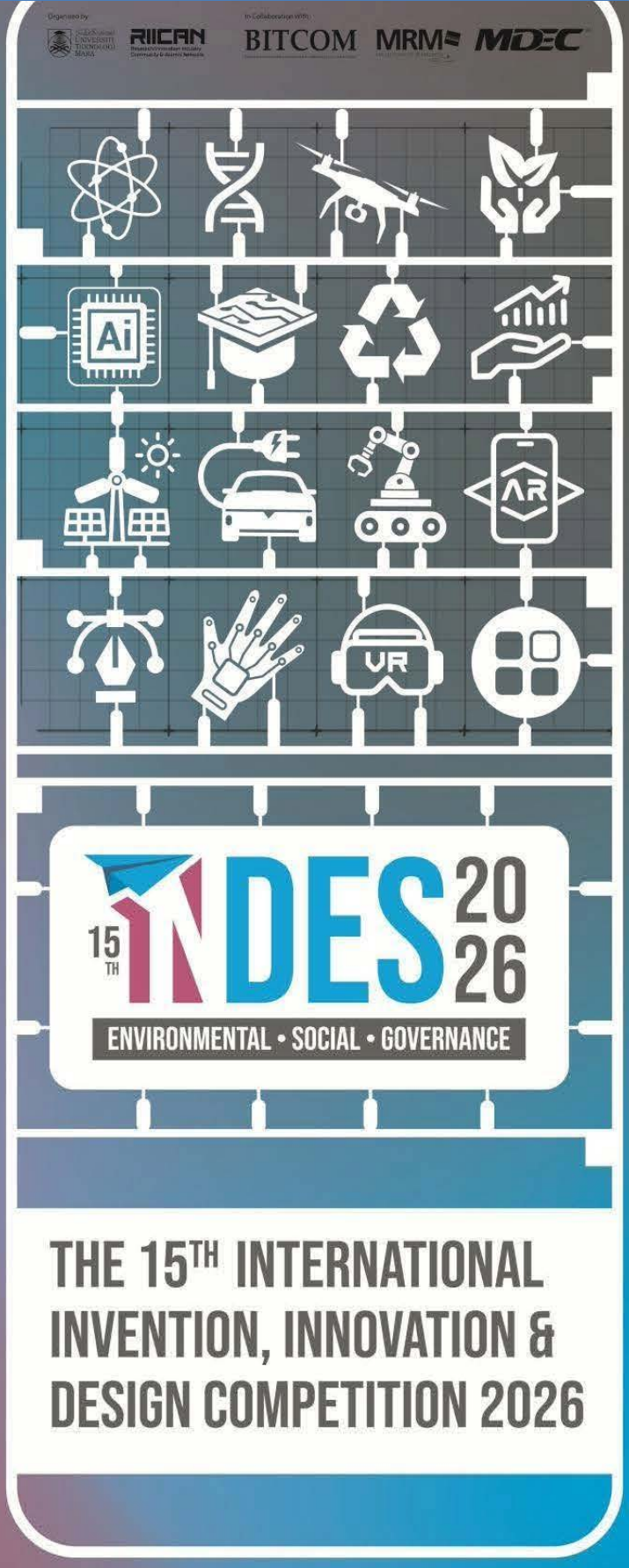


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THE 15th INTERNATIONAL
INVENTION, INNOVATION &
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MODULE FOR THE TREATMENT OF SORCERY USING CUPPING THERAPY

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ABSTRACT

This study introduces the Cupping-Based Spiritual Healing Module as an innovative framework in Islamic traditional medicine, integrating spiritual and physical approaches in a systematic and Shariah-compliant manner. The absence of standardised guidelines that combine *ruqyah shar'iyyah* with physical interventions such as cupping, along with the prevalence of non-compliant practices, remains a key challenge in black magic treatment. Therefore, this study aims to develop a structured, holistic module to enhance treatment effectiveness. The research adopts a qualitative approach, including literature analysis, expert interviews, and clinical case observations. The developed module consists of four main components: integrated diagnosis, spiritual treatment through *ruqyah*, targeted cupping therapy, and continuous monitoring and recovery. Preliminary findings indicate that the module has the potential to improve diagnostic accuracy and reduce physical, emotional, and spiritual symptoms, including pain, stress, and sleep disturbances. Furthermore, the integration of spiritual and physical treatments demonstrates a synergistic effect that is more effective than conventional approaches. This module contributes to the development of a more systematic, holistic, and Shariah-compliant treatment framework in contemporary Islamic medical practice.

Keywords: cupping therapy, black magic treatment, *ruqyah*, Islamic medical innovation, shariah compliance

1. INTRODUCTION

Sorcery remains an issue within the Malay-Muslim community and is often associated with various physical, emotional, and spiritual disturbances. In the context of Islamic traditional medicine, the treatment of sorcery commonly involves the application of *ruqyah shar'iyyah* as a spiritual healing approach. However, there is a growing need to integrate physical therapeutic methods, such as cupping therapy (*hijamah*), as a complementary intervention to spiritual treatment. Cupping therapy, which is rooted in the Sunnah of Prophet Muhammad (PBUH), has been scientifically recognised for its potential benefits in promoting detoxification, improving blood circulation, and stimulating the immune system. Therefore, this study proposes a systematic, structured, and Shariah-compliant Cupping-Based Sorcery Treatment Module to enhance the effectiveness of holistic healing practices for individuals experiencing sorcery-related disturbances.

2. METHODOLOGY

This study adopts a qualitative research approach to explore the development of a Cupping-Based Sorcery Treatment Module from both Islamic and therapeutic perspectives. Several research methods were employed to ensure a comprehensive understanding of the subject matter. Firstly, an extensive literature review was conducted, drawing on classical Islamic sources, including *turath* texts and prophetic traditions (*hadith*), as well as contemporary studies on sorcery, Islamic healing, and cupping therapy. This analysis provided the theoretical and conceptual foundation for the proposed treatment module.

Secondly, semi-structured interviews were carried out with Islamic medical practitioners and cupping therapists who possess practical experience in treating patients affected by sorcery-related disturbances. The interviews aimed to gather expert insights regarding treatment procedures, diagnostic indicators, and best practices within the framework of Shariah-compliant healing.

Thirdly, clinical case observations were undertaken involving patients who reported symptoms associated with sorcery disturbances. These observations enabled the researcher to examine treatment responses, identify recurring symptom patterns, and evaluate the potential role of cupping therapy as a complementary intervention alongside spiritual treatment.

Finally, the study employed an interdisciplinary integrative approach that combines Islamic studies, medical science, and Malay traditional medicine. This approach facilitates a holistic understanding of sorcery-related treatment by incorporating theological, physiological, psychological, and cultural dimensions. Through this integration, the study seeks to develop a systematic, structured, and Shariah-compliant treatment module that is both academically grounded and practically applicable.

3. FINDINGS

The preliminary findings from the development and application of the Cupping-Based Sorcery Treatment Module (MRSB) indicate that the module has significant potential to strengthen the treatment of sorcery-related disturbances through a more systematic, structured, and Shariah-compliant approach. Initial observations suggest several important outcomes regarding diagnosis, treatment effectiveness, patient confidence, and the potential for professional training development in Islamic traditional medicine. From a diagnostic perspective, the module has contributed to greater clarity in identifying the nature of patients' conditions. The integrated screening approach, which combines physical and spiritual assessment components, helps practitioners distinguish symptoms associated with conventional clinical illnesses from those believed to be related to sorcery disturbances. This approach reduces the risk of misdiagnosis and inappropriate treatment, particularly in cases where symptoms overlap with psychological, neurological, and spiritual conditions. Consequently, practitioners are encouraged to conduct more comprehensive assessments while avoiding the tendency to attribute all illnesses solely to sorcery-related causes.

Furthermore, the module's application demonstrated a reduction in various patient-reported symptoms following treatment sessions. Among the symptoms that showed improvement were chronic headaches, chest discomfort, shortness of breath, sleep disturbances, nightmares, emotional anxiety, and mood instability. Although treatment outcomes varied among individuals, the preliminary findings suggest that a structured therapeutic framework contributes positively to both physical and emotional well-being. This indicates that an intervention integrating spiritual and physical treatment components may offer a more holistic approach to patient care. Another significant finding is the presence of a dual-therapy effect resulting from integrating *ruqyah shar'iyyah* and cupping therapy. The combination of these two treatment modalities appears to yield faster, more comprehensive outcomes than either therapy alone. Initial clinical observations revealed improvements in patients' emotional tranquillity, enhanced physiological responses to treatment, and a reduction in recurring symptoms following regular treatment sessions.

These findings suggest that an integrative model combining spiritual and physical therapies may generate a more comprehensive therapeutic effect. In addition, the module has contributed to the standardisation of treatment procedures in cupping-based sorcery. The developed framework provides systematic guidelines covering diagnostic procedures, cupping point selection, treatment sequencing, and patient monitoring. The existence of a clear treatment structure helps practitioners deliver interventions more consistently while reducing reliance on practices that lack Shariah foundations or involve questionable mystical elements. In this regard, the module represents an initial effort to establish a more professional and Shariah-compliant treatment framework for Malay-Islamic traditional medicine. From the patients' perspective, the module also appears to enhance confidence in the treatment process. Patients expressed greater trust in the intervention due to its structured methodology, reliance on Islamic textual evidence, and incorporation of scientific explanations regarding the physiological and psychophysiological effects of cupping therapy. This approach promotes the perception that Islamic healing practices are not solely dependent on spiritual elements but also consider modern health perspectives and holistic human well-being.

Finally, the preliminary findings highlight the considerable potential of the Cupping-Based Sorcery Treatment Module (MRSB) as an educational and professional training resource. The module may serve as a training

syllabus for institutions such as Shifa Sphere Academy and Islamic treatment centres seeking to implement more systematic and Shariah-compliant treatment approaches. By adopting a structured training framework, practitioners can be trained according to standardised procedures, thereby enhancing professionalism and competence within the field of Islamic complementary and traditional medicine in Malaysia

4. CONCLUSION

The Cupping-Based Sorcery Treatment Module (MRSB) represents an innovative contribution to the field of Islamic traditional medicine by integrating both spiritual and physical therapeutic elements in a balanced and systematic manner. This approach not only offers a more comprehensive treatment alternative but also has the potential to enhance the quality and effectiveness of care provided to patients experiencing sorcery-related disturbances within a Shariah-compliant framework.

By combining the strengths of *ruqyah shar'iyyah* with cupping therapy rooted in the Sunnah of Prophet Muhammad (PBUH), the module provides a holistic treatment model that addresses both the spiritual and physiological dimensions of patient well-being. The preliminary findings suggest that such an integrative approach may improve diagnostic accuracy, reduce symptoms, increase patient confidence, and enhance the standardisation of treatment procedures.

Furthermore, the development of this module demonstrates the potential to bridge Islamic healing practices and contemporary scientific understanding, thereby promoting a more evidence-informed and professionally structured approach to traditional Islamic medicine. As a result, the MRSB can serve as a foundation for future clinical practice, practitioner training, and academic research in Islamic complementary medicine.

In conclusion, the Cupping-Based Sorcery Treatment Module opens new avenues towards establishing a stronger, more systematic, scientifically informed, and Shariah-recognised standard of treatment for sorcery-related disturbances. Future studies involving larger sample sizes and empirical evaluation are recommended to further validate its effectiveness and expand its application within Islamic healthcare settings.

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