



Prevalence and Effectiveness of Super-Natural Healing among Mental Disorders

Sehrish Naeem¹, Kiran Akram², Tehmina Aziz³

¹ Lecturer, Department of Psychology, University of Poonch Rawalakot AJK, Pakistan.

Email: sehrishnaeem.upr@gmail.com

² M.Phil. Scholar, Department of Psychology, Hazara University Mansehra, Pakistan.

Email: kiranakram333@gmail.com

³ Lecturer, Department of Psychology, University of Poonch Rawalakot AJK, Pakistan. Email: tehminaaziz@gmail.com

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ABSTRACT

The study attempted to investigate prevalence and effectiveness of super-natural healing for possible Mental Disorders. The study focused on the spiritual healing practices which are widely spread across Pakistan. The patients were asked for their symptoms, incidence and onset of symptoms, severity and intensity of symptoms and recurrence. On the basis of which, the patients were diagnosed according to DSM-V, the latest edition of APA. The result showed that patients were suffering from psychological problems. The patients needed to seek psychological help but they were not aware of this fact. It's easy for them to join the traditional spiritual healers. After the results, it was analyzed that, the most commonly prevalent disorder among patients namely; paranoid personality disorder Rating 80%, somatic symptom disorder rating 30% prevailing, brief psychotic and Persistent Depressive disorders are prevailing 20%, others mental disorders including, Other specified disruptive impulse control conduct disorder, Unspecified delusions, Generalized Anxiety Disorder, Major depressive disorder, Female sexual interest/arousal disorder-lifelong, generalized, moderate, Conversion disorder, with special sensory symptom, Persistent, with psychological stressor and Unspecified sexual disorder are rating as 10% prevailing among these cases. The researcher also has concluded that people who were frequently joined spiritual healers they mostly belonged to lower class families and middle class as well but rate of lower class is high as compared to middle class.

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Corresponding Author's Email: sehrishnaeem.upr@gmail.com

1. Introduction

Mechanisms related to physiological processes beyond curing are known as healing (Egnew, 2005). Mental disorders are illnesses that have an effect on a person's mood, cognition, and their ability to maintain social control. These illnesses have a significant negative impact on a person's ability to operate in their families and in society as a whole, as well as on the capacity of children to learn in the workplace and in school. According to Hyman et al.'s research from 2023, mental problems have a propensity to manifest themselves at a young age and frequently follow a pattern of chronic recurrence. The approaches to healthcare that were prevalent in ancient times are strikingly comparable to those that are used today, with the primary difference being an increased reliance on scientific evidence. "The priest/doctor would do the examination and provide the ritualised version of the diagnosis. The patient would then proceed to give a formal declaration explaining the situation, such as "I, (patient name), am a sufferer with (naming the disease or the problem)." Incantations, prayers, and possibly the administration of a remedy were all part of the treatment process, along with commands, spells, luring, and threatening behaviour. All of these had some sort of symbolic significance, and their purpose was to leave an impression on the mind of the patient. In Egyptian culture, it was common practise for priests to hide their faces behind

masks and act as if they were a part of God's body in front of patients, emulating God's voice and motions in an effort to drive away malevolent spirits (Jayne, 1925).

Belief is something like a faith, or set of belief that someone can possess. Belief can flourish from person inner self and it can also be highly groomed up by society or environment as well. Everyone has belief on his religion, the dignity of God, the existence of nature, purpose of creation. It depend on the person inner state of mind, how he interpret the world, and what kind of belief he may possess. Beliefs provide a valuable means in person life and many philosophers, thinkers and scientist also agree on this. Spirituality emerge from a person belief and almost every one possess a spiritual mind and religiosity. It is the belief that might cure person suffering from illness or any kind of particular problem. Belief is a socially acceptable form of thinking in science and religion. Once never have to reject the religion. False belief lead toward supernatural forces for example, "If someone has a minimal faith of religion and God and he have a strong belief on supernatural powers its practices and treatment, of course he/she will prefer to join that kind of powers and practices. It's a person belief which leads toward such type of superstitious. According to Scanlan (2002), if someone wants to believe anything badly enough, they can convince themselves of practically anything. Any supernatural act, including healing, is by definition an instance in which a natural regulation is subverted or ignored. It is clearly an act of providence. Attesting miracles are acts of supernatural intervention that are aimed to stimulate trust in God. A significant portion, if not the majority of the supernatural activity in the Bible can be characterised as attesting miracles. There are four periods of biblical time where supernatural activity, including supernatural healing, was especially evident: Moses and the Exodus, the ministry of Elijah and Elisha, Jesus' earthly ministry, and the ministry of the Apostles (Krippner & Achterberg, 2000).

Vulnerability means how much a thing has chances of vulnerable. So vulnerability here is the inclination of mental health disorder. Stress is something that stem out from aims and challenges which we face in our lives. On the base of those challenges we have a mission to accomplish that goal or challenge. If challenge is unable to accomplish we lead toward stress. It can be affected by our "coping skills, social support, and involvement in meaningful activities". Many psychiatric disorders are biological in nature like depression, anxiety, schizophrenia etc. as they have the vulnerability of the combination of variety of factors including genetic one, early birth complications, poor prenatal nutrition and stress. Such type of psychotic disorders also affected psychologically by environment. Behind these disorders stress is the main cause. Stress lead toward disturbance, discomfort, and depressed mood etc. Normal stress is not dangerous one it motivate a person to do something, but when a person will be continuously in stressful situation it lead toward severe psychotic problems (Kesting, Bredenpohl, Klenke, Westermann, & Lincoln, 2013).

Superstitious belief are widespread in India, Indians join different types of babas and healers for predictions of their future, their destiny and their lives. When new baby is born they even consult astrologers to suggest name that is best suited with baby's personality and zodiac, even for marriage they have a firm belief on Babas and are dependent on them. It's only after consultation from babas that they select the couples and fix marriage after matching the Kundlies. Similarly, Practices of magic and sorcery are very common among.

In Pakistan, superstitious beliefs were incorporated through Indian culture as they were one nation before partition. Many people in Pakistan have the misconception that using black magic or practising sorcery can help them solve their issues, heal their illnesses, or even bring them good fortune. Such customs are widespread not only in the remote rural areas of Pakistan, where the vast majority of the population is illiterate, but also in the country's main cities, such as Islamabad, Faisalabad, and Karachi (Kamoonpuri, 2001).

Mazvita Machinga's case is an example of faith healing. His dad was suffering from mental distress having poor sleep due to severe headache cannot concentrate properly unable to communicate with others. He perceived having auditory hallucinations and his body became weak. After receiving six month treatment from a local psychiatric hospital he couldn't recover much except a slight change in his condition. So his family members took him toward traditional healer (shona). After spending three weeks at traditional healer center his dad was

feeling much better. From this we can estimate how people prefer to join spiritual healers (Marovic & Machinga, 2017).

There are some neurological abnormalities that can cause a person to have an extreme religious belief. Epilepsy in the temporal lobe might manifest itself in the form of a religious experience. The use of magnets in experiments has been shown to produce out-of-body feelings of a higher presence. And hallucinations are not an unusual occurrence, even in otherwise healthy people. One study found that 39 percent of participants reported having hallucinations under circumstances in which they were neither unwell nor under the influence of drugs.

The PEW Research Centre carried out a survey on Muslims all over the world. Nine countries were included in the survey, and after analysing the results, the researchers came to the following conclusion: people have varying perspectives regarding supernatural forces such as amulets, magic or sorcery, witchcraft, demons and the devil, and the evil eye (the idea of the evil eye in this context refers to situations in which individuals cast spells on other individuals, which then leads to negative outcomes). During survey it was estimated that, round about half or more Muslims assert that jinn exist and there is the real existence of evil eyes as it prevails everywhere. More than half believe on the existence of witchcraft. "At the same time, however, most Muslims agree that Islam forbids appealing to jinn or using sorcery". It is thought that the practise of wearing talismans is most prevalent in the countries of Pakistan (41%) and Albania (39%). However, estimates from other countries suggest that fewer than three-in-ten Muslims claim to wear talismans or valuable stones for protection. Only in Azerbaijan (74%) and Kazakhstan (54%), out of all the Muslim countries studied, do more than half of the population indicate they rely on objects for the purpose of warding off the evil eye. This is despite the fact that the concept of using objects specifically to ward off the evil eye is considerably more popular. A traditional religious healer is most prevalent among Muslims in sub-Saharan Africa and South Asia. Roughly two-thirds or more of Muslims in Senegal (73%), Chad (68%), and Afghanistan (66%) say they have turned to traditional healers to assist in curing someone who is ill or suffering from any psychological problems (PEW, 2023).

A survey had been carried out in Lahore by Owais, a researcher. According to the results of this survey, over 57 percent of respondents have visited a black magician. Despite the fact that there was a lack of specific scientific evidence and study data relating to this. As a result, we are unable to provide an accurate estimation of whether or not there has been any obvious change in the behaviours of people or whether there has been no change at all. The percentage of families belonging to the lower classes is significant since these families are economically and financially unstable and have a propensity to be members of black magic communities. "Fifty-six percent of respondents said that people from the lower class visit black magicians, 33.3% said that people from the middle class do, and only 10% said that people from the upper class do." This discovery is extremely significant because it indicates that problems that are presented to Black magicians can be stated, which is one of the reasons why this class going to Black magicians is such an important finding. Because persons from the same class experience the same challenges across the board" (Owais, 2023).

The aim of the present study was to see the impact of healing practices. As there were many people in our country suffering from different kinds of psychological disorders. Most of them did not go for psychological treatment of their problems due to lack of education, awareness and resources. They visited faith healers for the solution of their problems. These healers were enhancing their problems instead of treating them. This study was aimed to develop an understanding that psychological disorders should be given equal importance as medical ones and patients should be visited to the professionally trained doctors and psychologists. The present study has the following objectives:

1. To investigate the prevalence of super-natural healing for possible mental disorders.
2. To measure the effectiveness of super-natural healing for possible mental disorders.

The following questions are formulated for the study:

1. What are the mental disorders for which super-natural healing is offered?

2. What is the level of effectiveness of supernatural healing for each possible mental disorder?
3. What is the frequency of reoccurrence of the mental disorders healed by supernatural healing means?

2. Method

The purpose of the suggested research was to investigate whether or not mental problems are commonly treated with alternative or superstitious methods, and whether or not these treatments are effective. The Case Study research design was used for this investigation. In this context, "dependent variables" can refer to either "supernatural healing" or "possible mental disorders."

2.1. Participants

The participants in the study were chosen through the use of a method called "convenience sampling." The study involved ten people in total, five males and five females, and it was conducted in the Rawalpindi and Azad Jammu Kashmir regions.

2.2. Instruments

For the planned research project, a detailed interview schedule was designed in order to provide answers to the research questions in as much depth as possible. The DSM-V (2019) was utilised as a valid and reliable diagnostic instrument and measurement tool for psychiatric diseases.

2.3. Procedure

The researcher set up appointments with the people who would end up responding to the survey. The researcher travelled to Punjab and Kashmir and visited cities and villages that were accessible to them. After establishing a level of rapport with the respondents that was deemed adequate, the researcher proceeded to collect the data. The concerns regarding the maintenance of confidentiality and adherence to the ethical norms were given the due attention they deserved.

3. Data Analysis

The Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-V) was utilised in the process of analysing the interview schedules. Descriptive statistics, such as percentages, were generated throughout this process.

3.1. Results

Case histories of cases were taken and diagnosed according to DSM-5 (2013), the following table shows percentages of psychological disorders vary among cases, healed by supernatural healers.

Table 1:

Disorders	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8	Case 9	Case 10	Percentages
Major depressive disorders	1										10%
Paranoid personality disorder	1	1	1	1		1	1	1		1	80%
Female sexual interest disorder	1										10%
Unspecified sexual dysfunction		1									10%
Somatic symptoms disorder		1					1	1			30%
Brief psychotic disorder			1						1		20%

Conduct disorder	1		10%
Unspecified delusions	1		10%
Conversion disorder	1		10%
Persistent depressive disorder	1	1	20%
Generalized anxiety disorder		1	10%

Table 1 indicated that most commonly prevalent disorder is paranoid personality disorder and its percentage is 80%, secondly somatic symptom disorder is 30% prevailing, brief psychotic and Persistent Depressive disorders are prevailing 20% , others mental disorders namely, Other specified disruptive, impulse control, conduct disorder Unspecified delusions, Generalized Anxiety Disorder ,Major depressive disorder ,Female sexual interest/arousal disorder-lifelong, generalized, moderate, Conversion disorder, with special sensory symptom, Persistent, with psychological stressor and Unspecified sexual disorder are rating as 10% prevailing among these cases.

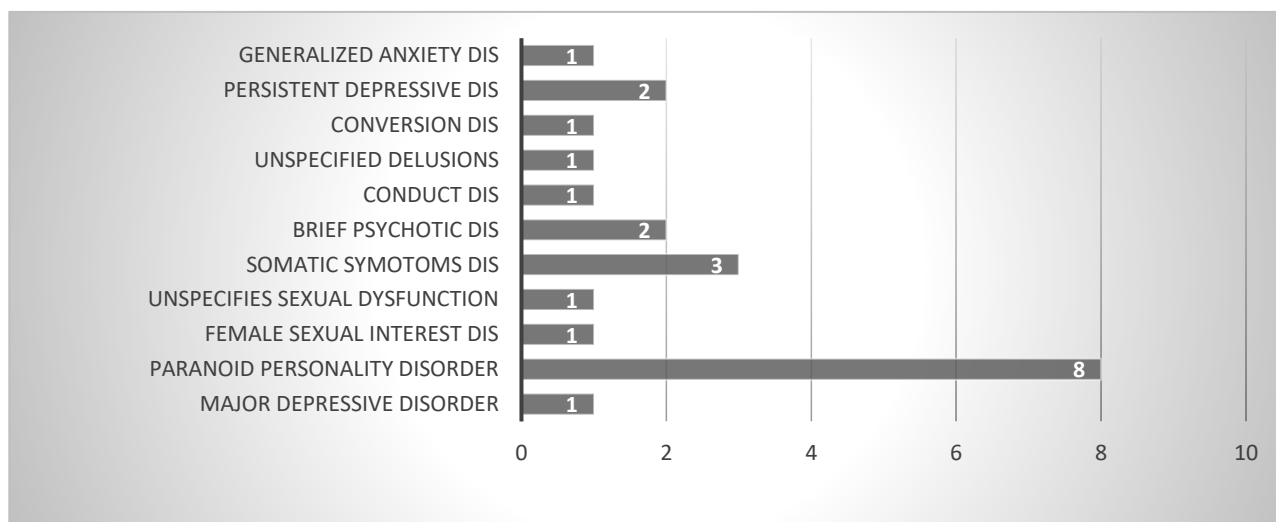


Figure 1:

The graph shows the percentages of psychological disorders vary among cases, healed by supernatural healers.

Table 2: Frequently use supernatural healing practice Geomancy among cases

Supernatural practices	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8	Case 9	Case 10
Geomancy					1			1		

Table 2 indicated that healing strategies use by healers namely Geomancy is 20% prevailing.

Table 3: Frequently use supernatural healing practice Dumm among cases

Supernatural practice	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8	Case 9	Case 10
Dumm	1	1	1	1		1	1		1	1

The results showed that; supernatural healing strategy use by healers namely Dummm rating 80% among cases.

Table 4: Frequently use supernatural healing practice Amulet among cases

Supernatural practice	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8	Case 9	Case 10
Amulet	1	1	1	1	1	1	1	1	1	1

The results showed that; supernatural healing strategy namely; Amulet 100% frequently used by healers.

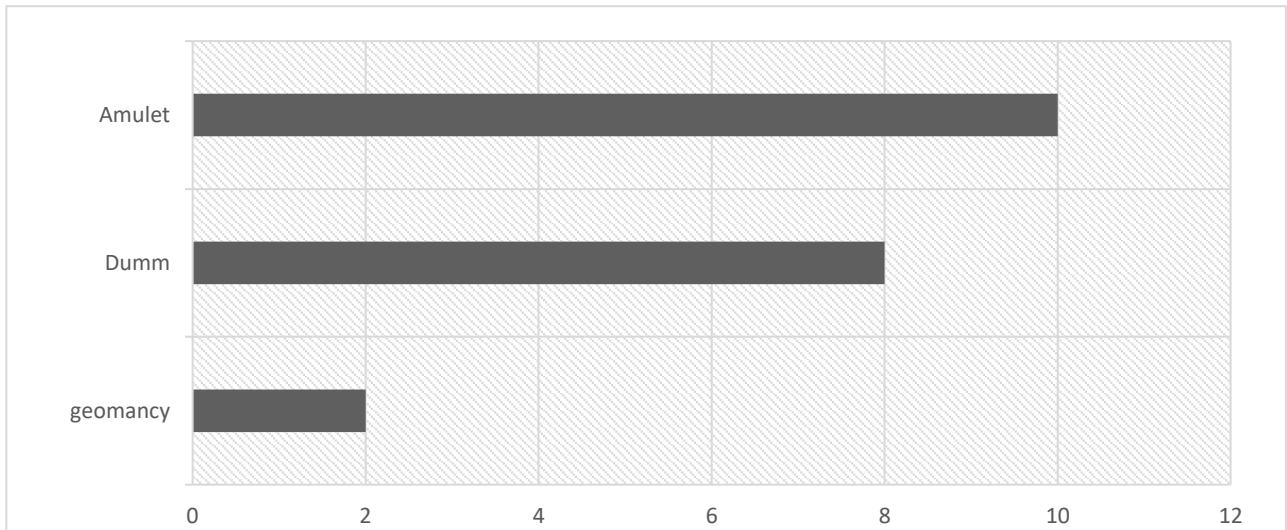


Figure 2: Graphical Representation of the Table's

Graph shows that; supernatural healing strategies use by healers namely Geomancy is 20% prevailing, while Dumm strategy rating 80% and last is Amulet 100% frequently used by healers.

Table 5: Prevalence of supernatural healing practices and their level of effectiveness

Supernatural healing practices	80%
Level of effectiveness	15%

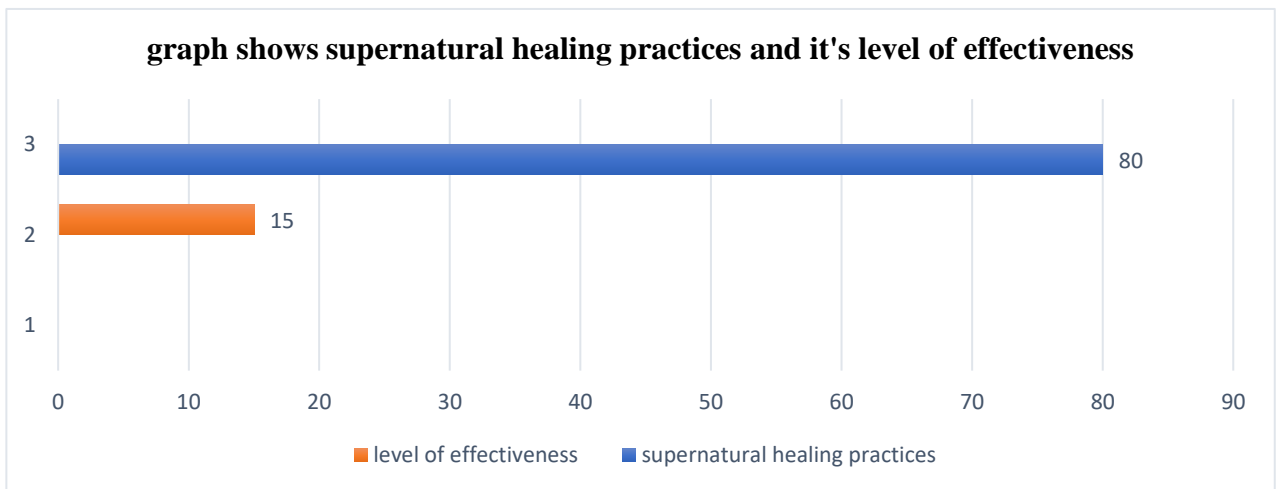


Figure 3: Graphical Representations of the Table

The graphical representation shows that 80% supernatural healing practices prevail in Pakistan but side by side their level of effectiveness is low as indicated by this graph that is only 15%.

4. Discussion

In Pakistan, a magical way of thinking is pervasive because many actions and occurrences are attributed to the supernatural, and rituals like prayer, sacrifice, and the adherence of taboos are observed. There is a widespread misconception that magic can be useful psychologically because it can have a placebo effect on psychosomatic conditions. Superstition is considered to be a form of shirk by Islamic scholars since it challenges the unity of Allah and goes against Sharia law. A person who commits the sin of shirk cannot receive forgiveness from Allah, even if they die while in that state, in which case Allah will pardon whatever other sin they may have committed. Some people in Pakistan attribute mental disease and psychological issues to an encounter with Shaitan (Satan), demonic jinns

or demons that have seized control of one's body and mind. Others believe that these conditions are the result of a curse. There is also the theory that it is the result of evil spells cast by adversaries or those who are envious of one other. Within the context of the current investigation, ten case studies were conducted on persons who had sought advice from a supernatural practitioner. The mental disorders which were diagnosed in the respondents (by applying the criteria of DSM –V, 2013) after interviews and analyzing their symptoms were as under:

- A. Paranoid Personality Disorder (301.0)
- B. Brief psychotic disorder (298.8)
- C. Generalized Anxiety Disorder (300.02)
- D. Major Depressive Disorder (296.20)
- E. Persistent depressive disorder (Dysthymia) (300.4)
- F. Somatic Symptom Disorder (300.82)
- G. Female Sexual interest/Arousal disorder (300.72)
- H. Other Specified Disruptive. Impulse- Control and Conduct Disorder (312.89)
- I. Unspecified Delusions (298.9)
- J. Unspecified Sexual Disorders/ Dysfunction (302.79-302.70)

These are the disorders which were observed and analyzed on behalf of occurring symptoms among cases who joined super-natural healers.

4.1. The Methodology of the Supernatural Healer

Treatment was based on three strategies namely Geomancy, DUMM and Phylactery (Amulet). A style of divination known as geomancy, also known as earth divination, involves interpreting markings on the ground or the patterns made by flung handfuls of soil, rocks, or sand. The most common type of divinatory geomancy involves understanding a set of 16 figures that were produced by a randomised process that includes recursion. This is followed by an analysis of the figures, which is frequently supplemented with astrological interpretations. Along with necromancy, hydromancy, aeromancy, pyromancy, chiromancy (palmistry), and spatulamancy (scapulimancy), geomancy was considered one of the seven banned arts in Renaissance magic. Other forbidden arts included hydromancy, aeromancy, pyromancy, and chiromancy.

“Phylactery refers to: An amulet or charm, worn for its magical or supernatural power”. “Dumm is a particular strategy the healers used in their treatment by using particular kind of weird”. From results it was assessed that these are the frequently used healing practices in Pakistan and their percentage rate lie at Amulet 100%, geomancy 20% and Dumm 80%.

4.2. The Outcomes of the Treatment

The treatment plans as reported by the respondents were not successful. Healer's strategies and treatments were not fruitful for them; their expectations were not meet what they think about healers before taking treatment from them.

4.3. Commonly Prevalent Symptoms

Sleeplessness, nightmares, irritability, restlessness, depressed mood, lack of sexual arousal, lack of interest in vocational and pleasure activities, suspicious attitude towards other people were some of the symptoms for which the subjects ranked super-natural healing as the most appropriate treatment. Headache, anxious feelings, dissatisfaction, overeating, poor appetite, and excessive eating are all symptoms of anorexia. Auditory hallucinations, aggressive behaviour, delusions (including persecutory and somatic), and disorganised speech are all symptoms of schizophrenia. Body pain, loneliness, hearing disturbances, crying, and insomnia are some of the symptoms of depression.

4.4. Perceived Causes of the Symptoms

According to the cases point of views, the causes for their critical condition were only because of black magic that their family as well as beyond the families including friends and neighbors casted magic or spells on them. “Most of the cases had told during interviews that, the people's aim is only to spoil life of others in case of jealousy and hatred”. All of the patients perceived magic as cause of their symptoms. And they perceived that magic was caused because someone was either jealous of them or wanted to harm them.

4.5. The Recurrence of Symptoms

The symptoms reoccurred as were not cured properly. Respondents comments were, "when we had taken treatment from healers we were feeling somehow better but when we had left the treatment then we were suffering from same condition". Relapse or reoccurrence of symptoms were common among all patients and none of them were completely cured. Also, the treatment did not have any effect on the way they dealt with their psycho-social problems and it didn't change the faulty thinking patterns rather in most cases it reinforced negative and paranoid thought pattern and irrational beliefs.

All of the patients perceived magic as cause of their symptoms. And they perceived that magic was caused because someone was either jealous of them or wanted to harm them. However, their problems were psychological that were caused due to their inability to deal with psychosocial factors disturbing their life and it was also due to a lack of motivation, a lack of tactfulness to deal with life issues.

In this study, Paranoid personality disorder is the most prevalent disorder in people visiting faith healers for various kinds of discomforts. It was diagnosed among all cases and had comorbidity with various other disorders. The reason for this frequent diagnosis could be that patients/people visiting faith healers are either told by the faith healers that they are under the spell of black magic or people visit such faith healers because they assume they are under spell and only such healers could cure them. Such kind of a belief instills irrational thought process and people/patients began to think ill of those they suspect for black magic. Also they do not have any evidence to support their suspicion. Everything the suspected person says is interpreted in a negative way. Also it is an easy way out to blame others for personal lack of motivation in getting various things from life such as, occupation and conflict resolution in relationships. Most of the patients report that they get healed whenever they visit such healers but as soon as they stop seeing these healers, the illness comes back. This could be nothing more than placebo effect. Those with proneness of such disorder can develop this disorder once the faith healer validates the claim and irrational suspicions. And so the vicious cycle goes on and on. According to belief system theory the more central the belief the more rigidly it is defended by the person and the importance of a belief can be judged by its functional connections with other beliefs (Scanlan, 2002).

Also, majority of the cases belonged to lower socioeconomic status and they blamed others for the lack of their own motivation and survival skills. In a culture that they are living, black magic is the most common way to shift the blame for their lack of initiative and motivation in life. Research also indicates that lower socioeconomic status people perceive greater threats from the world and are likely to be more paranoid than people with upper or middle socioeconomic status (Anderson & Freeman, 2013).

Paranoid individuals are most likely to possess this combination of mistrust, external locus of control and low social status. The phenomenon of 'structural amplification' further explains that the dangerous environments or living conditions, difficult upbringing and lack of resources makes an individual paranoid and they need a sense of control in order to avoid these feelings of mistrust but the irony is that they can't gain self-control in such kind of an environmental structure. This phenomenon describes how environment plays a role in shaping a paranoid personality (Jennifer Sturek, 2021). This is exactly what is observed in the study.

Vulnerability-stress model indicates that social stress triggers persecutory delusions and paranoia among high risk individuals. All of the cases in this study had mild to severe social stressors involved in their life. The social stressors ranged from disturbed marriages, marital dissatisfaction, sexual dissatisfaction, and conflicts with in-laws over property matters, efforts for consented marriage, lack of resources for survival and occupational stress. Studies indicate that only stress but also low self-esteem set stage for delusions. According to the findings of a study that looked into the direct effect and influence that social stress has on paranoid views, there was a significant drop in self-esteem as a mediator, and proneness to psychosis and paranoia was found to be a moderator of the effect (Kesting et al., 2013).

Positive symptoms of psychoses have been linked with a lot of emotional distress and people with paranoid personality or high paranoia commonly experience anxiety and depression. This was a common trend in this study. It is likely according to the studies that anxiety and depression are high among individuals with persecutory delusions (Bufford, 1989).

From the result table, it was analyzed that, the most commonly prevalent disorder is paranoid personality disorder and its percentage is 80%, side by side somatic symptom disorder is 30% prevailing, brief psychotic and Persistent Depressive disorders are prevailing 20% , others mental disorders namely, Other specified disruptive impulse control disorder, Unspecified delusions, Generalized Anxiety Disorder ,Major depressive disorder ,Female sexual interest/arousal disorder-lifelong, generalized, moderate, Conversion disorder, with special sensory symptom, Persistent, with psychological stressor and Unspecified sexual disorder are rating as 10% prevailing among these cases. After taking histories of cases researcher has analyzed that people who were frequently joined spiritual healers they mostly belonged to lower class families and middle class as well but rate of lower class is high as compared to middle class. This was also defend by previous conducted research study by (Owais, 2023) who have conducted survey research among peoples of Lahore and the results of his study were 56.7% respondents stated that lower class visits, 33.3% said it's the middle class and only 10% said it's the upper class who commonly visits Black magicians.

5. Conclusion

Supernatural healing has been a common practice in Pakistan. This study attempted to sincerely investigate whether such practices had any true base and whether patients benefited from such treatment. The study took into account detailed description of various aspects of patient's life. The patients were assessed psychologically and were diagnosed based on their symptoms according to DSM-V. Each patient had at least three disorders and it was the psychological illness for which a medical doctor could not provide them any treatment or could not tell them that what was wrong with them. So these patients having little awareness of psychological treatments went to such faith healers who further contributed in their irrational belief of black magic. A lack of awareness about psychological disorders or considering it a taboo was the main reason that such patients went to faith healers. They did not acknowledge their own lack of motivation and lack of a tactful way of dealing with life issues; rather they sought the easy way out. Despite the fact that religious and spiritual beliefs and practises play an essential role in the lives of many patients, medical students, residents, and physicians sometimes lack clarity regarding whether or not to address spiritual or religious concerns, when to do so, and how to do so effectively. To most people, religion is regarded to be a collection of beliefs, rites, and practises that are typically enshrined within an institution or an organisation. On the other side, spirituality is generally conceived of as a search for what is holy in life, one's fundamental values, combined with a relationship with God or a greater power that transcends the individual. This search for what is sacred in life and one's deepest values can be viewed of as a journey.

People can have profoundly meaningful spiritual beliefs without necessarily being actively involved in any particular organised form of religion. But point to be noted; is there any kind of true spiritual treatment frequently done in Pakistan and the outside world? A few true spiritual healers can be found and it depends. Spirituality and being a spiritual person is good one. Even if you will spiritually treat someone with full devotion, then in return Allah will bestow u allot. But in today's time, this sort of treatment is seen very rare. Fake or fraud healers are very common and prevail everywhere. During research work, the researcher has analyzed that people's have psychological problems but they unaware from that. There is no awareness. It's easy for them to join the traditional spiritual healers; people should have awareness about psychological problems. It is also the role of the media, such as electronic and print media, to educate the general public about mental health issues and available treatment options. It is also the role of psychologists and psychiatrists to migrate towards rural areas, where people are generally ignorant and where there is no awareness among people's about the underlying cause behind symptoms. They should be required to advocate for them on the psychological issues that they encounter, which many classify as being the result of magic, charms, or amulets.

5.1. Implications

One of the most significant takeaways from this research is the potential for ordinary people to benefit from contacting spiritual healers, who may become more aware of the general state of their mental health and the quality of their lives. The researcher has seen time and time again, when conducting the interviews, that the vast majority of the patients are not in the least bit content with their lives in general. Although relational issues and financial restraints were the primary causes of this dissatisfaction, there are undeniable repercussions for the mental health of these individuals as a result. As a result, patients who see spiritual healers should also consult medical doctors in cases of issues and Clinical Psychologists for advice regarding their mental health at the same time.

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