiritual consulting room currently in the hospital where Sheihu Salawatia and his two assist doctors undertake this kind of healing session. This healing session is the most important part of almost all the clients who visit the hospital for treatment because of their desire to know their problems especially the spiritual ones.

ii. Bitterness of Some Herbal Medicines

Some of the herbal medications produced by SHRH are very bitter in taste. This makes it difficult for some clients who fear bitter medications avoid administering them as prescribed. *Mamoquine Mixture* for instance, is one of the most bitter medication that can be found in the hospital's pharmacy. It is also frequently prescribed by doctors for the treatment of many ailments even though disliked by many clients because of its bitterness. It is very effective in the treatment of malaria, piles, constipation, and colon related diseases. Clients therefore suggest if something could be done to reduce the bitterness of some of the medications.

iii. Quantity of Medications Prescribed

Another concern raised by some clients had to do with the large quantities of medications prescribed on a single visit. Depending on individual cases and the outcome of diagnosis, an individual may end up going home with many bottled medications as well as other powdered medications. Although, those who complained on this concern are relatively very small, they feel it causes them inconvenience when going home especially those who have to board commercial vehicles home. Too many medications for some clients become a burden to administer.

iv. Comprehensive Diagnosis Concerns

Some clients who visit the hospital with the aim of addressing particular illnesses end up being diagnosed with two or more illnesses which hitherto was not budgeted for. Other clients, during the interview, were of the view that the

comprehensive nature of the diagnosis performed at SHRH is a good thing. However, others think the diagnosis should concentrate on the particular illnesses that bring clients to the hospital. They suggested that the comprehensive diagnosis should only be carried out upon the request of a client or when the client consents to it.

v. Cost of Medications

Medications supplied by the hospital are the final components in the healing process of clients. Depending on the conditions of clients, one may need to buy several medications for the treatment of ailments especially those suffering from different ailments at the same time. Most of the clients who visit SHRH for treatment are between low and middle income earners with majority being low income earners. People in this category find it difficult to buy all medications at once should the total amount go beyond a certain threshold. Even if they can afford to buy the medicines, some find it difficult coming back for review at the appointed dates given them. However, the hospital management allows clients/patients to buy medications in bits if they cannot afford to buy all at once.

vi. Lack of Regular Updates

During break periods and other emergencies which cause delay, clients who are yet to be attended to are, in most cases not informed of the break and the possible time of return of staff for continuation of work. At the time of this research work at the hospital, I observed that nurses do not inform the clients that the doctors have gone on break. Some clients also complained of not being updated whenever there are delays. Again, there are some days when the hospital

unexpectedly closes down for fumigation or for emergency works to be carried out without the express information to clients. People who travel from far places get to the hospital only to be informed that the hospital has been closed for the day. It is therefore suggested that there should be regular updates for clients present at the hospital when the doctors are on break. There should be specific timeframes set aside for breaks and this should be communicated to clients and staff of the hospital. There is also the need for the hospital to come out with measures through which they can reach out to their clients anytime the hospital closes down for some reasons.

vii. Wetting Clients During Deliverance

During spiritual diagnosis and deliverances, clients who are spiritually possessed or under spells undergo *Ruqya* to be delivered from such attacks. Exorcising clients at times may take different forms depending on the level of spiritual attacks. In the process of deliverance *Ruqya* water is at times sprinkled on some clients with difficult/serious spiritual problems. The individual undergoing such deliverance may get wet completely due to the water being poured on them. This makes some of them become uncomfortable after the deliverance session is over. At times, some of them do not have alternative clothing to change to enable them travel back home especially those who have to join commercial transport. A client suggested that, clients should be made aware of the nature of the deliverance process to enable them prepare adequately for the process.

viii. No Measuring Scoop

Most of the medications of the hospital are either in mixture form (syrup) or are in powdered form which need to be measured when administering them. Although, all the medications have directions on how to use them through certain measurements, some clients complained of not getting the exact measurements as directed by the hospital. For instance, medications which are in the form of syrup are measured, according to most of the clients, by using tablespoon. However, tablespoons vary in sizes. This may either cause the measure to be less as required or to be more than required. Again, medications which are in powdered form are also required to be measured when using them. However, because of the different sizes of tablespoons or teaspoons found in most homes, the right measurement can either be exceeded or less. To curb this problem, some clients suggested that the powdered medication could be made in the form of capsules (measured by the hospital) which can be dissolved when put in water. Alternatively, measuring scoops could be provided for measuring both syrups and powdered medicines just like what obtains in orthodox medications where there are measuring lids/scoops in most of their packaged medications.

ix. Lack of Admission Wards

Some illnesses require the direct supervision of the doctors/nurses while clients undergo treatment. But due to lack of admission facilities, clients have to administer all medications at home. People with mental disorders and other physiological illnesses at times need to be observed over a period while they are on medication. Such observations help doctors to make inform decisions

concerning treatment. Patients on admission whose conditions get worse could quickly be resuscitated by hospital staff when the need arises. But when they are in their homes administering medications, such opportunities are not available.

x. Poor Communication Skills

Some clients complained of the poor communication skills exhibited by some nurses/staff of the hospital when they (clients) call on the hospital's telephone either to make enquiries, seek directions to the hospital or for clarification on how to administer a particular medication they are in doubt about. They explained that the receiver (the staff who receives the call) in most cases showed little professionalism in communicating to them over the phone. It is therefore, imperative for the nurses/staff especially those at the front desk to be trained in communication skills on how to reach out to clients over the phone and even how to talk to clients in the hospital premises.

4.7.0 Clients Reactions on Their First Visit

Clients who visited Salwat Health Restoration Hospital for the first time expressed varying reactions on the operations of the hospital. Information some clients had received about the operations of the hospital from relatives and friends prior to their first visit were confirmed. Some even expressed mixed reactions to what they had experienced at the hospital. Below are some of their reactions.

- Some clients looked alarmed about what they discovered in the course of diagnosis at the hospital. As it is known, the diagnostic systems of the hospital are categorized into physiological and spiritual.

- The ability to run a complete scan on the human body within a short duration of time was something that surprised most clients.
- The ability of the scan to analyze the level of energy, effect and/or improvement in each organ of the human system was something most clients could not understand how such analysis was done by the system's software.
- Other clients could not also come to terms with how a hospital could carry out treatment using Qur'anic healing methodologies in combination with herbal medicines.
- Some clients were happy to have known the causes of their predicaments. Some stated that even if they did not get healed from their illnesses, they were satisfied to have known the cause of their sufferings especially those sicknesses which are spiritually inclined.
- Those whose illnesses seriously deteriorated and were in serious crisis looked very worried since they did not know earlier the level of damage the illness has caused their body system/organs.
- Through the spiritual diagnostic system, some clients were amazed with some of the things revealed to them. The extent to which even names of supposed evil attackers or evil plotters were revealed to them was mindboggling.

4.8.0 The Researcher's Observations

The general staffing situation at the Salwat Health Restoration Hospital is adequate but not sufficient enough as it is supposed to be. The hospital has carved a name for itself due to its spiritual component that is operated using Islamic spirituality and healing

systems. However, only two health assistants who complement Sheihu Salawatia in the spiritual diagnosis are trained and equipped with the knowledge of Qur'anic healing. This kind of religious knowledge, spirituality, and healing is very rare in most hospitals. It is therefore necessary that more doctors are trained and equipped with such Qur'anic knowledge of healing. These two doctors are found working almost every day of the week at the hospital because they do not have doctors trained in that specialty to enable them run a shift system.

The same is the case with the other doctors who perform physiological diagnosis. Other workers such as the nurses at the OPD, the cashier, the accountant, the pharmacist, the medication production team, etc. work throughout the week without a shift system. Although, the hospital management has organized duty off system for the workers to rest on certain days of the week, much needs to be done to offset the pressure on the current number of workers. At the time of this research work, I observed and realized that, it is the same workers I come to meet anytime I visit the hospital to conduct the interviews. This, in my estimation, leaves workers of the hospital with little time to attend to personal issues and other social activities.

The good news is that, the hospital has been given accreditation to run a school in teaching Alternative Medicines. The first batch of students is currently undergoing training at the Salwat Health Training School. When these batches of students successfully graduate from their training, they could easily be absorbed to complement the staffing strength at the hospital. The SHRH is a special hospital which needs special crop of trained personnel to effectively run its activities to full capacity. Other batches of students are yet to be enrolled. With time, the school would have trained a lot of

personnel to solve the staffing problems and leave others for other institutions in the health sector.

4.9.0 Views of Students Studying at SHTS

Salwat Health Training School (SHTS) is an accredited private health training institution established to train students in alternative medicine and Islamic healing remedies based on the Qur'an and the *Sunnah*. The school was established based on the healing strategies of Salwat Health Restoration Hospital which is the brainchild of Dr. Sheihu Salawatia. The school was set up to serve the needs of the hospital by training students to complement the staff of SHRH in its alternative health delivery. The school aims to resurrect and promote the lost golden Islamic healing systems, which are based on the Qur'an and the *Sunnah* of Prophet Muhammad (SAW). The students of the school, as part of this research work, were asked to give their assessment of the school and the courses they have studied so far, and some of their views appear below.

Maalik Abubakari a student of SHTS was of the view that, the school offered them opportunities to study alternative medicine and Qur'anic healing. He believed that this kind of training is very rare in the country's health training institutions since most of these institutions do not incorporate the spiritual aspects of human life in their curriculum. These institutions, he said, only emphasize on the physiological and the psychological needs of the human body and neglect the spiritual needs. He stated that "the school is geared towards uplifting Islamic way of treating ailments" in the society.



Figure 21: Sheihu Salawatia (seated) with students of Salwat Health Training School.

Another student of the school, Abdul-Halil Yakubu Gunu explained that, the school trains them to research into finding solutions and alternative medications which will cure illnesses quickly and safely without worsening the plight of patients. He further stated that the World Health Organization's (WHO) definition of health appears defective since the definition does not address the spiritual health needs of a person. He quoted WHO definition of health which states that "the state of complete physical, mental and social well-being and not merely absence of disease or infirmity." According to Abdul-Halil, this definition fails to address the "emotional and more importantly the spiritual aspects of a person's life." Furthermore, he stated that students of SHTS are taught that the human being is composed of body and soul. Therefore, the school emphasizes on the importance of maintaining a healthy body and soul.

Other students of the school who also commented on the performance of SHTS are

Yasir Abdul-Rahman, Rushdi Adam, and Hidir Alhassan. Yasir stated that, the training and lessons he is currently receiving from the school have made him to understand the power of the Holy Qur'an and the use of herbal medicine in healing patients of all kinds of diseases/sicknesses including mental illnesses and spiritual problems. Rushdi stated that, the establishment of Salwat Health Restoration Hospital and Salwat Health Training School could not have come at a better time than an era when human beings across the world are suffering from all manners of illness. To him, the school is training students in all inclusive healing approaches in order to “revive and restore quality health and life” taught by Prophet Muhammad (SAW) with the inception of Islam. Hidir on his part believes the school has widen their scope on primary healthcare by deepening their “spiritual understanding of each and every health condition.”

Some of the courses the students are studying at the Salwat Health Training School include the following:

- Basic Nutrition and Dietetics
- Basic Anatomy and Physiology
- Microbiology and Infection Prevention
- Basic Biostatistics
- Community Studies and Basic Epidemiology
- Communication and Writing Skills
- Introduction to Qur'anic Healing and *Ruqya*
- Qur'anic Healing and *Ruqya* Practice I
- Qur'anic Healing and *Ruqya* Practice II

The current batch of students is the first batch to enrol in the school's programme. They are yet to complete their first year training programme. The school has also received applications from prospective students to be enrolled in the next academic year. In going forward, the school is likely to have accommodation challenges for students who are not residents of Accra. About 10 students of the current batch are accommodated in the school's hostel. When student numbers increase through enrolment in the near future, the school is likely to be hit by accommodation problems since it only has limited hostel facilities. The school could adopt pragmatic measures to have its courses run online in the future in order to reach out to prospective students across the world who wish to study the school's programmes but cannot make it to the school's premises.

4.10.0 Problems of Record Keeping

Records of clients at SHRH are kept manually on pieces of paper in folders. The folders are stored in wooden cabinets. The folders are then numbered and arranged in numerical order. Even though most of the folders are new and neatly arranged in the cabinets, there were some few challenges I observed during my visit to the facility.

Retrieving folders for clients at times becomes difficult due to wrong filing of some folders. This might be the result of hospital staff closing late in the night on certain days of the week.

Nurses spend a great deal of time searching for folders of clients who have lost their hospital ID cards or those who forget to come along with them. At times, this becomes frustrating to the nurses since they have to search through all the folders in the cabinets in order to find the folder for the client.

The hospital does not store records of clients in computers for easy access and retrieval of information should the client lose his/her hospital ID card. The durability of some paper may cause loss of information through fading. Therefore there is the need for the hospital to adopt the digital/computerized system of filing and record keeping for easy access and to prevent losing vital information through fading of papers and folder damages.

It is worthy to note that, information of clients in the various consulting rooms is stored in computers used in performing the diagnoses. However, there is the need for the hospital to build backups for essential clients' information by storing them on external hard drives for future usage should the computers fail to work or are damaged.

4.11.0 Challenges of Spiritual Diagnosis

Clients who went through spiritual healing via the application of *Ruqya* expressed the relief they have had after the healing session. Some said they could not remember what transpired during the healing process. Even though many of the clients said they have been relieved and healed from their spiritual illnesses, the healing process cannot be tested and proven using scientific methods. The success or failure of spiritual healing is best measured by the testimonies of clients and/or by observing their conditions before and after the healing process. Some of the clients of SHRH who reported to the hospital with spiritual sicknesses either receive instant healing through the application of *Ruqya* without using herbal medications or are treated using selected herbal medications and *Ruqya*. In the case of the latter, the treatment process takes a couple of days to take effect in order to achieve the desired healing effects.

During *Ruqya* application, some verses of the Qur'an are read out aloud while others are read secretly. One cannot attest to what is being said secretly whether they are actually Qur'anic verses or something else. Some of this secrecy in the art of spiritual healing is meant to protect the art and the religious knowledge, from abuse. This is because some of the relatives who accompany the clients to the consulting room for healing have knowledge of the Qur'an but may lack the skill on how to use the Qur'anic verses to achieve the desired results.

Healing using *Ruqya* and Islamic healing practices has been hit with controversies, accusations and counter accusations from within the Muslim Community in the country. While some people question the methods employed in *Ruqya* application, others are of the view that it is of no consequence in the treatment of illness. People of this worldview believe that Muslim clerics and healers who engage in this art use dubious means in their healing processes which they think are alien to Islam. They claim that people commit *shrik* (innovation) when they repose their faith on the healer instead of directing it to Allah. The use of talisman and amulets and even *rubutu* are highly chastised and criticized by some Muslims because they believe those things are outside the domain of Islam and should not be practised at all.

Religious or spiritual experiences are relative, vast, and wide. Religious/spiritual experiences are best explained by those who have had spiritual encounters and have experienced them. This makes it difficult to explain spiritual experiences to people outside such spiritual realm. Again, understanding of religious knowledge varies and its application also varies. This has led people to have different belief systems. Hence the problem with spiritual experiences and healing is that, it is not universal and not common to everyone.

Religious knowledge is for the advancement and benefit of mankind. Aspects of religious knowledge that can be used to alleviate the predicaments and suffering of people in the society in a positive manner should be recommended and pursued. People in difficult situations and sufferings, in most cases, do not question the authority and the legality of religious or spiritual healing methodologies since all that they yearn for is to get well.

4.12.0 Conclusion

This chapter presented selected medications produced by Salwat Health Restoration Hospital which included *Barakaat* Ointment, *Salatin*, *Zamharine* Mixture, *Alfa* Powder, *Mamoquine* Mixture, and *Bomatrine*. Testimonies of the hospital's clients, their concerns, and challenges facing certain segments of the hospital were also addressed. The next chapter is the concluding chapter of this thesis and presents the summary, findings, and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter summarizes the research findings and makes some concluding remarks to the study. It concludes by highlighting how Salwat Health Restoration Hospital used Islamic healing to cater for the health needs of some indigenous Ghanaians. The research ends with some suggested recommendations. The main research objective was to examine the holistic nature of the healing systems employed by Salwat Health Restoration Hospital in addressing the health needs of the indigenous people. Another objective was to investigate the impact made by Salwat Health Restoration Hospital in the healthcare delivery system of Ghana. Weil's concept of holistic healthcare and integrative medicine constituted the conceptual framework adopted by the researcher in addressing the objectives highlighted.

5.2 Summary

The thesis is structured into five chapters. Chapter one presented the general introductory issues or the background to the study. The statement of the problem centred on how Islamic healing as practised by the Salwat Health Restoration Hospital is believed to be more holistic than orthodox forms of healing and how it answers the indigenous search for holistic healthcare and healing in Ghana. The study was conducted in the general environs of the Accra metropolitan area because the hospital under studied is situated in Ashongman Estate, a suburb of Accra. Andrews Weil's concept of holistic healthcare and integrative medicine served as the framework through which the study elicited the various complementary and alternative healing methods

employed by SHRH in addressing the health challenges of its clients. On the aspect of methodology, theological and phenomenological approaches were used. The use of the theological approach aided the researcher to discuss the research work through the lenses of the Qur'an and *Sunnah* of Prophet Muhammad (SAW). On the other hand, the researcher employed the phenomenological approach in presenting the views and experiences of health practitioners at Salwat Health Restoration Hospital and the experiences and responses of respondents (clients of SHRH) from their own perspectives.

Chapter two dwelt on the concept and practice of healing in Islam. The chapter discussed the origins of healing and medicine, and the causes of ill health according Islamic understanding. It highlighted the basis of healing and medicine in the Qur'an and some *Ahadith* related from Prophet Muhammad (SAW). It also demonstrated the permissibility of healing and the use of medicine in Islam. Contextually, it addressed the practice of *Ruqya* in Islam since it is one of the cardinal practices of healing strategy found in Salwat Health Restoration Hospital. Some early Muslim physicians and the significant roles they played in the advancement of medicine were brought to the fore. Some of these scholars discussed were Ali ibn Abbas (Haly Abbas), Abu Bakr bn Muhammad bn Zakariya Razi (Rhazes), Abu Ali Alhassan bn Abdullah (Ibn Sina), and Abu al-Qasim al-Zahrawi (Abulcasis) among others. These scholars either authored classical and profound books on the field of medicine, pioneered certain medical practices, or were first to invent some tools and instruments used in modern health delivery.

Chapter three focused on Salwat Health Restoration Hospital. The discussions under this chapter addressed some of the research objectives. It examined the healing

approaches employed by SHRH and their holistic nature. Diagnostic systems such as the physiological and spiritual diagnostics are discussed. The application of *Ruqya* as a healing method employed by the hospital was tackled. The hospital's usage of herbal medications and how these medications are prepared were also investigated. The views of workers of SHRH on the operations of the SHRH were sampled. Some of the challenges which characterized the operations of the hospital were also highlighted.

Respondents (clients of SHRH) views and experiences on the healing methods and medications produced by the hospital were addressed in Chapter Four. The researcher investigated and presented samples of some herbal medications and other health products produced by the SHRH and how these medications are used to treat certain ailments. Respondents' experiences and views were captured through interviews coupled with the researcher's own personal observations on the operations of the hospital.

Chapter Five is a summary of the entire work done. The researcher presented some research findings, concluded the study and gave some recommendations.

5.3 Conclusion

This study established that Sheihu Salawatia knowledge of healing and medicine emanated greatly from vision. He stated emphatically that he has not acquired or understudied herbal medicine from anyone. The issue hand was how to ascertain the potency and efficacy of the healing remedies of SHRH and how to authenticate academically the visions of Sheihu Salawatia. However, it has been established that true visions lead to social development. The best example being the visions of Prophet Yusuf (as) and his ability to interpret dreams and visions as this is clearly captured in

Qur'an 12:41-42; Qur'an 12:46-49; and Qur'an 12:100-101. Prophet Yusuf (as) ability to interpret dreams and visions reverted famine and brought about social development in Egypt.

The study discussed issues pertinent to Islamic healing using the knowledge of the Qur'an and the *Sunnah* of Prophet Muhammad (SAW) to address the many health challenges endangering the lives of many people in the Ghanaian society. The theological and phenomenological approaches used in the study helped in highlighting the religious/Islamic understanding of healing based on the two main Islamic sources of knowledge which are the Qur'an and *Sunnah* of Prophet Muhammad (SAW). The second approach solicited the opinions and experiences of respondents as well as personal observations from the field of study of how Islamic healing is operated and is believed to be more holistic than orthodox forms of healing.

The concept of holistic healthcare and integrative medicine advocated by Weil which served as the framework of this study fitted well the operations of SHRH since the hospital employs different strategies in its healthcare delivery. This concept helped address various aspects of Islamic healing. The key area addressed by the study is the esoteric use of the Qur'an and some prophetic traditions in solving health challenges believed to have both physical and spiritual dimensions. Using Salwat Health Restoration Hospital as a case study helped to understand the different perspectives of Islamic healing and how *Ruqya* is performed. It is therefore understood from the Islamic perspective that illness is not limited to only what can be investigated by scientific approaches but also spiritual elements of illnesses can be addressed using Islamic healing approaches such as *Ruqya* and other healing methodologies.

Adherents of the Islamic faith believe Islam to be a complete way of life and the Qur'an being its manual. The Qur'an is also believed to have addressed every facet of human life and is believed to have solutions for challenges that characterize human existence on earth including illness. This means that knowledge of the Qur'an and its applications is dynamic and not something static. Therefore, Islam encourages continuous investigation into health issues and other challenges that hinder human progress and causes suffering and pain. Hence, conscious efforts must be exerted *Islamically* into finding remedies in restoring ill health.

5.4 Research Findings

- From the study, some relevant information about Islamic healing in general and the healing practices of SHRH in particular were brought to the fore. In chapter two, it was established that the Qur'an and some Prophetic Traditions of the Noble Prophet (SAW) support healing and the use of medicine when one is ill. This assertion was supported by Qur'anic verses such as Qur'an 17:82 and Qur'an 41:44 where it is categorically stated that the Qur'an is a healing and mercy/guide to the believers. A major Prophetic Tradition which supported healing is the narration where the Prophet (SAW) is reported to have said that there is no ailment sent by Allah except that Allah has sent down its treatment. This is a major call for Muslims to research into finding treatments to alleviate human suffering caused by ill health.
- Healing using *Ruqya* was encouraged and practised by Prophet Muhammad (SAW). This kind of healing is derived from divine inspiration/intervention by solely using relevant verses of the Qur'an to derive healing/cure without using medications. Muslim healers/practitioners such as those in SHRH who use this

healing method to cure the sick explained the effectiveness of this healing method in their healthcare delivery. This art of healing can only be found within religious cycles which scientific investigations/experiments cannot explain.

- From the various verses of the Qur'an and *Ahadith* cited, it can be deduced that the constituents of the human body in Islam is of the body and soul. Both the body and the soul can suffer some imbalances when they are not catered for properly or when they are attacked by foreign agents. Hence, illness in Islamic perspective is not just limited to the physiological realm but also the spiritual realm of an individual. This calls for holistic approach to healing which can address the physiological and spiritual health concerns of an individual.
- Again, Islamic healing does not just promote the use of medications to cure illnesses. It also promotes preventive approaches to curb the spread and contraction of illnesses. Some of the Prophetic Traditions advised the separation of healthy people from the sick, and the isolation of victims of plagues or communicable diseases as a method of containment. Islamic teachings also promote the use of diets in boosting healthy lifestyles and to prevent contracting illnesses/diseases. To this end, it would be realized that the adoption of isolation wards in orthodox hospital which are used to keep patients with serious illnesses and communicable in nature is not the invention of modern science and health practices. It is a practice which existed since the inception of Islam about some 1400 years ago. Also, the emergence of alternative health practitioners and dieticians whose specialties are purposely to promote the use of diet to enhance healthy lifestyles can find traces to some Qur'anic injunctions and the prophetic traditions on the use of diets to cure some ailments as espoused about 1400 years ago.

- The significant contributions that early Muslim physicians made to the development of modern healthcare showed the retrogression in the contributions of current generation of Muslim scholars in the field of medicine and healthcare services. This is borne out in the statement of Imam Shafi'i when he complained of the neglect of one-third of human knowledge which got lost due to little interest shown by Muslims in the field of medicine and healing.
- Furthermore, the belief in predestination by some of Muslims as demonstrated in Chapter Two should not be a barrier to Muslims in seeking treatment when they are ill. Various Prophets of Allah who went through different predicaments and suffering from the Qur'anic point of view were cited to show that, these Prophets did not relent on their efforts nor did they give up their faith because their predicaments were predestined by Allah. Rather, they prayed fervently and sought Allah's intervention by which they were relieved from their various predicaments. An example is the case of Prophet Ayyub (AS) who was distressed from a prolonged sickness as stated in Qur'an 38:41. Prophet Ayyub (AS) in this narrative never ascribed his prolonged illness and predicaments as something predestined by Allah. He rather attributed it to the handiwork of *Shaytan*. He prayed to Allah and Allah intervened and granted him healing as stated in Qur'an 21:83.
- In Chapter Three, the research findings were specifically related to the SHRH and its operations. Significant among these findings are the hospital's diagnostic systems. These are into two categories: the physiological diagnosis and the spiritual diagnosis. The two systems are used to gather both physical and spiritual health information of a client. This is not the case in most orthodox hospitals across the country. It is established from the research that most clients

of the SHRH go there to address illnesses they believe to have spiritual inclinations. This demonstrated the belief held by most indigenes of Ghana on the composition of the human being and its relationship with ill health. They believe that it is not just the physical body of the human being that suffers illness. The spiritual (soul/spirit) can also suffer some manipulations and illnesses.

- The hospital in its own capacity, built computer software used in diagnosing clients. It also produced some diagnostic tools which are used in carrying out spiritual diagnosis. These are good interventions and initiative undertaken by the hospital to deliver alternative healthcare to Ghanaians.
- Views of clients of SHRH showcased some levels of goodwill that exists between them and the hospital. The operations of the hospital are not advertised in the media to create awareness and to draw people to attend. However, through its goodwill, most clients of SHRH inform friends and relatives and all manner of people they come across, who are suffering from similar predicaments as they had suffered before about the operations of the hospital. This kind of direct advertisement comes at no cost to the hospital and it also has great influence on prospective clients who have not heard about or visited the hospital before.
- Another finding of the study is that, almost all herbal medications produced by the hospital have some amount of *rubutu* (Qur'anic Erasure) added during preparation. The addition of *rubutu* to the medication as explained by the founder of the hospital is believed to increase its potency and efficacy. It is also meant to give the medications some spiritual potency and fortification. Again, medications produced by the hospital have no form of chemical preservatives

added to them. The herbal medications are produced and packaged in their natural forms without any chemical preservation.

- One important finding of the research is that, the Islamic healing method adopted by SHRH in its operations is not a faith based healing method. It does not require a client to profess to the Islamic faith or creed before healing can take place. This healing method is not also used as a tool for proselytization of clients to accept the Islamic faith or sectarian doctrines. All healings and operations of the hospital are carried out without regards to one's religious or doctrinal inclinations. The hospital sees its clients, first and foremost as human beings who are all equal in the sight of Allah and who have a common enemy known as illness/sickness.
- Last but not least, is the hospital's use of diet in some cases to aid healing. Clients with certain illnesses are usually advised by the doctors of the hospital to abstain from certain diets discovered not to be good for the clients' recovery. Continuous intake of such diets is deemed not to be good for clients' health. They will rather deteriorate the clients' health instead of aiding in the recovery process. Therefore, there are some classes of clients who are advised to use certain categories of diets/foods for promotion and recovery from their ailments while others are asked to abstain from certain diets/foods completely.

5.5 Recommendations and Suggestions

- The operation of Salwat Health Restoration Hospital is technically based on Islamic teaching and spirituality. This calls for specially trained staff/workers to man the hospital's operations for its continuous existence. The students currently undergoing health training at the hospital's school is a step in the right

direction. Provisions should be made to increase enrolment and to provide more staff to the hospital.

- The hospital should increase the numerical strength of its workers to ease the pressure on the limited number of staff. Introduction of shift system or off breaks would help workers of the hospital to spend time with their love ones and attend to personal issues. As the hospital is yet to operate in full capacity, staffing challenges should be tackled immediately in order not to curtail the operations of the hospital when all its departments are opened for operations to the public.
- Recordkeeping at the hospital should be computerized to enable easy access and retrieval of client information documents. This would help prevent loss of information due to deterioration of files and accidental damages on clients' documents. Therefore, there is the need to train workers on the use of computers to manage clients' information. Conscious efforts should also be made to keep video records of some spiritual healings for future references by interested parties such as researchers.
- A regulatory body should be set up if possible to regulate the operations of *Ruqya* and other Islamic spiritual healing methods. This would help curtail the influx of some Muslim scholars/healers who would want to take undue advantage of their clients. The body should have the power to investigate into negative spiritual strategies and the right to punish and blacklist such criminal activities. National dialogue could be established to bring all experts of Islamic healing into one forum with a board to govern the activities of Islamic healing.
- Packaging of medications should be improved to meet international standards. The hospital could liaise with other standardized packaging companies to help

in packaging the hospital's medications for the international market. The hospital can also procure modern packaging machinery to help in packaging their medications.

- Diagnosis should be improved and be made more specific. During spiritual diagnosis, clients are sometimes informed of the names of people who are supposedly behind their woes or are the causes of their problems. However, only the first name of the supposed evil person/attacker is made known without any additional names or the surname. This, in some cases, leaves the clients wondering and thinking in trying to figure out who the supposed evil person(s) is/are. This can lead to suspicion with the possibility of causing conflict in homes and the community at large.
- Measuring scoops should be introduced and added to all medications that need to be measured. This will allow for uniform standard and rightful measurements for medications that are either in powdered and syrup form. Moreover, powdered medications can be produced and be made in the form of capsules for easy administration and usage. This would help resolve the problem of measurement faced by most clients who complain of not getting the right measurements in their homes.
- There is the need for the hospital to build an interactive website where clients and prospective clients could easily reach out to know more about the hospital and make the necessary enquiries when the need arises. Through an interactive and up-to-date website, clients could leave comments, suggestions, and even questions for the hospital management to address. Replies to client questions and comments could also be used to build a 'Frequently Asked Questions'

(FAQ) on the website for new visitors on the page who happen to have similar questions or comments bothering them to go through.

- The hospital should establish the smartest means of communicating with its clients when there are emergency closures/shutdowns of the activities of the hospital. This can be done by reaching out to clients through the use of SMS broadcasts since all the clients have the telephone numbers in their folders. The use of *whatsapp* and *telegram* messaging applications are some innovative ways of reaching out to clients who use these social media services. An interactive and up-to-date website could also be used to communicate to clients of emergency shutdowns on the operations of the hospital. When such measures are adopted and implemented, it would help curtail the problem of clients reporting to the hospital only to be told that the hospital is not working on that day.
- There is the need for the hospital to introduce appointment system where clients from far places or even those near could book appointments on given dates. This would reduce the stress and the amount of time spent by clients from far places especially those from outside the Greater Accra Region. When the hospital has an up-to-date website, an appointment section could be created on the website page where clients and prospective clients could visit and book their appointments with the hospital. Clients can also call in through the hospital's telephone lines to book appointments. This could help in reducing the overcrowding and spending of long hours on certain days of the week especially on Saturdays.
- If it is possible, special sessions or days should be introduced for clients who would purposely want to meet Sheihu Salawatia and/or the doctors in charge of

spiritual diagnosis for counselling services and to seek their advice on issues bothering them. Some categories of clients come to the hospital not because they are sick and want to seek treatment. Rather, they come to seek the counsel on matters/issues bothering their spiritual wellbeing. They come to add up to clients who are seriously sick and create delays in the spiritual consultation processes.

- Efforts should be made by the hospital to commercialize the medications they produced especially the most sought after medications by clients. By commercializing the medications, clients in long distant places could easily buy some of the medications with authorized dealers/sellers or some selected pharmacies in their localities across the country. It could also serve as a means of advertisement for the hospital since more people will get to know about the operations of the hospital through their products in the various pharmacies and chemists across the nation.
- Lastly, the hospital could introduce refresher courses and training for its staff and workers to re-orient them on the operations of the hospital periodically. Through this medium, the workers could be trained on client-staff relationship, communication skills, how to address clients problems or issues in the absence of the doctors or before they (clients) see the doctors, expose them to new treatment methods/medications produced by the hospital, expose them to new medical discoveries and new developments in the medical landscape and in the health sector of the nation among others. This will keep them abreast with new developments and up-to-date issues in complementary and alternative medicine and healing systems.

5.6 Suggested areas for further research

Due to time constraints, the research could not address one of the objectives of the study which sought to investigate why Islamic healing has not been incorporated into orthodox health facilities in Ghana. Therefore, further research is recommended for interested parties to examine the reasons for the non-existence of Islamic healing and other religious forms of healing that explore other means of healing than the conventional healing systems and how these forms of alternative healing methods could be incorporated into the orthodox health sector in Ghana.

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LIST OF RESPONDENTS

SRL	NAME	STATUS	DATE INTERVIEWED
1.	Dr. Rashid Hussein Salwat	President SHRH	14 Jan 2018
2.	Dr. Masawudu Rashid	CEO SHRH	19 Jan 2018
3	Dr. Abdul-Fatah Rashid	Admin. SHRH	19 Jan 2018
4.	Sheikh Abdur-Rauf Abass	Asst. Doc. SHRH	21 Jan 2018
5.	Sheikh Issah Abubakar Osman	Asst. Doc. SHRH	21 Jan 2018
6.	Mr Alhassan Kpasco	Pharmacist SHRH	28 Jan 2018
7.	Mr Abdallah Jawabir	Prod. Supervisor	28 Jan 2018
8.	Mad. Adiza Yakubu	Patient	03 Feb 2018
9.	Mr Francis Ahama	Patient	03 Feb 2018
10.	Mr Ayouba Iddris	Patient	03 Feb 2018
11.	Mad. Naomi Mensah	Patient	03 Feb 2018
12.	Mr Sadat Baba Iddi	Patient	10 Feb 2018
13.	Mr Guuroh Benjamin	Patient	10 Feb 2018
14.	Mad. Amina Ismael	Patient	10 Feb 2018
15.	Mr Muzammil Yaro Muniru	Patient	10 Feb 2018
16.	Mr Awudu Wepia	Patient	24 Feb 2018
17.	Mallam Ibrahim Alhassan	Patient	24 Feb 2018
18.	Mad. Nafisah Yidana	Patient	17 Feb 2018
19.	Mr Abdulai Misbawu	Patient	17 Feb 2018
20.	Mr Atsu Emmanuel	Patient	10 Feb 2018
21.	Mad. Rukaya Adam	Patient	24 Feb 2018
22.	Mr Alhassan Asambila	Patient	17 Feb 2018
23.	Mr Maalik Abubakar	Student	19 Feb 2018
24.	Mr Yasir Abdur-Rahman	Student	19 Feb 2018
25.	Mr Hidir Alhassan	Student	19 Feb 2018

APPENDIX A

1. Certificate of name change of the hospital to Salwat Health Restoration Hospital



Figure 22: Certificate of change of name from Salwat Health Restoration Center Ltd to Salwat Health Restoration Hospital Ltd.

2. SHRH Upgraded to Hospital (A1) Status



Figure 23: Certificate of upgrade of Salwat Health Restoration Hospital to Hospital (A1) status by the Ministry of Health (Traditional Medicine Practice Council).

3. Salwat Health Training School Accreditation



Figure 24: Certificate of Accreditation for Salwat Health Training School (SHTS) issued by Ministry of Health (Traditional Medicine Practice Council).

4. Centre for Plant Medicine Research report on Mamoquine

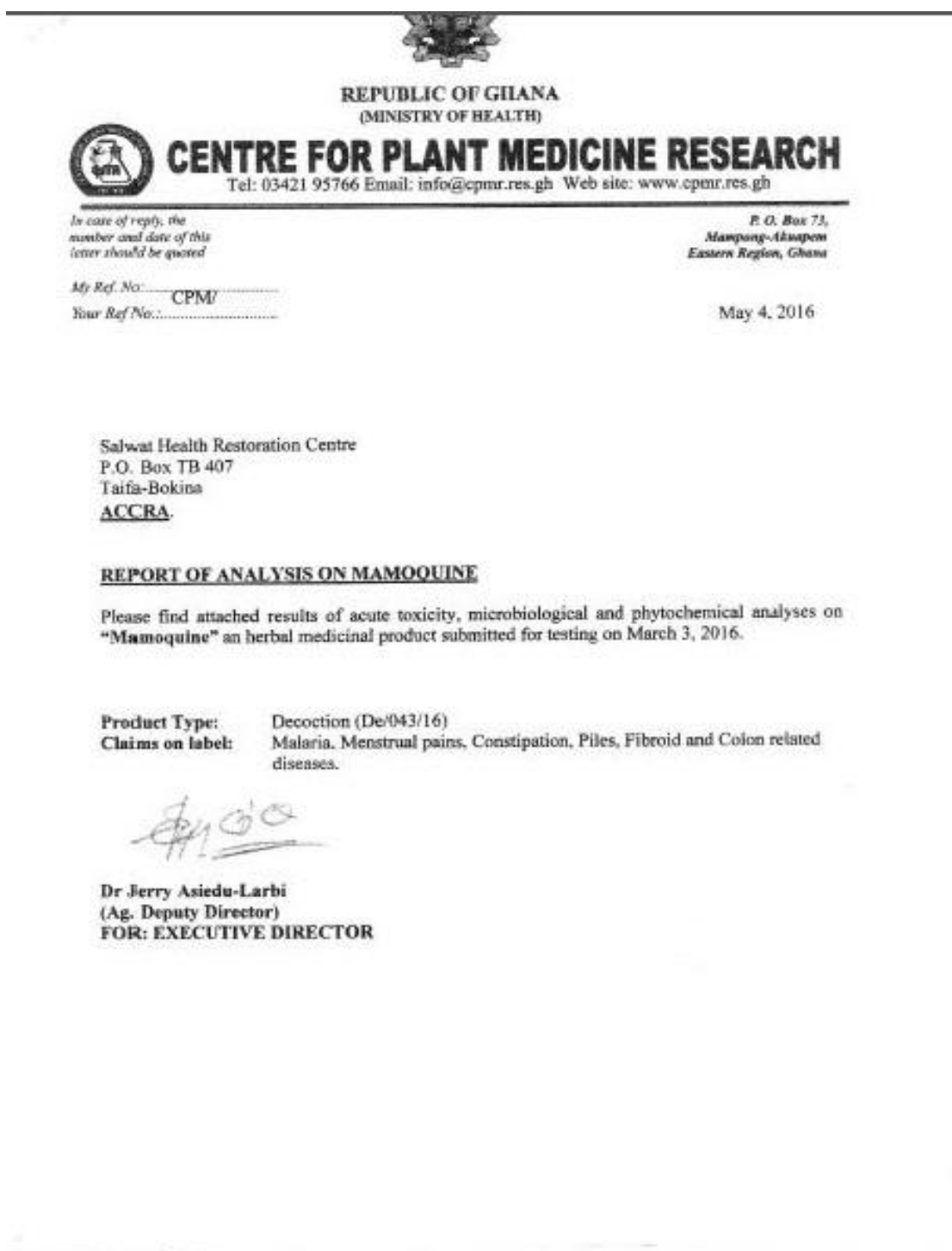
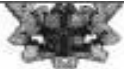



Figure 25: Centre for Plant Medicine Research report analysis Mamoquine – Herbal mixture produced by SHRH.

5. Centre for Plant Medicine Research report on Zamharine


REPUBLIC OF GHANA
(MINISTRY OF HEALTH)

 **CENTRE FOR PLANT MEDICINE RESEARCH**
Tel: 03421 95766 Email: info@cpmr.res.gh Web site: www.cpmr.res.gh

In case of reply, the number and date of this letter should be quoted

My Ref. No.: CPM/.....
Your Ref. No.:.....

*P. O. Box 73,
Mankong-Akaupem
Eastern Region, Ghana*

May 4, 2016

Salwat Health Restoration Centre
P.O. Box TB 407
Taifa-Bokina
ACCRA

REPORT OF ANALYSIS ON ZAMHARINE

Please find attached results of acute toxicity, microbiological and phytochemical analyses on "Zamharine" an herbal medicinal product submitted for testing on March 3, 2016.

Product Type: Decoction (De/042/16)
Claims on label: Enhances blood circulation.



Dr Jerry Asiedu-Larbi
(Ag. Deputy Director)
FOR: EXECUTIVE DIRECTOR

Figure 26: Centre for Plant Medicine Research report analysis on Zamharine – Herbal mixture produced by SHRH.

6. Centre for Plant Medicine Research on Bomatrine


REPUBLIC OF GHANA
(MINISTRY OF HEALTH)

 **CENTRE FOR PLANT MEDICINE RESEARCH**
Tel: 03421 95766 Email: info@cpmr.res.gh Web site: www.cpmr.res.gh

In case of reply, the number and date of this letter should be quoted

*P. O. Box 73,
Mawpong-Duapem
Eastern Region, Ghana*

My Ref. No: CPM/.....
Your Ref No:.....

May 4, 2016

Salwat Health Restoration Centre
P.O. Box TB 407
Taifa-Bokina
ACCRA

REPORT OF ANALYSIS ON BOMATRINE

Please find attached results of acute toxicity, microbiological and phytochemical analyses on "Bomatrine" an herbal medicinal product submitted for testing on March 3, 2016.


Product Type: Powder (Pd/008/16)
Claims on label: Chest infection, Asthma and Cancer of the lungs.




Dr Jerry Asiedu-Larbi
(Ag. Deputy Director)
FOR: EXECUTIVE DIRECTOR

Figure 27: Centre for Plant Medicine Research report analysis on Bomatrine - Herbal medicine produced by SHRH.

7. Centre for Plant Medicine Research report on Samba Stop



REPUBLIC OF GHANA
(MINISTRY OF HEALTH)



CENTRE FOR PLANT MEDICINE RESEARCH
Tel: 03421 95766 Email: info@cpmr.res.gh Web site: www.cpmr.res.gh

In case of reply, the number and date of this letter should be quoted

My Ref. No.: CPM/.....
Your Ref No.:

*P. O. Box 73,
Mampong-Akwapem
Eastern Region, Ghana*


May 4, 2016

Salwat Health Restoration Centre
P.O. Box TB 407
Taifa-Bokina
ACCRA.

REPORT OF ANALYSIS ON SAMBA STOP

Please find attached results of acute toxicity, microbiological and phytochemical analyses on "Samba Stop" an herbal medicinal product submitted for testing on March 3, 2016.

Product Type: Powder (Pd/011/16)
Claims on label: Stomach ulcer, Diarrhoea and Stomach upsets.



Dr Jerry Asiedu-Larbi
(Ag. Deputy Director)
FOR: EXECUTIVE DIRECTOR

Figure 28: Centre for Plant Medicine Research report analysis on Samba Stop – Herbal medicine produced by SHRH.

8. Centre for Plant Medicine Research report on Barakaat Ointment

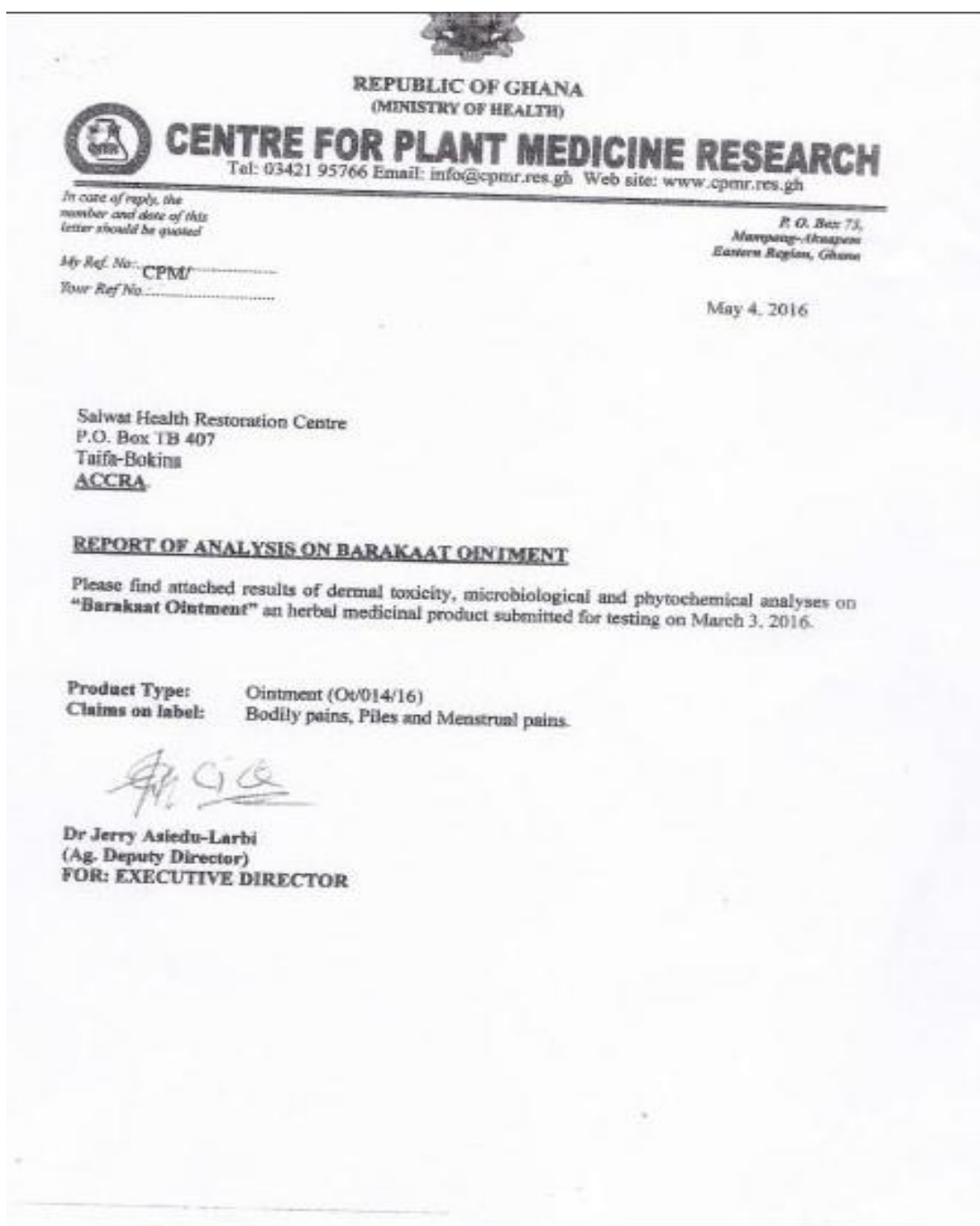


Figure 29: Centre for Plant Medicine Research report analysis on Barakaat Ointment – An ointment produced by SHRH.

9. Centre for Plant Medicine Research report on Alfa Treatment


REPUBLIC OF GHANA
(MINISTRY OF HEALTH)

 **CENTRE FOR PLANT MEDICINE RESEARCH**
Tel: 03421 95766 Email: info@cpmr.res.gh Web site: www.cpmr.res.gh

In case of reply, the number and date of this letter should be quoted

My Ref No: CPM/.....
Your Ref No:.....

*P. O. Box 73,
Mampong-Ahaapem
Eastern Region, Ghana*

May 4, 2016

Salwat Health Restoration Centre
P.O. Box TB 407
Taifa-Bokina
ACCRA

REPORT OF ANALYSIS ON ALFA TREATMENT

Please find attached results of acute toxicity, microbiological and phytochemical analyses on "Alfa Treatment" an herbal medicinal product submitted for testing on March 3, 2016.

Product Type: Powder (Pd/010/16)
Claims on label: Enhances sperm production.



Dr Jerry Asiedu-Larbi
(Ag. Deputy Director)
FOR: EXECUTIVE DIRECTOR

Figure 30: Centre for Plant Medicine Research report analysis on Alfa Treatment – Herbal medicine produced by SHRH.

10. Centre for Plant Medicine Research on Braha Powder



REPUBLIC OF GHANA
(MINISTRY OF HEALTH)



CENTRE FOR PLANT MEDICINE RESEARCH
Tel: 03421 95766 Email: info@cpmr.res.gh Web site: www.cpmr.res.gh

In case of reply, the number and date of this letter should be quoted

My Ref. No.: CPM/.....
Your Ref No.:.....

*P. O. Box 73,
Mampong-Ahaapem
Eastern Region, Ghana*
May 4, 2016

Sulwat Health Restoration Centre
P.O. Box TB 407
Tafi-Bokina
ACCRA

REPORT OF ANALYSIS ON BRAHA POWDER

Please find attached results of acute toxicity, microbiological and phytochemical analyses on "Braha Powder" an herbal medicinal product submitted for testing on March 3, 2016.


Product Type: Powder (Pd/009/16)
Claims on label: Detoxification and Blood purification.



Dr Jerry Asiedu-Larbi
(Ag. Deputy Director)
FOR: EXECUTIVE DIRECTOR

Figure 31: Centre for Plant Medicine Research report analysis on Braha Powder – Herbal medicine produced by SHRH.

11. Food and Drugs Authority certification for Mamoquine Mixture

 Certificate No.: 002812

FOOD AND DRUGS AUTHORITY
Republic of Ghana

**Certificate of Registration
of a
HERBAL MEDICINE**

This is to certify that

MAMOQUINE MIXTURE

is registered for use in Ghana and is subject to the provisions of the Public Health Act, 2012, Act 851

Active ingredient(s)/Strength: Cryptolepis sanguinolenta, Cassia sieberiana, Nauclea latifolia

Applicant: SALWAT HEALTH RESTORATION HOSPITAL LTD

Manufacturer: SALWAT HEALTH RESTORATION HOSPITAL LTD, NEW ASHONGMAN ESTATE

Local Agent: SALWAT HEALTH RESTORATION HOSPITAL LTD

Registration No: FDA/HDI. 17-12404 Date of registration: DECEMBER 12, 2017

The validity of this certificate shall continue until DECEMBER 01, 2018 Unless otherwise suspended, revoked or varied as to the period of validity.

Dated this: 12TH day of DECEMBER, 2017




Ag. Chief Executive Officer (DELESE A. A. DARKO (MRS))
Food and Drugs Authority

Figure 32: Food and Drug Authority (FDA) certificate of registration for Mamoquine Mixture – Herbal mixture produced by SHRH.

12. Food and Drugs Authority certification on Zamharine Mixture

 Certificate No.: 002803

FOOD AND DRUGS AUTHORITY
Republic of Ghana

Certificate of Registration
of a
HERBAL MEDICINE
This is to certify that
ZAMHARINE MIXTURE

is registered for use in Ghana and is subject to the provisions of the Public Health Act, 2012, Act 851

Active ingredient(s)/Strength: Allium sativum, Camelia sinensis, Vernonia amygdalina, Aloe barbadensis

Applicant: SALWAT HEALTH RESTORATION HOSPITAL LTD

Manufacturer: SALWAT HEALTH RESTORATION HOSPITAL LTD, NEW ASHONGMAN ESTATE BRIDGE

Local Agent: SALWAT HEALTH RESTORATION HOSPITAL LTD

Registration No: FDA/HD1, 17-12401 Date of registration: DECEMBER 12, 2017

The validity of this certificate shall continue until DECEMBER 01, 2018 Unless otherwise suspended, revoked or varied as to the period of validity.

Dated this: 12TH day of DECEMBER, 2017




Ag. Chief Executive Officer (DELESE A. A. DARKO (MRS))
Food and Drugs Authority

Figure 33: Food and Drugs Authority (FDA) certification of Registration for Zamharine Mixture – Herbal mixture produced by SHRH.

13. Food and Drugs Authority certification for Bomatrine Powder

Certificate No.: 002807


FOOD AND DRUGS AUTHORITY
Republic of Ghana

**Certificate of Registration
of a
HERBAL MEDICINE**

This is to certify that

BOMATRINE POWDER

is registered for use in Ghana and is subject to the provisions of the Public Health Act, 2012, Act 851

Active ingredient(s)/Strength: Desmodium adscendens

Applicant:..... SALWAT HEALTH RESTORATION HOSPITAL LTD

Manufacturer:..... SALWAT HEALTH RESTORATION HOSPITAL LTD, NEW ASHONGMAN ESTATE

Local Agent:..... SALWAT HEALTH RESTORATION HOSPITAL LTD

Registration No:..... FDA/HD1. 17-12402 Date of registration:..... DECEMBER 12, 2017

The validity of this certificate shall continue until..... DECEMBER 01, 2018 Unless otherwise suspended, revoked or varied as to the period of validity.

Dated this:..... 12TH day of DECEMBER, 2017




Ag. Chief Executive Officer (DELESE A. A. DARKO (MRS))
Food and Drugs Authority

Figure 34: Food and Drugs Authority (FDA) certificate of registration for Bomatrine Powder – Herbal medicine produced by SHRH.

14. Food and Drugs Authority certification for Barakaat Ointment

 Certificate No.: 002809

FOOD AND DRUGS AUTHORITY
Republic of Ghana

**Certificate of Registration
of a
HERBAL MEDICINE**

This is to certify that

BARAKAAT OINTMENT

is registered for use in Ghana and is subject to the provisions of the Public Health Act, 2012, Act 851

Active ingredient(s)/Strength: Capsicum frutescens

Applicant: SALWAT HEALTH RESTORATION HOSPITAL LTD

Manufacturer: SALWAT HEALTH RESTORATION HOSPITAL LTD, NEW ASHONGMAN ESTATE

Local Agent: SALWAT HEALTH RESTORATION HOSPITAL LTD

Registration No: FDA/HD1. 17-12403 Date of registration: DECEMBER 12, 2017

The validity of this certificate shall continue until DECEMBER 01, 2018 Unless otherwise suspended, revoked or varied as to the period of validity.

Dated this: 12TH day of DECEMBER, 2017



Ag. Chief Executive Officer (DELESE A. A. DARKO (MRS))
Food and Drugs Authority

Figure 35: Food and Drugs Authority (FDA) certificate of registration for Barakaat Ointment – An ointment produced by SHRH.

APPENDIX B

SAMPLE QUESTIONNAIRES

A) Interview Guide for the Founder & President of the SHRH

This interview guide is to aid research into Islamic Healing in Ghana: The Study of The Salwat Health Restoration Hospital, as required for the completion of Master of Philosophy programme at the Department for the Study of Religions, University of Ghana – Legon. This research is for academic purposes only and all information shall be kept confidential.

1. Name
2. Gender
3. Educational background
4. Religion
5. How did you become a healer?
6. Can you tell us a brief history of this hospital and its healing practices?
7. What is the mission statement of this hospital?
8. With your experience as a healer (Doctor) and Practitioner of Alternative Medicine, what are the causes of ill health?
9. How do you diagnose clients in this hospital?
10. What kinds of illnesses (physical, psychological, or spiritual) are being brought here for treatment?
11. Has there ever been any complaint(s) of misdiagnose?
12. How are psychological (mental) and spiritual illnesses treated in this hospital?
13. At what point in time do you apply Ruqiya in your healing processes?
14. How did you gain this knowledge of healing using Ruqiya?

15. Has there been any case of spiritual illness that could not be treated in this hospital?
16. Has there been any case of psychological illness that could not be treated in this hospital?
17. Has there been any case of physiological illness that could not be treated in this hospital?
18. What is the success rate of recovery of clients/patients with illnesses related to (i) physiology, (ii) psychological, and (iii) spiritual in nature?
19. How do you measure the recovery rate of clients of this hospital?
20. Are there known clients who have recovered from their various illnesses (spiritual, psychological, and physiological) that could not be treated in orthodox hospitals?
21. If yes, can we contact them?
22. How holistic is the healing process as practice by this hospital?
23. Have there been reports of reactions of medications by clients?
24. Can you explain to us the Concept of RESTORATION as adopted by this hospital?
25. Is the hospital operation based on accepted scientific approaches or it is based on religious spirituality or both? Please explain.
26. How do you get to know that certain herbs are used for certain ailments?
27. How did you discover the herbs used in preparing your medications?
28. Can such herbs be used in solving other ailments?
29. Do you think some herbs naturally have medicinal values?
30. When do you apply herbs to your healing?
31. How do you select your herbs?
32. Is herbal medicine used in all health conditions or for some selected ones?
 - a. If for some selected ones, can you give us some examples?
33. What kinds of illnesses are often brought to this center?
34. Do herbs possess spiritual potencies?

35. Does the Qur'an and Sunnah of Prophet Muhammad (SAW) support healing using herbs?
 - a. If yes, can you give some examples of Qur'anic passages and prophetic narrations that support your use of herbal medicine?
36. Does the Qur'an and Sunnah of Prophet Muhammad (SAW) support healing using Qur'anic Erasure and Ruqiya?
 - a. If yes, can you give some examples of Qur'anic passages and prophetic narrations that support the use of Qur'anic Erasure and Ruqiya?
37. How do you use herbs in healing?
38. Are there restrictions to the use of herbs in the healing process?
39. Is there a link between the practice of traditional herbal medicine and your use of herbs?
40. Apart from herbal medicine what other alternatives exist for healing in this center?
41. How effective is the combination of herbal medicine and spiritual healing?
42. What measures have you put in place to ensure the continuous existence and the healing legacy of this hospital for generations yet unborn?
43. Is there any mechanism put in place for transfer of your knowledge in healing to others?
44. Are there any plans for this hospital to have branches in other parts of the country?
45. What process did you go through to register this hospital?
46. Is the registration process different from those of other private hospitals?
47. Did you receive any support from government in establishing this hospital?

B) Interview Schedule for Patients/Clients of the SHRH

This interview guide is for clients/patients of Salwat Health Restoration Hospital, Ashongman Estate, Accra. This is to aid research into Islamic Healing in Ghana: The Study of The Salwat Health Restoration Hospital, required for the completion of Master of Philosophy programme at the Department of Study of Religions, University of Ghana – Legon. This work is for academic purpose only and all information shall be kept confidential.

Background information of the clients

1. Name
2. Gender
3. Age
4. Educational background
5. Religion
6. Hometown
7. Region
8. Employment Status

Knowledge about the healing center

9. Is this your first visit?
10. If no, how long have you been to this hospital?
11. How did you get to know of this hospital?
12. What do you think is the cause of your illness?

13. What is the nature of your illness [i.e. is it spiritual, psychological, or physical (physiology) illness]?
14. Has your suspected ailment(s) been proved or disproved by the diagnostic system of this hospital?
15. What kind of diagnostic system (either physical or spiritual exercises or both) were you taken through?

The use of alternative/herbal medicines at the hospital

16. Before coming to this hospital did you know how the healing process is being carried out by the team of doctors in this hospital?
17. Before coming to this hospital did you know that the hospital uses Qur'anic erasure (Rubutu), herbs, and supplications (Ruqiya) as part of their treatment?
18. Has Ruqiya been performed on you? If yes, what was your experience?
19. Aside Ruqiya, have you been given any medication?
20. If yes, how have you been asked to use the herbal medicine and other medications?
21. How long have you been using medications from this hospital?
22. Can you rate the efficacy of these medications in percentage (0% - 100%)?
23. Have you notice improvement in your health condition?
24. Is the use of herbs at this hospital different from others you may be familiar with?

25. If yes, state the difference(s).
26. How different are the medications of this hospital to that of the orthodox hospital?
27. Do you believe herbal medicines of this hospital will help improve your condition and why?
28. Why did you prefer this hospital to orthodox hospitals?
29. Why did you not go to a traditional healer?
30. How unique is this hospital compared to other hospitals?
31. What are some of the challenges/problems you have identified in this hospital that you think should be addressed or improved?
32. Is there any other information you will like to add in relation to the operation of this hospital?

APPENDIX C

Table 1 - Clients Attendance Sheet for Monday 29th January, 2018

Srl No.	Name of Patient	ID No.	Gender
1	Salahudeen Y.	2131/17	Male
2	Abdul-Fatawu A.	0256/18	Male
3	Muteca Y.	0150/18	Male
4	Ibrahim S.	0258/18	Male
5	Amina A.	0261/18	Female
6	Wasila A.	0146/18	Female
7	Rahinatu K.	1600/17	Female
8	Ayishetu B.	0252/18	Female
9	Mariama A	0251/18	Female
10	Abdul-Rashid Z.	0254/18	Male
11	Ruhaima A. R.	0259/18	Female
12	Alhassan Z.	1998/17	Male
13	Rahmatu H.	0143/18	Female
14	Fauzia A.	0152/18	Female
15	Sabina E.	084/18	Female
16	Emmanuel E.	0144/18	Male
17	Salifu A.	2174/17	Male
18	Zenabu I.	0247/18	Female
19	Suweiba M.	0248/18	Female
20	Namawu M.		Male
21	Abdul-Razak I.	0260/18	Male
22	Rafia A.	2180/17	Female
23	Hafsa Z. Y.	1203/17	Female
24	Abdul-Rauf I.	1203/17	Male
25	Samira I.	0408/18	Female
26	Osman M.	0193/18	Male
27	Adizah Y.		Female
28	Daniel A.	0257/18	Male
29	Faruk S.	0253/18	Male
30	Habiba T.	0255/18	Female
31	Musah A.	3460	Male
32	Saratu M.	0267/17	Female

Table 2 - Clients Attendance Sheet for Tuesday 6th February, 2018

Srl No.	Name of Patient	ID No.	Gender
1	Fauzia A.	0152/18	Female
2	Mariam M.	1862/17	Female
3	Musah T.	1863/17	Male
4	Fati A.	0327/18	Female
5	Chire A.G.	2205/17	Male
6	Maryam A.	1807/17	Female
7	Tanko M.	1808/17	Male
8	Maria M. A.	0329/18	Female
9	Rebecca A.	2146/17	Female
10	Latifa M.	0333/18	Female
11	Nantogmah D. Z.	0334/18	Male
12	Sa-adatu A.	0100/18	Female
13	Andrew A. A.	0190/17	Male
14	Ibrahim S.	0332/18	Male
15	Halima S. A.	1767/17	Female
16	Abdul-Wahab A.	0331/18	Male
17	Ibrahim Z.	0330/18	Male
18	Shadrack A. N.	0328/18	Male
19	Zulkarnan H.	0256/17	Male
20	Mumuni A. G.	0335/18	Male
21	Ibrahim I.	0336/18	Male
22	Hudu A.	0110/18	Male
23	Zalia M.	0337/18	Female
24	Murjana B. R.	1524/17	Male
25	Abdul-Rahman H.	2178/17	Male
26	Amadu I.	0338/18	Male
27	Meimunatu M.	0341/18	Female
28	Umar D.	0340/18	Male
29	Meimuna W.	0342/18	Female
30	Nuhu H.	0339/18	Male
31	Giftly J. D.	2138/17	Female
32	Salamatu A.	0140/18	Female
33	Shafawu D.	0344/18	Female
34	Dawud A.	0343/18	Male
35	Rukaya A.	1884/17	Female