



**ISLAMIC MEDICAL ASSOCIATION OF UGANDA (IMAU)**

**ISLAMIC MEDICAL ASSOCIATION OF UGANDA (IMAU) AND SAIDINA  
ABUBAKAR ISLAMIC HOSPITAL (SAIH) GROWTH AND DEVELOPMENT PLAN**

**February 2023**

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## Profile of the Islamic Medical Association of Uganda

<b>Organizational Background</b>	
1. Name of organization	ISLAMIC MEDICAL ASSOCIATION OF UGANDA
2. Type of organization	Islamic Faith-based Non-Governmental Organization (NGO)
3. When was the organization established?	1 <sup>st</sup> September 1988
4. Area of operation	Countrywide
5 Why was the organization established?	To have united, Islamic conscious, Muslim health professionals, who use Islamic teachings and practices to promote a healthy and productive life for all.
6. What is the vision of the organization?	A sound, credible, reliable, friendly, trustworthy and sustainable Association of Muslim health professionals with excellence in Islamic health service delivery.
<b>Contact Details</b>	
1. Organization's operational contact person	Professor Magid Kagimu PhD, FRCP
2. Designation of contact person	President
3. Telephone of contact person	+256 782 016868
4 Contact person email address	magidkagimu@gmail.com
5. Organization's physical address	Wattuba, 14km on Bombo Road at Saidina Abubakar Islamic Hospital.
6. Organizations telephone number	+256 392 175132, +256 774528752
7. Organization's email address	islamicmedassocuganda@gmail.com
8. Organisation's Website	www.ima-uganda.org
<b>Legal Status</b>	
1. Is the organisation registered	Yes
2. Who is the organisation registered with?	
Registered with	1.Non- Governmental Organizations Board 2.Corporate body under the Trustees Incorporation Act

3. Organizations Bankers	Stanbic Bank Account Name: Islamic Medical Association of Uganda Branch: Metro Branch A/C Number: 9030015382456 Currency: US Dollars
4. Current Annual operating budget	USD 500, 000

<b>Governance Structure</b>	
1. What is the governance structure of the organization?	IMAU has 8 Governing organs. The highest governing organ is the National General Assembly, the other governing organs are Board of Trustees, National Executive Committee, National Advisory Council, Office of the Executive Director , Disciplinary, Arbitration, Reconciliation and Conflict Resolution Committee, Branch General Assembly and Branch Executive Committees.
2. Does the organization have a Board?	Yes. IMAU has a National Executive Committee and a Board of Trustees
<b>3. Who are the organization's top board members?</b>	
Names of IMAU Executive Committee Members	Position
1.Professor Magid Kagimu PhD, FRCP.	President
2.Mr. Kassim Magoba	Secretary General
3.Sr. Rashidah Nabukalu	Director for Finance
<b>Sub awards/Partnerships</b>	
1. Has IMAU worked in partnership with others before?	Yes

4. State those Organisations	<ol style="list-style-type: none"> <li>1. USAID/Uganda Private Health Support,</li> <li>2. Inter Religious Council of Uganda</li> <li>3. CDC/PREFA</li> <li>4. CDC</li> <li>5. USAID</li> <li>6. UNAIDS</li> <li>7. WHO</li> <li>8. UNICEF</li> <li>9. UNDP</li> <li>10. Ministry of Health – Government of Uganda</li> <li>11. Al-Bukhary Foundation, Malaysia</li> </ol>
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<b>Organizational Sectors</b>	
List of the sectors in which the organization has worked or is working and the target group	
<b>Sector</b>	<b>Target group</b>
1. HIV/AIDS	Children, Youth, Men and Women
2. Primary Health Care	Children, Youth, Men and Women
3. Preventive, Curative , Rehabilitative and Palliative Care	Children, Youth, Men and Women

<b>5 Previous Projects</b>				
<b>Project Name</b>	<b>Field(e.g. HIV)</b>	<b>Location</b>	<b>Project period</b>	<b>Funding Partner</b>
1.Community Action for Prevention Treatment and Care of HIV/AIDS (CAPTCA)	<b>HIV/AIDS</b>	Wakiso District Kampala District	2007 to 2023	USAID/CDC
2.Community Action to Protect Children from AIDS(CAPCA)	<b>HIV/AIDS</b>	Wakiso District Kampala District	2002 to 2007	CDC
3.Community Action for AIDS Prevention (CAAP)	<b>HIV/AIDS</b>	Wakiso District Kampala District	1995 to 1996	USAID
4.Family AIDS Education and Prevention Through Imams (FAEPTI)	<b>HIV/AIDS</b>	Countrywide	1992 to 2005	USAID UNDP UNAIDS
<b>Current Projects</b>				
<b>Project Name</b>	<b>Field(e.g. HIV)</b>	<b>Location</b>	<b>Project period</b>	<b>Funding partner</b>

Saidina Abubakar Islamic Hospital	General Health Services	Wakiso	2005 to 2023	Albukhary-Foundation-Malaysia CDC USAID UgandaGovernment
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**List of current key staff in the organization**

Name	Designation	Telephone contact	email
1.Professor Magid Kagimu	President	0782016868	magidkagimu@gmail.com
2.Mr. Kassim Magoba	Secretary General	0782379410	kassimpsych@yahoo.com
3.Sr. Rashidah Nabukalu	Director for Finance	0782378144	naburashidah@yahoo.com
4.Dr Yusuf Walakira	Project Coordinator	0772646776	islamicmedassocuganda@gmail.com
5.Dr Anwar Kakeeto	Medical Superintendent Saidina Abubakar Islamic Hospital	0782576405	seremanwar@yahoo.com
6. Dr. Lukwago Asuman	Chairman, IMAU National Advisory Council	0772521581	ps.lukwago@gmail.com
7.Hajat Salaama Kaye	Accounts Officer - IMAU	0752569403	salaamakaye@yahoo.com
8. Sheikh Ali Lubowa	Hospital Imam and administrator SAIH	0776016868	luub2006@gmail.com

**Key Stakeholders**

List of key stakeholders in the organization and why this is so
1.Members of the Islamic Medical Association of Uganda who form the governing organs of IMAU
2.Uganda Muslim Supreme Council because they are leaders of the Islamic faith of Uganda.
3.Inter-religious Council of Uganda because they are the leaders of religious leaders of all faiths in Uganda with whom we collaborate.
4.Community religious leaders and local Council leaders because they educate and mobilize communities for health promotion.
5.Funding partners because they provide the essential financing of our activities

## **IMAU's Establishment and Legal Status:**

The Islamic Medical Association of Uganda (IMAU) was established in 1988 and initially registered as a company with unlimited liability. In 1991 IMAU was registered as a non-governmental organization in accordance with the new government regulations. In 2001 IMAU was registered as a Trusteeship to safeguard the assets acquired over the years.

## **Reasons for IMAU's Establishment:**

The main reasons for IMAU's establishment included the following:

1. To unite Muslim health professionals and promote their spiritual, moral and material welfare.
2. To improve delivery of health services using guidance from Islamic teachings
3. To promote professional and spiritual development of Muslim health professionals.
4. To promote research and publications in medicine from the Islamic view point.

## **Problems that needed to be addressed by IMAU's establishment:**

IMAU was established to address the following problems;

1. There was no professional organization catering for the Islamic spiritual needs of Muslim health professionals.
2. There was no forum where Muslim health professionals could meet and discuss health related issues from the Islamic perspective.
3. There was no professional organization promoting improved provision of preventive, curative and rehabilitative health services from the Islamic perspective.
4. Islamic Medical Associations had been formed in many other countries to address health service delivery from the Islamic perspective but there was no such association in Uganda.

## **Major events in IMAU since its establishment:**

The major events that have occurred since IMAU was established include the following:

1. Actively participated in national and international activities to combat HIV/AIDS especially using the Islamic approach to HIV/AIDS.
2. Launched IMAU/UNAIDS best practice documents on AIDS education through Imams by the President of Uganda, Mr. Yoweri Kaguta Museveni on Friday 26th March 1999.
3. Hosted the 1st International Muslim Leaders Consultation (IMLC) on HIV/AIDS in Kampala in 2001.
4. Participated in organizing the 2nd IMLC in Malaysia in 2003
5. Built and opened Saidina Abubakar Islamic Hospital in 2005
6. Organized the 3rd IMLC in Addis Ababa, Ethiopia in 2007
7. Launched Religiosity (Diini) for HIV/AIDS prevention on Thursday 20th June 2013
8. Recognition of IMAU as the host and manager of the FIMA HIV/AIDS Resource Centre for Promotion of the Islamic and Faith-based Approach to HIV/AIDS and Health, by the Federation of Islamic Medical Associations (FIMA)
9. The Islamic Medical Association of Uganda (IMAU) in conjunction with the Ministry of Health and its partners, hosted the 36<sup>th</sup> Federation of Islamic Medical Associations (FIMA) Council meeting and the 4<sup>th</sup> International Muslim Leaders' Consultation on HIV/AIDS (IMLC) from 22<sup>nd</sup>



to 26<sup>th</sup> July 2019. The theme for the Consultation was: **Enhancing interreligious cooperation to increase quality religiosity and its effective use by individuals, families, communities, health facilities and health care training institutions to fast-track the response for Prevention, Treatment, Care, Support and Control of HIV/AIDS and HIV-risk addictions.**

### **IMAU's challenges:**

IMAU's greatest challenges since its establishment have included the following:

1. Inadequate funding of activities
2. Donor dependence for funding of activities
3. Lack of permanent branch offices
4. Challenges in mobilization of members and potential members for activities.
5. Challenges in motivating members especially senior Muslim health professionals to participate in IMAU activities.
6. Inadequate support supervision of IMAU branches by the National Executive Committee

### **IMAU's successes:**

IMAU's greatest successes have included the following:

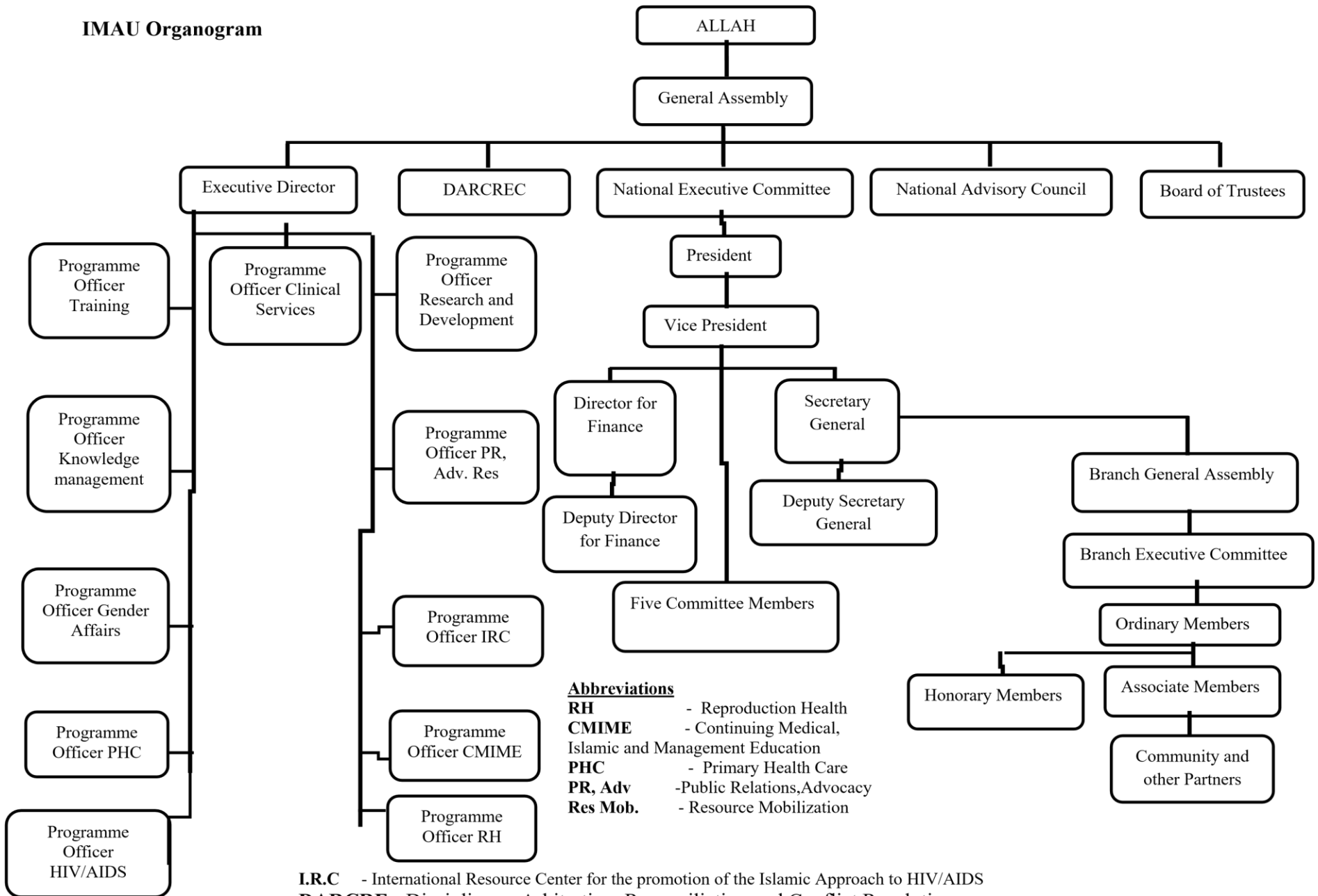
1. Land acquisition and construction of Saidina Abubakar Islamic Hospital which include IMAU's permanent headquarters.
2. National and international recognition in combating HIV/AIDS from the Islamic perspective.
3. Networking and collaborating with both Muslim and non-Muslim organizations in improving health service delivery.
4. Research on and launch of Religiosity (Diini) for HIV/AIDS prevention.
5. Established IMAU Students` Branch (IMAU-SB) and IMAU Women`s Branch (IMAU-WB)
6. Academic and professional advancement of IMAU members with an increase in numbers of Muslim health professionals and Muslim students in Health Professions Training Institutions.

### **IMAU's organizational chart:**

The highest authority of IMAU is the General Assembly. This organ is assisted by the National Executive Committee to implement policies and activities. The national Executive Committee is assisted by the Branch Executive committees to implement policies and activities in the IMAU branches and reach out to IMAU individual members. The National Executive Committee is supported and advised by the Board of Trustees and other governing organs. IMAU is primarily accountable to Allah. The key IMAU organs are shown below:

### **IMAU Organizational Structure**

# IMAU Organogram



**Abbreviations**

- RH** - Reproduction Health
- CMIME** - Continuing Medical, Islamic and Management Education
- PHC** - Primary Health Care
- PR, Adv** -Public Relations,Advocacy
- Res Mob.** - Resource Mobilization

**I.R.C** - International Resource Center for the promotion of the Islamic Approach to HIV/AIDS  
**DARCRE** - Disciplinary, Arbitration, Reconciliation and Conflict Resolution Committee

## **IMAU's workforce**

The size of IMAU's workforce is not exactly known, but it includes the following categories:

1. Muslim health professionals numbering about 600 including IMAU members and potential members.
2. Muslim students in health professions training institutions.
3. Religious leaders and volunteers trained by IMAU for community mobilization and education on health issues.
4. Full-time and part-time employees on IMAU projects.
5. Volunteers working in IMAU projects.

## **IMAU clients**

IMAU's clients include all communities in general but Muslim communities in particular. All IMAU clients have inadequate health service provision. These clients expect IMAU to improve their health services as well as bring these services nearer to them. At the moment IMAU meets these expectations quite well but not very well. Most of the IMAU clients perceive IMAU as an organization of committed Muslim health professionals striving to improve the health of everyone. They are fairly satisfied with IMAU but not fully satisfied. There is a lot of room for improvement.

## **Core services**

IMAU's core services include the following:

1. Community mobilization and education for health promotion.
2. Continuing medical education and professional development for IMAU members
3. Continuing Islamic medical education for IMAU members and target communities
4. Provision of preventive, curative and rehabilitative services.
5. Promotion of the Islamic approach in addressing health issues.
6. Promotion of research and publication on health issues especially from the Islamic perspective.

These services are designed to improve the physical, mental, social and spiritual well-being of the target communities.

## **IMAU's mandate**

IMAU is mandated to perform activities to fulfill its objectives in accordance with IMAU constitution which came into effect in 1988. This constitution was amended in 1999 and

amendments came into effect in 2001 under the national legal framework. It was further amended in 2017. IMAU's constitutional objectives are as follows in article 3:

### **ARTICLE 3:**

The objects for which the Association is established are:

1. To be an agent, guide, vehicle and driver to increase the provision of the highest possible quality Selfless Health Services for Allah and our country.
2. To contribute positively to the preservation of Religion, preservation of Life, preservation of Wisdom, preservation of Inheritance and heritage, and preservation of Wealth in the health sector, in accordance with the purposes of Sharia.
3. To unite all Muslim medical professionals including medical and dental practitioners, nurses and midwives, pharmacists, allied health professionals and other auxiliary health professionals to each other and to encourage them to know each other and to work together in the promotion of Islamic principles and practices in health care.
4. To have united, Islamic conscious, Muslim health professionals, who use Islamic teachings and practices to promote a healthy and productive life for all.
5. To be a sound, credible, reliable, friendly, trustworthy and sustainable Association of Muslim health professionals with excellence in Islamic health service delivery.
6. To encourage Muslim medical professionals to practice and study Islam at work.
7. To promote the spiritual, moral and material welfare of Muslim medical professionals.
8. To encourage the integration of scientific medical practice with Islamic practice for Muslims in health institutions. This is to include arranging for prayers, preaching and terminal care of Muslim patients.
9. To organize seminars, symposia, lectures and practical demonstrations for Continuing Professional Development of health care professionals and for the promotion of Islamic medical care which includes submission to Allah's will and continuously seeking and using health related scientific knowledge and wisdom given to health professionals by Allah as a privilege, in caring for patients and clients, fully conscious that it is Allah who is responsible for the outcome including cure and death and praying for His Mercy, Graciousness and Guidance during all processes of care.
10. To promote research and publications in the field of Islamic medical history, Prophetic medicine, Islamic medical ethics and medicine in general from the Islamic view point.
11. To set up a library to collect Islamic and other literature for the promotion of Islamic medical care.
12. To raise funds through contributions and donations and to create or build up projects for generating funds for the purpose of carrying out the objectives of the Association.

13. To establish hospitals, clinics, pharmacies, laboratories, and training schools for the promotion of medical care in the community.
14. To provide the highest possible quality of health services to the people in Uganda through the delivery of promotive, preventive, curative, palliative and rehabilitative services, using continuous quality improvement principles in line with Islamic guidelines.
15. To encourage the training of Muslims in medical fields of different types and to provide career guidance to Muslim students in secondary schools regarding health professions education and to provide seminars and refresher courses and to look for and utilize scholarship opportunities to educate Muslims in different health professions and to invite lecturers, teachers, specialists and examiners for the purpose of widening medical education to the Muslims and the people of Uganda as a whole.
16. To support and to encourage the efficient running of Islamic medical institutions.
17. To promote primary health care in the community using the mosque and other appropriate forum.
18. To promote good relationships with other Islamic organizations both at home and abroad and to encourage affiliation to other Islamic Medical Institutions through professional cooperation.
19. To promote good working relationships and contacts with Government and NonGovernmental organizations including those from other religious denominations, working in the health sector, in accordance with Islamic principles.
20. To promote partnerships with local and international organizations and institutions for the purpose of fulfilling the objectives of the Association, in accordance with Islamic principles.
21. To enter into any arrangements, cooperation, agreements and relationships with Governments (local and international) or authorities (Municipal, Local or otherwise), Non-Governmental Organizations, International Organizations, corporations, companies, trusts, financial institutions, foundations or other types of public and or private organizations or persons that may seem to IMAU to be conducive to the attainment of IMAU's objectives and to obtain from any such Governments, Authorities, Non-Governmental Organizations, International Organizations, Corporations, and companies, Concessions, rights and interests which IMAU may think desirable and to carry out, exercise and comply with any obligations in agreements and memoranda of understanding made in the process, in accordance with Islamic principles.
22. To acquire land freeholds, leases, build premises, for the purpose of fulfilling the objectives of the Association and also to borrow money from financial institutions and to give securities for such loans.
23. The Income and property of the Association shall be applied solely towards the promotion of the objectives of the Association and no portion thereof shall be paid,

transferred by way of profit, bonus and/or dividends provided that nothing herein contained shall prevent the payment of remuneration to servants and employees of the Association.

24. The operations of the Association are to be carried on in Uganda and elsewhere.
25. The Association is a Faith-based Private Not for Profit voluntary Islamic Health Service organization.
26. The Association shall be registered as a non-governmental organization and as a corporate body under the Trustees Incorporation Act.
27. The Association shall operate within the framework of the Ministry of Health policy.
28. The Association shall be bound by Islamic principles.

### **IMAU promoting integration of religiosity for high quality health care services and healthcare worker professionalism**

Religiosity is defined as the degree of adherence to religious teachings and practices and getting associated spiritual experiences. There is no one word for religiosity in African languages in Uganda. The term used for religiosity is—Diini which is borrowed from Arabic —El Din which means —a way of life. Research from the FIMA HIV/AIDS Resource Center (The International Center for Promotion of the Islamic and Faith-based Approach to HIV/AIDS and Health), hosted by the Islamic Medical Association of Uganda, discovered that lower levels of religiosity among both Muslim and Christian youth 15- 24 years were associated with higher HIV infection rates. Low levels of religiosity is therefore among the drivers of the HIV epidemic in Uganda. HIV Prevention, Treatment, Care and support requires integrating behavioral, biomedical, and structural approaches in the interventions. Religiosity strengthens and reinforces all three approaches when well integrated in the interventions. For example, the HIV prevention cascade begins with Motivation, followed by Access and followed by effective Use. Religiosity is a powerful contributor to Motivation, Access, and effective Use when it is well integrated in health care interventions.

Religiosity motivates people to take preventive actions, it is readily accessible and it can be used effectively to prevent HIV infections and other health problems. Religiosity can also motivate patients including people living with HIV/AIDS, to take their medicines, increase access to medicines through faith-based health facilities and facilitate effective use by encouraging them to take their medicines religiously. This means taking their medicines regularly and praying to God that the medicines work without unbearable side effects. Quality improvement needs to be incorporated in all planned activities designed for improving the health of the communities. For billions of people, Universal Health Coverage the important mainstay of the World Health Organization's Sustainable Development Goal (SDG) will be an empty vessel unless and until quality improvement, for all nations, becomes as central an agenda as universal health coverage itself. Although different words are used to explain quality, in the perspective of a service user it can be defined as the extent to which a product or service satisfies a person or a group i.e. how much satisfaction the person gets from the service. In the perspective of a manager, employer or service provider, quality can be defined as Meeting

expectations/standards of various stakeholders/customers/users. Quality is the degree to which a health or social service meets or exceeds established professional standards and client expectations. This is in concurrence with Edwards Deming's definition of quality as Doing the right thing, in the right way, at the right time. For example in the context of effective use of religiosity for HIV prevention, this is defined as the use needed to achieve protection against HIV infections and requires adequate adherence over time especially during at-risk periods. Scholars at IMAU define the quality improvement process as: Knowing the best, doing your best, striving for the best with determination that we cannot go on without improvement, leaving the rest to God, in an organized way using quality improvement methods. Quality religiosity supports and strengthens quality health care, which all health care service providers aspire to give to their clients.

The components of quality religiosity and quality health care are the same and are summarized as SSSTEEEP:

Spiritually empowering

Sustainable

Safe and does no harm to anyone

Timely and available whenever needed

Effective and works;

Efficient and minimizes wastage

Equitable and there is universal access to it

Person-centered with the individual at the core of its utilization. Person-centered means it is Personalized, Empowering the client and family to take care of their health needs, Compassionate with Sympathy, Empathy, Respect and Dignity to the individual and family; and is Coordinated within the coordination structures and delivery systems (summarized as PECC). Therefore, incorporating quality religiosity in healthcare is the same as incorporating quality in health care.

Religiosity must therefore be incorporated in the professionalism of healthcare workers. Health care professionalism has five pillars summarized in 5Ps as follows:

Prayer: Pray to God for good health for yourself and your patients and clients.

Patients first: Provide selfless health services for God and your Country

Personal responsibility: You are personally responsible to God who gives you health and healthcare knowledge and wisdom.

Passion for excellence: Know the best, Do your best, Strive for the best and leave the rest to God.

Pride in our team: Health care is team work of health professionals, the patients and clients, other support staff and God. Be a team player who is supportive and proud of being a member of this team.

## **Islamic Medical Care**

IMAU is mandated to promote Islamic medical care. Islamic medical care has the following components:

**1. Submission to Allah's Will.** As an example of this an IMAU member should pronounce Bismillahi Rahmani Rahim (In the name of Allah the Most Gracious, the Most Merciful) at the beginning of interactions with patients and clients. This signifies that whatever is being done is done in submission to Allah's Will.

When greeting Muslim patients and clients an IMAU member should say Assalam Alaikum! (Peace be upon you). This is again an indicator that it is Allah who is in control. A similar greeting of wishing peace and wellbeing should be used for the non-Muslim patients and clients as guided by Islamic principles.

This guidance is also provided in following Hadith interpreted in the context of a Muslim health Professional.

*There are six duties of a health professional upon a patient: 1). When you meet him, greet him, greet him with a warm smile, a friendly face of peace not war; 2). When he invites you, respond to him 3). When he seeks medical advice, give him good advice; 4) When he is uncomfortable say to him: 'May God have mercy on you'. 5). When he is sick, visit him. 6) When he dies, arrange for his funeral*  
*Modified from Prophet Muhammad (SAW)*

## **2. Seeking health related knowledge Islamically from Allah. This includes:**

- i) Continuing medical education through reading and attending various education activities.
- ii) Conducting research and writing about it.
- iii) Continuous Islamic medical education. This has two aspects:
  - a) Continuous learning about Islamic teachings relevant to medical or health practice.
  - b) Continuous learning and practicing of Islamic principles and ideals so as to become a better practicing Muslim.

## **3. Caring for patients and clients Islamically.**

As an example of this an IMAU member should say the following quietly when taking care of patients. —In the name of Allah I care and treat you but only Allah is responsible for your cure. Caring in the name of Allah means taking care of patients and clients out of love for Allah in appreciation of His gift and privilege of giving you medical knowledge and skills. The standard



operating procedures for Islamic Medical care by a Muslim health professional include the following:

As the Muslim health professional begins work:

1. Believe in Allah and Prophet Muhammad (Peace be Upon Him)
2. Pray to Allah as you start your work to seek Allah's help to make your work easy.
3. Pray to Allah as you start any procedure on patients to make it easy for you and beneficial to the patient.

When the Muslim health professional meets a patient or client he or she should do the following:

1. Greet the patient: Assalam Alaikum
2. Explain the condition you have found after inquiring, examining and investigating the patient. Inform the patient that it is Allah in charge of making him or her better. Your role is to provide the best care using the medical knowledge and skills Allah has given you as a privilege to enable you to serve others on His behalf. Address the patient's questions and concerns as well. Share understanding with patient and caretakers, the health professionals' plans in dealing with the problems of the patient. Share decision making with the patient and caretakers involved, regarding the best course of action in view of their circumstances.
3. Pray with the patient asking Allah to improve his or her condition.

The Muslim health professional is encouraged to use similar principles that are relevant to the patient's faith when providing health services to non – Muslim patients. Non-Muslim health professionals are also encouraged to use similar principles relevant to their faith when providing services to both Muslim and non-Muslim patients

### **IMAU's aspirations;**

IMAU is aspiring to be a role model in delivering health services to the community with guidance of Islamic principles. IMAU would like others to view it as a model of excellence in Islamic and faith based health service delivery for all. Excellence in health service delivery means: Prayer and Care.

### **Care for the ill and injured means doing the following:**

1. **Professional in approach:** Perform your work as a recognized professional in accordance with your reading and learning:

*Holy Qur'an: 96:1-5 Read (or proclaim) in the name of the Lord and Cherisher, who created. Created man out of a leech like clot. Read and your Lord is Most Bountiful. He who taught the use of the pen. Taught man that which he knew not.*

2. **Polished in technique:** Perform your work for Allah to the best of your ability:

*Holy Qur'an: Chapter 5 Verse 35: O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive (with might and main) in His cause: that you may prosper.*

*Holy Qur'an Chapter 3 verse 110: You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.*

*Hadith: The Prophet (PBUH) said, "Allah (SWT) loves if any of you has done a deed to perfect it". (Narrated by: Tabarani, 901 – Hathami, 98/4 – Al-Siyouti, 5232).*

3. **Safe in practice:** Perform your work with aim of saving life both in this world and the hereafter.

*Holy Qur'an: 5:32 On that account: We ordained for the children of Israel that if any one slew a person unless it be for murder or for spreading mischief in the land, it would be as if He slew the whole people: And if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.*

4. **Honest in ignorance:** Perform your work while understanding your limitations. Be truthful as you do your work. Consult others to assist you whenever you have limitations. Above all consult Allah whenever you reach your limitation.

*Holy Qur'an: 4:58 Allah does command you to render back your trusts to those to whom they are due; and when you judge between people that you judge with justice: Verily how excellent is the teaching which He gives you! For Allah is He who hears and sees all things.*

#### **Prayer means doing the following:**

1. Ask the client to pray to God to improve his or her health condition.
2. Ask the client to understand the scientific knowledge about his or her health condition in line with his or her faith teachings regarding learning.
3. Ask the client to make use of his or her faith teachings that can help in improving or tolerating his or her health condition.
4. Ask the client to make use of the concept of self-control as recommended by faith teachings in order to improve or tolerate his or her health condition.
5. Ask the client to work with his or her local religious leader in praying to God or getting any other spiritual support to improve or tolerate his or her health condition. Inform the client that religion helps one to cope with his or her health condition as

well as helping to give one hope that God will take care of him or her in the best way God knows.

### **IMAU mission**

In view of the foregoing, IMAU has set itself the following mission:

**To have united Islamic conscious Muslim health professionals who use Islamic teachings to promote a healthy and productive life for all**

### **IMAU vision**

In undertaking all its activities IMAU's vision is as follows:

**A sound Islamic Medical Association of Muslim health professionals with excellence in Islamic health service delivery.**

### **IMAU's motto**

IMAU's catch phrase or motto which summarizes to each member, partners and supporters what IMAU is all about is as follows:

#### **On Allah's Selfless Health Service.**

In practical terms for an individual member, **"On Allah's selfless health service"** means doing the following:

1. Submission to Allah's Will.
2. Seeking Allah's help and guidance in health service delivery through prayers and Islamic teachings and principles.
3. Sacrificing time, life, energy, knowledge and other resources given by Allah to take care of the health of others in appreciation and love of Allah for the privileges He has given to you.
4. Using scientific knowledge given by Allah to care for the health of all those in need.
5. Using Allah's guidance on unity to improve provision of health services. This implies remaining united and loyal to IMAU for a common purpose of serving Allah, in order to increase the impact of each individual effort.

### **IMAU Principles and Organizational Assessment**

#### **Principles, life and meaning:**

IMAU as an organization gets life and meaning from the following:

- i) Serving Allah

- ii) Committed, active, united and loyal members of the association
- iii) Members consulting and assisting each other using their Islamic spirit given to them by Allah.
- iv) Voluntarism among members
- v) Adherence to Islamic principles in the activities of the association
- vi) Stable good leadership
- vii) Transparency and accountability in IMAU transactions
- viii) Continued support from donors and partners.
- ix) Extending health services to the poor
- x) Sense of Islamic pride in belonging to a Muslim Professionals' Health service organization called Islamic Medical Association of Uganda with international linkages to the Federation of Islamic Medical Associations (FIMA).
- xi) Decentralization of activities to the branches.

### **Energizing forces**

IMAU as an organization is energized by the following:

- i) Allah's mercy
- ii) Provision of selfless health services for the love and pleasure of Allah
- iii) Presence of challenges that necessitate upholding Islamic values and ideals
- iv) Supportive community
- v) Networking, collaboration and partnerships with others with similar objectives. vi) Prayers and thanksgiving to Allah.

### **IMAU's ethics**

The ethics guiding IMAU's conduct of affairs come from the following;

- a) Holy Qur'an
- b) Hadith (Saying of Prophet Muhammad – Peace be upon Him)
- c) Ijima (consensus of learned people)
- d) Qiyas (Analogy)

- e) Hikma (Wisdom)

**Ethical standards and code of conduct:**

IMAU expects its members to observe the highest ethical standards already set by Islamic principles and guidance. IMAU members are also expected to comply with the ethical standards set by the Ministry of Health. IMAU members are therefore expected to follow an Islamic code of conduct which includes the following:

- i) Being spiritually upright and healthy as guided by Islamic principles.
- ii) Living within Islamic principles
- iii) Following standard professional ethics
- iv) Law abiding
- v) Trustworthy.

**IMAU's core values:**

Through the conduct of its members in all transactions, IMAU as an organization seeks to project an image including the following characteristics:

1. Religiousness
2. Efficiency
3. Transparency
4. Trustworthy
5. Integrity
6. Exemplary
7. Non-partisan
8. Patience and perseverance
9. Passion for Islamic health service delivery
10. Conducting affairs by mutual consultation

IMAU members embrace these principles and ideas to some moderate extent. However, there is need for regular reminders and encouragement of members to comply with the principles. In addition, there is need for regular assessment of the extent to which IMAU members embrace IMAU principles and ideals for the purpose of improving IMAU's image.

**What IMAU has done well;**

IMAU has done well in the following areas:

1. Holding annual conventions
2. Mobilizing and educating the community on health issues
3. Involving communities in implementation of activities.
4. Reaching the grassroots communities
5. Working together with other faith groups in its programs
6. Accountability of donor funds
7. Sustainability of some of its health programs
8. Adherence to Islamic principles in its programs
9. Networking and collaborating with other partners both government and nongovernmental organizations.
10. Alleviation of poverty in some communities
11. Building the capacity of some of its members and some communities
12. Provision of bicycles as motivation to the volunteers
13. United Muslim health professionals
14. Publication and distribution of newsletters.
15. Advocacy and lobbying for some of its projects.
16. Involvement of religious leaders and community leaders in its programmes.
17. Improving communications and setting up a website.
18. Attending international conferences
19. Research and publications on Religiosity for HIV prevention. IMAU's best practice, which was recognized by UNAIDS, has been HIV/AIDS prevention, care and support through Imams using the Islamic approach.
20. Islamic Medical Association of Uganda being elected to the Executive Committee of the Federation of Islamic Medical Associations (FIMA) for the years 2022-2023, as one of the seven leaders of this organization consisting of Islamic Medical Associations from over 50 countries.

**What IMAU needs to improve:**

The areas that IMAU needs to improve include the following:

1. Encouragement of members and potential member to participate in IMAU activities
2. Laying strategies for resource mobilization
3. Support supervision of branches by the headquarters
4. Scaling up of mobilization and education of communities on health related issues.
5. Encouragement of members to pay subscription fees regularly
6. Collaboration, partnership and networking with more Muslim and non-Muslim organizations.
7. Initiation of more activities at the headquarters and in the branches.
8. Initiating more activities at the IMAU Women's Branch.
9. Proposal writing for resource mobilization to implement strategic plans
10. Research and publications
11. Data management and documentation of IMAU activities
12. Information exchange among IMAU members and between IMAU and its partners.
13. Continuing medical education and continuing Islamic medical education for members.
14. Operationalizing all constitutional provisions.
15. Islamic consciousness and Islamic spirit of work among all IMAU members
16. Career guidance and counseling in schools to encourage Muslim students to join health professions education.
17. Availing the IMAU constitution to members and improving their understanding of its contents and provisions.
18. Initiating a scholarship scheme for IMAU members.
19. Career guidance to families to encourage more students to join the health professions.

**Reasons for IMAU's past successes:**

The main reasons for IMAU's past successes include the following:

1. Association's good leadership
2. Accountability
3. Confidentiality
4. Islamic spirit in team work

5. Integrity
6. Voluntarism
7. Transparency
8. Good past record of performance
9. Committed leadership and members

#### **Threats to IMAU:**

The threats that IMAU is facing or likely to face in future include the following:

1. Donor fatigue with cessation of donor funding.
2. Inadequate information flow from the district authorities to the district branches
3. Negative media publicity
4. Secular un-Islamic culture overwhelming the Islamic culture.
5. Negative information about IMAU
6. Bureaucracy and prejudices in some districts
7. Laws unfavorable to NGOs.
8. Inadequate publicity for IMAU at the district.
9. Conflicts among IMAU members which are not resolved Islamically

#### **Opportunities for IMAU:**

The opportunities that IMAU has or is likely to have in future include the following:

1. Continuing donor funding
2. Expansion of IMAU activities in other districts.
3. Increasing numbers of Muslim health professionals
4. Existence of Saidina Abubakar Islamic Hospital
5. IMAU members placed at various strategic positions of responsibility.
6. National and international recognition.

#### **Improvement of IMAU communication:**

IMAU's internal communication can be improved through the following avenues:



1. Use of social media.
2. Use of mobile phones.
3. Publication and dissemination of newsletters
4. Visit to the headquarters by branch members.
5. Making and disseminating quarterly reports
6. Regular meetings at various levels of the IMAU hierarchy.
7. Regular supervision of branches by IMAU headquarters.
8. Inter branch communications
9. Establishment of an information department or desk at IMAU headquarters and branches.
10. Carrying out socialization and home visits to IMAU members during periods of happiness and bereavement.
11. Holding radio and TV talk shows

**Goals and objectives:**

IMAU has set itself the following goals and objectives:

**Key result area 1: Strategies to improve the health status of the community using Islamic principles.**

1. Expansion and improvement of the running of Saidina Abubakar Islamic Hospital located at Wattuba.
2. Establishment of collaborative linkages for the Islamic approach to health with health facilities in at least six IMAU branches.
3. Significantly improving community knowledge, attitudes and practices on health issues, using Islamic principles and guidance.
4. Networking and partnerships with at least 10 national and 10 international Islamic and other organizations involved in health promotion.
5. Significantly contribute to the national and international response to HIV/AIDS guided by Islamic teachings and scientific knowledge.

**Key result area 2: Strategies to improve the scientific, management and Islamic knowledge, attitudes and practices of Muslim health professionals:**

1. Provide continuing medical, Islamic and management education to at least 600 IMAU members.
2. Conduct research and publication on health issues and the Islamic approach to them in at least 20 IMAU branches.

**Key result area 3: Strategies to achieve a sustainable association of Muslim health professionals that provides high quality health care services.**

1. Increase IMAU membership by at least 50%.
2. Have an updated register of all members in all the IMAU branches in both hard and soft copy.
3. Improve regular communication between the headquarters and at least 20 IMAU branches.

**Saidina Abubakar Islamic Hospital (SAIH)**

Saidina Abubakar Islamic Hospital (SAIH) is owned and run by the Islamic Medical Association of Uganda on a 12 acre piece of land which was bought by IMAU and is located in Wattuba on Bombo road 14km from Kampala city. In 2002, IMAU started fundraising for the construction of Saidina Abubakar Islamic Hospital from its members and well-wishers and partners. The first external grant of US\$ 10,000 was from Iqraa Foundation of Saudi Arabia. IMAU later got a grant of US\$ 500,000 from Al-Bukhary Foundation of Malaysia, with support from the First Lady of Malaysia Dr. Siti Hasmah. The hospital was officially opened on 28<sup>th</sup> January, 2005 by the Minister of Health of Uganda to start offering medical services. The hospital was planned to be constructed in five phases as follows:

**Phase I:** Construct and establish a 60-bed general hospital with a modern mosque and staff accommodation and a perimeter wall. Estimated cost US\$ 2,000,000.

**Phase II:** Construct and establish a 200 bed SAIH specialist services, education, training, research and examinations center and acquire International Organization for Standardization (ISO) and Halal and other certifications and accreditations for an Islamic Academic Health Center of Excellence for general and specialist health services. Estimated cost US\$ 15,000,000.

**Phase III:** Construct and establish SAIH Association House and Continuing Health Professionals Development Center. Estimated cost US\$ 2,000,000.

**Phase IV:** Construct and establish hospital and client support services including hotel accommodation and shopping center for generating income to cater for poor patients and run the hospital. Estimated cost US\$ 5,000,000.

**Phase V:** Construct and establish training school facilities for medical students, nurses and allied health professionals. Estimated cost US\$ 5,000,000.

We are currently working on phase one of the hospital. What we need to complete this phase includes:

- i. Completion of construction of wards and mortuary services.
- ii. Equipment for the wards and theatre services, laboratory services, imaging services, endoscopy services, dental services and mortuary services
- iii. Construction of key staff accommodation, a modern mosque and a perimeter wall for the hospital

IMAU is continuing with the fundraising drive to complete all phases of the hospital In Sha Allah.

Saidina Abubakar Islamic Hospital is a faith-based private not-for-profit health institution. It is a project of the Islamic Medical Association of Uganda, a registered Non-governmental organization. Saidina Abubakar Islamic Hospital is an Islamic hospital. Islam is defined as submission to God's will. A hospital is defined as an institution where the ill or injured receive medical, surgical or psychiatric treatment, nursing care, and other health services. An Islamic hospital is therefore, an institution where health services are provided in accordance with or in submission to God's will and guidance. God's will and guidance is derived from the Holy Books and the Prophets He has sent down to mankind over time. SAIH health services are delivered as a contribution to the implementation of Uganda's motto, **For God and my Country**, within the health sector.

### **Vision of SAIH**

We strive to be a center of excellence in health service delivery while submitting to God's will.

### **Mission of SAIH**

We strive to provide the highest possible quality of care for all people in Uganda through delivery of promotive, preventive, curative, palliative and rehabilitative health services, while submitting to God's will.

### **Motto of SAIH**

We are on God's Selfless Health Service

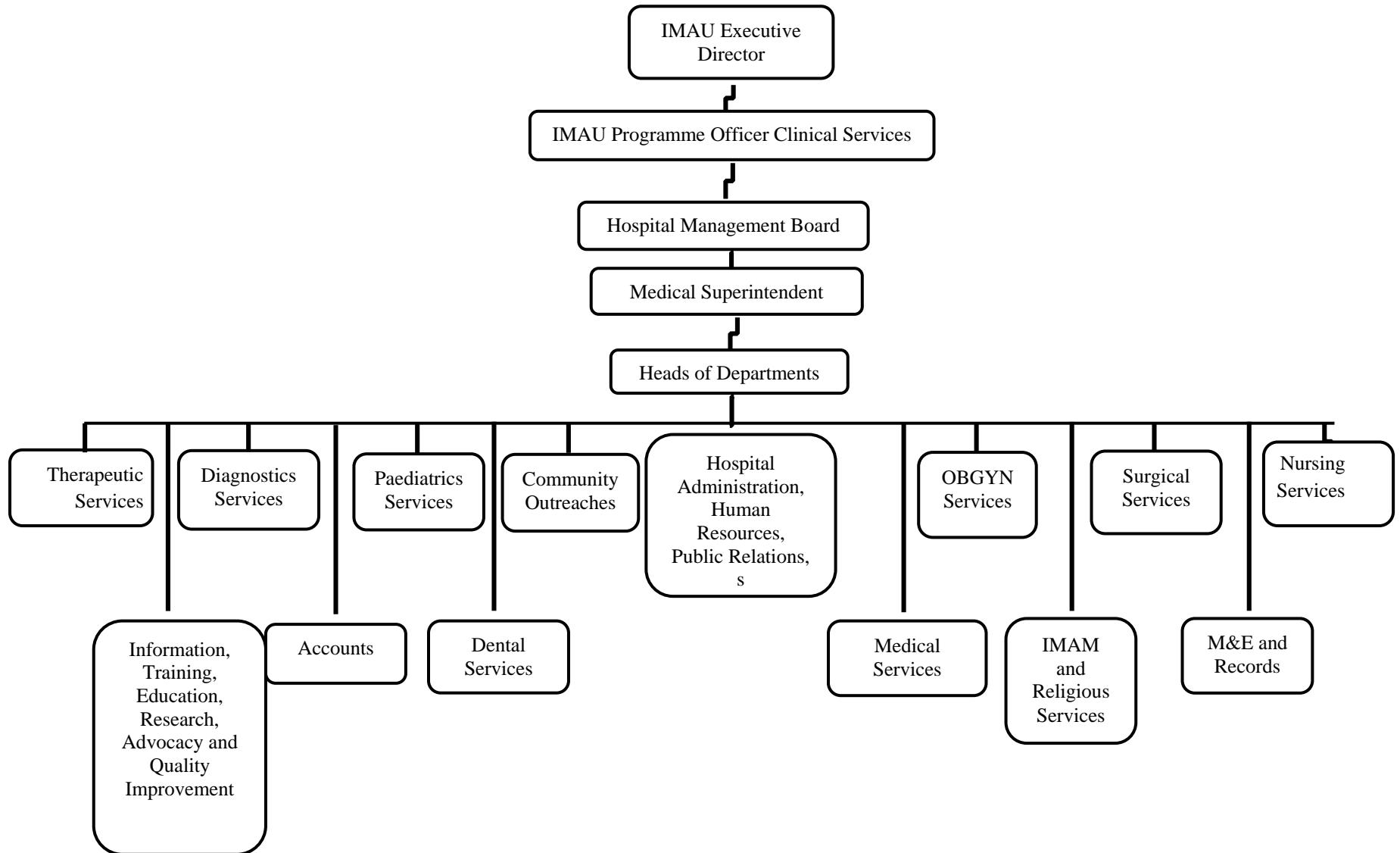
### **Strategic objectives of SAIH**

SAIH has seven strategic objectives from which its priority work programs and projects flow.

1. To be a spiritually empowering, sustainable, safe, timely, effective, efficient, equitable and patient-centered, Hospital providing high quality, personalized, empowering, coordinated and compassionate care with sympathy, empathy, respect and dignity for patients and staff.
2. To be a well-governed Hospital with high standards of quality assurance, responsive to members and stakeholders in transforming services to meet future needs.

3. To meet the challenges of the current economic climate changes in Uganda and internationally by providing efficient and cost-effective services and better value-for-money healthcare.
4. To provide high quality general acute healthcare to the people of Uganda including more joined-up care across local health and social care services in the community.
5. To develop extended clinical networks that benefit our partners and the people we serve. This will support the delivery of safe and sustainable services throughout the network of care that we are part of and our provision of high quality specialist care for the people of Uganda and beyond.
6. To lead the development of durable partnerships with academic, health and social care partners and the life sciences industry to facilitate training, research, discovery and implementation of findings for the benefit of the people we serve. Academic partners will include universities such as Islamic University In Uganda (IUIU) as well as others involved in health professions education.
7. To be a leader in the Islamic and faith-based approach to the delivery of health services.

**Saidina Abubakar Islamic Hospital organization structure:**



## **SAIH Philosophy of Care and keys to success**

We strive to:

- Ensure that the individual patient/client is of prime importance at all times.
- Patients' needs, wishes and expectations must come first and patients should be treated with dignity, feel important and in control, and receive services appropriate to their age, ethnic background, religious affiliation and other personal characteristics.
- Ensure that each patient's right to privacy and confidentiality is respected.
- Promote and safeguard the well-being and interests of every patient in our care.
- Ensure that our patients are partners in care and that information relating to choice is made available.
- Care for every patient in a way which is competent and compassionate. The technical, professional and managerial competence of staff will be subject to regular review and update.
- We will endeavor to make our staff confident, competent, creative, courageous and with a good character to be able to deliver excellent health services and feel valued themselves.
- Ensure that service providers continuously develop their core competences in clinical practice which include Systems-based practice, Interpersonal and communication skills, Medical knowledge, Practice-based learning and improvement, Professionalism and Patient care.
- Recognize the needs of relatives, carers and other partners such as religious leaders and community leaders and their assistants, in the provision of patient care services.
- Ensure that patients get accurate, relevant and understandable explanations of: what is wrong, what the implications are, what can be done, what the treatment is likely to involve. We recognize that patients are entitled to a second opinion if they so wish.
- Achieve our quality improvement goals by ensuring that staff of all grades and disciplines contribute to, understand and are committed to quality standards. We will make efforts to improve standards through research, education, training and monitoring and evaluation. We will endeavor to ensure there is good value for money
- Avail all the necessary equipment and medicines to improve the quality of care of our patients
- Improve the infrastructure of SAIH in order to provide the best health services for our communities.

### **SAIH Ownership**

SAIH is owned by the Islamic Medical Association of Uganda (IMAU)

### **SAIH Ownership**

SAIH was built on a twelve-acre piece of land owned by the Islamic Medical Association of Uganda. The major donors who initiated building the Hospital were IMAU members, IQRA Foundation from Saudi Arabia and Albukhary Foundation from Malaysia. The Hospital opened its doors for patient care in January, 2005. The major partners who have been supporting the

running of the Hospital include the Islamic Medical Association of North America, the Church of Latter Day Saints, Ministry of Health of the Republic of Uganda, Wakiso District, the US government through USAID and CDC and Turkish government through the Turkish Airlines.

## **Products and Services**

The Hospital currently offers the following services:

- General out-patient services
- General in-patient services
- Specialist medical, surgical, pediatric & obstetrics and gynecological services. Some specialists can be consulted on appointment or on specified days
- Endoscopy Services
- Maternity services
- Theater services
- Laboratory services
- Dental services
- Eye care services
- X-ray and ultrasonography services
- Voluntary HIV Counselling and Testing services
- Safe Male Circumcision services
- Free antenatal care services
- Free antiretroviral drugs
- Free anti TB drugs
- Free immunization services for children and women of reproductive age.
- Outreach services in schools and community
- Free medical treatment for all on selected days

## **Market Analysis Summary**

The Hospital is located in a rural area with most of the population having a low income. They need to be supported with external funding to care for poor patients.

The surrounding community needs Health Services for high income clients, middle income clients and low income clients.

## **Target Market Segment Strategy**

SAIH has a strategy of providing high quality health care services to high income, middle income and low income patients. SAIH therefore plans to have a health system with adequate

infrastructure, human resources, logistics, financing and supervision, management, administration, leadership and governance to be able to care for the different categories of patients.

### **Service Business Analysis**

SAIH intends to provide health services to be able to meet and exceed the expectations of the high income, middle income and low income patients and clients. SAIH has set up financial mechanisms to cater for low income patients such as the poor patients' fund which will continue to be supported and promoted.

### **Competition and Buying Patterns**

There are health facilities providing similar services in the District and in the Country. SAIH will continue to benchmark its services with those of other health service providers and ensure that the service charges are competitive in view of the buying patterns in the environment.

### **Web Plan Summary**

SAIH will develop its website to publicize its services and announce its future activities and booking appointments for its patient care services.

### **Website Marketing Strategy**

SAIH will announce its website during Continuous Professional Development (CPD) activities, on its stationery, signposts and during community health education activities.

### **Development Requirements**

SAIH will require to hire consultancy in web design and hosting to ensure that the website is updated and fulfills the expectations of the intended users.

The overall strategy is to use Islamic guidance to establish SAIH as an internationally certified Islamic Hospital which is Halal compliant and a center of excellence in providing high quality health services, education, training and research.

The implementation will be done in phases and synchronized with the development of infrastructure, human resources, management systems and procedures. Currently we are at phase one and we expect the current SAIH plans to be completed in the next five phases. Phase I is to establish a 60 bed general hospital with a modern mosque and staff accommodation. Phase II is to establish a 200 bed SAIH Specialist Health Services, Education, Training, Research and Examinations Center and acquire International Organization for Standardization (ISO), Halal, Sharia and other certifications and accreditations for an Islamic Academic Health Center of Excellence (IAHCE) for general and specialist health services. Phase III is to construct SAIH Association House and Continuing Health Professionals Development Center. Phase IV is to establish hospital and clients support services including hotel accommodation and shopping centre, which will also generate income for supporting poor patients and running the hospital,



Phase V is to establish a training school facilities for medical students, nurses and allied health professionals. These phases will be updated depending on available resources and opportunities

## **SWOT Analysis**

### **Strengths**

SAIH has done well on the following:

1. Continuously provided hospital and community based health services since 2005
2. Successfully retained a team of health care providers and administrative support staff since 2005.
3. Championed the research which discovered that high levels of religiosity are associated with lower HIV infection rates among communities surrounding the hospital.
4. Championed the Islamic approach to HIV/AIDS prevention, treatment and Care.
5. Successfully implemented the Community Action for Prevention, Treatment and Care of HIV/AIDS (CAPTCA) project since 2005.
6. SAIH has created a client base of over 100,000 patients who benefit from hospital and outreach services

### **Weaknesses**

SAIH weaknesses include:

1. Inadequate facilities including equipment, human resources and infrastructure, logistics and financing.
2. Low bed occupancy rates for the currently available facilities.
3. About 40% of the operational budget is dependent on donor funding
4. Lack of integrated computerized management information system.
5. Lack of consistent provision of specialist services.

### **Opportunities**

SAIH opportunities include

1. A large potential market in east and central Africa for an Islamic hospital
2. The potential additional source of funds from Islamic financing mechanisms such as ZakatulMal and Baitul-Mal, Islamic institutions and Muslim donors.
3. The potential to premier Islamic medical tourism in Uganda.
4. The hospital environment is getting more urbanized with an increased population, economic activities and social amenities.
5. The potential to influence medical professionals through education and training to promote the Islamic and faith-based ideals of SAIH wherever they may be working.

## **Threats**

SAIH threats include

1. Donor fatigue with cessation of donor funding
2. Inability to realize funding from Islamic institutions, Muslim donors and financing mechanisms
3. Negative and or hostile media publicity
4. Negative attitude of some Ugandan Muslims and non- Muslims against IMAU and SAIH
5. Fraud and corruption among the members and staff of IMAU and SAIH.

## **Competitive Edge**

SAIH has a competitive edge in the following:

1. Islamic and faith-based approach to addressing health care issues.
2. Halal and Sharia compliance
3. Provision of high quality specialist services.

## **Marketing Strategy**

1. Focus on the existing client base to create referrals by word of mouth
2. Mainstream education and reminders about the Islamic and faith-based approach to health care through weekly sermons nation-wide in the respective places of worship.
3. Use radio/Television/ Print media talk shows and discussion forums to promote the Islamic and faith-based approach to health care
4. Provision of free medical treatment opportunities to disadvantaged communities across the nation.
5. Mainstream e-marketing of services available at SAIH

## **Sales Strategy**

1. Improve services and facilities to meet and exceed the expectation of at least 100,000 clients
2. Develop the content of the Islamic and faith-based approach to health care
  - a. Recruit and train Imams and other religious leaders on the Islamic and faith-based approach to health care
  - b. Provide education materials and logistics to the Imams and other religious leaders on a timely manner
  - c. Monitor and evaluate the activities of Imams and other religious leaders.
3. Identify participating radio and television stations including print media houses
  - a. Internally review and approve the key messages for publicity
  - b. Install a Public Relations Office function
4. Organize and conduct free medical treatment opportunities.

- a. Acquire requisite approvals
  - b. Identify and make collaborative agreements with selected partners
5. Improve on the website for IMAU
- a. Create a child website for SAIH on IMAU
  - b. Sign on the hosting agreement
  - c. Develop a digital content to host on the website.
  - d. Install an IT function at SAIH

## **Management of SAIH**

IMAU which SAIH has 8 governing organs that ensure its stability and sustainability. The organization holds regular elections every two years to choose leaders of the National Executive Committee and Branch Executive Committees. The organization has also got organs for stability and continuity whose leaders change only after 7 to 10 years. The organization has therefore got systems in place for change but with stability and continuity.

## **Personnel Plan**

IMAU has a Human resource Manual to manage personnel.

## **Financial Plan**

IMAU plans to seek for funding partners for the growth and development of SAIH both locally and internationally with a preference for grants. IMAU plans to fundraise and hire consultants to draw and cost the detailed infrastructure, human resources, logistics, management and financing plans and requirements for the different phases of SAIH. These detailed plans will be used to apply for funding grants from potential funding partners. The hospital will generate income from cost sharing patients and clients to sustain and develop the services.

## **Important Assumptions**

It is assumed that IMAU will be able to mobilize the required funding from partners and well-wishers to be able to implement the growth and development plan in sha Allah.

## **Long-term Plan**

The long term goal is to establish Saidina Abubakar Islamic Hospital as a learning Center of Excellence for recognizing and appreciating the value of the Islamic and faith-based approach to contributing to the implementation of Uganda's motto, **For God and my country**, in the provision of high quality health services for all.

## **The development plan:**

The master plan for growth and development of the IMAU land at Wattuba which is housing IMAU Headquarters and SAIH is described below. This master plan provides the management of any institution, in this case IMAU, with guidelines to follow during the development process.

### **The need for the development plan;**

As seen in “THE STRATEGIC PLAN OF THE ISLAMIC MEDICAL ASSOCIATION OF UGANDA (IMAU) 2021 – 2025”, the mission, vision, objectives and goals of the association have to be achieved and the starting point is having a plan to follow. As mentioned in the above plan in 2021, IMAU has limited resources and it is even hard to get them as well highlighted. Therefore it is for this reason that a development plan be provided to help in providing direction to the team that is tasked with work of allocating the little resources available to avoid losses. This will minimize chances of allocation of the resources to construct structures that will be demolished in future as better ones may be opted for.

IMAU owns a 12-acre piece of land on block 101, plot 8 at Wattuba, Kyadondo, in Wakiso district, 14km from Kampala on Bombo road. The development of this land is intended to have the following establishments;

1. This land is currently occupied by phase 1 of Saidina Abubakar Islamic Hospital (SAIH). IMAU has a vision of developing this hospital into an Academic Health Centre of Excellence. This center will be able to provide general and specialized health services to high, middle and low income clients.



2. It will also have training facilities for general and specialist doctors, nurses and laboratory personnel.
3. It will also have integrated income generating facilities, such as a hotel, shopping mall and apartments for accommodation.
4. The center will have accommodation facilities for staff and students working at the hospital.
5. The center will have a mosque
6. Offices for IMAU headquarters and other partner organizations such as Uganda Green Crescent Society.

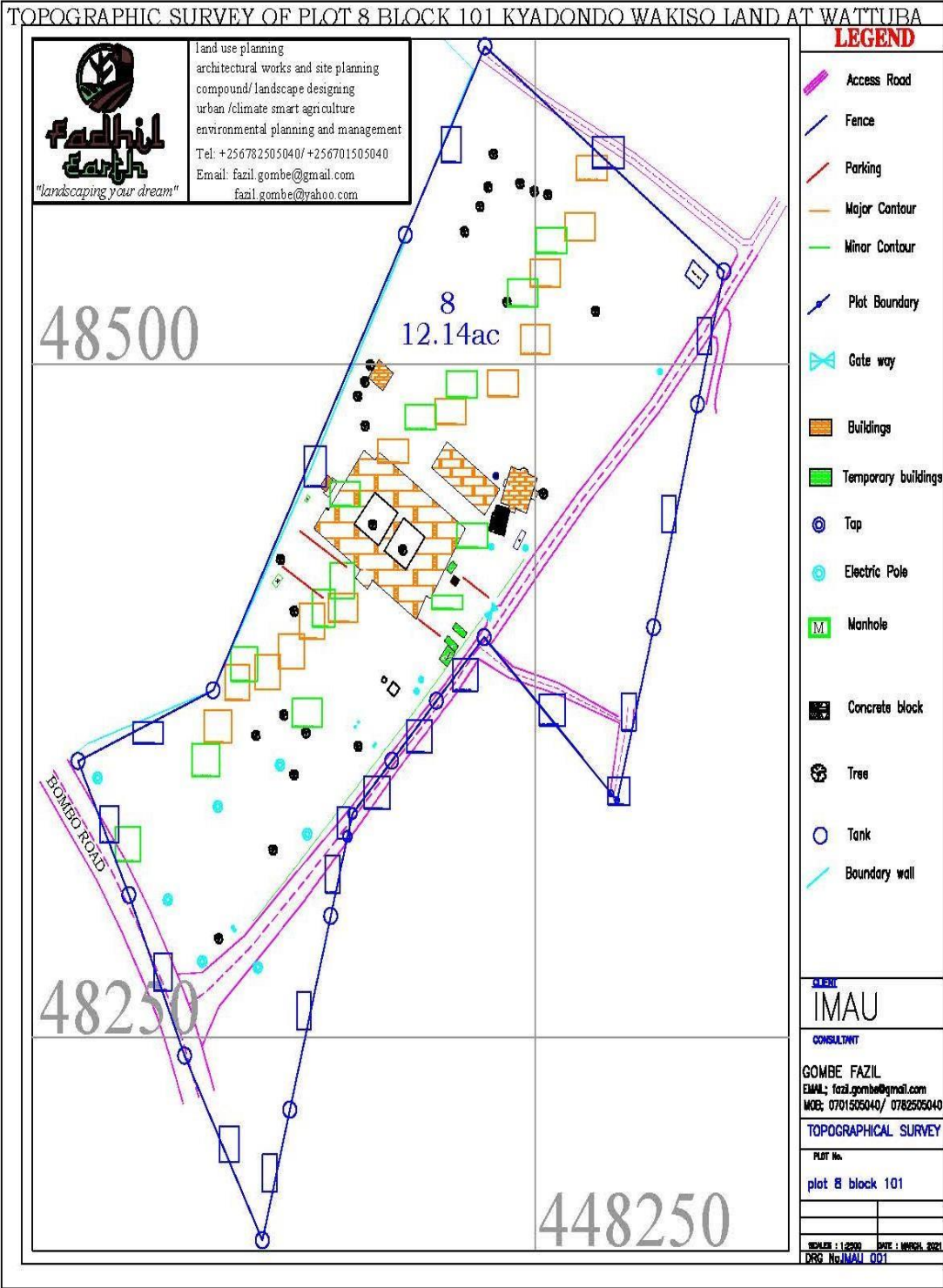
7. It will also have catering services for these facilities.
8. The appearance of the center has to reflect the good there is in Islam. The best description of a good environment in Islam is Jannah. The center has to reflect some of aspects of this environment which are achievable on earth within the human mind imagination.

In other words, the center has to reflect the basic values of Islam and follow Sharia guidelines. IMAU had a draft master plan which needed to be improved. So it is for this reason that a development plan has been produced. This will guide the developments in such a way that there will be no wastage of resources as all establishments will be following the direction provided by the development plan.

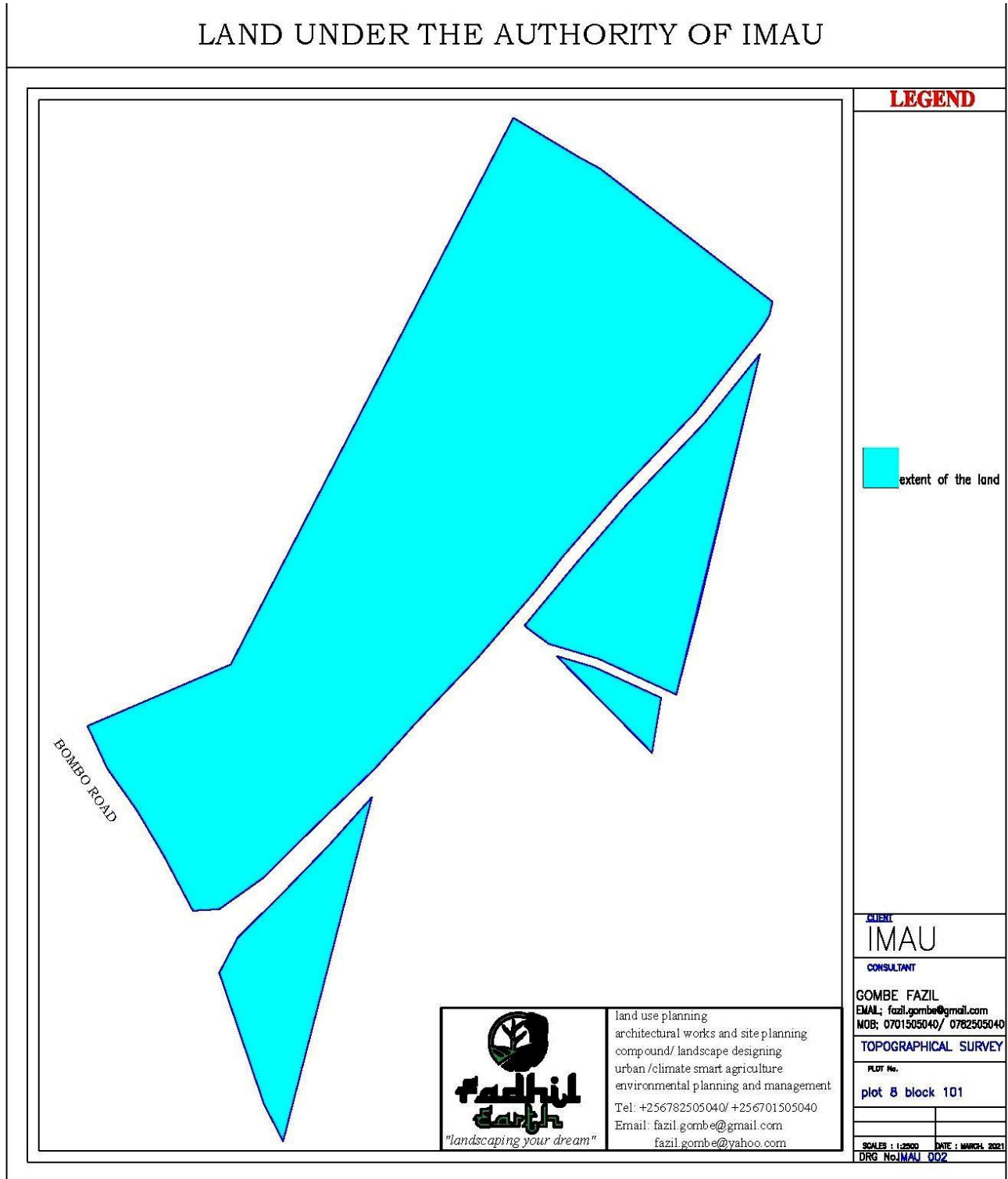
**The situation on ground;**

A survey was made on this land in Watuba and the situation found on ground was as presented in the following 2D figures and pictures. The surveyor's findings were as shown in the map below;

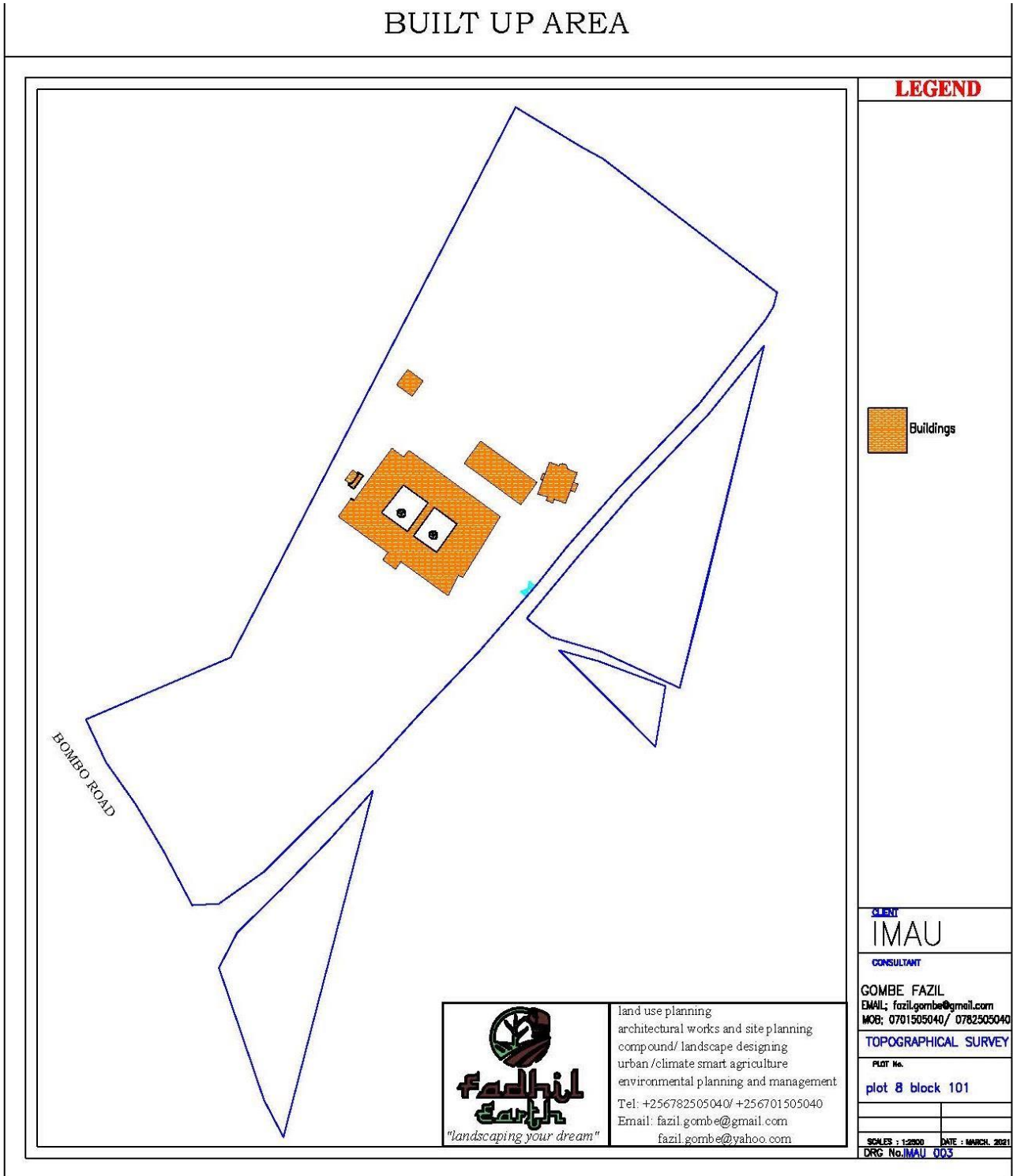
# STAKEOUT OF PLOT 8 BLOCK 101 WATUBBA FOR IMAU



According to the findings, the land under the ownership of IMAU is approximately 12 acres as presented in the figure below;



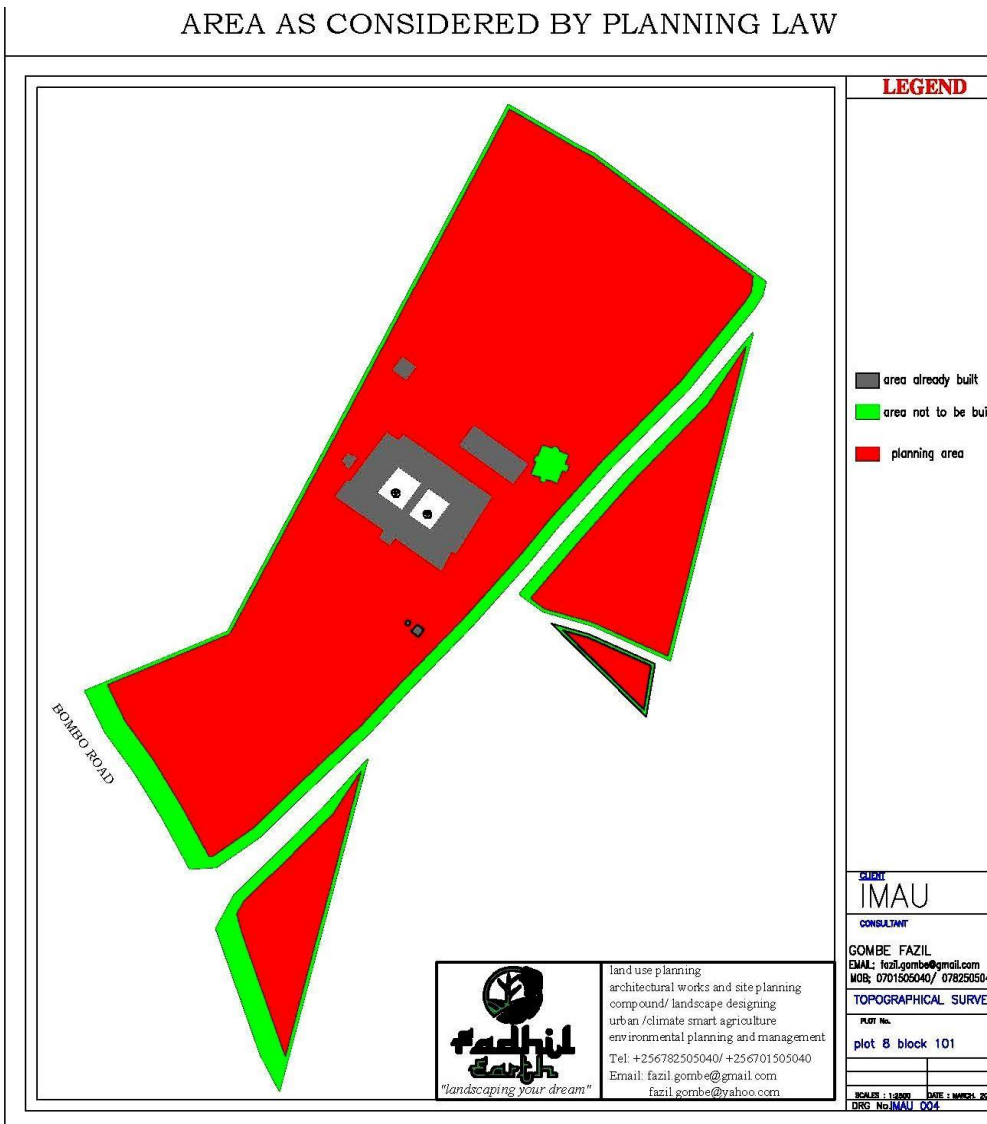
The only buildings on the land are the building housing Saidina Abubakar hospital and a mosque as shown in the figure below;





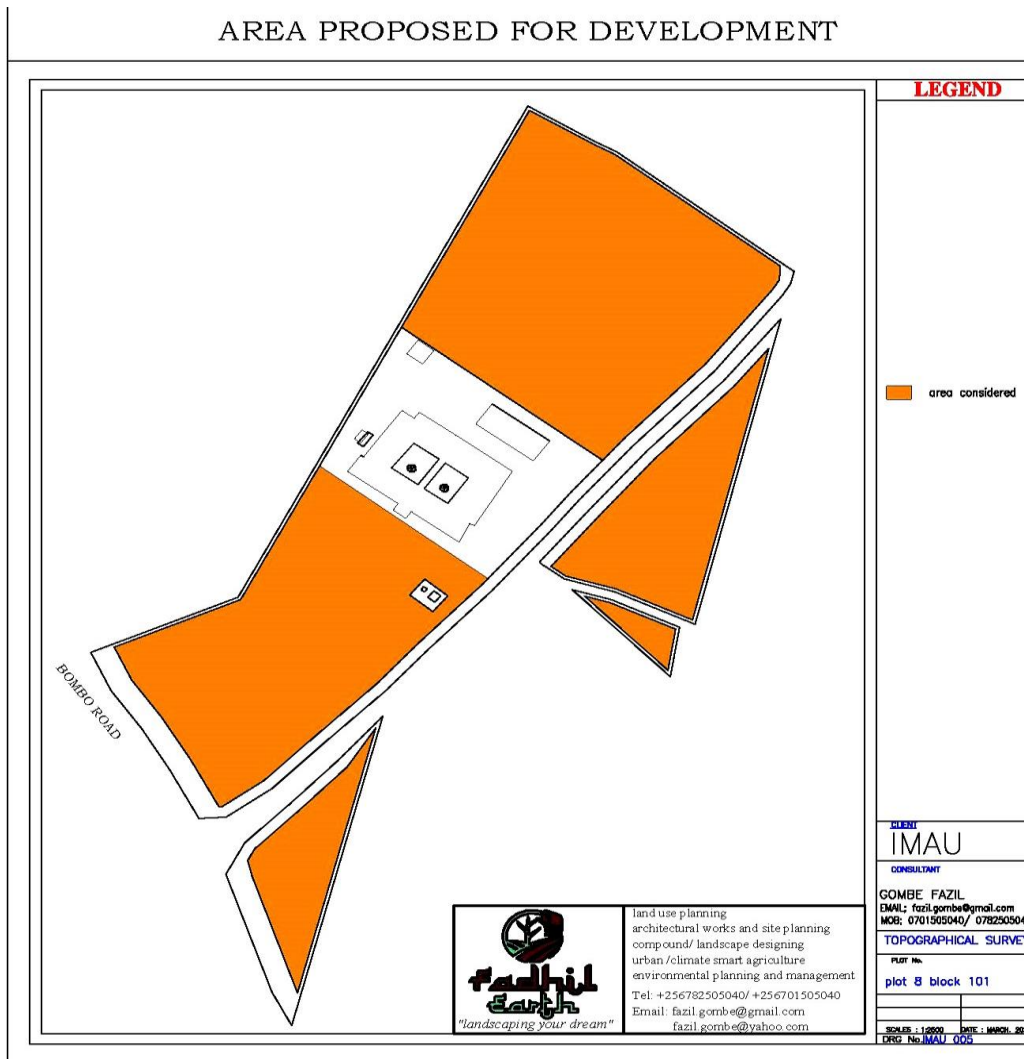


According to the laws that govern planning in Uganda the land available for the planning exercise is as shown in the figure below;





As proposed by the planning team, the area that is to be developed and is free to be occupied by the expected developments. This land is occupied by some farming mainly growing some food at a subsistence level though the biggest is left occupied by slash able grass that is acting as a compound around the hospital.







Some parts are informally or temporality used by the community to earn a living in various way as shown below



Sand selling



Washing bay services



Sale of some farm produce



Bodaboda garage



some street vending

The whole plot is well accessed though by mostly informal walkways and poor parking areas as seen in the figures below;



### Walk ways



### Parking areas



We also looked at several factors that need to be changed as soon as possible;

### Poor solid waste management and drainage







# IMAU AND SAIH DEVELOPMENT PLAN IN 2D



## LEGEND

	area left green for grass and other plants
1	IMAU building for offices islamic centre and mosque hotel and shopping mall
2	water point and pump
3	hospital reception and primary treatment area
4	power house
5	wards and secondary treatment area
6	female students' hostel
7	trainig school
8	male students' hostel
9	staff residence
10	m.d. residence
11	mini market area
12	washing bay
<b>CLIENT</b>	
IMAU	
<b>CONSULTANT</b>	
GOMBE FAZIL	
EMAIL: fazil.gombe@gmail.com	
MOB: 0701505040/ 0782505040	
<b>TOPOGRAPHICAL SURVEY</b>	
PLOT No.	
plot 8 block 101	
SCALES : 1:2000	DATE : MARCH, 2021
DRG No. IMAU 006	

From the 2D or map, we developed 3Ds or photographs as presented below;

A view of the plan as a whole



A closer look at building 3,5,6,7,8 and 9





A closer look at the frontage of building 9 and the adjacent street and walkways



This presents the frontage and side of building 1 along Bombo road



This is a view of area 11 and 12





## **Estimated cost of establishment**

The developments proposed in this plan include buildings, parking areas and green areas or gardens. The estimated cost of establishing these proposals are as shown below;

1. This will house IMAU and partners offices, the Islamic center and mosque and a hotel with a shopping mall. This facility is estimated to cost \$ 25,000,000/=
2. This is a water point which already exists but needs improvement. This is estimated to cost \$ 20,000/=
3. This will house the hospital reception and the primary treatment area. This already exists but it is to be improved. The estimated cost is \$ 6,000,000/=
4. The power house is meant to manage all the power to run the whole place and is estimated to cost \$ 400,000/=
5. This will house wards and secondary treatment areas. it is estimated to cost \$ 20,000,000/=
6. This is a female students' hostel and is estimated to cost \$ 12,000,000/=
7. The training school, this is estimated to cost \$ 20,000,000/=
8. This is a male students' hostel and is estimated to cost \$ 12,000,000/=
9. This is the staff residence estimated to cost \$ 16,000,000/=
10. This is meant to be the residence of the managing director and lounge for special guests. It is estimated to cost \$ 140,000/=
11. This is a market and is estimated to cost \$ 70,000/=
12. This is a washing bay and is estimated to cost \$ 100,000/=
13. The compound, this includes parking, walkways and the green areas, this is estimated to cost about \$ 200,000/=

NB: these are estimates so we expect them to increase, decrease or stay exact depending on the nature of the economy.

We pray that Allah accepts all our efforts and enable us achieve these developments for the good of Islam and humanity as a whole.