

Casual Effect of Spiritual Healing and Ghost Obsession

(A case study of *Chakliyar, District Multan*)



Nosheen

Thesis submitted to the Department of Anthropology, Quaid-i-Azam University
Islamabad, in partial fulfilment of the degree of Master of Science in
Anthropology.

Quaid-I-Azam University

Department of Anthropology

Islamabad – Pakistan

2019

Casual Effect of Spiritual Healing and Ghost Obsession

(A case study of *Chakliyar, District Multan*)



Nosheen

Thesis submitted to the Department of Anthropology, Quaid-i-Azam University
Islamabad, in partial fulfilment of the degree of Master of Science in
Anthropology.

Quaid-I-Azam University

Department of Anthropology

Islamabad – Pakistan

2019

Formal declaration

I hereby, declare that the present work is produced by myself and all those assisted me in completing it are hereby mentioned.

This work has not been published or submitted to any other examination board or any other university.

I am exclusively responsible for the content of this thesis and I own the sole copyrights of it.
Islamabad, 2019.

NOSHEEN

ACKNOWLEDGEMENT

Praise be to Allah, the Almighty, on whom ultimately depend for sustenance and guidance. He gave me this opportunity, the strength and the patience to complete my thesis finally, after all the challenges and difficulties.

I would like to pay my gratitude and thanks to my parents, Father **Rehmatullah** who did his best to fulfil my needs regarding my studies, my mother **Parveen Rehmatullah** who supported me in my difficult time with love and care especially during the completion of thesis without my parents supports it was not possible for me to complete my Degree.

I would like to pay my gratitude to my worthy supervisor **Dr. Waheed Chaudhry** Assistant Professor in the Department of Anthropology Quaid-i-Azam University Islamabad. This thesis has been kept on track and been seen through to completion with his support, guidance. I am also grateful to all my department teachers especially chairperson of the department **Dr. Sadia Abid** and other faculty members **Dr. Inam Laghari, Dr. Anwar Mohy-ud-Din, Dr. Ilyas Bhatti, Dr. Rao Nadeem Alam, Dr. Aneela Sultana, Dr Ikram Badshah** and **Mr. Waqas Saleem** who have created a place for students to grapple with the meaning of our world and helping us in changing it.

A very special appreciation goes to my **friend** who has provided me emotional support in times when I needed it the most. He helped me in many difficult phases of this research whenever I needed from him. His support and encouragement was worth more than I can express on paper.

NOSHEEN

ABSTRACT

This thesis investigates connection among spiritual healing, ghost obsession and importance of traditional healing methods among the people. Special attention has been given to ghost obsession and spiritual healing which is being practiced in the 21st century as to find out what makes patient obsessed with and the cure of their diseases that occur due to the presence of a ghost or by its obsession. For the study Mix methods (qualitative and quantitative) were used for data collection, such as purposive sampling, census form, snowball sampling, in-depth interviewing, focus group discussion and case study method have been used to comprehend spiritual healing and ghost obsession and understand the true picture of their life experiences. This thesis has tried to present an understanding of the presence of ghost or the obsession of ghost among the people living in *Chakliyar*. Different kinds of issues occur due to ghost obsession in their lives and the ways of spiritual healing adopted by the spiritual healers to deal with those issues of Healee who are suffering from the ghost obsession. The analysis shows that people have a firm belief in spiritual healing rather on the modern scientific treatment and healers are having unique ways to deal with inconvenience, furthermore most traditional society have the most customary ways to deal with illness. One of the major finding regarding women is that when they didn't get attention from their family members, they show strange behaviour (like showing that ghosts are obsessed with them) so that they can seek the attention of their family members.

Contents

Formal declaration.....	III
ACKNOWLEDGEMENT.....	IV
ABSTRACT.....	V
Chapter 1: INTRODUCTION.....	1
1.1 Statement of the problem.....	4
1.2 Objectives.....	4
1.3 Significance of the research.....	5
1.4 Spiritual healing and its historical background.....	5
Chapter 2: LITERATURE REVIEW.....	7
2.1 Healing.....	7
2.1.1 Therapeutic Touch (TT).....	8
2.1.2 Reiki.....	8
2.1.3 Qigong.....	8
2.1.4 Prayer.....	9
2.1.5 Meditation.....	9
2.2 Faith and healing.....	9
2.3 Faith, religions and practice of healing.....	10
2.4 Spirituality.....	11
2.4.1 Islamic perspective of spiritual healing.....	14
2.4.2 Spiritual healing as per Biblical belief.....	15
2.5 Ghosts/Jinn.....	16
2.5.1 Cultural description of Ghost.....	16
2.5.2 Islamic description of Ghost.....	17
2.5 Dynamics of healer.....	18
Chapter 3: METHODOLOGY.....	20
3.1 Data Collection Tools.....	20
3.2 Rapport Building.....	20
3.3 Participant Observation.....	21
3.4 Key Informant.....	21
3.5 Sampling.....	22
3.5.1 Purposive Sampling.....	23
3.5.2 Snowball Sampling.....	23
3.6 Interview Guide.....	23

3.7 In-depth Interviews.....	24
3.8 Case Study.....	24
3.9 Focus Group Discussion	25
3.10 Audio Recording.....	25
3.11 Photography.....	26
3.12 Daily Dairy	26
3.13 Data analysis	26
3.14 Ethical Considerations.....	26
3.15 Limitations of the Study	27
Chapter 4: RESEARCH LOCALE	28
4.1 History.....	28
4.2 Boundaries	29
4.3 Population.....	29
4.4 Physical Features and Topography	29
4.4.1 Physical Features.....	29
4.4.2 Climate	29
4.4.3 Seasons	29
4.4.4 Rain fall.....	29
4.5 Culture.....	30
4.5.1 Dress Pattern.....	30
4.5.2 Food Pattern	30
4.5.3 Religion.....	30
4.5.4 Sects	31
4.5.5 Castes	31
4.5.6 Betrothal	31
4.5.7 Marriage.....	32
4.5.8 Births	32
4.5.9 Deaths	33
4.5.10 Superstitions	33
4.5.11 Livestock.....	33
4.5.12 Agriculture and Cropping Pattern.....	33
4.5.13 Horticulture.....	34
4.5.14 Forestry	34
4.5.15 Irrigation.....	34

4.5.16 Relationships.....	34
4.5.17 Communication.....	35
4.5.18 Hospitality.....	35
4.5.19 Sports.....	35
4.5.20 Education.....	35
4.5.21 Health Facilities.....	35
4.5.22 Folklore.....	35
4.5.23 Transport.....	36
4.5.24 Family Pattern.....	36
4.5.25 Languages.....	36
4.5.26 Special items.....	36
Chapter 5: RELIGIO-CULTURAL COMPOSITION OF SPIRITUAL HEALING.....	38
5.1 INTRODUCTION.....	38
5.2 Spiritual Healing.....	38
5.3 Islamic Composition.....	39
5.4 Cultural Composition.....	41
5.5 Belief Regarding Spiritual Healing.....	42
5.6 Religio-Cultural Composition of a Healer.....	44
5.7 Trust of Healee on the Healer.....	45
5.8 Gender Discrimination.....	46
5.9 Becoming a Healer.....	47
5.10 Titles for Healer.....	48
Chapter 6: THE PHENOMENA OF GHOST OBSESSIONS.....	50
6.1 INTRODUCTION.....	50
6.2 Jinn.....	50
6.2.1 Types of Jinn's.....	51
6.3 Ghost Obsession.....	52
6.4 <i>Mokal</i>	53
6.5 Chilla.....	53
6.6 Role of Chilla in Spiritual Healing.....	55
6.7 Influence of Jinn over Healee.....	56
6.8 Attracted Situations for Jinn.....	58
6.9 Problem for Family of Healee.....	59
6.10 Mental and Physical Problem.....	59

6.11 Demands of Jinn from Healee.....	60
Chapter 7: SPIRITUAL HEALING PRACTICES RELATED TO GHOST OBSESSION.....	61
7.1 INTRODUCTION.....	61
7.2 Islamic Methods of Healing.....	61
7.3 Techniques to Heal.....	62
7.4 Duration of Treatment.....	65
7.5 Payments Methods.....	65
7.6 <i>Taveez</i> (Amulet).....	66
7.7 Demands of Jinn from Healer.....	67
7.8 Harm for Healer.....	68
7.9 Problems for Healer during Treatment.....	69
7.10 Family Pressure for Healer.....	69
7.11 Case studies.....	70
7.11.1 Case study 1.....	70
7.11.2 Case study 2.....	71
7.11.3 Case study 3.....	71
Chapter 8: Conclusion.....	73
Bibliography.....	77

Annexure 1.....	79
Annexure 2.....	79
Annexure 3.....	80

List of figures

Figure 1 Map of <i>Chakliyar</i>	28
Figure 2 Mango tree	41
Figure 3 Pir	44
Figure 4 Pir	66
Figure 5 Healee	56
Figure 6 process of Spiritual healing	62
Figure 7 Taveez.....	67

List of Tables

Table 1 Details of key informant.....	22
Table 2 Religions	30
Table 3 Religious sects	31
Table 4 Castes	31
Table 5 Spiritual Healing	39
Table 6 Belief regarding Spiritual healing.....	43
Table 7 Process of becoming a Healer.....	48
Table 8 Titles	49
Table 9 Jinn creation.....	51
Table 10 spirit obsession.....	52
Table 11 Jinn attraction source	58
Table 12 Demands of jinn from Healee	60
Table 13 Techniques of Spiritual healing	64
Table 14 Taveez.....	67
Table 15 Harm for the Healer	68
Table 16 Family Pressure.....	70

Chapter 1:

Introduction

In this contemporary world, we look for quick fixes whenever we face any kind of problem in our lives, some go to western medical doctors and some consult healers according to their own belief system. Millions of people around the world believe that ghost and spirits are the reason for their troubles and illness, according to their belief system doctor can't solve their problems, for them spiritual healers are the ones who can heal them and make their lives easy (Anshu & Acharya, 2008, p. 13). Instead of doctors, they seek prescriptions and solution of their problems from healers which also help them according to their capabilities and knowledge.

According to different literary works spiritual healing is being practiced all over the world and it is one of the oldest known treatment; traditionally it is being practiced by shamans or medicine person. While in western culture scientific interventions have been preferred then the traditional ones and people are having sceptics regarding healing practices, and healing is being viewed as just having a placebo effect, but more recent scientific research suggests that there is a solid reason for accepting healing as a rightful and effective treatment (Settle, 2002, p. 250).

The fieldwork grasps the attention of people toward the spiritual healing practices related to ghost obsession among the natives of *Chakliyar* (A village in district Vehari, Multan). This research comes under the domain of Medical Anthropology. The most interesting part of the study is that every kind of disease and its cure is seen and taken in term of the cultural way of healing. Cultural construction of illness and health seems a vital part of that culture.

Medical Anthropology focuses on cultures in which people make different concepts and beliefs regarding disease and its treatment. The experiences of people during their illness is an important part of a culture as every part of the culture is interlinked so experiences which have an effect on our lives cannot be separated at all from culture (Johnson & Sargent, 1996).

Moreover, Medical Anthropology helps us to see different Medical systems in different cultures, for instance, Homeopathic deals with human, Ayurvedic in India deals with disease and Bio-medical system deals with both human beings as patient and illness as well. As in the medical system, the human is thought as patient and disease are thought of as an entity. Greco-

Islamic based on four humours while traditional Chinese medicines based on dual forces of yin yang (Anshu & Acharya, 2008, p. 32).

The goal of the study is how spiritual healing is helpful in healing the patients, who are obsessed with ghosts and how shrines and spiritual healers play effective roles in healing the ghost obsessed patients. As illness is part of human history throughout there are so many concepts, cures, and traditions regarding illness in different cultures regarding illness. Since the birth of the world, a human being has experienced different illness and tried to find its cure as well. If we try to focus on and examine human being then we would come to know that human being is the combination of a different kind of emotions cognition and so on. As the study is Anthropological research and has focused on traditional practices regarding spiritual healing and ghost obsession. Religion is also being discussed as it is an important part of our lives and so is culture without studying these we cannot understand the true picture of spiritual healing as both these concept are interlinked and have role in spiritual healing. Cultural concepts regarding illness and religion cannot be neglected over here, because every religion has talked about illness and its cure in its own way.

The research study covers, what does religion says about healing? What is spiritual healing? How spiritual healing is helpful in the treatment of ghost obsessed people? What is meant by ghost obsession according to people? In what ways they perceive Ghost obsession? How they see spiritual healer? What are their traditional beliefs regarding spiritual healing and ghost obsession? And so on these are the questions to be answered.

Healer plays an effective and important role in the lives of those people who have firm believe in them because they heal those patients who are considered *Lailaj* (cureless) by doctors. Healers play a role of hope for the hopeless people. Those who are obsessed by ghosts are generally considered *lailaj* and in such circumstance's healers heal them through spiritual power, besides healer shrines also play an important role among the hopeless ones. Majority of the people believe in shrines as by praying over there and asking for *Dua* will heal them. People who cannot afford heavy fees of hospitals also considered healers and shrines as their source of treatment.

Healing refers to the recovery of the health and it is not only a process which only focuses on physical treatment rather it can be psychological and spiritual as well. Healing is getting beyond medical treatment and alleviating the pain of the patient through various techniques. It consists of spiritual growth, physical cures, and other interventions. "Spiritual healing is defined as

systematic, purposeful intervention by one or more persons aiming to help another living being by means of focused intention, hand contact, or passes to improve their condition. Spiritual healing is brought about without the use of conventional energetic, mechanical, chemical interventions”(Settle, 2002, p. 250). Spiritual healing is a way of transformation, whereby a body, heart and mind connect with each other to free the soul.

“Healing is given in many ways, under many names, through various traditions and schools including therapeutic touch, reiki, qigong, and prayer” (Settle, 2002, p. 250). The process of healing depends upon the skills of a healer, availability of resources and the nature of the illness. According to Stein the healer should have “the ability and experience to deal with the supernatural powers such as ghost or spirits because most of the time such supernatural powers are harmful, through an altered state of consciousness an individual can get the experience to deal with the supernatural powers”(Stein & Stein, 2011, p. 118).

Different culture has a different kind of belief system regard illness. “Illness is conceptualized in a concrete way as an external object which has intruded into the body. Such alien objects do not merely cause the illness, they are the illness. Thus, the healing procedure consists of removal of the offending substance, which may be either inanimate or animate, from the sufferer's body”(Gadit, 2003, p. 5).

“Although the spiritual nature of living things can be thought of as a generalized supernatural power, it is seen most frequently as supernatural beings of various kinds”(Stein & Stein, 2011, p. 161). For instance majority of the cultures conceives that Ghost are the transformed human beings and do not have human origins. A ghost is a negative force which possessed body of the human beings or animals and rules it according to its own wish and can bring harm and misfortune in the whole community (Stein & Stein, 2011, pp. 172&189).

Faith, then, is belief acted on, with instrumentalities of both affect and behaviour. Belief and trust, accompanied by an effort to put them into action, ideally create a sense of hope or optimism or expectation that, reinforced, ultimately leads to reliance upon the object of one's faith(Levin, 2009, p. 79). In Islam spiritual healing refer to as “Ruqyah”, Prophet (PBUH) announced the existence of negative forces. Such forces cause the illness and destruction; The Glorious Quran and Hadith are the primary tool for healing all ailments (“Spiritual healing & Islam, the basis for Spiritual healing with proofs,” n.d.).

Almost every society, culture and religion recognized the existence of evils and spirits. The phenomena regarding obsession, possession and exorcism is known by civilized and primitive cultures and example have been reported from different societies.

Generally, it is thought that supernatural power such as spirits etc. have control over the destinies of men and it is generally believed to be susceptible to the influences of a Shaman or priest. Muslim believes in the existences of spirits and *Jinn*. According to some Authors Islam has presented the most appropriate System of Demonology through Quran.

However, there is no statistical estimation regarding Ghost obsession or possession in Pakistan but majority of the population who are settled in rural areas believe in the spirit, ghost or *Jinn* and mostly consult *Pir* for exorcism. Different methods are being used by the healers to address the issues of their patients, but during the process of healing they also experience different kind of issues which have been mentioned in the respective chapters.

1.1 Statement of the problem

The growing psychological problems are the cause of frustration in Pakistani society and problems are arising because of the change which is taking place in villages. There are some social, cultural and economic factors which are causing many crises. The superstitious belief leads to mental illness and people automatically feel that they are obsessed with ghosts.

Despite all the advancement of medical science, traditional medicines and traditional spiritual healing have always been practiced. This research was aimed to explore the method used by healers for treatment of people regarding ghost obsession and healing practices. The objective of the study was to find out the local perception toward spiritual healing and ghost obsession. Another objective was to know religio-cultural composition of spiritual healing and the various spiritual healing practices related to ghost obsession. Because the spiritual healing practices have turned into a significant wellspring of medical services in Pakistan.

1.2 Objectives

To understand the religio-cultural composition of spiritual healing

To explore the phenomena of ghost obsession

To study the spiritual healing practices related to ghost obsession

1.3 Significance of my research

Spiritual healing and ghost obsession were not an easy topic to be researched, there is less written about the subject matter in the context of Pakistani societies. The significance of the study was to investigate the religio-cultural composition of spiritual healing in a more traditional society dominated by these practices. The spiritual healing is an ancient and emerging idea in literary works. There is less indigenous literature available on the concept of spiritual healing and ghost obsession. These practices need to be understood in local lenses by looking into and utilizing indigenous methods to understand it. This study will allow us for a better understanding of the spiritual healing practices and the idea of ghost obsession and will contribute to the literature in the future regarding it. This research is an effort to explore the traditional ways which are being used by healers and to explore the phenomena of ghost obsession and more importantly anthropological analysis is vital to understand the construction of ghost obsession and healing practices in the local. The findings will help in future to the locals for approaching for better care system regarding their health issues. The study will allow us to understand healing practices in a whole different way and holistic picture of the topic in order to identify the questions that still need to be answered.

1.4 Spiritual healing and its historical background

Spiritual Healing history can be traced back to the earliest antiquity of Egypt, Babylon, Greece, Jerusalem, and the Orient, where it was practiced. The earliest practitioners were priest-physicians who would receive their training in the temples and would learn it from their temple scholars. Religion, magic and medicine were used by them as a kind of salvation from illness, disease or any other misfortune. However spiritual healing was much more powerful than any other treatment (Vaisrub, Denman, Naparstek, & Gilon, 2019).

The most famous practitioner from the Greek era (1500 BC) was Hippocrates known as the father of medicine. “The work of the healers who preceded these priests had been based on the theory that the individual spirit and life energy was at one with the Divine.” The Egyptian (1000 BC) Imhotep became so famous as a healer, that on his death, he was consecrated as the Egyptian God of Healing (Vaisrub, Denman, Naparstek, & Gilon, 2019).

“Jesus was one of the greatest spiritual healer in recorded history, many references to healing can be found in the Bible, in both the Old and New in his ministry where he cured both physical and spiritual illnesses – blindness, lameness, deafness, insanity, leprosy”

Spirit exists in this world which are very powerful and have a very strong influence over the lives of those who believe in them. “Spirits come in all kinds, and they can be provoked to stay in the world of the living by any kind of emotion: love or hate, sadness or confusion” (Irvine, 2006, p. 12). “Diverse cultures and traditions, including many things we normally consider spiritual and philosophical rather than scientific” (Balick, 2006, p. 242). Alternative Medicine are practiced probably due to cultural differences. For example, among Native American Indians, spirituality is a significant part of their daily lives. Consequently, spiritual healing is commonly used by this group. Chinese descendants tend to be more predisposed towards Chinese herbs. A higher level of religiosity among African Americans predicts more use of prayers (Health, n.d.).

Chapter 2:

Literature review

The literature on spiritual healing and ghost obsession is not specific to certain geographical areas. Most of the literature on healing and ghost obsession is dispersed to different disciplines and different themes. Therefore, in the current study, I adopted the thematic review technique. I have discussed different themes related to ghost obsession and spiritual healing starting with healing.

2.1 Healing

Healing is defined differently in different regions. The methods used for healing are also different around the globe. Research confirms that healing is effective in relieving short-term, state anxiety, pain, depression, and grief. Healing may also facilitate releasing of repressed emotions that contribute to causing and maintaining anxiety, depression, and pain. Healing contributes to medication therapy by potentiating the effects of all medications and by reducing side effects (Settle, 2002, p. 250).

As continued by Settle western medical treatment is done with different means; different cultures have different ways to heal. Some cultures heal through Reiki, Qigong, Meditation, and prayer. In Islam healing is mostly done through Holy Verses, especially Ayat ul Qursi and Surah Muzamil and many more. Healing helps in reducing anxiety and depression. The best part of healing is that it does not have any side effect as there is no use of the chemical. There are different levels of healing which I have discussed below .

In today's world, we distinguish between three different levels of healing. Firstly, there is physical healing that means the restoration of physical or mental functions. Secondly, there is psychosocial healing which means the restoration of harmonious social relationships, self-awareness and self-determination. Last one is the metaphysical or religious healing where the focus is on processes which create and give meaning, even if restrictions on physical function remain – for instance, coming to terms by coping with serious illness or accidents (Bartmann, Jakob, Laepple, & Werner, p. 11).

From the above levels defined by Bartmann, Laepple, and Werner, Healing has different types and levels. As illness can be mental, it can be physical and religious as well. Mental and physical illness mostly requires medical treatment but religious illness only requires spiritual healing/treatment.

Healings have been in practice through different techniques and procedures around the world. Every region and culture has its own way of spiritual healing and there are verities in providing healing to an individual. Below are some major forms and verities of spiritual healing around the globe.

2.1.1 Therapeutic Touch (TT)

Therapeutic touch was developed by Dolores Krieger, dean of nursing at New York University, along with Dora Kunz, a gifted, intuitive healer. It is practiced by hundreds of thousands of nurses, other health caregivers, and laypersons worldwide. TT is given with a lying on of hands, practitioners very lightly touching the body or holding their hands near to but not touching the body. Mental imagery may be projected by healers to focus and direct the flows of healing energies through their hands or within healees' bodies (Settle, 2002, p. 250).

According to Settle, it is a therapy method used by thousands of nurses and other health caregivers. it is a pseudoscientific energy therapy, under which practitioner use their hands over the body of the healee. The main aim of this type of therapy is to reduce pain and anxiety.

2.1.2 Reiki

Reiki is derived from Japanese healing traditions, practiced by hundreds of thousands of lay and professional healers worldwide. It may be given through a laying-on of hands, or may be sent as a wish/prayer from any distance. Healers hold the intent that whatever energy exchanges or transformations are needed should occur under the direction of a higher intelligence (Settle, 2002, p. 250).

As referred by Settle, This healing therapy is practiced by many professional healers . it can be called a process of exchanging the energy from healer to healee. Under this therapy healer used the technique termed as hands- on healing through which energy is transferred to healee and it reduces stress and provide relaxation.

2.1.3 Qigong

Another form of healing mostly practiced in china. Qigong healing, of Chinese origins, encourages the healing to practice meditation, gentle physical exercises, and imagery of shifting healing energies within their own bodies and in relationship to their environment. Qigong masters give healing as external *qi* (Settle, 2002, p. 250).

According to Settle, Qigong is basically a holistic system which include body movement , breathing and meditation , which are used for the purpose improving health ,spirituality and it is very helpful for martial art training.

2.1.4 Prayer

Prayer is a type of healing which is practiced universally, with uncounted millions of laypersons, clergy, and growing numbers of health caregivers sending healing to those ssin need (Settle, 2002, p. 251).

As referred by Settle Prayer is the method of healing which is used universally practiced. it's a process in which a person directly talks to God. Healer use this method throughout the world to seek the cure for those who are in need. As among Muslims when people become sick, they turn to Allah and seek cure for stress, anxiety and other diseases too.

2.1.5 Meditation

Meditation is a spiritual mind training discipline and researchers have often used religious or spiritual mediators to explore differences in coping responses to pain. Perlman, Salomons, Davidson, and Lutz compared two types of meditation strategies in coping with pain: focused attention (FA) and open monitoring (OM). Focused attention brings attention to the area of pain and open monitoring involves a non-reactive, non-judgmental awareness of the pain (Lysne& Wachholtz, 2010, p. 8).

According to Lyse and Wachholtz Meditation is also an important method of healing which is usually practiced in Buddhism. Basically, it is a kind of mental training. Through meditation, a mediator makes a powerful contact with the supernatural being. During meditation, a mediator sits alone to deal with the pain and to heal himself.

2.2 Faith and healing

The words *faith* and *healing* carry quite a punch, evoking equal parts gravitas and a vaguely lurid sense, especially within the biomedical sphere. To some, faith is a good thing, a noble virtue on par with hope, love, and charity, and something that we all presumably strive to realize in our lives. To others, it is no less than an affront to reason, and rationality, after all, is a presumed cornerstone of Western biomedical science (Levin, 2009, p. 78).

As observed by Levin Faith and healing has equal importance especially in the biomedical field. Different perceptions regarding faith and healing are present in our society for some these are positive forces such as love, charity, and hope but for others, these are just causing of offense.

Different cultures have different concepts regarding illness and its cure. For instance, Gadit and Levin define it as;

In many traditional cultures, illness is conceptualized in a concrete way as an external object which has intruded into the body. Such alien objects do not merely cause the illness, they are the illness. Thus, the healing procedure consists of removal of the offending substance, which may be either inanimate or animate, from the sufferer's body (Gadit, 2003, p. 5).

As defined by Gadit illness is an exclusive phenomenon which is interpreted differently in different cultures. As some cultures take illness as an object which can be inserted in the body so, the healing process here is the source of removing antisocial stuff which causes illness. As Levin defined healing in a magnificent way as below.

Likewise, to some, healing connotes all manner of wonderful and disparate phenomena—the laying on of hands, full recovery from a disease state, the process by which recovery or remission occurs, or all the above. To others, the word healing connotes very little of importance, save the adhesion and granulation of a focal lesion, as in the familiar concept of wound healing (Levin, 2009, p. 79).

2.3 Faith, religions and practice of healing

There is a close tied link between faith, religious practices and spiritual healing. Religion is the most common source of healing throughout the globe. For Muslims, *iman* (faith) is intimately tied into *Islam* (submission) and *ihsan*(doing well). These concepts “converge in worship of God and service to others.” For rabbinic Judaism, *emunah* (faith) is most completely expressed through a combination of *torah*(learning), *avodah* (worship of God), and *g'milutchasadim* (acts of loving kindness) in pursuit of and in service to *emet* (truth), *shalom* (peace), and *din* (justice) (Levin, 2009, p. 79).

According to Levin Most of the religions have similar views for humanity. For Muslims, Judaism faith in God and doing good to others are vital parts of their religion. During the field,

it was also noticed that they consider it as their religious duty to serve their ailing members of the society.

Faith, then, is belief acted on, with instrumentalities of both affect and behaviour. Belief and trust, accompanied by an effort to put them into action, ideally create a sense of hope or optimism or expectation that, reinforced, ultimately leads to reliance upon the object of one's faith. As a regular feature of one's mental and emotional constitution, faith then presumably becomes a force for positive change in one's life and, ideally, in the lives of others (Levin, 2009, p. 79).

Levin identifies Belief as an agent of spiritual healing. The nature of belief is such that it generates a sense of relief and reliance on a supernatural power that would protect the patient from any sort of harm. This phenomenon can be related to the modern medical practice known as 'Placebo effect', where a patient is deceived of being treated and is being given fake and harmless medicine. This creates a certain deceptively induced satisfactory belief in the patient's cognition that he/she is going to be fine. Thus, this belief affects the internal biological mechanics eventually and the patient is healed. Levin's argument grounded in this modern form of healing where faith and belief have the most important role to play in healing.

Through "discussion, reading, recitation, meditation, concentration," and so on, "inhibitory influences in either the mind or in the body" are counteracted. Another possibility is something akin to *hypnosis*—an altered state of consciousness induced by faith, or a faith healer, that enables one to marshal what today we might refer to as self-soothing psycho-physiological mechanisms that enhance coping and mitigate pain, symptoms, and morbidity (Levin, 2009, p. 79).

As observed by Levin healing can be done by different means such as reading, recitation or medication but some other possible ways of healing are also presented by him as alter state of consciousness or self-soothing psycho-physiological mechanisms. Through these methods symptoms of the illness can be find out and effected treatment can be made

2.4 Spirituality

Spirituality is a very broad concept, Regarding Spirituality every individual has his own concepts which are different and unique. Spirituality signifies an indispensable dimension of what it is to be human. In the spirit, the social actor finds ambition, animation and exultation that all move and mobilize the self to reach beyond itself. As a phenomenon, spirituality is something subjective, experiential, non - rational,

unverifiable and serendipitous in its eruptions, all properties an enlightened sociology finds it difficult to transpose into the ordering argot of the discipline (Morris, 2005, p. 88).

As viewed by Morris Spirituality is a vast concept, every scholar even every person has his own perception regarding spirituality as, according to some scholar, it is definable and according to some scholar it is indefinable. Spirituality is an experimental phenomenon which varies from person to person. Many regard spirituality as an internal process concerned with finding purpose and meaning in life (Spirituality, Religion, and Health, 2003, p. 1).

Spirituality can be defined as something which can be used for searching the meaning of life as well as purpose of life. It helps to understand the meaning of our lives, gives the answers of questions such as why we are in this world? Why we are living this life? but it can be beneficial for those who have firm belief in it. Some see it as connection, e.g. connecting with a higher power, with an inner power, with each other, with the earth or with a universal energetic force.

As continued by the Article mentioned above Spirituality is a source of connecting human beings with the Divine power, the supernatural powers, and with the whole universe. Those who has the ability to use spirituality as a source of getting in touch with the Divine power becomes the most respectable, powerful and pious man in the society; as every individual has a firm belief in the piousness of the shaman or peer. His or her position makes him or her trustworthy person in society and has a powerful role.

Spiritual healing is defined as a systematic, purposeful intervention by one or more persons aiming to help another living being by means of focused intention, hand contact, or passes to improve their condition. Spiritual healing is brought about without the use of conventional energetic, mechanical, or chemical interventions (Settle, 2002, p. 250).

Healing of any ailment can be done by different means; Spiritual healing is also a mean to heal the patients from their diseases. Spiritual healing is a process in which a healer does not use any chemical to heal but instead he uses Holy verses, supernatural powers to heal the person. Peer has different ways of healing their patients but most of the times they use Holy verses of Holy Quran.

Furthermore, spiritual healing is a method through which a healer transfers energy to the patient. It is a way through which a body relaxes through a self-healing process by releasing tensions and stress. Healing is a natural and non-invasive with the intension of bringing the recipient into a state of balance and wellbeing on all levels (Settle, 2002, p. 115).

Settle has considered spiritual healing is a process through which a healer transfers his energy to the ill person and releases his stress, tension and depression. During the process of spiritual healing the healer takes the patient from illness toward healthy and well-balanced life.

Though often centrally concerned with spirituality, religions are social entities or institutions, and unlike spirituality, they are defined by their boundaries. Religions are differentiated by beliefs and practices, requirements of membership, and modes of social organization. What is spiritual or transcendent may be a central interest and focus, but religions are also characterized by other nonspiritual concerns and goals (e.g., cultural, economic, political, social). Thus, religion can be seen as fundamentally a social phenomenon, whereas spirituality (like health and personality) is usually understood at the level of the individual within specific contexts. Viewed in this way, the field of religion is to spirituality as the field of medicine is to health (*Spirituality, Religion, and Health*, 2003, p. 27)

According to the Article mentioned above Religion is an important institution of society. It relates to spirituality as the social entities. All religions are unlike the same but are differentiated through different belief, concepts regarding its faith. Religion and spirituality are interconnected but to make the difference we can see that religion is the social phenomena which can be understood by every member of the society, whereas spirituality is an individualized phenomenon which is understood only by the one who suffers from the evil forces. It was viewed in the field that religion offers the solution to their ailments but the pain and troubles of the illness are feel and faced by only those who actually were the main suffers from spirits.

Culture and religion have introduced collectively many ways to heal the patients some of them are Therapeutic touch, Reiki, prayer and they are practiced almost all over the world. Some of these practices like in Qigong of the Chinese origin is also practiced but through an Islamic perspective, as where most of the healee heal themselves through different surah of Holy Quran. During the fieldwork, it was noticed that most patients try to heal themselves before

going to any peer in case of normal issues they treat themselves through Surah Yaseen, Surah Mulk, and Surah Rahman.

According to religion as Islam Prayer is the most known and widely used all over the world to cure themselves of different problems. It is believed that through the prayer people gets a strong connection with the supernatural power. Among Muslims, it is a strong belief that if they (Muslims) offer prayer 5 times a day, they would never become ill or have no psychological issues. It was also noticed in the field that when the respondents become ill they 1st turns to Allah, offers prayers 5 times a day and recite Holy Surah, verses as much as possible just to get heal but when they do not get better which is hardly possible after that they consult the healers.

2.4.1 Islamic perspective of spiritual healing

In Islam, spiritual healing refers to as “Ruqyah”, Prophet (PBUH) announced the existence of negative forces. Such forces cause the illness and destruction; The Glorious Quran and Hadith are the primary tool for healing all ailments. When the divine words are recited and blown on the patient, they consider it as words of God and have the power which can change the illness or pain into ease. It is termed as dhummah as well. Every religion has unique and different terminologies regarding spiritual healing. Islam has used the term “Ruqyah”. Spirits exist in this world which are very powerful and have a very strong influence over the lives of those who believe in them. Islam clearly defines the existence of Spirits by giving the reference of Holy Prophet (SAW) as he also has explained about the evil and negative forces. The holy prophets also have defined and showed the ways to find out the cure for that illness which occurred due to these forces, his hadith and holy Quran has explained certain kinds of verses for the treatment of the sufferer. It was noticed in the field that most of the healers find the treatment in holy Quran and hadith. Surah Yasin, Surah Rahman, Surah Al-Falaq and Surah Muzamil are mostly used by the natives as the cure of certain diseases. “And when I fall ill, it is He (Allah ﷻ) who cures me {Al- Quran, Al-Shuara, 26:80}

And we send down in the rain that which is a cure & Mercy for Believers... {Al-Quran, Al-Isra, 17:82}

“During the Prophet’s (PBUH) fatal illness, He (PBUH) used to recite the “Mu’awwidhat” (Surah al-Falaq & Surah an-Nas the final two chapters of the Quran)

then blow His (PBUH) breath over His (PBUH) body. When His (PBUH) illness was aggravated I used to recite those two Surah's and blow my breath over Him (PBUH) & make Him (PBUH) rub His (PBUH) own body with His (PBUH) own hands, for its blessings." (It was asked: How did the Prophet (PBUH) use to blow? It was said: He (PBUH) used to blow on His (PBUH) hands & pass them over His (PBUH) face.) {Related in Sahih al- Bukahri ("Spiritual healing & Islam, the basis for Spiritual healing with proofs,").

2.4.2 Spiritual healing as per Biblical belief

The phenomena of spiritual healing not even exist in Islam but in other religions and have their own understanding regarding illness and healing. Christianity has its own understanding of spiritual healing because Jesus himself had healed many people who were suffering from diseases such as blindness, leprosy and so on.

In Christianity Jesus healing work is the most famous. It is believed that Jesus comes into the world to bring "life ... to the full" (cf. John 10:10 NIV). This "life to the full" corresponds to the sense of shalom, and applies not only to physical wholeness and not only to individuals but always encompasses the world, and centres on life in unbroken relationships. Jesus comes alongside human beings and cares particularly for those whose dignity was not respected in his day. He notices and takes seriously the physical life of each individual – something that was as significant in those days as it is today: for over the centuries Christians have often found it hard to see the human body as God's creation and hence as something to be highly valued. On the other hand, though, we must not miss the fact that Jesus' healing ministry has a far greater aim than simply curing the physical or mental symptoms of certain individuals. A few observations in this regard follow. For Jesus, the healing of people's relationship to God is an essential part of his healing work. If we understand "sin" to mean a disruption of the relationship with God, then Jesus is freely offering healing for this relationship. The diseases Jesus heals are mainly diseases that harm relationships between people. For instance, people who were lepers, blind, deaf or lame or women suffering from haemorrhaging were excluded from human and religious community. For them, their healing means rehabilitation in the community with their fellow human beings and with God (Bartmann, Jakob, Laepple, & Werner, p. 19).

According to the writer healing does not mean physical or mental exertion and their solutions as he has delightfully mentioned the example of Jesus. He explained that Jesus was not sent only to heal physical or mental problems instead he was sent to heal the destroyed or forgotten relationship between the God and people, among people, he was sent for the healing of the humanity.

The desire for healing is indeed of significant value in the Bible (see the Psalms, for instance), but not in the sense of some ideal state of sound, spotless physical well-being. Indeed, when it comes to a person's relationship with God, the Bible can in fact limit the value of health through its use of extreme and polemical terms to press home the ethics of discipleship. For instance, Jesus says, "If your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell." (Mark 9:45, 47) (Bartmann, Jakob, Laepple, & Werner, p. 19).

According to writer the desire for healing has importance in bible because before any cure it is obligatory that a patient should have the desire to get heal but when it comes to the relationship between people and God then Bible clearly has shown the limits for the desires for healing because it is not adequate to spoil or split any of the religious rule. Bible has mentioned the precincts in which healing can be done.

2.5 Ghosts/Jinn

Ghost are the transformed human beings and do not have human origins. A ghost is a negative force which possessed the body of the human beings or animals and rules it according to its own wish and can bring harm, illness and misfortune in the whole community (Stein & Stein, 2011, pp. 172&189).

According to Stein As human beings, Ghost is also the creation of God. Ghosts are viewed as evil or unenthusiastic forces which can control the human and animal's body and do whatever they desire.

2.5.1 Cultural description of Ghost

Bynyoro ghost live in the east Africa and any religious activates depends upon the relationship with the ghosts, ghost is the reason to bring illness and misfortune among this society so they ask the diviner to find out the cure. A ghost even brings misfortune

for the person's decedents as well these ghosts are the disembodied spirit of the person who has died these are the transformed souls and are never seen except dreams. On a positive side a ghost of the man may come to aid the person's child. There are many ways in which a person can deal with the ghost by capturing or removing ghost from the community and so on. Such belief gives explanations to the community that why things happen? This belief encourages the person to behave properly with the family (Stein & Stein, 2011, p. 173).

According to Stein every culture has different insight regarding ghost. As among Bynyoro many religious activities and rituals depend upon the relationship between the man and ghost. They considered ghost as the source of calamity, harm and mischief in the community. Ghosts are thought to be the spirits of those who have died. It was noticed in the field that the natives of *Chakliyar* were also having different and very exclusive views regarding ghosts and healing practices.

2.5.2 Islamic description of Ghost

According to Islam Allah has created 3 types of creation i.e. human beings, angels and Jinn's. Jinn's are created by fire without smoke they are invisible but can make them self-visible when they want and can take the form of animals or humans, they can change their features. They are born and they die as well. They have families, some Jinn's have strong powers, but some do not have. Jinn have different personalities they lie, play tricks and even kidnap people they often tempt human into sexual intercourse. Sometime a Jinni becomes a source of power for a person as the Genni of Alladin is the example of Jinn. Mostly people make distance with Jinn's because they are troublemakers, people recite the verses of Quran to avoid Jinn's during child birth, marriage as these are the attractive situations for Jinn's. People associate illness and bad luck with Jinns (Stein & Stein, 2011, p. 192).

As observed by Stein Every religion has their own way of explanation regarding Jinn or spirits; Islam has presented the concept of Jinn as that Allah has created 3 creatures among them Jinn are unique because they are created with fire, it's their own wish to become visible or invisible. Other creatures of Allah do not have this ability. The common thing between human and Jinn is that they also have families. It was noticed in the field that when anyone used to suffer from the shadow of Jinn then their family members used to recite holy verses from Quran and blow on their body or on water and give them to drink.

Spirits are supernatural beings that do not have human origins they are of 2 types individualized and non-individualized. Non-individualized spirits include the leprechauns of Ireland, the Jinn of the Middle East, and the kami of Japan. There are also spirits that are individually recognized, such as a guardian spirit, an ancestral spirit, and a shaman's spirit helper. Spirits live in the human world, they often reside in various physical objects—some natural, others human-made. Places of special beauty or unusual character such places may also be considered (Stein & Stein, 2011, p. 189).

According to Stein ghosts basically 2 types which include individualized which further include guardian spirits, ancestral spirit, and non-individualized which further include Jinn kami who lives in middle east. These beings are not only found among human but also in physical objects.

“If a spirit possesses you, you become another person; it is a bad thing... But sometimes a person may be able to cross back and forth between this world and the spirit world. That is to say a living person, a real person. And when they are in between the worlds, in neither world, then we say they are crossed” (Gunning, 2018, p. 129).

According to Gunning When a spirit enters in the body of the human and has control over them, the effected one becomes another person, He becomes very powerful person he even crosses the world as well.

2.5 Dynamics of healer

The process of healing depends upon the skills of healer, availability of resources and the nature of illness. According to Stein the healer should have “the ability and experience to deal with the supernatural powers such as ghost or spirits because most of the time such supernatural powers are harmful, through altered state of consciousness an individual can get the experience to deal with the supernatural powers”(Stein & Stein, 2011, p. 118).

As continued by Stein the whole process of healing depends upon the way how a healer deals his or her patient; healers should have the ability to deal with the supernatural powers and the nature of illness. These powers are very detrimental most of the time so, the healer must have the supremacy to deal with the supernatural beings, through an altered state of conscious the healer gets the power to deal with them as in finding chapters we will discuss them in detail. It was noticed in the field that the healers get the power to deal with the supernatural beings through the Chilla and recitation of holy verses during the process of chilla.

The above literature was based on different studies conducted in different regions around the globe. The studies are mainly conducted in the west of some Asian countries. Though there is a handful amount of studies available on the phenomena of spiritual healing and ghost obsession. Another important aspect in the current studies is that they are mostly based on existing data or quantitative surveys measuring people's perception about ghost obsession. However, there is dearth of academic literature focusing on Pakistani context and of in-depth qualitative studies. The current study is an effort to fill up this literature gap by providing insight of the issue under study from the context of a rural region of Pakistan through an in-depth ethnographic technique.

Chapter 3:

Methodology

Research methodology provides a way to understand how research is conducted and provides the tools and techniques that are used to collect information and Data related to the research topic (Bernard, 2006). It's a kind of science which helps to collect new information; it includes different types of tools and techniques. In this research, I have used a qualitative research design to effectively understand the research problems in a reasonable and in unambiguous way.

3.1 Data Collection Tools

I have employed mix methods (qualitative and quantitative) to carry out my research. A brief discussion of the methods employed is in the following.

3.2 Rapport Building

It is one of the important techniques in Anthropological research it usually helps to build a strong relationship with the key informants and by having a strong relation a researcher gets his Data related to the study much more easily as the key informant has information regarding his society. It helps us to understand the people from the native point of view.

After defining the questions related to research, qualitative research starts with rapport building. It is just like putting yourself in the shoes of other people in to feel and think the way sample of your research my feel and think. If you want to dip in the environment of others its essential to first develop rapport, so people will permit you to enter in their life settings (Fraber, 2006, p. 369).

This research technique helped me to understand the experiences of the Healers and healeses vital step to make effective communication without difficulties. While doing my fieldwork I made a strong relationship with not only my respondents but also with their family members to collect authentic data regarding my research.

I tried to make a good relationship with the respondents I did not use to collect direct data regarding my topic I usually start conversation with them by discussing their village issue my topic was sensitive It was not easy for me as well as for the healers to share their life experience with me, after the informal conversations with the respondents. I tried to clear their idea

regarding my research I explained to them the importance of my research so later they agreed and allowed me to do my research.

During the process of rapport building and census form, I noticed that especially healers were much aware of my research question.

3.3 Participant Observation

Participant observation is a significant method of social research but a crucial tool of qualitative research. It refers to observe people from a native point of view by living among them to get detailed information about their lives, their daily experiences and so on. Through first-hand interaction, we get information easily in a natural setting.

“Through participant observation the information about people can be easily observe and record. This method can be applied by making people agreeable. It is substratum of cultural anthropology.” (Bernard, 2006, p. 342)

After the inception of spiritual healing and ghost obsession, I noticed that healers spend most of their times with their patients on their *Dera* (a place where they treat their patients). The life of healers and patients is often influenced by this setting, so I devoted my time to spend it with healers and patients at those *Dera*'s to properly understand their life situations after and before spiritual healing. To employ this technique to make my study interesting I became healee (victim), went to healer for the spiritual healing, he drew *kara* around me I was forced to sit in it, he recited holy verses, threw some water on me, hold my hand tightly, and was saying “*chad de ino, jitho aya ae uthy wapas ja*” (leave her and go), almost 2-3 mints he recited Surah Fatisha over me and prescribed a *Taveez* for me to drink once a day. I participated with them in their daily house chores as I ate, sat and walked with them and I collect data from them on topics that were pleasant for them. It has exposed their own ideas about their lives and surroundings. Participant observation has helped me a lot to understand the lives of my respondents and their family members. Out of the family member's discussion with mothers and wives had s helped me very well.

3.4 Key Informant

A key informant is one of the important tools for data collection he or she is the one who has knowledge about his or her culture. He or she knows every little detail about their culture with the help of key informants the social researcher makes their study meaningful. Key informant is one of the major sources of collecting information. Key informant is expertise in his or her

respective culture and knows more than anyone else around. This technique is being used by ethnographic researcher in data collection in the field of cultural anthropology and it is also being used by sociologists and other social scientists.

Key informants are those individuals with which researchers have close relation they are not selected by researchers but they choose each other over time, for having information, experience and reputation who can give information about their own respective culture. Key informant must have first-hand information about the issues you are investigating in a community (Bernard, 2006, p. 196).

I had two key informants 1st one was an old lady she was the village *number dar's* wife as she was a widow, so she sits in village *panchayat* and takes a decision. The 2nd one was a man who had much information about his village he was a respected figure. They both agreed to help me happily, as they were very glad to know that someone has come to their village to conduct research. They both were very well informed about *Chakliyar* they knew every single issue of their village, during the starting days of my research it was very tough for me to collect data regarding spiritual healing and ghost obsession because healers were not believing that I am a student they thought that I would complain against them to police or media etc. but as my both key informants were important and respected figure in village so healers and healee responded me in a nice way without the help of my both informants it was not easy for me to collect the data in that field.

Table 1 Details of key informant

Respondents	Gender	Age	Religion	Occupation	Education	Family type	House structure
Informant A	Female	69	Islam	Widow	Uneducated	Joint	Paka
Informant B	Male	49	Islam	Hakeem and healers	B.com	Nuclear	Paka

3.5 Sampling

To decide a sample for the research is an important part of research because without deciding the sample size we cannot conduct research. A process of a selecting a sample has an impact on the result of the study. Sampling is the method which is used to take out a sample from the population. Data regarding gender, profession, family structure, affiliation with spiritual healing were obtained through census survey of seventy five. I took a sample size of thirty out

of seventy-five as I felt data was being saturated after twenty interviews but I carried out thirty interviews, which belong to both gender (male/female) and different religious sect's backgrounds like Sunni, Shia, Christian and Hindu. These respondents were selected based on non-probability sampling technique using purposive sampling and snowball sampling. The population of the study was male and female both who were aged between twenty and sixty-five.

3.5.1 Purposive Sampling

It is a non-probability sampling technique in which the researcher selects respondents from population by his or her own judgment. The selection of respondents is based on the purpose and knowledge of research that the sample must fulfil the research criteria. (Teddlie & Yu, 2007, p. 78)

I employed purposive sampling technique because it was not easy for me to collect the Data regarding such a sensitive topic with the help of this technique, I selected my respondents and collected data which was of my need. During the process of rapport building and surveying the population, I had identified my respondents who were having knowledge about my research questions. Thirteen respondents were selected through purposive sampling.

3.5.2 Snowball Sampling

“Snowball Sampling is a method used to collect data and facts, from extended relations, through previous connections; Snowball sampling uses recommendations to find people with the detailed variety of skills that has been determined as being useful” (Bernard, 2006, p. 192).

The purpose of using this technique in my study was to excess the respondents in critical situation. I used this technique after my purposive samplers told me further respondents regarding my research as when I entered in the field I met with many respondents who told me further respondents for instance different *Pirs* in *chakliyar* and most of the time my respondents used to refer me further healers and healee. Seventeen respondents were selected through snowball sampling.

3.6 Interview Guide

Before entering in the field, it is very important for the researcher to prepare a plan for the research and conducting the interviews for the fulfilment of successful conversation between interviewer and interviewee guide is very important. Before entering in the research setting, I

prepared the interview guide each question was related to my research and some general questions were also included which were used for my respondent to relax. As my respondents were not familiar with the terms and conditions regarding my research so I made the questions easy for them and I changed the questions from English to Punjabi, Saraiki, and Urdu when I spoke in their local language then they become much comfortable by this, I made things easy and understandable for them.

3.7 In-depth Interviews

It is one of the important methods of data collection in social research. It helps the researchers to thoroughly explore the beliefs, attitudes and behaviours of respondents.

"An in-depth interview is comprised of free and comfortable environment, so that complete and detailed information is obtained". (Boyce, & Neale, 2009, p. 3)

I used this method to observe and to know the verbal and non-verbal information provided by each research respondents i.e. body language of respondents during an interview and facial expressions and much more. Most of the respondents gave me impression of hesitancy and being uncomfortable when I used to ask about their changes in body before and after spiritual healing and presence of ghost in their body. These interviews were conducted by me based on first-hand face to face interaction with the respondents. I have used open-ended questions and I was much flexible regarding my questions I spoke less, and I listened more I kept being observing them. Duration of each interview is according to time which was presented by the respondents to me but mostly interviews are of one hour.

3.8 Case Study

"Case study method entails few or limited individuals to probe the past experiences, conditions and social problems. It is used as resilient technique". (Zainal, 2007, pp. 1-2)

Case study method rebuilds ones past life experiences that provide in-depth and detailed insight as well as the real causes of behaviour and problems. By this, a researcher can investigate complex situations. I used this method which made many complicated things easy for me with the help of this method. During interviews and discussion with respondents, It revealed the life histories of healers and healees and I conducted few case studies. During the interviews, they told me various part of their life at and after spiritual healing and the presence of Jinn in

their body or home, the reaction of their parents, teachers, siblings and peers about their situation. There are three case studies of ghost obsession in chapter seven.

3.9 Focus Group Discussion

It is another tool in Anthropology to gather the important information related to research topic. It is conducted in the group form from two to more people that provide information regarding research topic.

“As type of focused interviews used to apprehend the perception and viewpoints of people in a small group through discussion by a researcher”. (Marczak & Sewell, 2016)

I have conducted a focus group discussion in a group of 6 people who belonged to different age groups but had spiritual experiences. The questions I have used during the discussion did not include only the interview guide but also some general questions about spiritual healing. So those who felt shy during the interview and were uncomfortable, so they felt comfortable during the discussion and they told about their lives and they participated very well.

It helped me to explore the opinions, worldviews, perspectives and ideologies of healers and healee and their families. I employed this method just because my most of the respondents were not comfortable with the questions, so this method made them relax and they perform very well.

3.10 Audio Recording

Audio recording is one of the imperative methods in social research with the help of audio recordings we can collect our data without any interruption.

Being a researcher, I have employed this method during the interview without any disturbance I collected data regarding my research topic but before recording the voices of my respondents I properly took permission of my respondents. I mostly used this method during focused group discussion, it was very helpful for me to record each and everything that provided the holistic picture of the reality I focused on their every word and I used to listen to their voices again and again which helped me a lot to complete my research. The most interesting thing is that most of the respondents were happy that I was recording their voices and only 2 forbade me not to record their voices which I have noted in a daily diary.

The data I have collected by using audio recording method during interviews and focus group discussion are written in dairy transcribed on daily basis for data analysis. It helped me to analyse data regularly.

3.11 Photography

It is a technique that social scientist uses during their research but is mostly use in qualitative research. To collect the visual data camera helps a lot so I also used camera to capture different activities in my field.

3.12 Daily Dairy

It is a very helpful tool in qualitative research; I used to note each single detail of my research setting in my diary. As on every Thursday, they used to cook something sweet and would send to every house. For instance, during field days on 22 Rajab, they cooked *Halwa Pori* and people came from different walks of life to my key informant house for the feast to eat. I used to note everything in my diary regarding my research.

3.13 Data analysis

Data analysis is one of the toughest process of the research after field work, in order to bring data into representation of the actual picture of the issue thematic analysis was used. Thematic analysis is for me I think the best form of analysis of qualitative data as it ensures the essential component of ensuring data integrity intact and is the accurate and appropriate analysis of research findings. In order to make data the true voice of *Chakliyar* community, thematic analysis was used to identify, analyse, organize, describe, and report themes found within a data set. The analysis was done after data transcriptions Themes were being made according to the answers of respondent and some of the themes were based on the objectives and interview guide. Field notes were also part of the analysis. The validity was ensured by sharing the themes with respondents and by consulting the key informants.

3.14 Ethical Considerations

When I entered my field, I would clearly inform my respondents about my research, the purpose of my research and the significance of my study. I did not conduct any interview forcefully. I used to conduct an interview when my respondents had spare time. Before conducting an interview, I used to take an appointment from my respondents. I made sure that my respondents were willing to give information regarding the research topic. I haven't used

the real name of the respondents instead I used proxy names because I was not wanting to compromise their privacy.

3.15 Limitations of the Study

It was very difficult for me to develop friendly relation with the natives of *Chakliyar* as they were not believing that I was just doing research; they used to say that I would take their interview and I would complain against them. Another limitation was the climate of *Chakliyar* which was really hot that I got sick for a week .

Chapter 4: Research locale

Selection of an appropriate locale is an essential part of the research I have chosen *Chakliyar* for this study. The setting of the study is situated in Punjab the province of Pakistan. The research is conducted in the village named *Chakliyar* near Tiba Sultanpur Multan. Multan is known as the city of saints as it is famous for saints. It is one of the larger cities of Pakistan. The dweller of this city speaks multiple languages but mostly Saraiki, Urdu, and Punjabi. Spiritual healers like Sufi, saint, *molvi*, and *pir* are easily approachable here, most people believe in healers rather than doctors.

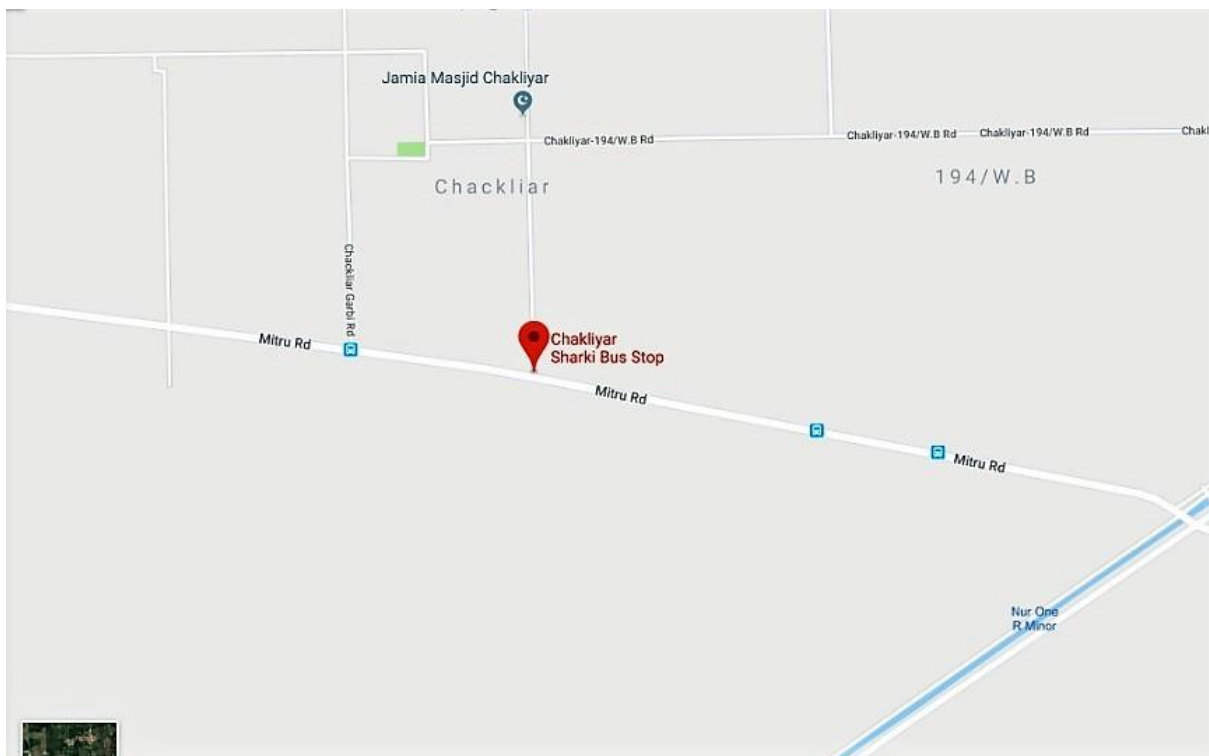


Figure 1 Map of Chakliyar

4.1 History

Before 1947 on this land there used to live a caste named *Chakliyar* they were Hindu and were very rich they had a supporter named *Manna Sikh* who was very strong in 1940 these people built a palace which was made by precious glasses they all were Hindu. Nowadays it belongs to a doctor. When Pakistan came into being, they migrated to India in 1947. After the division, people who came here and started living here were *Gamb*, *muhajir Pathan* and *Mirasi* and till now they are living there. *Chakliyar* is a small village located near the town called Tiba

Sultanpur which is the centre of Multan and Vehari and is expected to become tehsil before the election of 2018.

4.2 Boundaries

Chakliyar borders with Bahawalnagar and Bahawalpur are on the southern side, with Pakpattan on the eastern, with Khanewal and Lodhran on western and with *Sahiwal* and Khanewal on the northern side.

4.3 Population

It is a small village and has round about 120-130 houses. Population of village is round about 1600-1700 and mostly male members of house go to cities for work.

4.4 Physical Features and Topography

4.4.1 Physical Features

The village is having plain area with fertile land. It is a part of Indus plain. It has the best cultivated land which is suitable for cotton, wheat and other agricultural crops.

4.4.2 Climate

The climate of village can be divided in following 2 parts

4.4.3 Seasons

The temperature of the *chakliyar* during summer is hot and dry. The season begins from April and continues till October. May, June, and July are the hottest months. The mean, maximum and minimum temperatures for these months are about 42 and 28-degree centigrade respectively. Dry, hot and dusty winds are common during summer.

The winter season lasts from November to March. December, January, and February are the coldest months. The mean maximum and minimum temperatures for this period are about 22 and 8-degree centigrade respectively. It is believed natively that during winter season (in Islamic calendar Safar month) ghost population increases.

4.4.4 Rain fall

Mostly rain falls during monsoon from July to September. During winter season there is very little rain.

4.5 Culture

The culture of *Chakliyar* is very simple and pure. People are simple in speaking, eating, manners and dealings. The elders are respected, and the younger is loved by everyone almost. Women are given proper respect. The literacy rate is not high. They are straight forward, simple and hospitable. Rite of marriage and death celebration and other small festivals are also celebrated here strictly because they follow their values and traditions strictly.

4.5.1 Dress Pattern

As the major part of the population is confined to the village's people usually wear simple dress containing a Chadar, Kamiz, and turban on the head. Women wear a suit (Shalwar/Karniz) covering their heads and wrapping their bodies with a large Dopatta. School going boys and girls wear a suit as they are required. Educated people and prominent figures like to wear waistcoat as well. The loose dress is appreciated among the different section of society. Healers wear Shalwar Qamees and those who are sitting on shrines wear green *Kurta (Juba)*. Although all the colours are seen, yet white colour dominates to a great extent. Children and young girls can generally be seen to be clad in gaudy and embroidered clothes respectively. Introduction of television and guests visiting from big cities play a vital role to popularize change in dress fashions.

4.5.2 Food Pattern

Being villagers and farmers mostly the people of the district like to eat coarse food. Very often, it is produced by their own farms. Butter and Lassi (curd missed with water) are considered a necessary part of the food. Guests and elders are served with tea, beef, mutton, chicken, and green and these are favourite dishes of all. A greater part of the population either works in the fields and shops so they enjoy good health. The village is not that much densely populated as compared to other cities of the district. Lack of facilities and education sometimes create health problems.

4.5.3 Religion

In *chakliyar* majority, people follow Islam strictly. Majority of people are Muslim but there are Christian's minorities too. People are free to follow their religion no one makes difficulties for others regarding their religion whether they are Muslim or others. Details are in the following;

Table 2 Religions

Religion	No. of Respondents	Percentage
----------	--------------------	------------

Islam	23	80%
Christianity	02	6.6%
Hindus	05	16.6%
Total	30	100%

4.5.4 Sects

Two kinds of sects live in *chakliyar*, Ahl-e-Shia and Ahl-e-Sunnat are in majority. Details are in the following;

Table 3 Religious sects

Sects	No. of Respondents	Percentage
Ahl-e-Sunni	24	80%
Ahl-e-sShia	06	20%
Total	30	100%

4.5.5 Castes

In *Chakliyar* Gujjar, Gamb, Mirzada, Pushtoons and Naik -o-kar are in majority. Gujjars are the dominant one they have the power to rule over the poor and the Gambs are the poor one who mostly serves the Gujjars and Naik -o-kar are the most religious one. Details are in the following;

Table 4 Castes

Caste	No. of Respondents	Percentage
Gujjar	15	50%
Gamb	07	23.3%
Mirzada	03	10%
Pushtoons	02	6.6%
Naik-o-kar	03	10%
Total	30	100%

4.5.6 Betrothal

Betrothal and marriage system in the village is complex one. Many rites are observed before and after marriage. Dowry system persists with all its evils. Watta-Satta (exchange of marriage) system considered the most effective way of mutual guarantee from both sides. The aristocratic families celebrate marriage ceremonies with a pomssp and show to impress others by spending money lavishly on dowry. Serving guests with various dishes. Drizzle or rain in weddings days is deemed to be a sign of good luck smearing of mehandi on hands and feet of bride and bridegroom is an integral part of marriage. Middle class and lower class prefer family marriage. However elite class feel no hesitation in going out of the family.

4.5.7 Marriage

The marriages take place after some preliminary negotiations conducted by the barber, Mirasi or relatives. The marriage takes place at a date mutually fixed by both the Families. On the day of marriage, the Barat (marriage party) starts off the bride's house with the groom riding on the horse back, Camel back or in car. Before starting the prayer for the success of the marriage is offered on the arrival of Barat (marriage party) it is received at the house of the bride by the heads of the family and other respectable. The Barratries are usually served with tea, sweet, cold drinks before Nikah. Nikah ceremony is solemnized in the presence of the elders of the family and Nikah is properly registered by the Nikah Registrar. The parents of the bride served the Barratries with refreshment. The day following the marriage, the parents of the boy call for their relatives and acquaintances and serve them with a feast which is known as Walima. Due to the influence of Hindu culture, the people set aside the Islamic spirit of simplicity and make lavish arrangements to maintain false honour the prestige during marriages. The customs of dowry have also its origin in Hinduism. Because of this evil custom, many girls s of the middle-class family do not get married. Now this practice of dowry has assumed unprecedented proportions and the groom, and his family very shamelessly make candid demands for dowry from the parents of the bride.

4.5.8 Births

The birth of a child is celebrated even before the child is born. Pregnancy is received with an aura of a mystery man. A pregnant woman is kept as far as possible away from the negativity and supernatural influences. In the 9th month, Kanji is celebrated. The Parents of bridal send bridal clothes and fruits for the expected mother. When the pregnant woman is in labor various attempts are made to keep evil influences away from her. Pepper and chilies are burnt at her door. The birth of the baby is announced and celebrated according to the sex or the new-born. If it is a male baby great festivity begin soon after his birth. The head or the new-born is covered with Zafraan and his lips are smeared with honey. The grandfather or the Mullah says Azaan in his ears. On the 8th day and in some cases on the 12th day, after the birth of the baby, the mother takes bath and is made to wear her bridal or new dress. About 5 days after the birth of the baby his head is shaved. The event is celebrated with a get-together. Whether the parents can afford or cannot afford the occasion is rounded off with the slaughter of the sacrificial lamb. Circumcision in the case of the boy which may take place with the head-shave or may be postponed for quite some time Circumcision calls for another feast. The nature of which depends upon the economic status of family.

4.5.9 Deaths

The death rate in the village is similar to that of other villages and cities of the country. Few people complete their century. Mostly reach the age of seventy. The people co-operate greatly with one another on the occasion of deaths. Bereaved families are comforted and sympathized rather financially helped by near and dear ones. Cases of death by accidents and disease are also present.

4.5.10 Superstitions

People are very superstitious here. They highly believe in supernatural powers and spirits. People are afraid of superstitions such as the evil eyes, crow cawing and selling milk on particular days a black cat when crosses your way of calling someone while he is leaving and so on they believe that such things have a great and dangerous effect on their lives.

4.5.11 Livestock

Here people rely mostly on the following task for their survival and livestock's.

4.5.12 Agriculture and Cropping Pattern

People rely mostly on agriculture more than 85% land is under cultivation. Its contribution of cotton has been remarkable. Wheat is the major crop, while other crops like rice, maize, pluses, oil seeds and vegetables are also grown by the farmers.

4.5.13 Horticulture

Fruit gardens especially mango and citrus have become popular with the farmers because of their yielding higher income. Moreover, gardens increase the beauty of the land.



Figure 2 Mango trees, Researcher resource

4.5.14 Forestry

The area under forest is very small. Efforts are being made to increase it. Tree plantation campaigns are made and people from all walks of life are motivated for plantation. Farmers are highly motivated for plantation. When the season is good enough for plantation in monsoon the farmers are encouraged to plant more and more trees to increase the wealth of vegetation. Along both sides of the roads, canals, minors, and even the water courses, dancing trees of different kinds and shades are visible throughout the village especially mango and orange trees.

4.5.15 Irrigation

The Pakpattan canal and Mailsi canal are the main source of irrigation in this village, besides irrigation is also done through tube-wells.

4.5.16 Relationships

Natives of *chakliyar* greet each other by shaking hands and close friends and relatives also hug with each other and then they ask about each other health and family members. and then they

ask about other things like news which is termed as Hal. It is being considered as rude if they don't greet each other and ask about each other's health and other news.

4.5.17 Communication

The village relates to other towns and villages with metalled roads. The village has adequate facilities of roads, railway post of offices and telephones are available to the people.

4.5.18 Hospitality

The natives of *chakliyar* are hospitable and generous towards their guests, they give refuge to anyone who seek protection offer. But more interestingly during the absence of male at home when guest arrives, the eldest female of the family can receive the guest.

4.5.19 Sports

Popular games among youth are cricket and football which are played in grounds of schools at evening, and Elders gamble too.

4.5.20 Education

In *chakliyar* there are only 2 schools which are private, majority of the villagers send their children in these 2 schools but for secondary education they send their children to Tiba Sultanpur (town) with many schools as Allied Educators etc and it have colleges too as Punjab group of college are also in Tiba Sultanpur.

4.5.21 Health Facilities

There are no proper health facilities in *Chakliyar*. They don't have trained doctors and there is only 1 dispensary and 2 clinics. Natives suffer a lot

4.5.22 Folklore

Folklore is the unwritten form of Punjabi and Siraiki literature on the level of storytelling. It is very common among Punjabi and Siraiki society, the elder always share story with their children at night-time about respect, bravery and courage and sometimes when a group of old people get together in any feast like marriage and death. Folk stories are about tribal heroes' bravery and songs are sung about them.

4.5.23 Transport

Chakliyar people travel through Chinchhi (A rickshaw) but most people have their own bikes to travel. Only the landlords or zameendar have the cars. People own bikes because they face difficulties in travelling to towns in emergency, so they prefer their own bikes.

4.5.24 Family Pattern

People in *Chakliyar* mostly prefer joint family system. Every joint family has a head who controls all affairs such as food management, different ceremonies, and different issues. When families are large many conflicts arise such as intra female conflicts, problems regarding foodstuff arises then the head of the family takes the decision to apart the joint families into nuclear families. This process with the passage of time converts into independent economic activities of the members headed by a male member but socially they are still under one family head in society. This means that economically one family can be partitioned into many families but socially and politically they are bound into bonds of one family.

4.5.25 Languages

The natives of *Chakliyar* usually speak Punjabi and Saraiki. Most of the respondent were Saraiki spoken. Basically, it is understandable with Punjabi and it also shares a large portion of vocabulary with Punjabi. Most of the people in the field communicate through both languages but in reality, both are 2 different languages, having their own features, grammatical importance, folk, cultural values etc. approximately Saraiki is the language of 20 million people in Pakistan including the different areas of Sindh, KPK and Baluchistan as well.

4.5.26 Special items

Most of the time it has been observed that in this world there are many areas which are famous for there any special food item, product, or any kind of cloth. So, same is the case with the research site it has been observed by the researcher that *Chakliyar* was famous for the sweet dish called in its native language “Sohan Halwa” which is made with the combination of Ghee, dry fruits and sugar.

It is also famous for the items like “Multani Khusa” (A shoes), “Chola “ (kind of cloth) and “Gota Kinari” dresses (a kind of embroidery done by women for women) and especially “Gota kinnari” dresses and “Sohan Halwa “ are presented as a gift to people from different regions of Pakistan .

Chapter 5:

Religio-cultural composition of spiritual healing

5.1 INTRODUCTION

The worldview of a community is formed by the surrounding it is having, for instances their cultural practices, religion, and family dynamics, therefore this chapter is related to the religious and cultural composition of spiritual healing in the research setting and the natives belief system in the methods practiced in *Chakliyar*, and more specifically the gender role in becoming a healer.

5.2 Spiritual Healing

Spiritual healing plays an important role in one's life, especially in health care issues, and practices associated with it can augment health by offering hope, positivity and much more. Basically, spiritual healing is referred to as a treatment which is done by Holy verses of Holy Quran with the help of spiritual healing a healer send energy to the patient's body. The healer helps the patient's body to get relax from the tensions and stress are released in that way. Spiritual healing is a natural process it takes the patient into a state of balance.

According to one of my male (Healer) respondent, "once in Hazrat Muhammad (PBUH) life a non-Muslim girl suffered from black magic and became ill and someone said to Abu Huraira (RA) to heal that girl and he recited Surah Fatiha. She got better and that patient gave a goat baby as a gift to Abu Huraira (RA), he then brought the goat baby in front of Hazrat Muhammad (PBUH) and He asked Abu Huraira (RA) who gave u this goat? He replied I healed a non-Muslim girl and she got recovered in response she gave me this goat baby he asked is it Halal or haram for me? Hazrat Muhammad (PBUH) said yes, it is halal, sacrifice it and divide it among your brothers".

A male (Healer) respondent, "Spiritual healing is something, which is being done through religious text, its *Sunnatay Mohammedi*, and Islam has nothing else without spiritual healing."

A male healer respondent tells, "Treating patients or diseases through religious text is spiritual healing. The one who does treatment through religious text surely Allah will help him in the course. As Allah has said in Holy Quran that "O Muhammad tell the people that the one who wants to love me should have to follow me and my Prophet (SAW) if he does so then Allah will count him among His beloved Friend." For a friend (*Wali* and *pir*) Allah has said in Holy

Quran that when he became My friend and whenever he does treat people then his hands will become my hands his eyes will become my eyes his tongue will becomes my tongue I will give him my powers and his every word becomes my word’ and Allah has said that “whatever my pious man (*wali*) demands or wishes I will fulfil it”.

As for *Jinn*, it is said that in the Era of Hazrat Suliman (AS) when he ordered that who will bring Queen Bilquees' throne/Couch? Then a Jinn stood and said kindly give me permission I will bring her couch then Hazrat Suliman (RA) asked him, that how much time you will spend it on bringing it to me? *Jinn* said that before the arrival of Queen that Couch will be in front of you. There was a healer standing in that crowd he said that I will bring it before you in the blink of your eyes. Then Hazrat Suliman gave him permission, Allah gave him (*wali*) power and by the Grace of Allah he brought that couch in one hand before the blink of Hazrat Suliman (RA)”.

In the locale, spiritual healing is seen as a kind of healing where Spiritual power is given to those who love Allah Almighty, Spiritual healing is viewed as something that is done through God’s will.

One of male (Healer) respondent responds, “Spiritual healing is different from medical treatment or healing. A treatment through our pray (*Dua*) is called spiritual healing.

Table 5 Spiritual Healing

Spiritual healing	No. of Respondents	Percentage
Treatment	23	76.6%
Sunnaty Muhammadi	04	13.3%
Dua	03	10%
Total	30	100%

5.3 Islamic Composition

Basically, religion is personalized and prejudiced by a diversity of beliefs and practices from a range of religious and cultural traditions and contemporary movements which, themselves, often reclaim or strengthen ancient wisdom or practices from around the world. Indeed, even within the same faith group, sect there can be a huge diversity.

However, Religion provides a powerful source to support human beings to lead a well-balanced life and for healing, it provides powerful points to help the healers in their healing process.

In Holy Quran there are Surah like Alhamd, Ayatul Qursi and many more which healers use to heal people.

One of my female respondents tells, “Whenever I sick, I recites Surah Yaseen and Surah Fatiha on water and then drinks that water she becomes healthy. Holy Quran has so many verses which are revealed for our health as Surah Fatiha, Surah Muzamil, Surah Yaseen and Qul Shareef.”

A female respondent (healee) explains, “Our religion gives permission to us to heal the sick ones from any kind of disease and it is upon us to use those verses for recovery. Spiritual healing is done through Holy verses and black magic is not allowed in Islam because it is done just to harm others, but spiritual healing is done just to make ourselves healthy. A plus point is that medical treatment can harm us but spiritual cannot harm us. Religious text treatment which was used by Holy Prophet (SAW) in his time was perfect treatment.”

A male (Healer) respondent says, “Our religion says that the last four surahs of Holy Quran (QUL SHAREEF) are the best to heal anyone. As in the Era of Prophet (SAW) when non-Muslims did black magic on Hazrat Muhammad he used to remain silent, his followers (Shaba) noticed that he is not physically well then they said to Hazrat Muhammad that you are not well and you are not happy on the spot (*wahi /vahi*) revealed through Hazrat Jibrail (As) he paid slam to Prophet, told to prophet that non-muslims have applied black magic on him one of the well in Madina they have dug something in that well. After listening to that Angle he sent Hazrat Ali in that well he found that there was a stone and under that stone, there was something which was dug then Prophet recited Surah Fatiha, Falak, Surah Ikhlas and Surah Nass (Qul Shareef) and he started opening those stitched pieces and recovered soon.”

A male (Healer) respondent narrates, “A person with the spiritual knowledge can see what is good or bad for him or for his friends and family for example in the Era of Hazrat Musa (AS) Firoon called 40000 magicians everyone showed their magic and expertise. They all threw their rows and sticks and these sticks and rows were converted into snakes and start running on the surface. Then Allah Almighty said to Hazrat Musa that do not worry just threw your stick (*Aassa*) on the surface, so he did the same it got converted into a big snake and his *Aassa* ate all the other snake then suddenly those all magicians fell down on the surface and said that Only Musa is on right side he and his Lord is real and they recited KalmaTayaba. As Hazrat peer Ishaq who was Hazrat Muhammad (SAW)’s follower once he was sitting with his Governors (*Khalifa*) there was a charming British boy they all were looking at him they said to peer that just look at to that English (*Angreez*) boy he is so handsome, *Pir* said yes I am

watching him. When that guy looked to peer, suddenly he came to him and requested that I want to become his follower to whom you follow kindly teach me his *Kalma*. *Pir* taught him *Kalma* so he recited *Kalama* and became Muslim. During that Era, everything was in the hand of British, so the judge was also British when he went to court and the judge asked him that why you taught him *Kalama*? As strictness is not allowed in your religion, so he said to the judge that I have not used any gun or any other harmful thing and said that I have not said anything to you even he showed his finger to the judge and suddenly judged started reciting *Kalama* and those all who were sitting in court start reciting *Kalama*.

5.4 Cultural Composition

Every culture is distinct in a way from other culture but still share some resemblance. In every human society or culture, different and unique indigenous illness are present, and their modes of treatment are available, which are approachable as well. Even the concept of spiritual healing is also different and distinct in every culture, the way in which natives of every culture approach spirituality is also distinct and unique.

Among Pakistani society, people are strongly bonded with religion and culture. Spirituality has a strong institution among Pakistani people and they strongly believe in spiritual healing and ghosts etc. During the fieldwork new thoughts regarding spiritual healing and ghost obsession were explored as the natives have their own perception regarding spiritual healing. According to the respondents their culture allows them to heal through spiritual healing majority of the natives do not believe in medical treatment or to be hospitalized they prefer spiritual healers over medical doctor's treatment.

A male Healer respondent narrates, "Our culture gives more importance to spiritual healing than medical treatment. Most of my patients are referred to me by the doctors, when doctors are failed to find out the reason of their illness then they send them to me, as by most of our culture spiritual healing is in practiced and is more preferred than any other treatment.

A male (Healer) respondent explains, "They consider it the best possible way of healing, some people who don't know about these practices they consider it magic, but it's not magic. There is a big difference between spiritual healing and magic. Every kind of knowledge is from God whether its magic or religious text, but it depends upon people how they use or utilize this sacred text. Some people use it for good intentions while other use it for bad intentions and

consider it as magic and magic was used during primitive times but it was used for the protection of their nations revealed by God through His angels.

A male (Healer) respondent says, “In my culture, there are different kind of people live and they have different mindsets some believe spiritual healing, and some do not believe in spiritual healing everyone is free to act upon his own wish.”

A male (Healer) respondent narrates, “In my culture some people believe in spiritual healing and some do not believe because of modern education those who are educated they do not believe in spiritual healing rather than they believe in medical treatment when we were young at that time medical treatment was not too much in practice everyone used to do traditional treatment to get heal but as now time has changed now very few belief in spiritual healing.”

5.5 Belief Regarding Spiritual Healing

Traditionally the natives of *Chakliyar* believe that spiritual healing is needed when there is imbalance in spiritual aspect of a person. Majority of the *Chakliyar* village respondents presented positive attitudes toward spiritual healing. They were of the view that just because of their belief they would get healed through spiritual healing. One of my respondent during his interview said that if we have a firm belief on the Panadol (A Tablet) we would get healed but if we have no trust in it then we cannot get healed even after the operation or by spending millions rupees but there were many people as well who prefer medical treatment over healing.

A male (Healer) respondent narrates, “Spiritual healing is a phenomenon, majority doesn’t know about it and consider spiritual healing also as magic and while those who know about it and consider this a perfect source of healing. There is no higher text or anything other than the religious or sacred text.”

A male (Healer) respondent responds, “I have firm belief in spiritual healing as doctors were failed to recover me it was spiritual healing which healed me and saved my life, whenever I become ill now my body starts shivering, I recite different verses of Holy Quran Surah specially surah Yaseen, I get recovery and I have firm belief in it that I can only heal myself through religious text and it is the trust by which impossible things can become possible.

A male (Healer) respondent narrates, “It’s the weakness of belief in faith in our people they do not seek help from Allah rather then they seek help from people who are healer as they recite Holy Quran. People do not learn Holy Quran they just recite the holy verses of Quran, if we

recite Bismi-Allah then we should know its meaning we should know that which Surah was revealed when and for what was its purpose.

A male respondent (healer) narrates, “I believe in spiritual healing by following Sunnah. During the era of prophet (SAW) people used to consult him and he by himself used to heal them through Dum and people used to consult Hazrat Ali (RA) and people come to us for treatment too and we treat them according to Islamic teachings when people get proper treatment they believe in it blindly. Their belief makes my belief stronger over spiritual healing.”

A female (Healee) respondent narrates, “When I was sick, I got my treatment from a spiritual healer, I do not believe now in medical treatment as I have wasted so much money on medical treatment and did not get any solution for my sickness, my aunt told me to get treatment from a spiritual healer.”

Table 6 Belief regarding Spiritual healing

Belief regarding Spiritual healing	No. of respondents	Percentage
Yes	27	90%
No	3	10%
Total	30	100%

5.6 Religio-Cultural Composition of a Healer



Figure 3 Pir (Researcher's source)

Figure 3 is about a Pir who is reciting Quranic spell.

Every culture is different, unique and distinct from other culture; based on this every culture has different construction, views and expectations regarding a healer if he fulfils them then it makes him honourable, respectable, pious and acceptable person according to that culture. Pakistani society majority views that healers need to be pious, should follow Islamic norms and values, his actions and words should be according to our Holy religion Islam; if he does so, then he will be considered the most acceptable healer according to societal norms. Culturally, it is believed that the healer must correct the imbalance of one's spiritual aspect.

In *Chakliyar* people expect much the same from the healers as mentioned above, for instances his or her words, actions should be according to Islam, his way of treatment should be according

to Islam, if he does all these things, he is recognized as a pious healer and people from very far areas also come and get treatment from him or her. For the study there are few healers, who have shared their experiences for the study that how they got fame and acceptable in the village and what was the process of becoming a healer. The healee has shared their side of the story to tell the position of healer in the village of how they perceive healers.

A female respondent (Healee) shares, “I do not know about others but for me he is a doctor who can heal every illness, I respect my *Baba G* a lot because when there was no one to cure my illness, he was the only person who dared to heal me and saved my life from two *Jinn*’s, they were children one was Shehzad and other was Ayesha.

A female respondent (Healee) narrates, “The one who gets healed by a *Baba* or *pir* then in his whole life he or she respect him a lot as my *Baba* gave a great treatment to me, just because of him I am alive and sitting in front of you. I trust him a lot, whenever I face any problem I go to him and take advise from him and he treats me as his own sister and respects me a lot.”

A female respondent (Healee) tells, “I have met only one *Baba* for my illness and he has cured it, just because of him I have healed, I respect him a lot from the core of my heart, he has given me another life and saved my life. He is a blessing for me and many others, but people give him too much respect to the *Baba* and *Pir* even he or she is being allowed to talk in their family matters and take the decision of their *panchayat*, but I have not given them that much importance according to me it is wrong.

5.7 Trust of Healee on the Healer

The natives of *Chakliyar* believe that trust is the first condition for perfect spiritual healing, if there is no trust then the process won’t be successful but if there is trust then the process will work. During the fieldwork, it was noticed that for the healer it is difficult to gain the trust of the healee. Trust is gained by healer as when they treat the patients and when patients become healthy, they tell others about that healer. This way healer gets much trust of people in *Chakliyar* . Some healers have gained trust because of their family.

A male respondent (Healer) explains, “Allah respect those who respect themselves, through my *Dua* I gain trust, I am Syed people know about my forefathers that is why they trust me.”

A male respondent (Healer) narrates, “I do nothing to gain their trust I just heal them and when they get healed totally through my spiritual treatment, trust is built automatically and they tell others as well to get treatment from me so indirectly they make me famous as well.”

A male respondent (Healer) narrates, “It depends upon the patients, whether they want to believe in us or not. It’s a digital world everybody does an experiment, as there is *Pir* who has no knowledge of *kalam* (Holy Quran) but considers themselves peer and treats people.”

A male respondent (Healer) narrates, “When someone comes to me, I asked them their problem and tell them their issue. When they get proper treatment they make me famous by telling others their side of the story of treatment and as a result, people come to me.”

5.8 Gender Discrimination

During the fieldwork, it was noticed that female role has been limited to the house but there few female healers in *chakliyar* face discrimination, as people favor male and female healers and same is the case with healers who do discrimination among male and female healees. Mostly respondent used to say that man is a man (*mard to mard hay*), he seems to be the dominating one and he is viewed as to have a special power to control every situation. There are cases of different treatment of male and female healee but some healers use the same methods for both.

A male respondent (healer) says, “There is a huge difference between male and female patients their diseases and treatments are different because their self esteem their self-confidence is totally difference so that’s why their treatment is different all kind of black magic is applied on a woman specially when she is on her periods. The devil or bad thoughts are heavy on her a woman is physically and mentally weak than a man

A male respondent (healer) narrates, “According to Islam a woman needs special attention and treatment so when a girl comes to me for treatment, I treat her like my own daughter but there is a difference in a male and female treatment their process of treatment is always different.

A male respondent (healer) says, “According to me there is no difference in their treatment I do *dum* of Surah Fatiah for a male as well as for a female, but if their disease is different (like female have periods) than their treatment is also different.

A male respondent (healer) tells, “There is no differentiation for me; I treat them equally for me it’s just treatment of an ailment. There are instances, for example, a female wants to have

a favor from her husband or mother, she won't tell that in front of her husband, she would tell me alone, but I don't differentiate I try my best for the happiness of humanity. But it also depends upon our will too.

A male respondent (healer) explains, "There is a huge difference in their treatment when a woman comes to me I use a piece of cloth and wrap it around my hand, then I do *dum* for her but for the man I do not do that, I do *dum* without any hurdle.

5.9 Becoming a Healer

As it is viewed that to become a professional every person has to do firm endeavor of a different kind, the case with the healers is same they also face hardships, bear exertion and then they get supremacy to heal others. During the fieldwork, it was noticed that most of the healers stressed over *Chilla* (a process of becoming a *Pir*) and shared their distinct experienced with me as some said that they sat along rivers, canals and in graveyards and recited different Holy verses especially Surah Fatiha and Surah Muzamil for 40 days. *Chilla* stands for 40 days.

A male respondent (Healer) shares, "After doing *chilla* by taking permission from my *Murshid*, I became a peer or healer. People call me *Shah Sahb* and *Pir G* but there is a difference in both names *Pir G* is a name which is kept for respect or honor as (*Laqab*) and *shah Sahb* is our family's name which we use for Syed. I become peer because it is my forefathers work but I have done *Chilla* of *Nad-e-Ali* (a Darood Shareef).

A male respondent (Healer), "As to become a doctor one has to read difficult books and he has to spend five to ten years or even more and the same way spiritual healer does hard work and become close to Allah Almighty and those who want to become a healer he gets close to his *Murshid* first then a *Murshid* tells him different kinds of *Wazaif* and Surah then with his permission he does *Chilla*; through his *chilla* he gets knowledge of spiritual healing. But everything should be done according to Sunah."

A male respondent (Healer) shares, "My father has a tomb in 51/WB in the middle of Graveyard, his name is very famous which is *Baba Bhagat Singh* I learned this profession from him and *baba zaman pir shah sabhkrampur* I followed him. *Khuawaja Masoom sahib Mohri Shareef*, *Khariyan baba Najeeb Ullah shah sabh (RA)* nearer to Lahore Naqeebabad and in kasoor as well, I learned from him as well and I followed him and hazarat Noshopak Ganj shakr and his tomb is in Mandi-Baha-Odin and I did *chilla* of surah Muzamil, Surah Yaseen, Surah Waqiah, Surah Mulk, Surah Fatiha, Drood Taj, Drood Lakhi, Kalmatayba, and

Ayat Kareema and I accomplished *Chilla* in Graveyards which are nearer to Vehari and over rivers and canals after that I became a peer. A *pir* is not always in spiritual conditions he has to take part in world activities. There is a specific time for spiritual conditions a person should have done *namaz tahajud* and *ishraq* for spiritual condition and should be clean.”

A male respondent (healer) shares, “I am called *pir*, but I don’t consider it suitable, some call me Baba or *Khalifa* or by name... *Khalifa* is someone who follows the certain message and that message is good one or shows the right path... I receive my message from *pir* tajamul khan sahib. It’s hard work to get here, we do *Chillay* and there are certain things which can’t be seen or one should say visible for the ordinary ones. Spiritual healers have control over certain *Hamzad* (type of jinn) and they get things done through them.

Table 7 Becoming a Healer

Process of becoming a Healer	No. of Respondents	Percentage
Chilla	28	93.3%
Jadi Pushtii	02	6.6%
Total	30	100%

5.10 Titles for Healer

As per general observation, it is viewed that every professional has an unambiguous title which is very appreciated in a society so, similar is the case with the healer. During the fieldwork in *chakliyar* it was noticed that respondents (Healers) get unique titles from the healee and their society. People give such titles just because of respect, honor, piousness, and love. Mostly titles which were used by people for healers were Peer sahib, Shah g, Baba g, bhai and much more.

A female respondent (healee) shares, “He is a peer for me because after bearing so many hardships he becomes a peer and gains the power to heal patients like me. I call him peer sahib.”

A female respondent (healee) narrates, “We call them peer and baba both, but especially we call peer to Syed and baba to anyone who can heal. My healer is Christian; I call him *baba* because he is not Syed and Muslim, only to those who are Syed.

A male respondent (healer) shares, “According to me a healer should be very pious he or she should not have any spot on his or her character, not even a pencil mark, every word and action should be according to religion or *shariah*.

A male respondent (healer) tells, “Most people call me, *baba*, *haji*, and others call me *Hakeem*.

A male respondent (healer) shares, “I am called *baba* and *pir* too but I don’t consider it suitable, while some call me *Khalifa* or by name... *Khalifa* is someone who follows certain message and that message is good one or shows the right path...”

Table 8 Titles

Titles	No. of Respondents	Percentage
Peer Sahbs	25	83.3%
Shah G	03	10%
Bhai	02	6.6%
Total	30	100%

Chapter 6: The phenomena of ghost obsession

6.1 INTRODUCTION

The social and political organization of Saraiki is traditionally based on patriarchal values as the rest of the country. They are culturally comparatively conservatives in terms of adaptation of religious values and practices in daily life and day to day practices in dealings, and business of life. This chapter is related to the phenomena of ghost and its types, and how these ghost or *jinn* have become owned by the healer or how they make someone ill. More importantly how the healee can be cured and what are their demands when they are left with no choice but to leave the body of affected.

6.2 Jinn

Muslim believes that every creature is created by Allah Almighty. Jinn is also the formation of almighty, Jinn is the older creation of Allah as Allah has created Jinn many years ago than human. During fieldwork it was noticed that natives of *chakliyar* believe in *Jinn*, for them *Jinn* are the powerful creature, they have much influence on them and they believe that their mental and physical problems are because of *Jinn*. Most of the respondent told that *Jinn* gives them physical and mental pain and make them angry; they use harsh words for their family members and so on.

According to one of the female respondent (Healer), “A ghost is like a shadow they are in a vast majority if we two are sitting here and while you are conducting my interview it may be possible that more than eight *Jinns* are present over here and listening to our words. Allah has created *Jinn* same as us. We cannot see them because they are created by fire. I mostly met my *Jinn* in dreams he used to tell me about the future of my home I mostly smell a special kind of fragrance. There is also an old man in the home (*buzurg*) he usually meets me in form of a snake a huge snake whenever there is any trouble in my home he comes and tells me about that problem.

According to one of the male respondents (healer), “*Jinn* is senior to a human they came before us and they are fire being Allah has created them with fire and we are human beings Allah has created us with soil/sand we humans are powerful overall. Allah has created 18000 creatures among them only human and *Jinn* will be presented to Allah who will be asked about their

deeds. As human have casts and kinds so do *Jinn* too, they can be Muslim, non-Muslims, Christians etc.

According to my one of the male respondents (healer), A *Jinn* is Allah ‘s creation. Allah has created two beings from them Allah will ask about their deeds in this category human beings and *Jinns* are included. Allah has created 18000 creatures so He will ask about worldly deeds from human beings and *Jinns*. So only those who will fulfil Allah and his prophet sayings will be successful not only in this world but also in the world hereafter, whether he is a *Jinn* or a human being rules for both are same. A Jinni is in form of air it can enter in a locked room as well we can’t see them.

Table 9 Jinn creation

Jinn	No. of Respondents	Percentage
Creation of Allah	28	93.3%
Shadow	02	6.6%
Total	30	100%

6.2.1 Types of Jinn’s

As human beings have castes, similar is the case with the *Jinn*’s they also have kinds and castes some are Muslim, some are non-Muslims, some are friendly, and some are evils according to the belief system of the locale.

A male respondent (healer) narrates, “They are of two types they can be evils and friendly as well, so we cannot say anything about them I have treated so many people they used to have *saya* (Shadow) of evil and friendly *Jinn*’s as well.

According to one of male respondent (healee), “I cannot give a final statement about them but I can say that sometimes they become friendly and sometime evils when I offer prayers and recite Holy Quran, they became friendly and when I don’t do that, they used to tease me in different ways.

According to one of the male respondents (healer), “They have 2 kinds Muslim and non-Muslim.”

According to another respondent (healer), “There are four types of *jinns* *Atishi*, *Abi*, *Badi*, and *Khaki*. They live in rivers, wells, jungles, fire, and air.

6.3 Ghost Obsession

As observed during the research ghost obsession is a kind of state in which an obsessed person behaves in a strange way as controlled by some supernatural being. Although *Jinns* are the creature of Allah at the same time most of the people suffer from their obsession which is just a fear it is just an unreasonable phenomenon or feeling. During the fieldwork, I noticed that out of 100 only 10 were suffering from the shadow of Jinn (*Saya*) and others were suffering from ghost obsession. Even the healers also told that people suffer from ghost obsession.

Shadow of Jinn (*Saya*) means when the Jinn has an influence on human body and teases the human beings in different ways, such as by giving them physical and mental pain or by making them angry and so on.

Ghost obsession stands for just a fear. It is a kind of psychological issue or tension. Because of mental tensions, most of the time people think that a Jinni is teasing them but it is not in reality.

According to a female respondent (healee), Obsession is like a tension a mental illness when I was ill I used to face a different kind of obsession as like someone is holding my hand or someone is pressing my back and so on. It is ghost obsession when you feel that a Jinni is doing something with you.

According to a female respondent (healee) “It is a kind of fear that something or someone is with me as most of the time I feel that a plane takes me away in clouds, a snake is over my forehead or someone is touching at my back.”

According to a male respondent (healer), For instance if I say to you that someone has done black magic on you so when you will go home. You will be totally obsessed by magic and all the time you will feel pain or something like *Jinn* with you which in reality will not be with you. This happens only because of the tensions, different kinds of tensions make us feel that we are suffering from spiritual illness or a *saya* or a *Jinni* is behind us to tease us. This is just psychological problem and then it last forever in some cases.

Table 10 spirit obsession

Obsession	No. of Respondents	Percentage
Shadow (<i>Saya</i>)	22	73.3%
Fear	06	20%
Mental Tension	02	6.6%
Total	30	100%

6.4 Mokal

Mokals are like angels Allah has created them by divine light (*Noor*). Every word of Holy Quran has a *Mokal*. If a person after taking permission from his teacher (*Murshid*) recites that holy word as prescribed by the healer without any fear and in loneliness, then he gets a *Mokal*. A *Mokal* treats or serves the healer by fulfilling his demands. *Mokal* helps the healer to complete the *Chilla* and also in the spiritual healing. Some respondents (healer) were having one or more than two *Mokals*.

According to a male respondent (healer), “A *Mokal* is like an angle but people have mixed this concept of *Mokal* with Jinn, every word of Holy Quran has a different *Mokal* and to get this *Mokal* we have to do *chilla* of that surah or that Holy word. I have *Mokal* of *Nad e Ali* the never comes in front of me I just hear his voice which is too heavy and scary.

According to a male respondent (healer), “There is a tradition of *Hum Zaat Mokal* or Jinn but people basically mix this tradition of *Mokal* with *Jinn*. There are 4 angles Hazrat Izraeel (AS), Hazrat Mekail (AS), Hazrat Jibrail (AS) and Hazrat Israfeel (AS) are known as *Mokal* we can call them *Mokal*.

According to a male respondent (healer), “*Mokal* is something which are created by divine light *Mokal* is something like angle they do good and bad all works when I was going to pilgrimage I gave freedom to my *Mokals* I had 2 *Mokals* but now I don’t have any *Mokal* just because of my mother I gave freedom to both. By doing *wazeefah* of surah Muzamil I made them my *Mokal*. Some word of surah muzamil and some alphabets of my name and their names alphabets through *Haroofo e Amjad*. I took out those words and alphabets and even *Ilm-e-jafir* is connected with those words. When during my *chilla* I took their name and they make themselves visible and I made contract with them. I do spiritual healing through them they will do no harm and whatever I say to them they will do.

6.5 Chilla

The process of spending forty days alone is called *Chilla*. It is a process of gaining control or to have power over a Jinn or *Mokal*. While doing it a healer sits in an alone place away from crowded area. To do this a person should be a pious one, focused on the goal of *chilla* and hard work is needed without hard work he cannot get his goal. A person doing *chilla* in a crowded area can harm him and the people around him. Majority of the Respondent explained that they have completed their *chilla* near canal, rivers, and graveyards or in solitude.

According to a male respondent (healer), “*Chilla* is something that you can choose from Holy Quran and which can be Surah or Ayats which can be divided into parts and recite daily on the same time, to learn the process one has to become another person’s follower. When I used to do work through *Mokal* then I used to be in ablution, I used to take work from them ask them that which kind of disease patients have they have to identify that disease. They used to enter the patient’s body and identify the disease.

According to a male respondent (healer), “*Chilla* is of 40 days, if someone is interested to control a Jinn *Mokal* or even a fairy (*Pari*) then that person goes to his or her *Hadi, Rahber Pir* or *Murshid* then that *Murshid* tells him specific *Ayat* or Surah and even sometimes tell him a place where he or she will sit and recite those *Ayat* that place can be a bank of a river, stream, well, a graveyard and even in jungle and if the *murshid* is non-muslim then he will tell through black magic how to control such Jinn’s its process depends on *murshid’s* wish or mindset.

There is a difference in *Zakat* and *chilla* of 40 days, we call *Chilla* and to 21 days we call *Zakat*. During *zakat* specific place is not important, it’s a journey we can change or take our *Jay e Namaz* with us but in *Chilla*, we cannot change even our position of sitting.”

According to a male respondent (healer), “*Chilla* is done for specific things to be done, for instances, you recite any Surah of the Quran to do something and that will be done. For *Chilla* you need solitude where you have a silent space, one has fear certainly but it becomes a habit for instance young ones have fear of something in the start but later on master this fear when they practice it again and again, pious people do *Chilla* and they believe that I will do that certain work by reciting that verse. Pious people are of two types one is *Aamil* and *Aalim*; *Aamil*, when he reads a single word he gives results and *Aalim*, is someone who reads a lot but doesn’t have the power to give a result or would be sure of the result of any outcome. *Aamil* works for looking at the outcomes of any task and Allah give him his results and he has upper hand on the *Aalim* and furthermore, he can cure and helps regarding Jinn. For instance, if you read a specific verse for forty days for something to be done, surely your that work will be done after forty days *Chilla*. We do read the Quran for instance like Surah Yasin has benefits but while doing a specific work we do *Chilla* of Surah Yasin to do that work.”

For *Chilla* we have agreement with ourselves and the things we are wishing to have, for instances if you become according to our will we will give you this and that, the same way we do agreement with them (*Jinn*) (they want things in return when they get things done)for instance we feed them. Let’s take an example I have done something for you through my Jinn,

in return, they demand something from me so I feed them or even give them a goat, while if don't such thing for them they harm me and our family members. They even threaten us and recalcitrate with us but when they get to know that we are insisting on our point of view then they come in our control through *Chilla*. Sometimes when we get scared of them they harm us and even we lose our lives, it's really dangerous.”

According to a female respondent (healee), “To spend forty days in loneliness we call *chilla*. When person does efforts to become Scholar (*Alim*) after taking permission by a murshid and he recites different holy verses and Surah and sits in different places like Graveyard, streams, rivers, and canals he sits alone and when a Jinn appears he has to deal with courage without any fear he has to continue this process till 21 or 40 days. *Jinn* can come in different faces as animals or in any horror face; if a *pir* continues his process of reciting Holy verses without any fear then he becomes our *Mokal* and they do whatever a *pir* or *baba* demands.

6.6 Role of Chilla in Spiritual Healing

During the fieldwork majority of people consider healers those who have completed *chilla*, even when people used to consult healers for the treatment they used to ask the question “Have you completed a *chilla*?” if the healer says” yes” then they get treatment from him. *Chilla* seems important and vital part of the spiritual healing.

A female respondent (healee) narrates, “Yes it is very helpful without it no one can heal people as my baba has completed *chilla* of Surah Yaseen, Surah Muzamil, Surah Jinn and *Ayat e kareema*.

A male respondent (healer) narrates, “For a *Chilla* we have agreement with *Jinn* and for the things we are wishing to have, for instances if Jinn become according to our will we will give them this and that, we do agree with *Jinn* (they want things in return when they get things done) for instance we feed them. Let's take an example I have done something for you through my *Jinn*, in return, they demand something from me so I feed them or even give them a goat, while if don't such thing for them they harm me and our family members. They even threaten us and recalcitrate with us but when they get to know that we are insisting on our point of view then they come in our control through *Chilla*. Sometimes when we get scared of them they harm us and even we lose our lives, it's really dangerous

A male respondent (healer) says, “It helps but till with limit because everything depends on our belief, because if a person recites only *Bismillah Hirahman E Raheem* for 786 times so he can

get healed but if you do not have belief on Holy verses so you can get heal at any cost. A person can be well and good if he takes only a Panadol but if he does not have a firm believe then he cannot be healed even after hundred operations.

A male respondent (healer) tells, “*Chilla* makes healing process helpful, a healer should have *chilla* because the one who did *chilla* is more knowledgeable than anyone else he has powers to control Jinn’s but without *chilla*, a person cannot make his healing process effective and no one will believe him. But now a day’s fake people are there who have not done any *chilla* but just read books they are doing treatments, people go to them without knowing anything.

6.7 Influence of Jinn over Healee



Figure 4 Healee (Researcher’s source)

Figure 4 is about a kid who according to his mother is getting weak day by day and her mother further tells that he usually beats himself.

As a supernatural power *Jinn* has a hierarchal system, have different abilities to control the behavior of human. A *Jinni* has different influence over the patient. Sometime *Jinn* makes angry patients, gives pain of different types, makes life miserable for them, take the patient away from his or her family. During fieldwork, it was noticed that most people who were

patients used to become angry without any reason, used to abuse, beat themselves, tease their family members in different ways. Respondents shared their experiences with for the research.

A female respondent (healee) shares, “I do not know what kind of influence Jinn had over me but I can tell you that how Jinn had controlled me. When I was a child I went into the field of sugar cane and I broke a sugar cane, from that day onward I used to get angry, when we consulted the peer he said that she has disturbed *Jinn*’s children while eating that’s why they have controlled her. Whenever he used to come in my body my tummy would become very large, I would become very angry and I would use too much bad language with my children, mother in law and especially my husband. I used to forget everything and my head used to become very heavy during his influence over me and I would forget the difference between younger and older when I was blessed with a baby boy I tried to through him over the wall but my husband stopped me. This was all just because of *Jinn*.”

A female respondent (healee) tells, “When *Jinn* use to enter in my body I used to forget everything, being a patient a person can’t tell what’s going on but my family members tell me later, that when *Jinn* used to have influence over me I used to break every kind of glass in my home and shout a lot. He used to tease me a lot and used to make a quarrel between my children and other family members. He would use to push me and even burn me by fire. Every night of *Rajab* (Islamic month) I would become ill that I would become on the verge of death.

A female respondent (healee) shares, “She controls me completely she makes me angry, I abuse other, I wouldn’t talk to anyone, I beat people when they beat me I do not feel any pain, I can remain hungry for days. Whatever she says to me, I do whether to fight with others or something else... she makes me afraid that even in noon I can’t sit alone in my room once I disagree to fulfil her wish she injured me with her nail over my neck and so on... when I was a child, I was doing ablution I saw a lady having long hair and teeth she showed me her hand, I ran away and my grandfather was sitting in the kitchen, she went to him and snatched his heart out of his body I saw it with my own eyes and within seconds he died. From that day she is behind me.”

A female respondent (healee) shares, ‘I used to fell on the ground but three to four times, I fell down over the stove, my hands were totally burnt, I used to face a lot of pain in my body mostly in the back. There would a lot of dirty polluted water in form of flu come from my nose, I used to beat every kid near me even once I used a knife to injure my husband, I would use to slap over my own face and would tear my clothes a lot. They used to make me angry, that at certain

point I would tell my family members to leave the house even my kids as well they just wanted me alone in that house.

6.8 Attracted Situations for Jinn

There are certain situations during which *Jinn*'s are attracted, as the majority of the respondents were of the view that *Jinns* are attracted toward fragrance and hina, because they like the smell of these things.

A male respondent (healer), *Jinn* are always with you, they have different locations and things. Some of them are Muslims as they follow Islam and they don't tease people. Some of them follow fragrance and smell. For instance, there is a woman and stays alone most of the time and *Jinn* wish such things and follow them. Some women do *Chilla* but they don't complete that *Chilla* so they don't allow her after that and there are many women who come to me to cure me as *Jinn* don't allow us to sleep and goes everywhere we go. I usually tell them not to do such things when you can't complete it.

A male respondent (healer) tells, "There is Surah *Jinn* in which everything is explained that no *Jinn* can cause harm you until and unless you do not tease them, if you tease them then surely they will be attracted toward you."

A male respondent (healer) responds, "In my life, I have treated many people among them some were obsessed and some were ill in real so those who were used to say that when we apply a fragrance and Hina a *Jinn* take influence over us, for me they are attracted toward fragrance.

A female respondent (healee) narrates, "My *Jinn* is always attracted toward fragrance whenever I apply fragrance *jinn* comes in the form of my husband. I feel heavy and my BP becomes very low. My hands become very heavy, toothache starts and he makes me very afraid."

Table 11 Jinn attraction source

Attracted Things or situations	No. of Respondents	Percentage
Hina	12	40%
Fragrance	18	60%
Total	30	100%

6.9 Problem for Family of Healee

During the fieldwork, it was noticed that the ghost or Jinn was not only causing the patient but as well as their family as well. Majority of the respondent (healee) shared their experience; that how they have harmed their family just because of the shadow of their *Jinn*. Whenever they disagree to fulfil the demands of *Jinn* then they would harm them physically as well as mentally but sometime it would harm their family as well in different forms.

A female respondent (healee) explains, “Once he forced me to through my baby boy over a wall and my husband stopped me. *Jinn*’s have not harmed me but have teased my husband a lot, for instance, he would demand unseasoned fruits, as in winter he used to demand from my husband to bring mango something like that he has teased us a lot.”

6.10 Mental and Physical Problem

Jinn is very powerful than human beings, they can detract us; they can play tricks with us. Most of the time *Jinn* do not harm only the physical health of the healee but also the mental health of the healee. Physically *Jinn*’s give certain kind of pressure healee feels during their presence. Majority of the healee were of the view that *Jinn* makes them angry and then they hurt their family through their harsh words.

A female respondent (healee) narrates, “Yes Jinn has caused me physical and mental health problems, as sometimes my tummy used to become very large and my head would become very heavy and I would forget the difference between younger and elder and I used to use bad language in front of husband which has affected my family. He had so much influence on me that I used to beat my children a lot without any reason.”

A female respondent (healee) narrates, “I had headaches, I would feel heavy, my Blood Pressure would become very low, hands would become very heavy, toothaches and he would make me very afraid. I used to fight everyone.

A male respondent (healer) narrates, “Yes it is possible because of them or their saya majority suffer from pain in backbones headaches, migraine and pain of knees as well they can cause different illness. I have treated so many patients who were victims of such illness.”

A male respondent (healer) explains, “I have seen many people who used to come to me and say that we are facing troubles because of Jinn their problems include pain in the body their

loss in business and so on. But among hundred people only one suffers in reality and ninety are fake people they do drama to get attention from their family members.

6.11 Demands of Jinn from Healee

During the fieldwork majority of the respondent were of the view that *Jinn* do not demand anything from them, but some were of the view that they demand different things. A female respondent (healee), “He used to demand fruits out of the season specially when I used to sit with my husband at night for example in winter he used to demand mango and so on. When my husband used to reject them he used to tease me a lot and once my husband became angry and said to him that you always demand from me today I will demand apricot from you, and then suddenly plates were over shelf, he brought 5 apricots, my husband became afraid and he threw those apricots over the roof. He used to demand sugar cane a lot. Once we were going to somewhere on a bus my sister in law and husband were with me and suddenly Jinn demanded sugarcane and my husband brought from a field he used to tease us a lot by his demands of fruits.

A female respondent (healee) explains, “Yes they demand, in the form of *sadqa khyrat* etc.”

A female respondent (healee) tells, “They never demand anything except *Namaz* and Reciting Holy Quran.”

Table 12 Demands of jinn from Healee

Demands of jinn from Healee	No. of Respondents	Percentage
Yes	20	66.6%
No	10	33.3%
Total	30	100%

Chapter 7:

Spiritual healing practices related to ghost obsession

7.1 INTRODUCTION

This chapter relates to the practices related to spiritual healing of how they treat the healee through various techniques. For instance, techniques of healing someone and for how long this treatment should be carried out and what are the payment methods in healing someone. More importantly the problems faced by both the healers and healee while during the treatment and at last some case studies regarding the research.

7.2 Islamic Methods of Healing

As Islam believes in the existence of supernatural beings as *Jinn*, and there is a proper surah regarding *Jinn's* as presented in Holy Quran, it has presented the most complicated system of demonology. Islam has different accessible methods of healing, which are very practical and useful. As modern medical treatment have different methods to heal, spiritual healer also use different methods to heal their patients. Most of the respondent (healers) does healing totally according to the Islamic methods as mentioned in Holy Quran. During fieldwork, it was noticed that healers usually wrote Holy verses on a blank sheet and gave them to their patients whom they used to call *Taveez* and also prescribed the ways of how to use it. Some *Taveez* are to wear around neck, some around round left foot thumb, around arms, around backbone etc. only few healers used to give *Taveez* to drink.

A male respondent (healer) narrates, “There are many methods which I use to heal people, as I use *Tib-e-yonani* and I recite surah fatiah, Surah Ikhlas and surah Hashers. I recite Ayat e Kareema to heal and our forefathers have invented chilla qaaf which I also use. Being *Amil* (scholar) Jinn cannot enter in my area for about 70 yards.

A male respondent (healer) narrates, “In Holy Quran Allah Himself has discussed *Jinn's* and have told that this is the Surah to control *Jinn's*, my religion has allowed me that if we want to control a *Jinn* then we have to recite surah Jinn and first four *Ayat-e-Kareem*, if we recite and do *dum* on water and give that water to patient then we can get rid of a *Jinn* and through some water as well on his or her body as well, *Inshallah* no *Jinn* will tease that person anymore.

A male respondent (healer) narrates, “In Islam even in Holy verses different Surah are there to heal someone as through surah Kosar, Surah Yaseen surah, Surah muzamil and many more but

if *kara* is done during reciting holy verses then result can be more effective. As there is a hadith that Holy prophet said; if a person is not healed through surah Fathiah or Surah Alhamd so he cannot be healed through any other thing. I follow that hadith. I did it so many times. *Jinn* exists in this world but *Jinn* can never enter the human body because it is made of fire if it enters into the human body, it will burn the body. There are so many *baba* who say that you have *Jinn* in your body just to earn money but in reality, we only suffer by a shadow of *Jinn* which controls our mind just for time being. Recently I have treated a woman who used to burn herself she had *saya* in real her family used to lock her in a room by chains etc. I did *dum* of surah fatiah and gave *taveez* of a *Nad-I-Ali* to wear and 3 names of iblees to burn which are *Namrood Haman Shetan* with *hurm*al (Herbal).

7.3 Techniques to Heal



Figure 5 process of Spiritual healing

Figure 5 is about ghost obsession. Whereby the Healer on shrine treats the lady with smoke (Harmal).

To heal every disease there are different techniques to heal people. In medical field doctors heal patients by injections, syrups, tablets, drips, and operations etc. Same is the case with the spiritual healing a healee gets an appointment from a healer then a healer employs different techniques such as *Kara* (A circle), *dum* on water, *Taveez* (Amulet) *Dhoni* (smoke) and there are more ways which a healer employs to heal a patient.

A Healer healed a patient during the researcher presence through *Dum* and giving *Kara*; he drew a circle around the patient in that circle he recited holy verses and the patient sat there the healer continuously recited holy Ayat, he gave a *Taveez* to wear, to drink and a *Dhoni* smoke to smell; within hours that patient got healed.

A male respondent (healer) narrates, “*Jinn* are senior then human they came before us to the earth, they are fire being, Allah has created them with fire and we are human beings Allah has created us from soil/sand we humans are powerful. I use smoke of red chilies, sticks and cut the hair of a victim and put that hair into a bottle and I hold the little finger of the patient and press it hard to control a *Jinn* and I beat victim as well.

A male respondent (healer) narrates, “Among hundred only one person has *saya* and is really ill, to know that this person is really ill or not. I recite Ayat ul Qursi seven times and do *dum* from head to toe and if a person really has *Jinn* in his or herself body, then he or she feels burning as someone has burnt them because that fire will be for a *Jinn*. There is another technique to find a Muslim or a non-Muslim *Jinn* is in the body of patient, the *Jinn* becomes afraid if we take Hzarat Suliman (RA) name in front of them then it starts begging in front of us and leaves the body. And then there is another technique if you want to check that if a person has *saya* or not then I set a glass full of water under the person’s bed without telling anyone if that person really has *saya* or *Jinn* then that water will not be there that glass will be empty and water will be fallen down. We can control a *Jinn* through surah *Jinn* and first four *Ayat e Kareem*, if we recite and do *dum* on water and give that water to the patient then we can get rid of a *Jinn* and throw some water as well on his or her body as well then Insha’Allah no *Jinn* will tease that person any more. With the help of *Kara* (a round circle around a patient), we can control a *Jinn* and take it out of the human body a *kara* can be of Ayatul Qursi or Surah Alhamd.

A female respondent (healee) narrates, “Different techniques are used by peers to heal me as my peer recently he gave *Kara* (a circle) around me he held my hair and cut my hair and put in bottle and recited different surah of Holy Quran till one hour he did this process and when my *churail* (female *Jinn*) he beat her with stick and put her in a glass bottle, he gave me *Taveez* for protection and whenever I forget to wear *Taveez* she again teases me.

A male respondent (healer) narrates, “I have to do *kara* to control a *Jinn* we do it through reciting Holy Verses and we make a discussion with a *Jinn* and ask them to leave patients body if he is good then he agrees to leave that body but if he is bad or evil he refuses to leave that body then we start reciting our *wazaifs*. We hurt them than he leaves the body.

A female respondent (healee) responds, “Every peer has different ways to control *Jinn* my husband called three peers. 1st one fixed wooden stick around my fingers and pressed it hard I said him to leave me he didn’t leave then I pushed him away from me then he said to my son to bring a stick to beat me but I snatched that stick and hit him back and my husband hold me tightly and didn’t let me beat that *pir* and he went. The 2nd *pir* cut my hair and put them into a bottle and said to me to sit near stove to smell the smoke which for some time recovered me but when a *Jinn* used to have influence over my body my head used to become too much heavy and my tummy became fluffy and fat as some kind of air came in my tummy. When the 3rd one came he started reciting the verses of Holy Quran and call my *Jinn* and lighted a cigarette and gave it to me to smell that and said to my *Jinn* to leave my body they hurtled me a lot because they were not ready to leave my body at any cost then the peer loudly started recited Holy verses and used a stick to beat or hurt my *Jinn* and ordered them to leave my body then the *Jinn* agreed to leave my body, then the *pir* told them that when you leave her body, I want a signal they said, that when we leave we will break the branch of that tree which is in front of my house. Then they left me and broke that branch of a tree.

A male respondent (healer) narrates, “There are many types of *Jinn*, and they behave differently and talk differently. For instance female have shadow of *Jinn* and she wishes to be married to that person (of her choice) and she makes thing up and starts acting in a strange way (showing that she has no control over her body) that she has shadow of *Jinn* and the healee knows and depends upon him/her how to treat the female, either by *Jinn* or by knowing her problem or ailment. But there are *Jinn*’s they are so many but they are less powerful than human and for a pious person, *Jinn* are nothing while controlling it. For instance, I would give you an example there was female in Multan, and I was told that she slaps *Molvis* or the *pir* who go there for her healing and was told that she has strong *Jinn* I went too over there to know her *Jinn*’s but while meeting her she told to meet me alone and when I did she told me to tell my family that marry her to that specific family she mentions and her *Jinn* will go away. So I told her to stay on your words I will do that for you and I made a written pact with her parents to marry her to that specific family boy as it’s the *Jinn* wish, and they did that and girl was happy. But there are people who want to use this knowledge for bad deeds for which I say no to them.

Table 13 Techniques of Spiritual healing

Techniques of Spiritual healing	No. of Respondents	Percentage
Through Quranic Surah	14	46.6%

Smoke and Kara	08	26.6%
Taveez	08	26.6%
Total	30	100%

7.4 Duration of Treatment

As in medical treatment doctor spend different duration of times on the patients. During the field work it was noticed that a healer spends different duration of time on the patients. Duration of time depends upon the nature of illness as some healer used to spend only 5 minutes and some used to spend an hour. According to healers it depends upon the nature of the illness.

A male Respondent (healer) tells, “It depends on the nature of illness sometimes I spent 10 to 15 mints only and sometimes I spend 1 hour.”

A male Respondent (healer) narrates, “It depends upon the disease, for instances, there are diseases that can be cured through first *kalam*, while there are instances that we take time up to two to three months just like doctors do.”

7.5 Payments Methods

Payment refers to when someone does something for us and we give him or her something in return it is called payment. It was noticed that some healers do not demand anything from the healee but a healee by him/herself give anything as a payment. Even some healers were against the payment according to such healers a person cannot sell Allah’s knowledge. But some were having the opposite views regarding payments.

A male Respondent (healer) narrates, “It is of the form of *Hadya* which people give according to their own wish but we cannot sell Quran, so healers should not demand anything in return if people want to give, healers should say nothing as to me people give even 20 rupee as well.

A male Respondent (healer) narrates, “There are 2 payment methods in spiritual healing 1st is *Sadqa* and 2nd is *Hadya*. *Sadqa* is something that a *pir* or *baba* demands by himself which can be in form of money or animal and *hadya* is something which people give according to their wish which can be anything.

A male Respondent (healer) tells, “I take the payments before doing the process I first receive my payment then do their work, amount of the payments depends upon the nature of the work last time I took 8000 for giving the *Taveez*.”

7.6 *Taveez* (Amulet)



Figure 6 Pir (Researcher's source)

Figure 6 is about a *Pir* who is preparing a *taveez* for his patients.

Taveez refers to holy words written on a blank sheet. It is in a folded form. Natives of *Chakliyar* were of the view that a *Taveez* helps them a lot in different ways. It protects them from evil eye; it is given by a healer to heal their disease. It can be given to drink or to wear. It was noticed that Majority of the healers in *chakliyar* used to give *Taveez* to heal a patient from illness.

These types of *Taveez* are there basically people take *Taveez* for pregnancy, continuous headache and pain body, *Barkat* in the house, *Barkat* in *rizq*, and especially for marriage.

A male Respondent (healer) narrates, "I write holy verses on a blank paper and fold it tightly.it depends on the person who has belief in it, then it will work. The more you have belief in it the quicker you will recover. A male Respondent (healer) explains, "*Taveez* is basically Holy verses written on paper but I am blind I cannot see anything so whatever form of Holy verses comes in my heart I just write on a blank paper through ink pen and tells people when to drink or when and how to wear then by the Grace of Allah it woks Everything is in the hand of Allah without his wish nothing can be happen.

A male Respondent (healer) explains, “When we write Holy verses on a paper with ink pen then it is called *Taveez*, I usually give *Taveez* to drink in water but depends on the nature of the disease. It works when you have trust on it and follow your pir’s prescriptions.

A female Respondent (healee) narrates, “*Taveez* is a kind of medicine which peer gives to me whenever I become ill. It works when I follow his prescriptions. He usually gives me *Taveez* to drink and to burn it in a fire when I do the same I recover soon.

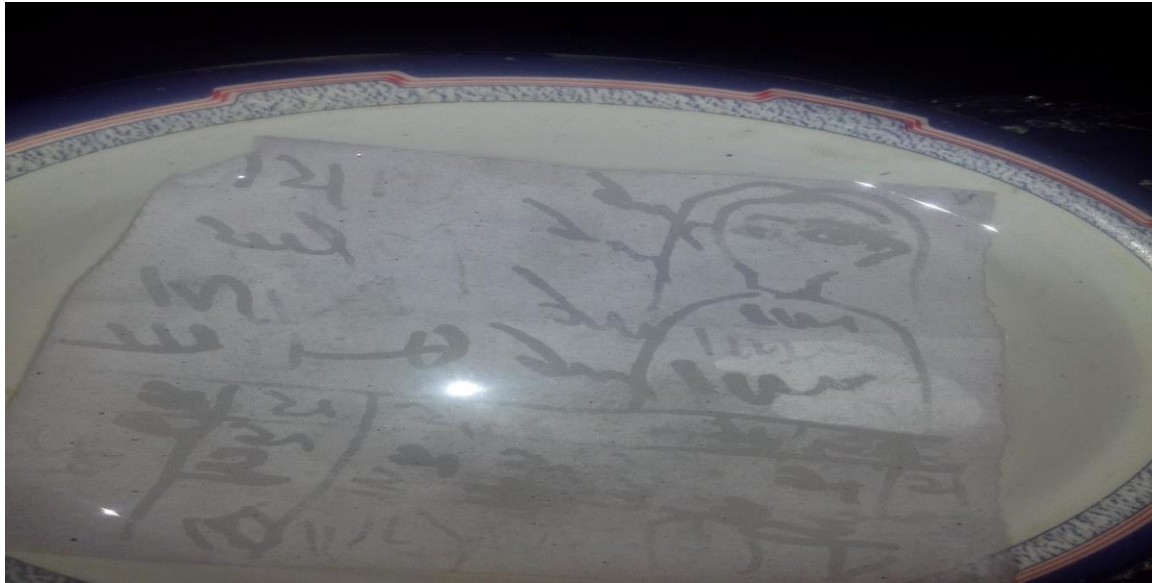


Figure 4 *Taveez* (Researcher’s source)

Table 14 Taveez

Taveez	No. of Respondents	Percentage
Yes	27	90%
No	03	10%
Total	30	100%

7.7 Demands of Jinn from Healer

During the field work it was noticed that some healers were of the view that when they treat their patients, then their *Mokal* demand something in return, while some were against that and they were of the view that if the healer is strong enough then the *Mokal* cannot demand anything from them.

A male respondent (healer) tells, “A Jinn never demands anything from us while leaving a body it is just fake, when a *baba* says to give me a goat or cow because *Jinn* is waiting for it, there is no such thing, it’s just fake .

A male respondent (healer), “To show a sign when they leave a body once there was an army cornel whose sister was influenced by a Jinn so they called me to heal her, 1st I came to my home in vehari and saved my home and I went back to cornel house and freed his sister from that *Jinn*. That Jinni said I loved her because she had a good perfume and when he left her body he slapped her brother and went.”

A male respondent (healer), “Yes some of them do demand things. For instance a woman I cured and she was having breathing problems and her Jinn demanded a goat. So I told the family members that the *Jinn* wants a goat, that family was not economically well enough and they could not pay for that goat, so I negotiated with the *Jinn*, that I will buy you a goat meat of about six hundred but at the end the family gave me just 300 hundred rupees for which I bought meat of for the *Jinn* and threw it for *Jinn*. While returning my home through bike I felt like a men came in front of me and I bumped into that men and got injured and went to hospital and put bandages on my injuries. While reaching home my whole family started crying but I insured my family members that these things happen. When we don’t fulfil their promises they do harm us too.”

7.8 Harm for Healer

As *Jinn* harm the patients, same is the case with healer. *Jinn* harm the healer only when he treats the patients and make them free from its shadow. During patient treatment he somehow teases *Jinn*; in retaliation *Jinni* either teases him or his family in different ways. During field work it was noticed that majority of healers were complaining that after their treatment *Jinn* killed their cattle, hurt their children and so on.

A male respondent (healer) narrates, “Yes they have affected my family as well as our cattle. They have killed my two cows and three goats which were healthy but they died suddenly. I was sitting somewhere to treat a patient but on my return to home, i was told that our cattles have died.”

A male respondent (healer) tells, “No never...those who do black magic, then *Jinn*’s cause their family harm but those who do spiritual healing through *Noori ilm* then *Jinn*’s do not cause any harm to their family and *Alhumdulliah* I do *nooriIlm* and I have done *chilla* and *zakat*, but I never faced any issue but it happens with people I have read and heard many times.”

Table 15 Harm for the Healer

Harm for the Healer	No. of Respondents	Percentage
---------------------	--------------------	------------

Yes	17	56.6%
No	13	43.3%
Total	30	100%

7.9 Problems for Healer during Treatment

During the field work it was noticed that most of healers face difficulties during their healing process. Sometime they face pain in their body, fever and strange kind of load over their body. when I asked them what is the reason behind it so, they said that when *Jinn* enters in a body so, it never wants to leave that body and when we forcefully take that *Jinn* out of the body so, in return they tease us in form of pain, load and fever.

A male respondent (Healer) narrates, “Whenever patients come to me they directly ask me about their illness. They irritate me a lot by asking such questions regarding their illness. Before visiting me they should know about their illness . after being irritated by them I use *Ilm-e-kiyafa* to heal the patients I observe the facial experiences of the patients. Then I use *tib –eyonani* as well which is very helpful for spiritual healing. During this process, I divide the pulses of patients into 3 parts. 1st part is from head to chest, 2nd is from chest to stomach and 3rd is from the stomach to legs. I try to find out the fastest and heavy pulse among all pulses. When I find out the heavy pulse then I say that that area is affected by a disease or here is the illness.

A male respondent (Healer) tells, “2-3 times they have made problems for me just because of them, I face different kinds of illness and when I consult doctors they failed to find out my problems or illness, as I am sitting in front of you, I have a heart issue but doctors say that I am ok I am fine. I have heart related issues since 2013.

A male respondent (Healer), “Yes when someone doesn’t pay the price of the promise I have done to the *Jinn*. Like I have cured someone the other night but they didn’t pay me the said price, so the *Jinn* harms me like I have pain in my body now and I did have a pain injection but the pain didn’t go away. They understand the language of love, means they go away with love.

7.10 Family Pressure for Healer

During conducting interviews healers shared that they have to face too much family pressure, as they have to face different kinds of problems and illness that is why their family does not feel comfortable because of their profession. In Pakistani society, the family is a very strong

institution and it has influence over the individuals. Decisions are made by the family members collectively, it is necessary for every member to obey that.

A male respondent (Healer) narrates, “Yes they do pressurize us to quit this job, even my wife would fight with my disciples as when our children would get in troubles for instances *Jinns* would have shadows over our children during the start while I was doing my first *Chilla*. People would frighten them through sticks to go away that there is no one of praying.”

A male respondent (Healer) tells, “Not too much but my mother used to say to free your my *Mokal* and stop this occupation of spiritual healing. My wife and children do not know about my work they only know that I am a *Hakeem*.”

A male respondent (Healer) narrates, “They always become angry with me, as they become ill after doing treatments of others, that’s why they always fight with me, to leave this and most of the time when people come to my house for treatment they say to them that I am not at home.”

Table 16 Family Pressure

Pressure	No. of Respondents	Percentage
Yes	22	73.3%
No	08	26.6%
Total	30	100%

7.11 Case studies

Some case studies are as following

7.11.1 Case study 1

It’s the case study of the women (healee) (35) she was suffering from ghost obsession her husband lives in Dubai and has three children. She was alone when she encountered her *Jinn*, they were two, she suffered from pain in her left shoulder and fell down near stove her hands were totally burnt when her children came from school she was lying unconscious near the *Tandoor* (stove) She became conscious after three hours and told her mother in law about those *jinn*’s who were wondering in her room but no one believed her. After three days at night she felt that someone has slapped her on her face she woke up and became scared, when she went outside she saw two children were playing near that *tandoor* and both were calling her to join her she became afraid and fell down then in morning she told everything to her mother in law but no one believed her. As time passed, she frequently used to see them (*Jinn*), she said that

once I talked to them they said that they see their mother in me and they do not want me to love my children when I take care of my children or love them they become angry and make me sick badly by giving pain or beating me. After long time as she was becoming weak then her family members called the *Pir* sahib who through his spiritual healing techniques controlled them and gave her *Taveez* to wear as to be safe.

7.11.2 Case study 2

It's the case study of a woman (forty-nine year old) who was suffering from ghost shadow or *Saya*. she said that when I was young I went to help my father in the field. I used to sit there under an old tree then suddenly one day I felt pain in my head and then whole body and I became unconscious and my father took me to home. I was told later on that I was unconscious for about thirty four hours. After some days when I slept I felt that there was a snake over my head and sometimes cat over my tummy it made me afraid, I used to wake up and start reciting verses of Holy Quran, Whenever Jinn used to influence my body and especially my tummy used to become extra fluffy as like I was having twins in my tummy and my skin colour would turn into purple. Then my father called three different *Pir Sahib* for my treatment. 1st one (female healer) fixed wooden stick around my fingers and pressed it hard she said to them to leave her but the jinn didn't left and then she used a different technique by beating that jinn but that *jinn* forced me to beat my family members. The 2nd peer cut my hair and put them into a bottle and said to me to sit near stove and smell the smoke which for some time recovered me but after sometime I was facing those issues again. When the 3rd one came he started reciting verses of the Holy Quran and call my *Jinn* and lighted a cigarette and gave it to me to smell that and *pir* asked my *jinn* to leave my body. They gave me a lot of pain as they were not ready to leave my body at any cost but at the same time peer was reciting verses from the holy Quran and used a stick to beat them in me and *pir* was asking them constantly to leave me alone and at last the *Jinn* agreed to leave my body. *Pir* asked them to give me a signal when you leave her body, they told *pir* that we would broke an outside tree branch, which they did when they left. After that day I felt in peace and completely healthy and I would be indebted to that *pir* for my whole life.

7.11.3 Case study 3

This case study is about a twenty three years old girl. As she recounts her story to me, that I was influenced by a *Churail* (female jinn). That *jinn* would take complete control of my body and usually would make me angry that I would abuse others and beat them badly and they

would not allow me to talk to someone. They use to give me so much pain and hunger that it was unbearable. Due to all that past trauma that I have been through, now I can't sit alone during bright day light. Once I disagreed to fulfil her wish she harmed me with different things like through nails as I still have those scars on my neck. All this happened to me in my childhood when I was doing ablution I saw a lady having long hair and teeth she showed me her hand and I ran away towards my grandfather, who was sitting in kitchen she came there and snatched my grandfather heart from his chest. I can't forget that horrible scene and after that day she is after me and then my mother called a *pir*. He used different techniques to heal my miserable past as *pir* recently gave *Kara* (a circle) around her. *Pir* cut some of my hair and put that in bottle and recited different surah of Holy Quran for one hour he did this as I sat there in that circle and at last he caught that *Churail* in that bottle. *Pir* gave me amulet for protection and whenever I forgets to wear that amulet she teases me again and again.

Chapter 8:

Conclusion

Spiritual healing and ghost obsessions are not new themes to be heard because different authors of different Era have presented their views regarding spiritual healing and ghost obsession. I observed that the concept of health, illness, healing is totally unique and different from modern concept and the way people construct this concept is also different illness does not only occur due to organic disturbance but its due to an imbalance of spiritual aspect of a person.

The cause of ailment can be natural and it can be supernatural, that is why its cure is not always in the hand of a doctor who becomes specialist in curing others through his stiff effort but in the hand of a person who has a strapping connection and communication with the supernatural beings and supernatural world which is beyond our world. A healer during the treatment deals with the supernatural entities and who can play a role between the patient and the possessing spirit a person having this quality is termed as *Pir*.

I got through research that people interpret illness in a different way consequently, the process of healing is also different. Basically, the natives of *chakliyar* have a strong belief in *Pir*, *Taveez*, and Quranic Spell.

However, in the medical field when people become ill they take rest or take medicine, on the other hand, it was observed that the people in *chakliyar* usually consult *Pir* instead of a doctor, take *Taveez* instead of medicines. they have strong belief in *Taveez* and *Dum* than medical treatment.

Although there is no specific evidence present in holy Quran, yet the exorcism is done through *dum*, *Taveez* and *Dhoni* (smoke). During the process of *dhoni* healee face trouble in breathing and Islam permits such practices which can harm any human being.

Though there is poverty, as it was noticed that mostly the natives of *chakliyar* were poor but still they spend money on *Pir* in form of *Hadiya* or *Sadqa* which is mostly heavy.

The most scandalous thing which I observed was mostly healee were female and healers were male, A vast Majority of the female were the fatalities of ghost obsession, normally enjoy no magnitude which leads to the gloominess they are anguish from. So, by consulting a healer they find some sort of compassion and indulgent.

Whenever they feel some sort of illness or load on their body they consult *Pir* instead of a doctor. Because they feel snug to communicate with *Pir* and they effortlessly enlighten whatever they undergo regarding infirmity to *Pir*.

Ghost obsession, as defined by Lewis (1971) provides as “oblique aggressive strategy to socially deprived categories of people” this is what was noticed during the research; ghost obsession is a kind of indirect possibility, strategy for expression and demand which are not adequate under normal circumstances with the assist of ghost obsession people get chance for social endorsement, side by side.

A family is the first institute in the society and it plays an important role in the rearing of an individual’s personality. when a person gets ill the chiefly responsible factor behind its illness is family, Especially in societies which are in the state of moving from primordial society toward contemporary society. Pakistani society falls in this category and psychiatrists believes that majority Pakistani are suffering from mental illness, depression, anxiety or different diseases related to mental health. Basically, it is observed that economic issues, emotional disturbance etc. lead to mental disorders.

During participant observation the symptoms of ghost obsession which are found are as following:

- 1: Agitation
- 2: Some healer harms their family members and shows aggressive behaviour.
- 3: They hide from domestic works.
- 4: They avoid facing problems related to others.
- 5: They take too less or too much.
- 6: They disburse Most of the time in sleeping.
- 7: Mostly they maintain too much quiet and shun uttering a single word.
- 8: They undergo load over their body especially over their shoulders.
- 9: They harm themselves as well.
- 10: They face a headache.

The process of exorcism has certain steps, firstly during an exorcism, a healer analyse that a healee is obsessed with which kind of ghost, then he finds out the exact cause of illness, he confirms that which sort of treatment would be pertinent for the patient, after that he recommends the exact treatment which is apposite for the nature of illness as well as the category of ghost, then the treatment is done in the form of *Taveez*, *Kara*, Dhoni etc. which is prescribed by the *Pir*.

In the process of healing, ghost obsessed person is taken to the *Pir* place, firstly the healer draws certain kind of *kara* (Circle) while reciting Holy Verses the patient is forced to sit in it. the family member goes a little far from the healer and the healee. The healer recites holy verses

continuously and makes a clear communication with the supernatural being through ghost obsessed person.

During the in-depth interviews, it was taken into consideration that ghost obsessed patients mostly female who is having a low socioeconomic status such as widow, married and unmarried women and they have domestic issues as compared to men who do not have domestic issues.

I observed the two most important thing while interacting to ghost obsessed people:

1. Ghost obsession is found much more in women rather than men.
2. Ghost obsession has mostly a relation with the personal life of the healee.

The phenomena of ghost obsession is a kind of mental illness which has its root cause in dissatisfaction, frustrated family and so on. Obsession effects those who have low Aid from their family members.

The issues raised by women normally includes:

1. Their husband does not love them.
2. He does not have time for them.
3. They don't have relief from work.
4. They want to share issues with someone .
5. They are not allowed to make decision.
6. They are even taken to healer as decided by their husband .

Moreover, Ghost obsession although is a harmful condition but sometimes it is very beneficial for the healee as due to this obsession he/she gets special care from their loved ones gain extra attention because of their abnormal activities.

Ghost obsession is a complex social phenomena and it fulfil several purposes. The treatment of healers provide the cure of illness in a sympathetic way, in front of a *Pir* ghost obsessed person display different attitude and express their problems and desires.

It was noticed in some cases in the field that people who have belief in *Jadi-Pushti* (a right transmitted from forefather to be a *Pir*) system of *Pir*. They even call their *Pir* to make decision of conflict. People with traditional belief still do that but only few.

It is thus, a way in which village women open up with their issues by visiting the healers place. While their treatment they make the social bound with other women who also visit the healer, they exchange their personal problems with them, talks about their families and even some discuss about their children marriages finds out perfect spouses among those women so, are present at the healers place. Some women who made trips in business context. e.g. to sell the *Gota-Kenari* dresses, Bangles, to stitched the unstitched clothes, etc. then the payment of such

buying and selling process is almost made in the form of instalment. Such things provide some kind of relief and support to women or the healee to get rid of their domestic, mental and personal issues.

Bibliography

- Anshu, & Acharya, D. (2008). *Indigenous Herbal Medicines: Tribal Formulations and Traditional Herbal Practices*. Aavishkar Publishers. Retrieved 2 13, 2019
- Balick, M. J. (2006). Ethnomedicine: Ancient Wisdom and Modern Science. *Explore-the Journal of Science and Healing*, 2(3), 238-248. Retrieved 2 13, 2019, from <https://ncbi.nlm.nih.gov/pubmed/16781649>
- Bartmann, P., Jakob, B., Laepple, U., & Werner, D. (n.d.). Health, Healing and Spirituality. The Future of the Church's Ministry of Healing. 1-93.
- Bernard, H. R. (2006). *Research methods in Anthropology* (Fourth Edition ed.). AltaMira Press.
- Boyce,, C., & Neale,, P. (2009). *Conducting In-Depth Interviews*. Pathfinder international Tools Series.
- Fraber, N. K. (2006). *conducting qualitative research a practical guide for school counselors. Professional school counseling*.
- Health, U. D. (n.d.). *Complementary and alternative medicine*. Retrieved 2 13, 2019, from National Health Service in England (NHS): [http://www.nhs.uk/explore-by-career/wider-healthcare-team/careers-in-the-wider-healthcare-team/clinical-support-staff/complementary-and-alternative-medicine-\(cam\)/](http://www.nhs.uk/explore-by-career/wider-healthcare-team/careers-in-the-wider-healthcare-team/clinical-support-staff/complementary-and-alternative-medicine-(cam)/)
- Irvine, A. C. (2006). *The Supernatural book of Monsters, Spirits, Demons and Ghouls*. HarperCollins.
- Johnson, T. M., & Sargent, C. F. (1996). *Medical Anthropology: Contemporary Theory and Method*. Praeger Publishers. Retrieved 2 13, 2019
- Marczak, M., & Sewell, M. (2016, august 29). <http://ag.arizona.edu/sfcs/cyfernet/cyfar/focus.htm>. Retrieved from www.google.com: <http://ag.arizona.edu/sfcs/cyfernet/cyfar/focus.htm>
- Teddle, C., & Yu, F. (2007, january). Mixed Methods Sampling. *Journal of Mixed Methods Research*, 1(1), 77-100.
- Vaisrub, S., Denman, M. A., Naparstek, Y., & Gilon, D. (2019). *Encyclopedia Judaica: Medicine*. Retrieved from Jewish virtual library: <https://www.jewishvirtuallibrary.org/medicine>
- Zainal, Z. (2007, june). Case study as a research method. *Jurnal Kemanusiaan bil.*, 1-6.
- Dashti, N. (2007). An exploration of the cultural context and consequences of perceptions of illness and health-seeking behaviour of the Baloch, 1–305.
- Fournier, M. (2008). *Durkheim's life and context: Something new about Durkheim?The Cambridge Companion to Durkheim*. <https://doi.org/10.1017/CCOL9780521806725.002>
- Gadit, M. (2003). Ethnopsychiatry, (October).
- Gunning, D. (2018). Dissociation, Spirit Possession, and the Languages of Trauma in Some

Recent African-British Novels, 59(1), 35–64.
<https://doi.org/10.2979/victorianstudies.59.1.02>

Hari, V. E. (1999). District Census Report . of Population Census Organization, (41).

Keane, W. (1997). Religious Language, 47–71.

Leonard, K. (1998). African Traditional Healers: Incentives and Skill in Health Care Delivery, (9798).

Levin, J. (2009). How Faith Heals: A Theoretical Model. *Explore: The Journal of Science and Healing*, 5(2), 77–96. <https://doi.org/10.1016/j.explore.2008.12.003>

Morris, B. (2005). *Religion and anthropology: A critical introduction*. *Religion and Anthropology: A Critical Introduction*. <https://doi.org/10.1017/CBO9780511814419>

Radcliffe-Brown, a R. (1965). Structure and function in primitive society; essays and addresses. *Free Press Paperback*.

Settle, J. E. (2002). *Handbook of Complementary and Alternative Therapies in Mental Health*. *Handbook of Complementary and Alternative Therapies in Mental Health*. Academic Press. <https://doi.org/10.1016/B978-012638281-5/50007-3>

Settle, J. E. (2002b). Nutritional Supplements. In *Handbook of Complementary and Alternative Therapies in Mental Health* (pp. 115–131). <https://doi.org/10.1016/B978-012638281-5/50007-3>

Spiritual healing & Islam, the basis for Spiritual healing with proofs. (n.d.). Retrieved March 26, 2018, from <https://www.medinaghosia.org/spiritual-healing-islam/>

Spirituality, Religion, and Health. (2003). *American Psychologist* (Vol. 58). <https://doi.org/10.1037/0003-066X.58.1.24>

Stein, R. L., & Stein, P. L. (2011). *The Anthropology of Religion, Magic, and Witchcraft: Third Edition*.

Theories, Concepts, and Measurements | Ritual. (n.d.).

Annexure 1

Local terms	English meaning
Kara	Circle around a patient for treatment
Chilla	A process to catch Jinn
Dum	Religious spells
Dhoni	Smoke of herbs
<i>Taveez</i>	Amulet
<i>Mokal</i>	Kind of Angel
Jinn	Ghost
Pir	Spiritual healer
Saya	Shadow of ghost

Annexure 2

Census form

S. No	name	gender	age	caste	religion	education	Earning members
1							
2							
3							
4							

profession	Family type	Household members

Annexure 3

Interview guide

What does religion say about spiritual healing?

What is meant by spiritual healing in your culture?

Who is spiritual healer?

How does he become spiritual healer?

Is spiritual healing allowed in your religion and culture? In what ways?

Do you think religion give permission to you to get treatment from a healer?

How do you perceive healer? Means his societal position

What makes you believe in spiritual healing?

Do the healing processes are according to your religion?

What are the techniques you use to control the spirit or Jinn?

How and in what ways your religion and culture allow you to control Jinn?

What kind of influence Jinn have on you?

How do you heal yourself if Jinn have influence on you?

Is there any technique presented by your religion and culture to heal someone? Mention some of those techniques.

What is meant by *Taveez*?

How do you make your healing process effective according to your religion and culture?

Do you see any difference between male and female healer?

Do you think there are less female healers?

Do you see any difference between female and male patients?

What is ghost?

Do you have any *Mokal* (Jinn)?

How do you get Jinn?

What is meant by Chila? and its process

How much chila is helpful in spiritual healing?

What do meant by ghost obsession?

What is your perception regarding Jinn and ghost?

Are Jinn or ghost friendly or evils?

What are the symptoms when a patient comes to you obsessed by ghost?

What are the ways in which you find out the presence of a ghost in a person?

Do such ghost or Jinn harm victim's family as well?

What is your relation with ghost or Jinn?

Do Jinn harm you? If yes then how and in what way

Do such Jinn or ghost cause you any physical or mental health problems?

How Jinn are attracted by certain situation?

What are their demands from you?

How do you feel when Jinn are in your body?

Do they have kinds?

Do you think that all the illness you face is because of Jinn? If yes then what kind of illness are those?

Do your family face any kind of difficulties? If yes then what kind of?

What are the techniques you use to heal a patient from Jinn or ghost?

What are the problems you face during healing process?

Do you feel any problem from a ghost or Jinn when you heal a patient? If yes then what are those problems?

Do Jinn affect your family?

Do they demand something when they leave a patient's body? What are those demands?

How do you gain trust of your patients?

How much time do you spend with one patient?

What are the payment methods?

How did you overcome your fear regarding Jinn?

Do you feel any change in yourself after healing others? If yes then what kind of change?

Do you face any kind of family pressure during healing process?

Does your family face any troubles because of your profession?

Do you get any kind of medicine from the healer?