

## EFFECTS OF ISLAMIC MEDICINE AND ITS MANAGEMENT: AN OVERVIEW OF MUSLIM SCHOLARS IN BIDA EMIRATE OF NIGER STATE, NIGERIA

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### Abstract

The focus of this paper is Islamic medicine and its management: an overview of Muslim scholars in Bida Emirate of Niger State, Nigeria. This paper would identify the sources of Islamic medicine from its origin which some scholars relied upon for the treatment of people. It reveals Muslim healers and types of medicinal applications and some herbal concoctions that Muslim scholars use for the treatment of ailments of people in the emirate. Islamic medicine occupation has been an age long tradition since the advent of Islam which is another popular means of solving some ailments of Muslims. The paper adopts explanatory method for sourcing data in respect of this subject as these method is so encompassed that would bring out the efficacy of Islamic healing on people. It is therefore, believed that the will of Islamic medicine determines people's actions and or inactions due to it divine nature from Allah. The paper would proffer some suggestions to the people on efficient and effective management of Islamic medicines on the treatment of ailment challenges among people in accordance with the tenets of Islam.

**Keywords:** Islam, Medicine, Management, Muslim Scholars, Bida Emirate



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## A. Introduction

During the last decade there has been a growth of interest in the concept of “Islamic Medicine” as seen in books, courses and treatment programmes. As a topic, it has captured the imagination of Muslim communities in the West, with websites encouraging people not to ignore “the lost *Sunnah*” of *Hijama* and to seek spiritual healing through *Ruqyah*. This review will consider questions as to what is meant by “Islamic Medicine”, how it is viewed by the *Ummah*, living in the West, and whether it is a topic which warrants separate status within academic study. It will also consider whether practitioners should have professional training and the reasons for conflict with allopathic practice.<sup>1</sup>

The knowledge of Islamic medicine is one of the aspects that owed its origin from the Qur’an and *Sunnah* of the Prophet (S.A.W). Islamic medicine started since the advent of Islam and kept advancing favorably across the nook and crannies of the world.<sup>2</sup> During early period of Islam many areas across the Arabian Peninsula were ruled by the Caliphs whom were reported to have encouraged people to study the aspect of Islamic medicine for the benefit of people and communities.<sup>3</sup> According to some revelations, Islamic medicine aspect aimed at treating illness by the means of Qur’an and *Sunnah* of the Prophet (S.A.W). Even though this practice was abandoned by some people for a while, this is why it is not popular like the way conventional medicine is known among people of the contemporary time. Otherwise, for some people to encourage this practice of Islamic traditional medicine, they rather prefer to patronize soothsayers who claims the knowledge of fortunes.<sup>4</sup> To this end, soothsayers are described as “lazy persons who knows nothing other than false extortion of money and corruption of people life.”<sup>5</sup> Therefore, the power of remedy and succor of anything belongs to Allah alone, as provided by Him in the Glorious Qur’an and *Sunnah* of the Prophet (S.A.W) that deals with this matter.<sup>6</sup>

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<sup>1</sup> S.N. Alrawi, M.D. Fetters, Traditional Arabic & Islamic Medicine: A Conceptual Model for Clinicians and Researchers. *Glob J Health Sci.* 2012, 4(3):164–9.

<sup>2</sup> O. H. Kasule, Islamic Medicine, *Mafhum al-Tibb al-Islam*, paper presented at workshops on Medical Ethics at Various campuses in England, 9<sup>th</sup>-31<sup>st</sup> December, 2006, P.2

<sup>3</sup> O. H. Kasule, Islamic Medicine, *Mafhum al-Tibb al-Islam*, Ibid

<sup>4</sup> Muhammad Dangana (56 years), school teacher, interviewed at Karmo Abuja on 16<sup>th</sup> August, 2022.

<sup>5</sup> Hannafi Abdul-Baqi (66 years), Qur’anic school teacher, interviewed at Abuja on 8<sup>th</sup> September, 2022.

<sup>6</sup> A. K. Ibrahim, *the Jinn and Human Sickness Remedies in the Light of the Qur’an and Sunnah*, Darussalam, Riyadh, Kingdom of Saudi Arabia, 2005, P. 15

With the deep understanding and development of Islamic education among people in Bida emirate facilitated the revival of this practice of Islamic medicine by some people as a remedy for the curing of all ailments. This practice in the area flourishes alongside with the knowledge of Qur'an among people because of its easiest method of supplications and attendance to the sick people.<sup>7</sup> The vitality of Islamic medicine is such that it neither seeks nor support from anyone except with Allah who is worthy to be glorified for any request and treatments.<sup>8</sup> For this reason alone, made some practitioners of Islamic medicine in localities on asking for Allah reward than seeking for financial benefit from the people. It is noted that as a result of this motive some practitioners earn some gifts from people of either money and others as a form of appreciation.<sup>9</sup>

## **B. Research Methods**

The research approach employed in this paper is a literature study approach. The literature study approach is essentially the same as research in general, but the research data acquired through the literature study approach are secondary data. Finding and gathering of references that are pertinent to the topic of this research is first of the researchers three processes take in preparing this paper. Secondly, in order to fully explain the intersection of the paper, a number of scientific publications that have been gathered are then analysed and elaborated. Thirdly, as the final phase of, the researchers draw a conclusion that precisely addresses title of the word; the effects of Islamic medicine and its management: an overview of Muslim scholars in Bida Emirate of Niger State, Nigeria.

## **C. Result and Discussion**

### **Islamic Medicine**

Islamic medicine, often known as Arabic medicine in medical history, is the science of medicine developed during the Islamic Golden Age, which lasted from the ninth to thirteenth centuries. Although the main medical tradition was Greek, it was influenced by Islamic or Prophetic Medicine, as well as folk medicine to a lesser extent. The Glorious Qur'an has

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<sup>7</sup> Mahmudu Abdullahi (57 years), Islamic scholar, interviewed at Bida on 2<sup>nd</sup> September, 2022.

<sup>8</sup> A. K. Ibrahim, *the Jinn and Human Sickness Remedies in the light of the Qur'an and Sunnah*, Darussalam, Riyadh, Kingdom of Saudi Arabia, P.16

<sup>9</sup> Rahmatu Gogo Usman (60 years), traditional healer, interviewed at Bida on 2<sup>nd</sup> September, 2022.

provided the knowledge for a variety of crops, including grains, seeds, and fodder, as well as their germination and growth processes in several Surah.<sup>10</sup> Plants are considered a gift from Allah, and the Qur'an mentions various plant names such as Date palms, figs, olives, ginger, grapes, *miswak*, onion, barley, garlic, pomegranates, camphor, Christ's thorns, bottle gourds and other significant therapeutic herbs and plants utilized as food.<sup>11</sup>

Islamic medicine has been viewed to mean different things to different people at different time of the history. Therefore, this term "Islamic medicine" is defined as medicine whose basic paradigms, concepts, values, and procedures conform to the dictates of the Qur'an and *Sunnah* of the Prophet (SAW).<sup>12</sup> In addition, its application is not specific to the particular place or community but to the generality of people for the treatment of ailments. Islamic medicine is universal all-embracing that allow for the growth and development of various methods of investigating and treating of diseases within the framework of religion. The fact that Islam is objective and universal root where Islamic medicine became acceptable to the people irrespective of location, race and cultural affinity across globe.<sup>13</sup> Some historians pointed out that Islamic medicine in several localities including Bida emirate aimed at providing remedies for ailments through the Qur'an and sometimes with the use of plants both wild and cultivated. This has proved of particular interest in the area within North Central Nigeria where people live close to their natural environment and make use of Qur'anic text and plants for medicines and numerous other purposes.<sup>14</sup> Indeed, the Islamic medicinal uses by the people of Bida emirate have taken on an increasingly high profile in recent years as the way pharmaceutical companies seek new remedies of ailments.<sup>15</sup> Bida emirate is one of the Local Government Areas in Niger State where a diverse natural environment has combined with an old established network for the occupation of numerous Islamic traditional medicines among people. As a result of this, facilitated the growth and development of the society

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<sup>10</sup> Mehmood A, Khan S, Khan S, Ahmed S, Ali A, Xue M, et al. In Silico Analysis of Qur'anic and Prophetic Medicinal Plants for the Treatment of Infectious Viral Diseases including Corona Virus. *Saudi Journal of Biological Science*. 2021, 28(5).

<sup>11</sup> El-Seedi HR, Khalifa SA, Yosri N, Khatib A, Chen L, Saeed A, et al. Plants Mentioned in the Islamic Scriptures (Holy Qur'an and *Ahadith*): Traditional uses and Medicinal Importance in Contemporary Times. *Journal of Ethno-Pharmacology*. 2019, 24(3).

<sup>12</sup> M. A. Gad Khalil, *the Prophetic Medicine*, Dar al-Manar, 2008, P.16

<sup>13</sup> O. H. Kasule, *Islamic Medicine, Mafhum al-Tibb al-Islam*, Op cit, P.4

<sup>14</sup> R. Blench, *Nupe Plants and Trees Their Names and Uses*, Cambridge, United Kingdom, 2008, P.8

<sup>15</sup> R. Blench, *Nupe Plants and Trees*, Ibid, P.3

through this practice as a promotion of Islam among people in the emirate.<sup>16</sup> Therefore, the practitioners of Islamic medicine from the view of many Muslims in the area are referred to as Muslim healers whose general public approaches geared towards asking for treatment of ailments from Allah.<sup>17</sup> For this reason, the practitioners in these aspects would be analyzed for the benefit of generality of people on subsequent headings.

A prominent traditional healing system in the world, Traditional Arabic & Islamic Medicine, refers to healing practices, beliefs, and philosophy incorporating herbal medicines, spiritual therapies, dietary practices, mind-body practices, and manual techniques, applied singularly or in combination to treat, diagnose, and prevent illnesses and/or maintain well-being.<sup>18</sup> Despite remarkable advancements in orthodox medicine, traditional medicine has been practiced in the Middle East since ancient times. For those dealing with ailments such as infertility, psychosomatic troubles and depression, Traditional Arabic & Islamic Medicine is often the first choice of treatments.<sup>19</sup> Traditional Arabic Medicine is the culmination of Graeco-Roman, Chinese, Persian, and Ayurvedic theories and practices and continues to be practiced in parallel with modern, orthodox medicine.<sup>20</sup> Origins of Islamic medicine can be traced back to the beginning of the Islamic civilization in the 7th century when Islamic scholars and physicians expanded earlier medical sciences with their own discoveries and amplified preexisting theoretical principles of medicine into a comprehensive system of medicine.<sup>21</sup>

### **Category of Muslim Healers in Bida Emirate**

According to some Nupe historians, the categorization of Muslim healers in Bida emirate of Niger State are many and varied according to their expertise. There are some that are expertise in traditional medicine and herbs concoction for the treatment of ailments which portray healers of this aspect among Nupe people in the emirate as *Cigbejicizhi* (healers).<sup>22</sup> This is because number of these people in the area are blessed with the prowess

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<sup>16</sup> Facts and Figures about Niger State, Nigeria Statistical Development Project (NSDP), 2012 edition, P.1

<sup>17</sup> Hauwa Salihu Musa (50 years), public servant/traditional healer, interviewed on 3<sup>rd</sup> September, 2022.

<sup>18</sup> S.N. Alrawi, M.D. Fetters, Traditional Arabic & Islamic Medicine: A Conceptual Model for Clinicians and Researchers. *Glob J Health Sci.* 2012, 4(3):164–9.

<sup>19</sup> H. Azaizeh, B. Saad, E. Cooper, O. Said, Traditional Arabic and Islamic Medicine, a re-Emerging Health Aid. *Evid Based Complement Alternat Med.* 2010, 7(4):419–24.

<sup>20</sup> OY. Oumeish, The Philosophical, Cultural, and Historical Aspects of Complementary, Alternative, Unconventional, and Integrative Medicine in the Old World. *Arch Dermatol.* 1998;134(11):1373–86.

<sup>21</sup> R. Bhikha, Islamic Medicine Revisited, *Journal of Islamic Medical Association (JIMASA)*. 2007.

<sup>22</sup> R. Blench, Nupe Plants and Trees their Names and Uses, Op cit, P 2

knowledge of plants and herbal concoction for the treatment of people.<sup>23</sup> Meanwhile, some Muslims are endowed with the knowledge of Islamic spirituality who are revered among people because of their dexterity for treating people against some misfortunes including infliction of *Jinn*.<sup>24</sup> This happened through the supplication recounting to Allah which some of them engages and sometimes extend to the given out of *Rubutu* for drinking to the inflicted people. *Rubutu* is a written exercise of Qur'anic verses or some prayers by Muslim healers on a slate that is washed by a clean water for drinking as a divine remedy for any sort of challenges against humanity.<sup>25</sup>

### **Types of Islamic Medicine in Bida Emirate**

The practice of this Islamic medicine is one of the cultural practices that some Muslim scholars started since the coming of Islam to the Bida for the treatment of people with some health challenges. This is a tradition that not all Muslim scholars are expert but quite number of them are famous among people with this occupation in Bida emirate.<sup>26</sup> Notable among these scholars specializes in this aspect of treatment among people in Bida include late Alhaji Yusuf Alfa Bangbara, former chief Imam of Umaru Majigi Central Mosque Bida, Alhaji Baba Bangbara Najincigbena and others. These are known for rendering services in this type of indigenous traditional medicine for ailing people within the Bida community.<sup>27</sup> Various types of Islamic medicine for treatment in the Bida emirate are as follows:

**a. Indigenous Traditional Medicine Healers:** this is one of the aspect that certain numbers of Muslim scholars do for the people who are inflicted by some health challenges in the community. Therefore, most of these Muslim healers combine this practice with spiritual recounting from the Glorious Qur'an/other divine supplications and application of herbs concoctions on sick person for sometimes.<sup>28</sup> More so, number of these healers do kept ailing people within their environment for the purpose of administering medicine on them. This instance of keeping ailing people within the premises of the healers is sighted at Emi Liman

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<sup>23</sup> R. Blench, *Nupe Plants and Trees their Names and Uses*, Op cit, P.4

<sup>24</sup> Suleimanu Salawu Baba (55 years), Islamic scholar, interviewed at Minna on 17<sup>th</sup> August, 2022.

<sup>25</sup> Sani Muhammadu Musa (49 years), civil servant, interviewed at Minna on 17<sup>th</sup> August, 2022.

<sup>26</sup> Ndabagi Yakubu Shehu (71 years), retired civil servant, interviewed at Kwali-Abuja on 20<sup>th</sup> September, 2023

<sup>27</sup> Suleimanu Aliyu (50 years), civil servant, interviewed at Bida on 14<sup>th</sup> September, 2022.

<sup>28</sup> Aminu Surajo Baba (52 years), Islamic scholar, interviewed at Bida on 4<sup>th</sup> September, 2022.

Yusuf Alfa Bangbara Bida. However, some heal persons among ailing normally use to be discharged after spending some days undergoing treatment under healers. Specific type of people that patronizes these healers include mental retard persons, epilepsy sickness, people that are thought to be bewitched, *Jinn* inflictions.<sup>29</sup> Other aspect that some of these healers provide intervention for people include barring people, fever and theft. Most of these practitioners in Bida emirate do demand for certain requirements for the treatment of sick person and a remuneration for their services from the guardians of sick person. The skill of this indigenous traditional medicine is well managed by some Muslim scholars and their descendants for the treatment of people with some health challenges in Bida emirate of Niger State, Nigeria.<sup>30</sup>

**b. Muslim Spiritual healers:** Muslim healers that fall in this category may mean a different thing to different people across the globe including Bida emirate. However, the expertise of this category are those that aimed at finding solution to physical and hidden challenges of humanity through the remedy of the Glorious Qur'an and Sunnah of the Prophet (SAW). These practitioners among people are sometimes praised and criticize because of the way and manner which some are practicing the spirituality exercise for people.<sup>31</sup> It is noted that Muslim scholars do warn the practitioners of this category to be sincerer while discharging their service so that people do not have doubt in them. Therefore, it is important for any practitioner to strictly base it on *Sunnah* of the Prophet and abstain from all forms of insincerity. These category of practitioners are noticed among sects of Muslims in Bida emirate but the prevalent people that engages more in this practice are Tijjaniyyah *Sufi* adherents, and some Qur'anic school teachers.<sup>32</sup>

Commonest method of its practice in the town ranges with the specialist that wrote Qur'anic text on wooden slates with *Tadawa* (black ink) for drinking to customers as divine cure for some worrying life challenges. Notably, number of these scholars do involve in some occupations apart from this spirituality for the means of livelihood. Nonetheless, many of these practitioners maintained this spirituality practices at their houses while, some few

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<sup>29</sup> Suleimanu Aliyu (50 years), civil servant, interviewed Op cit,

<sup>30</sup> Baba Jiya Shanba (48 years), farmer, interviewed at Bida on 24<sup>th</sup> September, 2022.

<sup>31</sup> Muhammad Gana (42 years), Qur'anic school teacher, interviewed at Karmo-Abuja on 18<sup>th</sup> August, 2022.

<sup>32</sup> Muhammad Gana (42 years), interviewed, Ibid,

among them go out of their domains based on the invitation of some customers to either his resident or any other place for prayers.<sup>33</sup> Moreover, Muslim scholars of this categories are located all over the town for this purpose. Obviously, major customers that consult them for treatment among people in the emirate include those seeking fast comprehension for their children, people with some sickness, bachelor/spinster asking for marriage, irregular relationship of couples, calamity issues of families, *Jinn* inflictions, people with bad dreams, traders, lack of progression in life and protection seekers against evils. The motive of people towards these Muslim scholars is facilitated because of their Islamic knowledge among populace in the community.<sup>34</sup>

**c. Modern Islamic Medicine Healers:** this category of Muslim practitioners in the aspect of Islamic medicine in emirate are mostly operating on the basis of Islamic tenets. It is a fact that procedures of Islamic medicine ought to follow the footsteps of Prophetic medicine for the treatment of all ailments. Some sources assert that modern Islamic medicine is a process that gives rise to modern research that fast tract some remedies for ailments in all ramifications.<sup>35</sup> Usman Abdulkadir viewed modern Islamic medicine was just embraced by some people through the awareness of Islamic promoters in the emirate to be form medicine for the treatment of ailments within the framework of Islam.<sup>36</sup> The proliferation of modern Islamic medicine has reached all corners of the emirate with provision of modern hospital and equipment facilities that are used for curing people. This aspect is strengthening of this medicine with the flourish of Islam among people, doubt of some people concerning orthodox medicine ill treatment has been replaced with the integrity of Islam upon which these practitioners are operating within Bida emirate.<sup>37</sup>

By the way, most of these practitioners of Islamic medicines of nowadays in Bida emirate are so careful in endorsing treatment on people due to the availability of laboratory for sample collection and scanning machines. After all these processes a practitioner would now determine from the result of the test a kind of the treatment that will suit the health

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<sup>33</sup> A. R. Mohammed, *History of the Spread of Islam in the Niger-Benue Confluence Area: Igala Land, Ebira Land and Lokoja C.1900-1960*, Ibadan University Press, P.256

<sup>34</sup> Abdullahi Umaru (53 years), civil servant, interviewed at Abuja on 10<sup>th</sup> September, 2022.

<sup>35</sup> Abdullahi Umaru (53 years), civil servant, interviewed at Abuja on 10<sup>th</sup> September, 2022.

<sup>36</sup> Usman Abdulkadir (55 years), Islamic scholar, interviewed at Bida on 3<sup>rd</sup> September, 2022.

<sup>37</sup> Usman Abdulkadir (55 years), Islamic scholar, interviewed at Bida on 3<sup>rd</sup> September, 2022.



challenge of patient.<sup>38</sup> As a result of these Islamic medicine practitioners are widely popularized with acceptance among people to the extent that some successful treated patients do recommend this mode of treatment to others in the community. Although the major concern of any sick person is to locate where his sickness can be treated as quickly as possible.<sup>39</sup> The Islamic religion alluded to the fact that no ailment on earth that has no remedy for treatment except the one that is not revealed by Allah. This assertion prompted some practitioners to go for more deep research in order to identify curing of ailments. Afterward, feature of most of the practitioners is adverts of varieties of their medicinal stocks which is aired out through the avenue of electronic and print media platforms in the emirate for the patronage of the people respectively.<sup>40</sup>

### **Effects of Islamic Medicine in Bida Emirate in Niger State, Nigeria**

The effects of Islamic medicine in Bida emirate cannot be over emphasized due to the series of advancement that it has brought among people. As many people turned for seeking more option for Islamic medicine because of its encompassing of Islamic tenets. The belief of some people concerning the practitioners of Islamic medicine boosted the agility of Muslims about efforts being made in providing alternative to the orthodox medicine for the treatment of people in the community. Even though some Muslims have the ability to manufacture as many as possible medicines for the curing of people from the root of Qur'an and *Sunnah* of the Prophet (SAW). Some of these reasons may justify the impact of Islamic medicine on live of people in Bida emirate:

**1. Strengthening of Islamic religion:** the availability of Islamic medicine as remedy for some health challenges promoted Islamic ideals among people to some extent in the emirate. This is because most of these practitioners do combine it with the propagation of Islam to their customers on the importance of this aspect in Islam.<sup>41</sup> It is a common knowledge to all Muslims that mankind lack power to heal except what commands him to do in terms of treatment of any disease. By this reason some customers seeking treatment in the emirate

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<sup>38</sup> Alfa Salihu (62 years), Qur'anic school teacher, interviewed at Suleja on 8<sup>th</sup> August, 2022.

<sup>39</sup> A. R. Mohammed, *History of the Spread of Islam in the Niger-Benue.....* Op cit, P.257

<sup>40</sup> Alfa Salihu (62 years), Qur'anic school teacher, interviewed at Suleja, Op cit,

<sup>41</sup> Aliyu Suleiman Isah (61 years), herbalist, interviewed at Bida on 11<sup>th</sup> August, 2022.

do approach healers in this aspect on two reasons namely; treatment and spirituality.<sup>42</sup> The advent of orthodox medicine reduces some effects of some Muslim healers. But this does not mean that people do not believe in their ability for curing ailments. Additionally, part of the people believe in the emirate is that Islamic medicine owed its root from the Glorious Qur'an and *Sunnah* of the Prophet (SAW).<sup>43</sup> However, Bida emirate is an area where Islam had gained high popularity among its inhabitants for centuries where most of the culture of the people have assimilated Islamic ideals. It is observed there are certain ailments like poisonous and others that are neither cured with orthodox medicine nor traditional medicine except through Islamic healing by Muslim scholars.<sup>44</sup>

**2. Economic Boost for the Healers:** the effect of Islamic medicine in this direction on people in Bida emirate appeared in several dimensions. Some healers of Islamic medicine in the area are believed to be sincere in their dealings to the people, build up people confidence towards them for the purchase of their medicine that are used for curing ailment.<sup>45</sup> Although some healers do collect some tokens before given out medicine to customer for treatment. Major customers that patronize healers in the emirate include traders, drivers, sick persons and so on. It is noted that some Muslim healers apart from selling stock of traditional medicine to customers did not engage in any other occupation for living. For those that are famous in traditional treatment of ailment witness high patronage of people to their environment on daily basis. Many practitioners of Islamic medicine do travel from one locality to another on advertising their product for the people.<sup>46</sup> The fact that some expertize in this form are also careful in giving out prescription concerning any ailment to the sick person. It is argued that customers of these healers pay for their services easily because the payment of treatment is not expensive. The services used to be affordably except with some healers that are so dubious for extorting falsely money from people on the pretext of treatment. Therefore, effect of Islamic medicine is very productive up to date among people in Bida emirate.<sup>47</sup>

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<sup>42</sup> Usman Ndagi Wuya (48 years), civil servant, interviewed at Bida on 11<sup>th</sup> August, 2022.

<sup>43</sup> Muhammad Alhassan Zubairu (55 years), civil servant, interviewed at Bida 14<sup>th</sup> August, 2022.

<sup>44</sup> Bala Yusuf Muregi (51 years), Islamic scholar, interviewed at Suleja on 27<sup>th</sup> August, 2022.

<sup>45</sup> Shanba Iliyasu Ndako (39 years), Qur'anic school teacher, interviewed at Agaie on 6<sup>th</sup> September, 2022.

<sup>46</sup> Shanba Iliyasu Ndako (39 years), Qur'anic school teacher, interviewed, Ibid,

<sup>47</sup> Salamatu AbdulGaniyu Maruf (48 years), trader, interviewed at Wuse-Abuja on 23<sup>rd</sup> September, 2022.

**3. Sustenance of Tradition of Islamic Medicine:** one of the effect of Islamic medicine in Bida emirate is the sustenance of the tradition from the onset to the present generation. A lot of medicinal have been produced for so many ailments but still Islamic tradition of treatment could not be exterminated among people due to the fact of their originality efficacy of curing people.<sup>48</sup> The abundance of greenish plants in the area preserve the medicinal dexterity of the people which by extension is benefiting people as a remedy to some ailment.<sup>49</sup> Additionally, some descendants of these healers have seen importance to the need of keeping this practice of treatment for the coming generation of people even though, modernity of medicinal production has become a threat to most of the traditional treatment in all spheres in the community. The Islamic traditional system of Muslims constituted the bedrock of healing of ailment among people up to date in Bida emirate.<sup>50</sup>

#### **Some Suggestions for Improvement on Effective of Islamic Medicine**

- i. The practitioners of Islamic medicine should widen its scope in order for the discovering of more remedies for ailments.
- ii. Practitioners of Islamic Medicine should desist from illegal extortion of money from the customers.
- iii. The practitioner should ensure that its services are rendered for the sake of promoting Islam among people;
- iv. Healers should fear Allah on the way and of administering a treatment on sick persons
- v. The practitioners should good sanity on products and environment of treatment. treatment.

#### **D. Conclusion**

The practice and effects of Islamic medicine among people in the Bida emirate has effected far-reaching changes in the people's daily preoccupations as well as values for emulation and inspiration. Despite, the advent of orthodox medicine in this age, the Islamic medicine could not be face out because of it religious purity from the basis of Islam. With the revealing concerning some bordering issues on how the orthodox medicines prepared, made,

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<sup>48</sup> Salisu Ladan Musa (39 years), civil servant, interviewed at Bida on 3<sup>rd</sup> September, 2022.

<sup>49</sup> Alhaji Bagudu Shehu (50 years), farmer, interviewed at Banyagi Bida on 2<sup>nd</sup> September, 2022.

<sup>50</sup> Ibrahim Abubakar (36 years), civil servant, interviewed at Bida on 26<sup>th</sup> September, 2022.

this traditional Islamic medicine to remain as an alternative to the people with the way and manner which they are produce for people consumption. It applications has strengthen the religious practices of people as well as boosting the economic status of some practitioners in addition to some of their other occupations in the community. More so, the growth of Islamic medicine has given rise to the wider practice of it among people in the emirate. This is going on side by side with what is obtainable in contemporary period for the benefit of humanity as a result of availability of modern equipment for laboratory and clinical testing in all ramifications.

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Abdullahi Umaru (53 years), civil servant, interviewed at Abuja on 10<sup>th</sup> September, 2022.

Alfa Salihu (62 years), Qur'anic school teacher, interviewed at Suleja on 8<sup>th</sup> August, 2022.

Alhaji Bagudu Shehu (50 years), farmer, interviewed at Banyagi Bida on 2<sup>nd</sup> September, 2022.

Aliyu Suleiman Isah (61 years), herbalist, interviewed at Bida on 11<sup>th</sup> August, 2022.

Aminu Surajo Baba (52 years), Islamic scholar, interviewed at Bida on 4<sup>th</sup> September, 2022.

Baba Jiya Shanba (48 years), farmer, interviewed at Bida on 24<sup>th</sup> September, 2022.

Bala Yusuf Muregi (51 years), Islamic scholar, interviewed at Suleja on 27<sup>th</sup> August, 2022.

Hannafi Abdul-Baqi (66 years), Qur'anic school teacher, interviewed at Abuja on 8<sup>th</sup> September, 2022.

Hauwa Salihu Musa (50 years), public servant/traditional healer, interviewed on 3<sup>rd</sup> September, 2022.

Ibrahim Abubakar (36 years), civil servant, interviewed at Bida on 26<sup>th</sup> September, 2022.

Mahmudu Abdullahi (57 years), Islamic scholar, interviewed at Bida on 2<sup>nd</sup> September, 2022.

Mahmudu Abdullahi (57 years), Islamic scholar, interviewed at Bida on 2<sup>nd</sup> September, 2022.

Muhammad Alhassan Zubairu (55 years), civil servant, interviewed at Bida 14<sup>th</sup> August, 2022.

Muhammad Dangana (56 years), school teacher, interviewed at Karmo Abuja on 16<sup>th</sup> August, 2022.

Muhammad Gana (42 years), Qur'anic school teacher, interviewed at Karmo-Abuja on 18<sup>th</sup> August, 2022.

Ndabagi Yakubu Shehu (71 years), retired civil servant, interviewed at Kwali-Abuja on 20<sup>th</sup> September, 2022.

Rahmatu Gogo Usman (60 years), traditional healer, interviewed at Bida on 2<sup>nd</sup> September, 2022.

Salamatu AbdulGaniyu Maruf (48 years), trader, interviewed at Wuse-Abuja on 23<sup>rd</sup> September, 2022.

Salisu Ladan Musa (39 years), civil servant, interviewed at Bida on 3<sup>rd</sup> September, 2022.

Sani Muhammadu Musa (49 years), civil servant, interviewed at Minna on 17<sup>th</sup> August, 2022.

Shanba Iliyasu Ndako (39 years), Qur'anic school teacher, interviewed at Agaie on 6<sup>th</sup> September, 2022.

Suleimanu Aliyu (50 years), civil servant, interviewed at Bida on 14<sup>th</sup> September, 2022.

Suleimanu Salawu Baba (55 years), Islamic scholar, interviewed at Minna on 17<sup>th</sup> August, 2022.

Usman Abdulkadir (55 years), Islamic scholar, interviewed at Bida on 3<sup>rd</sup> September, 2022.

Usman Ndagi Wuya (48 years), civil servant, interviewed at Bida on 11<sup>th</sup> August, 2022.