

UNSEEN ILLNESS:

Spiritual Affliction

OR

Medical Condition?

*A groundbreaking journey
into the world of spiritual
healing, mental health, and
clinical science — merging
Qur'anic insight, medical
evidence, and scholarly
review.*



RAAQI MOHAMMED ABDUL SAMED
RUQYAH HEALING PUBLICATIONS

Unseen Illness: Spiritual Affliction or Medical Condition?

A groundbreaking journey into the world of spiritual healing, mental health, and clinical science – merging Qur'anic insight, medical evidence, and scholarly review.

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RUQYAH HEALING PUBLICATIONS

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All Qur’anic verses and hadith references have been verified to the best of our knowledge. Any unintentional errors are sincerely regretted. May Allah forgive our shortcomings and accept this work as a means of benefit.

Visit us at: www.ruqyahealing.co

DEDICATION

THIS WORK IS HUMBL Y DEDICATED TO
THE UMMAH OF THE PROPHET
MUHAMMAD ﷺ

A NATION ONCE ROOTED IN REVELATION
AND CLARITY,
NOW REDISCOVERING THE LOST PATH TO
TRUE HEALING.

TO MY BELOVED PARENTS,
WHOSE DU‘Ā’ AND SACRIFICES CONTINUE
TO CARRY ME THROUGH EVERY CHAPTER
OF LIFE.

AND TO MY TWIN BROTHER,
A MIRROR OF STRENGTH, SINCERITY, AND
JOY IN OUR SHARED JOURNEY TO SERVE
FOR THE SAKE OF ALLAH.

MAY THIS BOOK BE A SMALL PART OF THE
REVIVAL THIS UMMAH SO DEEPLY NEEDS.

MAY IT BE ACCEPTED BY ALLAH - THE
OWNER OF THE WORLDS AMEEN.

Preface / Author's Note

In the world of healing, two truths run parallel: one is visible and studied under microscopes, the other is unseen and tested only through the Qur'an. At Ruqyah Healing, we've spent years bridging these worlds — not just through theory, but through real casework, therapy, diagnosis, and deep transformation.

This book is not a denial of medicine, nor a romanticization of ruqyah. It's a bridge — for the confused, the misdiagnosed, the religious, the scientific, the skeptical, and the believer.

Raaqi Mohammed Abdul Samed



Foreword by the Medical Doctor

In my journey as a physician and founder of eMedicard, I have witnessed the profound limitations of treating only what we can measure, test and categorize. While our medical instruments can detect inflammation, our laboratories can identify pathogens, and our imaging can reveal structural abnormalities, there exists a vast realm of human suffering that escapes our scientific nets entirely.

I have sat with patients whose blood work returns normal, whose scans show no abnormalities, yet who carry a weight of anguish that no pharmaceutical can lift. I have observed healing occur in ways that our textbooks cannot explain, and I have seen illness persist despite our most advanced interventions. These experiences have taught me that the human being extends far beyond the physical vessel we have learned to repair.

The spiritual dimension of illness is not separate from the medical - it is interwoven through every cell, every breath, every heartbeat. When the soul is wounded, the body echoes that pain. When the spirit is disconnected from its source, symptoms manifest that no amount of clinical investigation can fully comprehend. This is not mysticism opposing science; this is the recognition that science, however sophisticated, captures only fragments of the human experience.

Through years of integrating Islamic principles of healing with modern medical practice, I have come to understand that true healthcare must address the complete human being. The Qur'anic understanding of health encompasses not just the absence of disease,



but the presence of spiritual alignment, emotional balance, and divine connection. When these elements are disrupted, illness often follows - sometimes visible to our instruments, sometimes remaining in the realm of the unseen.

This book represents a necessary evolution in healthcare- one that honors both the precision of medical science and the profound wisdom of spiritual healing traditions. It offers:

A comprehensive diagnostic framework that examines physical symptoms through the lens of spiritual imbalance, recognizing that the body often speaks what the soul cannot express.

Practical therapeutic approaches rooted in Qur'anic principles, providing Raqi's and patients with tools that address the spiritual roots of physical & mental manifestations.

Integration protocols that seamlessly blend conventional or holistic medical treatment strategies with spiritual healing practices, ensuring patients receive care for their complete being.

Case studies and methodologies that demonstrate how spiritual assessment can illuminate diagnoses and treatment pathways previously hidden from conventional medical approaches.

The vision behind eMedicard has always been to revolutionize healthcare by acknowledging that healing occurs in dimensions beyond the physical. This book extends that mission by providing healthcare providers & researchers with the framework to recognize, understand, and treat the spiritual aspects of illness that conventional medicine often overlooks.



We are not asking physicians to abandon their scientific training, but rather to expand their diagnostic vision. We are not suggesting that spiritual healing replaces medical treatment, but that the two work in harmony to address the fullness of human suffering.

These patients who come to us carry more than symptoms—they carry stories, struggles, spiritual wounds, and divine potential. When we learn to see and treat the whole person, including the unseen dimensions of their being, we step into a more complete practice of medicine, one that honors both the marvels of modern science and the timeless wisdom of spiritual healing.

This is healthcare as it was meant to be: a sacred partnership between practitioner and patient, between science and spirit, between the seen and unseen aspects of human existence.

Dr. Abdul Mutalib Khan
MBBS, DIP(DERM), Functional Medicine
Founder & Chairman - eMedicard Global & Doctor's meal
Ambassador Integrated Holistic Health Platform
United Kingdom, US, UAE, India, adding more ...



Foreword by the Islamic Scholar

The Qur'an is not only a book of guidance — it is a book of healing. This truth has been upheld for centuries by our scholars, our communities, and our Prophets. Yet in today's world, many Muslims suffer for years, trapped between confusion, silence, and misdiagnosis — because the spiritual dimensions of illness have been sidelined, and the voices of qualified Raaqis and scholars have been drowned out by cultural noise or pseudo-spiritual confusion.

This book brings much-needed structure, clarity, and revival to the field of ruqyah. It is a work that:

- Affirms what is established in Qur'an and Sunnah
- Brings practical application to the lives of modern Muslims
- Defends ruqyah against baseless suspicion
- Protects the field from untrained or unethical practice
- Honors both the spiritual and emotional realities of affliction

It is my firm belief that every scholar, da'ee, Raaqi, and student of knowledge should read this book — not only to understand ruqyah, but to restore this sacred responsibility to its rightful place in the Ummah. May Allah accept this work, protect its sincerity, and allow it to be a source of healing for hearts, minds, and communities across the world.

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CHAPTER 1 : The Crisis of Misdiagnosis

When Medicine Names What It Cannot Explain

“They know what is apparent of the worldly life, but they are heedless of the Hereafter.”

(Surah Ar-Rum, 30:7)

Introduction

In hospitals and clinics across the world, a silent confusion unfolds.

Patients report symptoms that feel real — unbearable fatigue, sudden chest pressure, internal heat, involuntary body movements, disturbing dreams, extreme fear without trigger, persistent intrusive thoughts, and more. Yet, all their medical reports return as **“normal.”**

Their suffering is dismissed with generic diagnoses:

- “It’s stress.”
- “Anxiety, maybe panic disorder.”
- “Could be fibromyalgia¹. Just take these tablets.”
- “Everything is fine. You’re imagining it.”

Some accept it and live in silent misery. Others jump from doctor to doctor, hoping someone will finally believe them.

But what if the problem isn’t just medical?

What if the language of modern medicine is not equipped to diagnose the unseen?

¹ **Fibromyalgia:**

A chronic disorder characterized by widespread musculoskeletal pain, fatigue, and tenderness in specific areas of the body. It often coexists with sleep disturbances, memory issues (“fibro fog”), and emotional distress. While medical tests usually appear normal, patients report real, persistent discomfort — making fibromyalgia one of the most misunderstood and debated conditions in modern medicine

The Crisis of Misdiagnosis

The Limits of the Stethoscope²

Medical science has advanced remarkably. It can detect tumors the size of a grain. It can scan DNA. It can even diagnose chemical imbalances in the brain.

But it still **struggles to answer:**

- Why someone feel reactions while listening to the Qur'an recitation.
- Why an individual collapses without physical illness
- Why voices are heard — but not due to schizophrenia
- Why certain people resist treatment despite perfect tests

Doctors are not to blame — their training is based on empirical evidence. But not every pain is rooted in biology. Some illnesses arise from dimensions not visible on scans: **the soul, the heart, the unseen world.**

Misdiagnosis is Not Always Malpractice

Misdiagnosis becomes dangerous when it closes the door to other forms of healing. In some cases:

- A woman with jinn affliction is wrongly hospitalized for psychosis³

² **Stethoscope:**

A medical instrument used by doctors to listen to sounds inside the body, such as the heartbeat, breathing, and bowel activity. It's one of the most recognizable symbols of medical diagnosis, though it only detects physical signs — not emotional or spiritual conditions.

³ **Psychosis:**

A severe mental condition in which a person loses touch with reality. It may include hallucinations (seeing or hearing things that aren't there), delusions (strong false beliefs), and disorganized thinking. In spiritual cases, it may be mistaken for or confused with jinn affliction

The Crisis of Misdiagnosis

- A child suffering from Ayn (evil eye) is diagnosed with autism or ADHD⁴
- A man facing black magic or Jinn Possession is prescribed antidepressants for “atypical depression”⁵

The danger is not in giving medical help, but in refusing spiritual intervention when all else fails.

Our Objective in This Book

This book is not anti-medicine. It is pro-truth.

We are simply saying: **there’s a missing chapter in modern diagnosis.**

This chapter aims to:

- Give **medical doctors and psychologists** a better understanding of spiritual affliction
- Help **scholars and healers** speak the language of health professionals
- Educate **families and patients** to explore all dimensions of healing: medical, mental, and spiritual

Because not every symptom is seen through a microscope. Sometimes, the diagnosis is in the unseen.

⁴ **ADHD (Attention Deficit Hyperactivity Disorder):**

A common neurodevelopmental disorder often diagnosed in children and young adults. It is characterized by difficulty paying attention, impulsive behavior, and hyperactivity. In some cases, spiritual symptoms like restlessness or focus issues during Qur’an may be wrongly labeled as ADHD.

⁵ **Antidepressants (for Atypical Depression):**

Medications used to treat depression by balancing brain chemicals like serotonin and dopamine. In atypical depression — where symptoms may include mood reactivity, increased appetite, or excessive sleep — antidepressants such as SSRIs or MAOIs are commonly prescribed. However, if the root cause is spiritual (like sihr or jinn affliction), such medication often brings little or no improvement.

Chapter 2: Symptoms that Don't Obey Science

When the Body Speaks in the Language of the Unseen

“The Qur'an is a cure and a mercy to the believers, but it does not increase the wrongdoers except in loss.”

(Surah Al-Isra, 17:82)

The Medical Mystery

When a person walks into a clinic with chest pain, dizziness, or weakness, the physician knows what to do:

- Blood pressure? Checked.
- ECG⁶? Done.
- Blood work⁷? Ordered.
- MRI (Magnetic Resonance Imaging)⁸? Reviewed.

Yet sometimes, everything comes back normal... and the patient remains in **pain, confused, and untreated.**

These cases are often labeled:

- “Idiopathic” (no known cause)
- “Somatization” (psychological origin)
- “Functional disorder” (body not working, but not damaged)

These labels don't solve the case — **they only mask a lack of understanding.**

⁶ *ECG (Electrocardiogram)*

A non-invasive test that records the electrical activity of the heart. Used to detect heart attacks, irregular rhythms, or strain. Many patients with spiritual affliction complain of chest tightness or racing heart — but ECGs usually show normal results

⁷ *Blood Work*

A standard lab test to check for health markers in the blood, including vitamin levels, hormones, infection indicators, and signs of anemia or inflammation. Often the first test used when a patient reports fatigue, pain, or dizziness

⁸ *MRI (Magnetic Resonance Imaging):*

A type of medical imaging that uses powerful magnets and radio waves to create detailed pictures of the body's organs and tissues, especially the brain and spine. Often ordered when patients report headaches, blackouts, or nerve pain — but in cases of spiritual affliction, results are usually normal.

Symptoms that Don't Obey Science

When Symptoms Defy Science

At Ruqyah Healing, we see symptoms that regularly violate medical expectations. Examples include:

- A patient becomes paralyzed during Qur'an recitation, yet walks normally hours later.
- A young man speaks in a deep, non-native voice under Ruqyah, but returns to normal afterward.
- A woman trembles and faints whenever Surah Al-Baqarah is played — but her heart, brain, and stress levels are medically normal.
- Children who scream at night, speak of “dark figures,” yet remain silent and normal during the day.

To the secular mind, these are coincidences, delusions, or mental health issues.

To the **spiritually informed** mind, these are possible signs of **spiritual affliction**: Ayn (Evil Eye)⁹, Hasad (Envy)¹⁰, Jinn¹¹, or Sihr (black Magic)¹²

⁹**Evil Eye (Ayn):**

A form of harm caused when someone looks at another person with admiration, jealousy, or negative energy — often unintentionally. The Prophet ﷺ affirmed its reality, saying: “The evil eye is real.” (Sahih Muslim). It can cause physical illness, emotional imbalance, or spiritual blockages, even if the person doesn't know they've been affected.

¹⁰**Envy (Hasad):**

A deeply rooted spiritual disease where a person desires that another be deprived of a blessing. Unlike the evil eye, hasad is intentional and spiritually toxic. The Qur'an commands protection from it in Surah Al-Falaq. It may attract jinn or instigate sihr (black magic) against the envied person.

¹¹**Jinn Possession (Jinn Affliction):**

A condition in which a jinn — a being created from smokeless fire — influences or resides in a human's body. Symptoms may include dissociation, irrational rage, fainting during Qur'an recitation, or hearing voices. Though misunderstood, it is well-documented in hadith and real-life Ruqyah sessions.

¹²**Black Magic (Sihr):**

A harmful practice involving jinn or magicians to cause disruption, pain, or destruction in another's life — affecting health, marriage, success, or mental state. Confirmed in the Qur'an (2:102), sihr is real, punishable in Islam, and only curable through structured Qur'anic healing and tawakkul.

Common Symptoms That May Have Spiritual Roots

Here are recurring symptoms seen in spiritually afflicted individuals, which often resist conventional treatment

Symptom	Often Misdiagnosed As	Possible Spiritual Cause
Constant Fatigue	Chronic fatigue, anemia	Evil Eye/Jinn Affliction / Black Magic
Pressure in Head	Migraine / Sinusitis	Black Magic / Evil Eye
Chest Tightness	Panic attack / Asthma	Evil Eye/Jinn Affliction / Black Magic
Uncontrolled Weeping	Depression	Evil Eye/Jinn Affliction / Black Magic
Disturbing Dreams	PTSD / Night Terrors	Evil Eye/Jinn Affliction / Black Magic
Feeling Watched	Paranoia	Evil Eye / Black Magic
Unexplained Pain	Fibromyalgia	Evil Eye/Jinn Affliction / Black Magic
Memory Issues	ADHD / Dementia	Evil Eye/ Black Magic

These symptoms become spiritually significant when:

- They intensify during Qur'an recitation
- They follow major envy or trauma events
- They occur without any biological findings
- They diminish or increase with Ruqyah or Qur'an listening or 5 daily prayers.

The Doctor's Dilemma

Many doctors do recognize something deeper is at play — but they lack the framework to describe or diagnose it. There's no spiritual pathology chapter in the DSM-V¹³

That's why this book exists — to offer a **structured approach** to what cannot be seen, yet profoundly felt.

¹³ **DSM-5 (Diagnostic and Statistical Manual of Mental Disorders - 5th Edition):**
A classification system used primarily in the United States to diagnose mental health conditions. Published by the American Psychiatric Association, it outlines symptoms for disorders like depression, anxiety, ADHD, PTSD, and psychosis. Critics point out it sometimes pathologizes normal emotional or spiritual experiences, especially when spiritual context is ignored.

Symptoms that Don't Obey Science

The Need for Dual Language: Medical + Spiritual

Healing is complete when:

- The patient is listened to completely — not dismissed
- The diagnosis includes both lab reports and the unseen influences
- The treatment plan allows Qur'an, therapy, and medical care to work together

We are not against modern medicine — we are against limiting healing to biology alone.

Clinical-Spiritual Case File

“I Couldn't Pray, I Couldn't Sleep - But My Reports Were Perfect”

Name: Zainab (UK, age 26)*

Symptoms:

- Sudden anxiety when starting prayer
- Head pressure and nausea during Qur'an
- Awful dreams with snakes, chasing, or people staring
- Sleep paralysis and internal screams

Medical History:

- Prescribed anti-anxiety medications
- Told to increase vitamin D and exercise
- MRI, EEG, and thyroid reports: all clear

Ruqyah Findings at Ruqyah Healing:

- ✓ Hasad (Positive)
- ✓ Black Magic (Positive)
- ✓ Jinn Affliction (Positive)

Recovery:

- Completed 8 weeks of structured sessions + post-Ruqyah therapy
- Reported full return of focus, improved prayer, and calm dreams
- Husband confirmed major change in emotional stability

Reflection:

“Doctors said I'm okay — but I wasn't. Only Ruqyah helped me sleep again without fear. The body was crying from something deeper — and finally, someone listened.”

**Actual names have not been used to hide personal details of patient*

Chapter 3: Psychiatry & the Unseen

When Therapy Isn't Enough

*"Indeed, in the body is a piece of flesh; if it is sound, the whole body is sound... truly, it is the heart."
(Hadith – Sahih al-Bukhari & Muslim)¹⁵*

The Rise of Mental Health... and the Decline of Spiritual Understanding

In today's world, mental health awareness has grown rapidly. Anxiety, depression, trauma, OCD — these terms are now familiar to the public. Counseling is encouraged, therapy is accepted, and psychiatrists are more approachable than ever.

But there's a problem:

We've treated the soul like it's just a malfunctioning brain.

We've replaced Ruqyah with routine checkups.

We've turned the Qur'an into an afterthought — instead of the primary healing tool.

The Missing Layer in Psychiatric Practice

When a person:

- Hears voices during salah
- Sees terrifying shadows during Qur'an recitation
- Has involuntary body movements during dhikr
- Experiences sudden rage when reminded of Allah
- Repeats intrusive thoughts during wudhu and prayer

¹⁵ *"Indeed, in the body is a piece of flesh..."*

A well-known hadith of the Prophet Muhammad ﷺ recorded in Sahih al-Bukhari (52) and Sahih Muslim (1599). The full narration says:

"Indeed, in the body is a piece of flesh; if it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Truly, it is the heart."

Psychiatry & the Unseen

They are often diagnosed with:

- Schizophrenia¹⁶
- Obsessive-Compulsive Disorder (OCD)¹⁷
- Psychosis
- Personality Disorders¹⁸
- PTSD

But sometimes, it's not trauma.

Sometimes, it's not chemical imbalance.

Sometimes... **it's a Jinn Or Ayn (Evil Eye) Or Sihr (Black Magic).**

And this is where **mainstream psychiatry fails.**

Why Some Patients Never Improve with Therapy Alone

CBT (Cognitive Behavioral Therapy), EMDR, and medication are incredibly helpful — when the root cause is psychological. But when the root is spiritual, no amount of affirmations or reframing will stop:

- The fear triggered by recitation of Qur'an
- The nightmares of someone choking you
- The block that prevents you from saying the shahadah
- The reaction to Ruqyah water

This is where psychiatry **hits its limit.**

¹⁶ **Schizophrenia:**

A chronic mental disorder where a person may experience hallucinations (seeing or hearing things that aren't there), delusions (false beliefs), disorganized speech, and impaired thinking. It's often misunderstood as a spiritual issue. However, distinguishing between true schizophrenia and spiritual possession (like jinn affliction) requires careful evaluation, as symptoms can overlap.

¹⁷ **Obsessive-Compulsive Disorder (OCD):**

A condition marked by unwanted repetitive thoughts (obsessions) and actions (compulsions) done to reduce anxiety. Common examples include excessive washing, checking, or religious doubts (e.g., "Was my wudu valid?"). In spiritual cases, some obsessions may stem from waswas (Satanic whispers) rather than a medical disorder.

¹⁸ **Personality Disorders:**

A range of mental health conditions characterized by unhealthy, rigid patterns of thinking, behaving, and relating to others. Examples include borderline, narcissistic, and antisocial personality disorders. While they may be shaped by trauma, genetics, or upbringing, in rare cases, extreme spiritual trauma may amplify these behaviors.

The Case for Collaborative Healing

We don't suggest abandoning therapy or rejecting psychology. In fact, at Ruqyah Healing, we regularly use CBT, journaling, and trauma-informed tools.

But we insist: when spiritual affliction is present, therapy must walk beside Qur'anic healing — not in place of it.

Distinguishing Between OCD and Waswas

Feature	Clinical OCD	Spiritual Waswas
Origin	Brain/neurochemical	Shaytaan's (Devil) whispering
Symptoms	Repetitive behavior, fear of harm	Obsessive doubts in wudhu/salah
Treatment	CBT, SSRIs	Ruqyah Treatment
Pattern	Triggered by uncertainty	Triggered by acts of worship
Relief	With mental reframing	With Qur'an & spiritual healing

Psychiatrists must begin to ask:

- *Is this patient doubting Allah's mercy due to trauma — or due to whispers?*
- *Is this fear of impurity OCD — or an attack during worship?*
- *Has this individual seen a Raaqi — before I alter their brain chemistry¹⁹?*

¹⁹ **Brain Chemistry:**
Refers to the natural balance of chemical messengers (neurotransmitters) such as serotonin, dopamine, and norepinephrine within the brain. These substances regulate mood, thoughts, and behavior. Medical science often attributes depression, anxiety, and other mental health conditions to imbalances in brain chemistry. However, from a spiritual healing perspective, such symptoms may also arise from waswas (satanic whispers), the evil eye, or jinn affliction, particularly when medical tests reveal no abnormalities.

When Therapy Makes Things Worse

Some patients worsen after therapy because:

- The jinn inside becomes threatened by healing and revolts
- The patient's belief is dismissed, which increases distress
- Therapists spiritualize everything or mock the patient's faith

True healing comes when a **therapist** says,

"I don't have all the answers. Let's also explore Ruqyah."

And when a **Raaqi** says,

"Let's work on your emotional roots and thought patterns."

Chapter 4: The Qur'anic View of Illness

From Waswas to Shifaa – How the Qur'an Classifies Suffering

“And We send down from the Qur'an that which is a healing and a mercy for the believers...”

(Surah Al-Isra, 17:82)

Illness in the Qur'an: A Holistic Definition

In the Qur'an, illness is not confined to organs or blood. The Qur'an describes:

- Illness of the **body**: like fever or physical pain.
- Illness of the **heart**: like arrogance, hypocrisy, or doubt.
- Illness from the **unseen**: like magic, evil eye, and shaytaan's influence.

The Qur'an acknowledges all three layers and offers healing for each:

- *Spiritual purification for the heart*
- *Tawakkul and dhikr for mental stability*
- *Ruqyah and shifa ayat for unseen harm*

This holistic lens is what makes Qur'anic healing so powerful — and so neglected today.

Examples from the Qur'an

1. Spiritual Illness

“In their hearts is a disease, and Allah has increased them in disease...” *(Surah Al-Baqarah, 2:10)*

This refers to the **disease of hypocrisy and doubt**. It affects behavior, perception, and ultimately, belief. These are *soul-level conditions*, not brain-level.

The Qur'anic View of Illness

2. Psychological Distress

“And whoever turns away from My remembrance — indeed, he will have a depressed life...”

(Surah Ta-Ha, 20:124)

A powerful connection between **disconnection from Allah and emotional suffering**. Many patients describe this kind of emptiness before Ruqyah sessions begin.

3. Harm from the Unseen

“...they learned from them that by which they cause separation between a man and his wife...”

(Surah Al-Baqarah, 2:102)

Clear evidence that **magic (sihr)** can alter relationships, feelings, and even lead to divorce — without a trace of psychological explanation.

The Qur'an as Healing: Literal or Symbolic?

Many modern thinkers claim the Qur'an is only a “moral” healing — a guide for values and ethics. But Allah says:

“Say: It is for those who believe, a guide and a healing.”

(Surah Fussilat, 41:44)

The early generations of Islam believed in the **literal healing power** of the Qur'an:

- To remove internal harm
- To counter the effects of black magic and evil eye
- To restore spiritual health

The **Prophet ﷺ himself performed and received Ruqyah** — and **instructed companions** to do the same.

The Qur'anic View of Illness

The Power of Ayats

Many of the Qur'anic Ayats are directly described as healing, including:

- **Surah Al-Fatihah** – *the opening, used for physical and spiritual healing*
- **Surah Al-Baqarah (2:255 - Ayatul Kursi)** – *protection from Shayateen*
- **Surah Al-Falaq & Surah An-Naas** – *for seeking refuge from evil*
- **Surah Al-A'raaf (7:117-122)** – *used against magic*
- **Surah Yunus (10:81-82)** – *countering magician's spells*
- **Surah Taha (20:68-70)** – *used to break illusions and magic*

These are not abstract metaphors. They're spiritual treatments — when applied with sincerity and structure.

Why Many Don't Benefit from the Qur'an

"O mankind, there has come to you instruction from your Lord, and healing for what is in the breasts..."
(Surah Yunus, 10:57)

If the Qur'an is healing — why do some read it daily and still suffer?

Because **intention, method, and belief matter.**

- A confused mind cannot direct the healing properly.
- A heart full of doubt cannot receive light.
- A scattered plan (reading random surahs without intention and proper concept of healing) rarely yields results.

That's why structured Ruqyah — **with diagnosis, intention, consistency, and emotional support — works where casual reading doesn't.**

Chapter 5: Prophetic Case of Affliction

When the Prophet ﷺ himself was afflicted with Black Magic- A Lesson in balance

Even the Prophet ﷺ, despite being the most spiritually protected, was afflicted by black magic — as recorded in multiple authentic hadiths, where he began to imagine doing things he had not done. The source of the sihr was revealed to him, and he was later cured.

(Sahih al-Bukhari 5765; Sahih Muslim 2189)

Breaking the Silence: Yes, Even Prophets Were Afflicted

It's a shocking idea for some: "How can the Messenger of Allah ﷺ, the most beloved to Allah, be afflicted by magic?"

And yet, this is our Sunnah — recorded in authentic Hadith, narrated by Aisha (RA), and accepted by the scholars of Hadith for centuries.

The Prophet ﷺ was afflicted by black magic that affected his perception. He would:

- Think he had done something when he hadn't
- Experience confusion
- Suffer quietly without anyone knowing — until he received divine instruction

This wasn't a failure of tawakkul.

It wasn't weakness in iman.

It was a divine lesson for the Ummah:

Spiritual affliction is real. Even the best of creation wasn't immune.

Prophetic Case of Affliction

The Incident of Labid ibn A'sam - Sihr Against the Prophet ﷺ

- **Source:** Sahih al-Bukhari (Hadith 5765)
- **Magician:** A Jewish man named Labid ibn A'sam
- **Effect:** The Prophet ﷺ felt disoriented, as if he had done things he hadn't
- **Duration:** Roughly 6 months
- **Cure:** Jibreel (AS) came with Surah Al-Falaq and An-Naas
- **Treatment Method:** The Prophet ﷺ was informed of the sihr hidden in the well, but he chose not to remove it physically. Instead, as the Mu'awwidhatayn (Surah Al-Falaq and Surah An-Naas) were revealed and recited, the spiritual knots of the magic were undone, and he was completely cured. (*Sahih al-Bukhari 5765; Sahih Muslim 2189; Tafsir Ibn Kathir on Surah Al-Falaq & An-Naas*)
- **Outcome:** He was healed fully, and the event was preserved as part of our tradition

What This Teaches Us

1. Affliction ≠ Weakness

If the Prophet ﷺ can be afflicted, then no believer is above spiritual harm. It's not a sign of sin — it's a test.

2. Ruqyah is Prophetic

The use of Surah Al-Falaq and Surah An-Naas as healing was taught directly by Jibreel (AS).

3. Diagnosis Matters

Allah(swt)revealed the exact location, source, and nature of the sihr. This supports structured spiritual diagnosis.

4. Ruqyah Is Not Anti-Medicine

The Prophet ﷺ was taught by revelation.

Prophetic Case of Affliction

Closing Reflection:

The life of the **Prophet Muhammad** ﷺ, the most divinely guided human being, was not free from affliction — including black magic. The Prophet's ﷺ experience serves not only as proof of the reality of spiritual harm, but also as a guidepost for this Ummah. It reminds us that suffering is not always a sign of **weakness or sin**, and that the unseen world can affect even the most righteous of people.

This chapter was not written to inspire fear, but to restore awareness. Just as modern medicine investigates what cannot be seen with the naked eye, so too must we recognize the spiritual dimensions of human suffering. Denying them does not eliminate them — it only silences those who are already in pain.

As we continue this journey, we now turn to those who followed the Prophet ﷺ most closely — **the Sahabah**, the noble companions whose lives offer further evidence, wisdom, and lived experience with the unseen. In the next chapter, we will uncover how spiritual afflictions were understood and addressed in the earliest generations of Islam — offering not only validation but powerful lessons for our time.

Chapter 6: Sahaba & Spiritual Healing

Real Cases of Ruqyah, Jinn, and Emotional Recovery from the Best Generation

“The best of my Ummah is my generation, then those who follow them, then those who follow them...”

(Sahih al-Bukhari, Hadith 2652; Sahih Muslim, Hadith 2533)

When Faith Meets Experience

The Sahaba (Companions of the Prophet ﷺ) were the most spiritually aware, emotionally resilient, and intellectually guided generation in our history. Yet they too:

- *Witnessed jinn*
- *Performed ruqyah*
- *Dealt with sihr*
- *Sought cures from the Qur'an*
- *Passed down spiritual practices with precision*

Their lives give us living proof that spiritual affliction is real — and spiritual healing is a *Sunnah-supported solution*.

Sahaba Performing Ruqyah – A Famous Case

Case: The Leader Bitten by a Scorpion

Narrated in Sahih al-Bukhari (Hadith 5736)

A group of Sahaba* were traveling and stopped by a tribe. The chief of the tribe was stung by a scorpion and in pain. One of the companions recited Surah Al-Fatihah over him, and he was cured immediately.

When they returned to the Prophet ﷺ and told him, he confirmed:

“How did you know it was Ruqyah?”

The term Sahabah (singular: Sahabi) refers to the companions of the Prophet Muhammad — those who met him while believing in him, followed him during his lifetime, and died upon Islam. They are praised in the Qur'an and Hadith for their exemplary character and sacrifices. [See: Sahih al-Bukhari 3673; Surah At-Tawbah 9:100; al-Isabah fi Tamyiz al-Sahabah, Ibn Hajar al-Asqalani]

Sahaba & Spiritual Healing

This shows:

- The Qur'an was used for healing
- The Prophet ﷺ approved it
- It was not random — Surah Al-Fatihah was read with intention and faith

Grandsons of the Prophet ﷺ

The Prophet ﷺ used to seek protection for his grandsons Al-Hasan and Al-Husayn by saying:

"I seek refuge for both of you in the perfect words of Allah from every devil, every poisonous creature, and every evil eye."

(Arabic: **أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ**)

Then he would say:

"Indeed, your father (Ibrahim عليه السلام) used to seek refuge with Allah for Ismail and Ishaq using these words."

Reference: Sahih al-Bukhari, Hadith No. 3371, Book 60, Hadith 46.

This is one of the most authentic formulas of protection still used in ruqyah today — especially for children.

Umar ibn Al-Khattab (RA) & the Jinn

The Prophet ﷺ said:

"Indeed, I see the devils among the jinn and mankind running away from 'Umar."

Reference: Sahih al-Bukhari, Hadith 3683

Sahaba & Spiritual Healing

Umar ibn Al-Khattab (RA) & the Jinn

In another narration:

"Indeed, Shayṭān is certainly afraid of you, O ‘Umar. I never take a path except that Shayṭān takes another path other than yours."

References:

- *Sahih al-Bukhari, Hadith 3683*
- *Sahih Muslim, Hadith 2396*
- *Jami‘ at-Tirmidhi, Hadith 3694 – Graded Hasan*

Mother of Believers Aisha (RA) and the Prophet's Ruqyah

Narrated by Aisha (RA):

"Whenever the Prophet ﷺ became ill, he would blow over himself by reciting Al-Mu‘awwidhatayn (Surah Al-Falaq and Surah An-Naas). When his illness intensified, I would recite over him and blow over him myself, and I would rub his hands on him for blessings, hoping for their barakah."

Reference: Sahih al-Bukhari, Hadith 5016; Book 66, Hadith 38; also found in Sahih Muslim, Hadith 2192.

This is daily Ruqyah — not just for emergencies. The Mother of believers Aisha (RA)'s action confirms **spouses and family members** can and should perform Ruqyah for their loved ones.

Takeaway: Spiritual Healing Is Not Innovation

Many critics argue that modern ruqyah clinics, structured diagnosis, or scheduled sessions are new inventions. But the Sahaba:

- Identified causes (sting, evil eye, whispers)
- Applied specific surahs
- Maintained intention and understanding
- Consulted the Prophet ﷺ for validation

Chapter 7: When Medical Tests Fail

Real Healing Begins Where the Reports End

“They ask you concerning the soul. Say: The soul is from the command of my Lord, and of knowledge, you have been given but little.”

(Surah Al-Isra, 17:85)

The Doctor's Dilemma

The healthcare system is built on measurements: heartrate, brain scans, hormone levels, blood counts. And rightfully so — medicine has saved millions of lives.

But what happens when all tests are clear... and the suffering doesn't stop?

That's where a **new diagnosis must begin** — one that medicine cannot define, but the Qur'an addresses with precision: the **unseen illness**.

When “All Clear” Means “Still in Pain”

A lot of patients arrive at Ruqyah Healing with reports in hand:

- Blood work: Normal
- Brain scan: Normal
- Hormone levels: Balanced
- Medications: Not working
- Symptoms: Still severe

These patients are told:

- “You're imagining it.”
- “It's anxiety.”
- “See a psychiatrist.”

But what if the pain is real? What if the suffering comes from a **spiritual wound** — one that no machine can measure?

When Medical Tests Fail

Spiritual Illness Cannot Be Detected by Machines

Let's be clear: spiritual afflictions are not opposed to science. They operate on a different dimension of human existence — the unseen realm. While this realm may not be visible to the naked eye, it can be sensed, felt, and at times glimpsed through extraordinary experiences.

As the Qur'an reminds us:

“Indeed, he (Shayṭān) sees you—he and his tribe—from where you do not see them.”

(Surah Al-Aʿrāf 7:27)

This Ayah reveals that unseen forces, like Shayṭān and his tribe, operate in spaces beyond human vision — validating that the unseen world is not a myth, but a **reality** acknowledged by revelation.

And yet

No scan can detect spiritual afflictions.

No blood test can measure evil eye or envy.

No MRI can capture a jinn hiding in the body.

When Science Reaches a Dead End — Revelation Begins

Structured Ruqyah is not just random recitation. It's:

- Diagnosis-based
- Symptom-mapped
- Emotionally aware
- Spiritually rooted

When Medical Tests Fail

At Ruqyah Healing, we:

- Identify spiritual affliction that defy science
- Use Qur'anic ayahs aligned to the ailment (Ayn, Hasad, Sihr, Jinn)
- Track healing over time
- Re-diagnose to measure real improvement, not just subjective feeling

Bridging the Gap: Working With Doctors, Not Against Them

We don't reject medical findings.

We value and rely on them.

In fact, our first step is often to ask:

"What do your blood tests, scans, and specialist reports say?"

- If the thyroid is underactive, we support proper medical treatment.
- If the iron levels are low, we recommend nutritional correction.
- If a deficiency or disorder is clearly identified, we encourage the patient to follow the doctor's advice.

We are not here to replace doctors. We are here to complete the picture.

But when:

- Every test is normal...
- The medications aren't working...
- The patient still suffers from unexplainable symptoms, recurring dreams, anxiety spikes, or personality changes...

We respectfully ask:

Has anyone explored the spiritual dimension of this case?

When Medical Tests Fail

This is not a rejection of science.

It is the integration of science and faith — treating the body, mind, and soul as one system.

Clue	What Doctors Say	What Ruqyah May Reveal
Feeling choked but lungs are clear	"Panic attack"	Jinn pressing during Qur'an
Constant fatigue with normal sleep & nutrition	"Chronic fatigue"	Hasad + Black Magic
Dreams of snakes, drowning, or darkness	"Subconscious"	Classic signs of sihr
Body reacts to Qur'an recitation	"Coincidence"	Spiritual reaction confirmed
Sudden rage without reason	"Impulse disorder"	Jinn-provoked mood control

Understanding the deeper roots of **spiritual affliction** is not just about naming the enemy — it's about knowing how and when to respond. From the subtle invasion of negative thoughts to full-blown possession, the journey of illness follows patterns that **both science and revelation** help us decode. But diagnosis is only the beginning.

In the next chapter, we move forward — not just to describe symptoms, but to explore pathways of healing. What does recovery look like? What does the Qur'an offer beyond recitation? How do we approach treatment without fear, superstition, or extremes?

Let's now enter the realm of true healing — grounded in Prophetic practice, sharpened by clinical insight, and empowered by hope.

Chapter 8: Black Magic, Depression or Burnout?

When Labels Fail and Lives Collapse

“And they follow what the devils recited during the reign of Solomon... and the people learned what harmed them, not what benefited them...”

(Surah Al-Baqarah, 2:102)

The Modern Mask of Sihr

In today's medical world, black magic (sihr) is not even a category. Instead, it's relabeled as:

- Depression
- Dissociative disorder
- Emotional dysregulation
- Hormonal imbalance
- Or simply — “burnout”

This **mistranslation** of reality causes deep pain for patients. Because when the real cause is spiritual but the solution is only pharmaceutical, suffering not only remains — it multiplies.

What is Sihr (Black Magic)?

Sihr is an act of spiritual transgression where a magician or practitioner uses demonic forces (shayateen) to manipulate another person's emotions, body, health, marriage, or thoughts.

According to Qur'an and Hadith:

- It is real
- It is punishable
- It is spiritually destructive
- And it is treatable — by the Qur'an

“...by which they cause separation between a man and his wife.” (Surah Al-Baqarah, 2:102)

This verse alone proves that **emotional pain, mental confusion, and relational collapse** may be due to magic — not personality flaws or trauma.

Depression or Spiritual Ailments?

Feature	Clinical Depression	Black Magic (Sihr)
Feels Sad	Constant	But often sudden or situational
Sleep Changes	Common	Often disturbed by dreams
Appetite Loss	Gradual	Or sudden aversion to food
Thoughts of Death	Yes	But may feel “injected” from outside
Mood Swings	Biological	Often triggered by Qur’an or Ruqyah
Suicidal Urges	Due to trauma	Can appear instantly without history

The overlap is real. That’s why **differential diagnosis** is essential. At Ruqyah Healing, we’ve seen:

- Victims of sihr lose all desire to live
- Spouses turn against each other overnight
- Energetic youth collapse into lethargy
- Psychiatrists admit: “We’ve tried everything. Nothing is working.”

Burnout or Spiritual Blockage?

In many cases of professional or academic “burnout,” there is a hidden sihr that causes:

- Brain fog
- Fear of success
- Sudden forgetfulness
- Failure before exams or interviews
- Conflict with mentors or teachers
- Despair in spiritual matters

Black Magic, Depression or Burnout?

One of the **worst symptoms** of Sihr (Black Magic) is hopelessness:

“What’s the point?”

“I’ll never be healed.”

“Everyone has abandoned me.”

This is **not natural**. This is spiritual infiltration.

Clinical Clue: The Qur’an as a Litmus Test

A key method we use:

- Recite Ayats of Qur’an
- Observe fingers reaction
- Observe body response
- Note emotional shift, physical unease, or even verbal resistance

If symptoms worsen during diagnosis — this is often a red flag for spiritual health condition

Don't Blame the Brain — Check the Soul First

Yes, medication can calm symptoms.

Yes, therapy can explore triggers.

But if the cause is sihr, healing begins only with:

- Qur’an
- Ruqyah for spiritual healing
- Counselling for Positive psychology
- Cognitive Behavioral Therapy for Negative thoughts

As spiritual blocks begin to lift, a new phase begins — one that requires emotional clarity, personal growth, and often, counseling. Healing the unseen must also be followed by restoring what was broken within.

In the next chapter, we explore the path forward: rebuilding the self, restoring trust, and recovering mentally and emotionally after Ruqyah.

Chapter 9: The Role of CBT, Counseling & Diet in Spiritual Affliction

Healing the Heart, Mind, and Body

“Indeed, Allah does not change the condition of a people until they change what is within themselves.”

(Surah Ar-Ra’d, 13:11)

The Misconception: Just pray and Be Healed

Many sufferers are told:

- “Just listen to Ruqyah daily.”
- “Pray more, it will go away.”
- “Make tawakkul — stop thinking so much.”

While these words may be **well-intentioned**, they are **harmfully incomplete**.

Ruqyah Healing requires a detailed diagnosis for each spiritual ailment — whether it is Ayn (evil eye), Hasad (envy), Jinn Possession, or Black Magic (Sihr). Each condition is addressed through a specific treatment process, followed by **re-diagnosis** to assess the patient’s progress and ensure the affliction is being resolved layer by layer.

While the **Qur’an remains the foundation of all healing**, many spiritually afflicted individuals carry deep emotional and psychological wounds. For full recovery, they often need complementary support, such as:

- **Trauma release**, to remove suppressed emotional experiences.
- **Behavioral reframing**, to rebuild healthier thought patterns after years of fear, confusion, or compulsion.
- **Nervous system regulation**, to manage chronic stress, anxiety, or disrupted sleep.
- **Grief processing**, for unresolved losses caused by long-term affliction.

The Role of CBT, Counseling & Diet in Spiritual Affliction

- **Belief reshaping**, especially when one’s understanding of Allah or destiny has been shaken.
- **Dietary rebalancing**, as physical health plays a key role in energy, clarity, and emotional resilience.

The Role of CBT (Cognitive Behavioral Therapy)

CBT helps a person:

- Recognize distorted thought patterns
- Replace negative beliefs
- Respond to triggers with new habits
- Develop coping skills for emotional stress
- Heal from Trauma and Depression

CBT helps address mental health issues and emotional imbalances — which often stand as barriers to effective spiritual healing. By treating underlying psychological struggles such as trauma, anxiety, or depressive patterns, CBT supports a healthier mind, making the path to spiritual recovery more stable and sustainable.

Common Ruqyah Emotional Issues That Require Therapy

Issue	Ruqyah Removes	CBT Rebuilds
Fear	Jinn-induced fear	Self-confidence, mental resilience
Relationship breakdown	Sihr or hasad	Communication, boundary-setting
Suicidal ideation	Waswas or sihr	Emotional grounding, belief reframing
Hopelessness	Magic-induced despair	Goal-setting, identity rebuilding
Rage or irritation	Jinn manipulation	Anger control, emotional awareness

The Role of CBT, Counseling & Diet in Spiritual Affliction

Nutrition & Functional Medicine: Strengthening the Body for Spiritual Healing

A weakened body — inflamed by poor diet — can become a fertile ground for emotional instability, waswas, and spiritual vulnerability.

Often patients require:

•Restoring Gut Health:

Balancing microbiome and reducing gut inflammation to support brain clarity and mood regulation.

•Stabilizing Blood Sugar:

Preventing hormonal crashes and emotional imbalances that often mimic or worsen spiritual symptoms.

•Functional Foods & Sunnah Remedies:

Integrating prophetic nutrition (black seed, raw honey, olive oil, dates) with functional foods rich in magnesium, zinc, and antioxidants.

Spiritual healing is not isolated from the physical body. Functional nutrition strengthens the vessel so the soul can rise, heal, and thrive.

When the body, mind, and soul are nourished together, healing becomes complete — and sustainable.

Chapter 10: When Doctors Admit the Limits

What Happens When the Stethoscope Doesn't Explain the Suffering

“And We send down from the Qur'an that which is a healing and a mercy for the believers...”

(Surah Al-Isra, 17:82)

Humble Doctors. Honest Conversations.

In every country, every clinic, every hospital — there are doctors who privately admit:

“This case doesn't make sense.”

“We've run all tests — and everything's clear.”

“She's suffering, but not from anything we can see.”

These confessions are not failures.

They are moments of **intellectual humility**.

This chapter honors those medical professionals who know the **science**, but also **recognize the unseen** — even if they cannot define it.

Where the Medical Model Ends

The modern medical model is built on:

- Observation
- Measurement
- Replication
- Physicality

It works well — until it encounters:

- Dreams of snakes
- Physical collapse during Qur'an
- Voices that are not auditory hallucinations
- Spiritual numbness that defies psychology
- Recurring miscarriages without biological cause
- Pain that vanishes after ruqyah

When Doctors Admit the Limits

These are not just anomalies — they're invitations to explore the unseen layer of illness.

What Medical Professionals Are Saying (Anecdotally)

Over the years, many Muslim medical professionals — including general practitioners, senior consultants, gynecologists — have shared their private observations about spiritual afflictions. These aren't formal publications or interviews, but honest reflections shared during:

- Personal ruqyah consultations
- Case referrals to Ruqyah Healing

Common sentiments they express include:

- *"We've seen multiple patients whose test results were clean, but whose symptoms only improved after ruqyah."*
- *"Some things don't add up scientifically, and that's when we know it's something spiritual."*
- *"After trying everything else, we do recommend ruqyah to certain patients who show classic signs of affliction."*
- *"I didn't believe in it before — until I saw my own family member recover through Qur'anic treatment."*

These acknowledgments **reflect a growing openness among Muslim clinicians to recognize the validity of the unseen** — not as a rejection of science, but as a **completion of the picture.**

It's Time to Train a New Generation of Doctors

Imagine if:

- Every Muslim medical student was taught about ruqyah
- Every psychologist knew the difference between jinn and trauma

- Every gynecologist could spot signs of marital sihr
- Every neurologist had a referral list of spiritual healers

This is not fantasy. It’s the next step of reform.

When spiritual medicine will rise — with books like this laying the foundation.

A collaborative model looks like this:

Role	Task
Doctor	Rules out structural or hormonal issues
Raaqi	Diagnoses spiritual affliction
Therapist	Supports emotional restructuring
Patient	Engages in holistic healing with tawakkul

Despite how far science has come, healing remains a deeply **personal, divine, and multifaceted journey**. A person may walk out of a doctor’s clinic with “normal” test results, but still be emotionally shattered and spiritually wounded.

At Ruqyah Healing, we’ve seen firsthand that **true recovery is not always found in prescriptions, but in reconnection — with the self, with the soul, and with the Creator**.

Yet in this pursuit of healing, one tragic reality remains: **many suffer in silence**. Not because there’s no help — but because **stigma, shame, and misinformation have silenced their cries**.

Chapter 11: The Need for Ruqyah Education in Medical Schools

Preparing the Next Generation of Doctors to See the Unseen

“And say: My Lord, increase me in knowledge.”
(Surah Taha, 20:114)

The Medical Curriculum Gap

Medical schools around the world teach future doctors how to:

- Detect cancer
- Stabilize trauma patients
- Diagnose neurological conditions
- Prescribe psychiatric medication
- Understand psychology and behavior

But they rarely — if ever — train students on:

- **Waswas (satanic whispering)**
- **Spiritual blockages (Ayn, Sihr, Jinn)**
- **Qur’anic-based healing methodologies**
- **How to support patients who needs spiritual healing**

This gap leaves **doctors unprepared** for some of the most emotionally and spiritually complex cases they will encounter — especially among practicing patients who believe in the unseen.

Why It Matters

A patient is not just a body and brain. They are:

- A soul (ruh)
- A heart (qalb)
- A mind (aql)
- A physical vessel (jism)

Medical schools teach — the physical part only. But in the Qur’an, **healing begins from the heart and soul.**

The Need for Ruqyah Education in Medical Schools

As a result:

- Patients are misdiagnosed
- Qur’anic knowledge is disconnected from clinical care
- Spiritual symptoms are labeled psychological or dismissed entirely
- Patients suffer in silence, feeling “no one understands”

The Case for Integrating Ruqyah Awareness

We’re not suggesting that medical students should become raaqis. But they should learn:

- How to screen for spiritual symptoms
- When to refer to qualified ruqyah therapists
- How to respect patients' belief systems without clinical bias
- What Ayats and prophetic methods are used (at a basic level)

Every physicians should be equipped to recognize **red flags** that indicate the need for ruqyah referral — not medication escalation.

What This Could Look Like in Medical Schools

Module	Content
Islamic Medical Ethics	Understanding ruqyah, spiritual affliction, and prophetic healing
Psychiatry Rotation	Differentiating waswas from OCD; sihr from psychosis
GP Training	How to identify spiritual blockages when no cause is found
Patient Care	How to collaborate with raaqis, therapists, and family

The Need for Ruqyah Education in Medical Schools

Even a **single elective or awareness workshop** would drastically improve outcomes for Muslim patients.

Ruqyah as a Public Health Concern

Imagine the effect of:

- Reduced over prescription of psychiatric drugs
- Earlier intervention in spiritually-induced suicidality
- More accurate diagnosis of "medically unexplained" symptoms
- Restored trust between doctors and patients.

Training medical students about ruqyah isn't just good — it's a **healthcare reform** waiting to happen.

While institutions may take years to integrate Ruqyah education into medical schools, the need for a **standardized, structured model** is already urgent.

Practitioners, patients, and even mental health professionals are seeking **clear guidance** on how to distinguish between medical, psychological, and spiritual ailments — and how to treat each with **wisdom, sequence, and integration**.

In the next chapter, we present a practical flowchart that bridges three domains — **Medical, Mental, and Ruqyah** offering a replicable system for accurate diagnosis, effective treatment, and ongoing evaluation.

Chapter 12: A Structured Model – Medical, Mental & Ruqyah Flowchart

A Unified Framework for Diagnosing the Unseen

From Chaos to Clarity

Across the world, people are either:

- Diagnosed medically, but not spiritually
- Treated spiritually, but without emotional support
- Given therapy, but no diagnosis at all
- Or tragically... dismissed entirely

Ruqyah Healing exists to solve this **diagnostic gap** — to **provide a structured, repeatable, and integrated model** that connects:

- Clinical wisdom
- Spiritual tradition
- Mental health insights

The following framework is the culmination of **years of work, hundreds of patients, and countless hours** of collaboration between therapists, raaqis, medical doctors, scholars, and families.

The Three-Layer Diagnostic Model

1. Medical Layer

Goal: Rule out physiological problems

- Blood tests
- Hormone panels
- Brain scans
- Neurological assessments
- Sleep studies

Referral: To specialists if biological cause is detected

A Structured Model – Medical, Mental & Ruqyah Flowchart

2. Spiritual Layer

Goal: Identify root cause of spiritual affliction

- Ayn (Evil Eye)
- Hasad (Envy)
- Jinn Affliction
- Black Magic (Sihr)
- Waswas (Satanic whispers)

Method: Ruqyah diagnosis & Treatment

Treatment: Structured Qur'an-based Ruqyah plans

3. Emotional/Mental Layer

Goal: Heal & Strengthen Emotional & Mental Health

- CBT for trauma, intrusive thoughts, relationship repair
- Quran based positive psychology to reframe pain
- Quran based counseling to restore identity and function
- CBT for Emotional balance
- Mind Control Therapy for Anger management
- Marriage Counseling for restoring emotional connectivity between the spouses

4. Dietary & Nutritional Layer

- Gut-brain axis, inflammation, and nutrient deficiencies
- Use of prophetic foods (black seed, honey, olive oil)
- Avoiding sugar, processed foods, and gut-damaging habits
- Functional nutrition support
- *"A heart inflamed by diet is prone to weakness."*

A Structured Model – Medical, Mental & Ruqyah Flowchart

The Ruqyah Healing Flowchart

1. Initial Screening

- i. Symptoms identified
- ii. Ruqyah test scheduled

2. Diagnosis Stage

- i. Intention-based finger/ruqyah response
- ii. Mapping to Ayn, Hasad, Sihr, or Jinn
- iii. Emotional trauma indicators recorded

3. Treatment Protocol Phase

- i. Ruqyah Therapy
- ii. CBT Therapy
- iii. Mind Control
- iv. Counselling
- v. Functional Medicine

4. Final Re-Diagnosis

- i. No reaction to Qur'an = cleared
- ii. Depression/anxiety test re-evaluated
- iii. Positive psychology
- iv. Patient reports peace and functioning

5. Post-Healing Support

- i. Spiritual goals and relapse prevention plan

Case for Systemization

This structured model:

- Prevents misdiagnosis of emotional pain as sihr
- Restores credibility to ruqyah by providing a format that doctors, scholars, and therapists can all understand

A Structured Model – Medical, Mental & Ruqyah Flowchart

- **Protects patients** from emotional and spiritual harm caused by trial-and-error or unqualified practitioners
- **Proves that Qur'an**, when applied systematically, heals where modern systems collapse

The Future of Healing Begins Here

We dream of a future where:

- **Hospitals** refer patients for ruqyah when unexplained symptoms persist
- **Masajid** host trained raaqis with counseling certifications
- **Medical textbooks** include chapters on spiritual diagnosis
- **Muslim therapists** confidently address sihr-related trauma
- **Patients** recover faster — because they are seen as whole people, not body parts

This book, *Unseen Illness*, is a step in that direction.

We live in a world where the soul has been silenced, the unseen dismissed, and healing has become either hyper-physical or hyper-spiritual, with few willing to walk the middle path.

But this book was never written to spark controversy. It was written for **relief**.

You've read the flowcharts.

You've seen the spiritual patterns behind psychological labels.

You've glimpsed how Qur'an, therapy, and nutrition can co-exist, not conflict.

A Structured Model – Medical, Mental & Ruqyah Flowchart

Now, it's your turn.

To ask better questions.

To recognize spiritual afflictions for what they are.

To seek healing with sincerity, knowledge, and courage.

And perhaps... to be a source of healing for someone else.

Final Du'ā:

O Allah,

Let this book reach those who are silently suffering.

*Let it guide the lost, clarify for the confused, and comfort
the weary.*

*Let it inspire doctors, therapists, and Raaqis to work
together, not apart.*

*And let it be a witness for us — not against us — on the Day
when nothing will matter but Your mercy.*

Ameen.

ARE YOU SUFFERING FROM SOMETHING MEDICINE CANNOT EXPLAIN?
FROM UNEXPLAINED ANXIETY AND CHRONIC FATIGUE TO PERSISTENT INTRUSIVE
THOUGHTS, MANY STRUGGLES ARE DISMISSED AS “ALL IN THE MIND.” BUT WHAT
IF SOME OF THEM ARE ROOTED IN THE UNSEEN WORLD?

IN UNSEEN ILLNESS: SPIRITUAL AFFLICTION OR MEDICAL CONDITION?

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ISLAMIC WISDOM, AND SCHOLARLY REVIEW — OFFERING CLARITY WHERE
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