

**HEALING THROUGH FAITH (A CASE STUDY OF  
HEALING PATTERNS OF LOCAL AMILS OF DISTRICT  
MULTAN)**



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**Quaid-I-Azam University,**

**Islamabad**

**2023**

## **FORMAL DECLARATION**

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Year 2023

**Taufiq Rafiq**

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## Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Taufiq Rafiq. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

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## ABSTRACT

The present study was conducted in the Multan district. The study focuses on Healing through faith; a case study of healing patterns by local *Amileen* (spiritual healers) of district Multan. Firstly, the study focuses on the perceptions of the community about traditional healing practises. Secondly, exploring various healing patterns adopted by "*Amil Baba*" (spiritual healer) to heal various diseases. Thirdly, understanding the motivational factors behind visiting faith healers rather than medical specialists. The design of the study was qualitative in nature and included three groups of people, healers, believers, and non-believers, out of whom 10 were healers, 20 were believers, and 10 were non-believers. To achieve the objectives, two separate interview guidelines were designed (one for the healers and one for the believers and non-believers). It consisted of both structured and semi- structured interview guidelines. The findings of this study revealed that people usually approach healers (*Amileen*) due to their strong belief in getting cured by that specific healer (*Amil*). Most of the time, people go there to put out some kind of curse or to get rid of some curse.

Keywords: *amileen, amil baba, magic, religion, healing practices*

# CHAPTER 1

## 1. Introduction

Faith healing is an ancient manifestation of religiosity among humans, its persistence varies culturally. According to Eliade (1951), faith healing is a distinct phenomenon based on characteristics from the ancient to the contemporary world and contemporary faith healing is not the classic form. Shamans are found around the world, from Native Americans to Australia, Asia, the Middle East, Russia, and Europe. In every region, the shaman has its uniqueness concerning their culture. Shamans always associate their practices with supernatural beings as they have affirmed connections with the other world. They have certain practices which are better conceived as techniques such as, they contact the spirits through meditation which is more divine, sending their souls for healing purposes, and solving the problems of people. Basically, they perform certain acts of rectification (Bowie, 2006).

The cosmology of shamans depends on multiple levels such as the upper world, the middle world, and the underworld (the spirit world). The soul of a shaman can travel from such cosmos in an altered state of consciousness. They interact with various kinds of supernatural beings like fairies, demons, ghosts, animal spirits, and deities. This is how they use their powers to help the community or their clients (Sidky, 2009). Shamans around the world have some similar features: shamans enter into a state of ecstasy, chanting during trance, dancing, singing, and diagnosis of disease or problems, (Winkelman 2002).

The differences in shamanic practice depend on the geographical regions based on their religion, customs, and traditions. In the region of central Asia, a shaman is considered as an intern mediator between the human and the spirit world. Whereas in

Korea, a shaman is called "Mudang" who links heaven and earth through dancing in the air and performing shamanic rituals called "lad" (Kim, 1994).

Vadala (2010) identifies three shamanic traditions from different regions (Haiti, Mexico, Quintana Roo). He concludes that there is a resemblance between the beliefs and practices of all the shamans as they are closely mirrored. There are cross-cultural studies of shamanism done by Winkelman in 1992.

The belief that prayer and divine meditation of an individual healer can cure illness that has been popular throughout history. Astonishing recoveries have been attributed to a countless number of techniques commonly endured together as "faith healing".

Faith healing is done by spiritual means. The Believers who have any disease or disability keep a belief system of religious prayers and rituals that stimulate divine presence or power to fix the issues. Faith healing is about the prayers, a belief in any religious shrine and a strong belief in supernatural powers.

Its connection is with Christianity. According to the interpretations of the Bible's New Testament, there are teachings of the belief system and practices of faith healing found. They claim that many problems like blindness, developmental disorders, and AIDS. Cancer, deafness, anaemia, arthritis, skin rashes, multiple sclerosis, paralysis and various other injuries can be cured through faith healing. While Americans do not support the claim that faith healing can cure physical ailments such as cancer. Death and disability come instead of medical care and where faith healing ends.

In faith healing, spiritual healing makes no attempt to find divine intervention instead one believes in divine energy. At the end of the 20th century interest in alternative medicine had increased so the relationship between religious prayers and health rose to parallel interest among the sociologists. As Muslims, we have a belief that Allah can cure everything and we believe in the teachings of the Holy Prophet Mohammad

(SAW). Furthermore, we have a firm belief in the Holy Book Quran and its verses. As in the Holy Quran, it is narrated that “And when I am sick, then he restores me to health” (26:80).

According to this narration, an individual must cure his/her disease by adopting the holy verses available on the treatment of the disease. In Pakistan I have seen people go to *Dam Darood* by visiting the shrines, taking the *Taweez*, wearing a holy rope etc. for the cure of disease. In the present study, it is presented the experiences of patients with surgical disease who adopt faith healing practices for treatment.

Faith healing or spiritual healing is associated with the system of specific belief systems that specify the people & places where energy exists to solve life problems, that can heal someone and can remove disease and injuries with the connection of divine power.

Spiritual healing often involves prayer, a visit to a religious place associated with a person or a strong belief in supreme powers. Spiritual healing is totally related to the religious pattern that is part of our culture and a firm belief system.

Religion is a set of belief systems that a person accepts and follows. It's a guideline for its followers in every aspect of their lives. People relate themselves with divinity and it is their belief that their whole life is governed by the divine powers.

According to Wallace (1966), religion is a ritual that is rationalized with myths which relate supernatural powers to the transformation of the state of mind and help to achieve the purpose of their lives. Therefore we can say Shamanism falls under the preface of religion because shamanic rituals and shamanic practices involve supernatural beings as well as it is also a phenomenon which portrays the transformation of the state in the form of magical flights and trance. Spiritual healers sometimes also put a curse on someone which causes grief, pain and can even cause

death of someone. These kinds of acts are also done by these spiritual healers (*Amileen*). This is also called black magic. Black magic is used to harm people and is also called chaotic magic. This is used for egotistical and self-serving purposes. These *Amileen* also do these kinds of things and if not properly treated can cause great harm. Waite (2006) elaborates that connecting with the evil spirits for the purpose of evil is known as black magic. And it is used to harm and destroy the people or animals by using supernatural powers. So, the major focus is on spiritual healing in religion, how *Amileen* tries to solve physical, mental and spiritual problems through divinity and how they put and release someone from the curse and evil powers.

The combination of two words, “spiritual healing” spiritual means a system of belief, God’s doctrine and teachings of religion and healing means to restore and cure health with spiritual wholeness and divine power. So, spiritual healing is a process or way of curing the physical, mental and spiritual problems and diseases by using religious faith, spiritual powers and prayers. This system is totally based on the belief of *Amil* and the person that is healed or going to be healed. Spiritual healing revolves around religious patterns. The ritualistic practices that are based on symbolic performances are spiritual healing. Some people believe in miraculous healing. If they recover they think it's just of the divine and their strong belief in the divine.

In Christianity, it’s a belief that God heals people through the Holy Spirit, this Holy Spirit is also known as spiritual healing, divine healing and miracle healing. It’s also known as spiritualism which is a connection between the living and dead spirits. It is performed by doing *Dam Darood* in our culture. Except for *Dam Darood*, it is prevailing in our society as oil healing (the most efficient), *Mannat*, and *Taweez*. Spiritual healers deal with people’s psychological gratification levels. Some of the

categories are “*molvi*”, “*pir*”, “*Malang*”, “*sufi*” and “*Amil Baba*”. As in Indian culture, “*Guru*”, “*Ojha*” and “*Pendit*” are the spiritual healers. People’s perception is that the healers have direct contact with divine power, so they have a strong belief in the healer's method and healing.

As Sir William Osler said in his article “The Faith That Heals” about health;

*“Nothing in life is more pleasing than faith,” “Faith is the bolster which binds man to man in every relation of life,” “Faith is indeed one of the marvels of life which science is as ready to accept as it is to study its marvellous effects”*(William, 1910).

### **1.1 Statement of Problem**

Every individual’s level of faith is different. And it’s part of culture. People belong to different cultures and their healing practices are different from one another. Today, people are moving towards healing processes like shamans, *pirs*, and *Amils*. What is the reason behind this, why people are shifting towards this kind of healing while science is more logical and developed, what kind of problems they faced, and how their problems are solved? What is the healing process? What are the traditional practices, healing patterns and motivational factors that push people towards these processes? To investigate these all questions, there is a need for research conducted. So, The study investigates how “*Amil Baba*” solves the problems of different types and different people with different things such as *dua*, *wird*, *zikr*, recitation of the Quran and other methods and practices of curing, healing and solving problems impact different aspects of people’s life improvements. This research study finds whether “*Amil Baba*” contributes to or detracts people from their wellbeing. This study tells how people respond spiritually, physically, mentally and emotionally to



prayer and other decisions. The condition of the people after visiting these –*Astanas*”(places) and their level of satisfaction and belief in these types of healings.

This research is also intended to reveal what is the procedure through which an individual becomes a shaman. Who is *Pir*? What is the role of *pir* in shamanism practices? What kind of healing practices do they use to cure a disease? Which type of diseases are they able to cure? How do they call out spirits? What props are used as an essential part of Shamanic Performance? Why is a goat sacrificed during the shamanic ritual? Is there any difference between male and female shamans?

## **1.2 Objectives**

The main objectives of the research are to,

1. Document the perception of the community about traditional healing practices.
2. Understand various healing patterns adopted by –*Amil Baba*” (spiritual healer) to heal various diseases.
3. Understand the motivational factors to visit faith healers rather than medical specialists.

## **1.3 Significance of the study**

The present study is anthropological and based on cultural literature. It provides the clarity on the phenomenon. It delivers religious values and originality and also gives awareness to its readers. It gives a complete understanding of religious patterns that are part of a culture. This study elaborates on all the uncertainties of readers and satisfies them about –*Amil Baba*” (spiritual healer) and their healing methods.

Further, it shows the power of divinity to people and their belief system about *—Amil Baba* " (spiritual healer) and clears it in logical ways.

This study contributes to the methodologies and methods of religious researchers. It is also an addition in anthropological literature specifically in the domain of religious anthropology. These methodologies and the dealings of the effects of healing by the patients or believers and observing patient's dynamic emblems then analyzing the data to find out what is a relation between health and healing of *—Amil Baba*"(spiritual healer). This research hints at its roots in the religious methods and practices such as Quran, *tib-e-nabvi* (Prophetic medicine and techniques), and current research is about the viewpoints of different *Amileen* (spiritual healers).

This research shows that healing might be the first process which can strengthen the faith in God and in which you can see the miraculousness of God. The research not only depends on religious, emotional and therapeutic education and sources but also on my extensive experience dealing with people at the *—Amil Baba's Astana*" (spiritual healer's places). This research adds to an understanding of how faith can be applied to the healing practices told by *—Amil Baba*". The research contributes to the guidance of *—Amil Baba*" (spiritual healer) and it's working with the peoples and hopefully enhances their effectiveness. It also enhances the different methods for approaching the people and comforting them. The results cannot be generalized because it's an anthropological study only for specific places. Its findings help to raise the religious experts and provide the health-related services to the health institutions. This present study elaborates on the importance of prayers and avoids the negative consequences.

#### **1.4 Limitations**

There were some limitations in my research, which I want to write down here. Every research is based on resources. I had limited funds, as I am a student and I had to complete my research in given resources or funds. Due to a lack of funds, I limited my research to some areas of Multan. Due to limited resources, I was unable to travel. The second limitation is time. It's very time-consuming research, and to complete this dissertation, I had a limited time period to complete the research. It can be a longitudinal study. It is also a very sensitive topic as most of the people think that the researcher was some kind of agent from the government and is here to arrest them or have some kind of hidden agenda against them. Some of the healers and believers even misbehaved with the researcher and the situation was dealt with very kindly and professionally. One of them even asked if the researcher was going to be a faith healer in the future.

## CHAPTER 2

### 2. Literature Review

Literature review means to consider and include related text in research written by someone that supports the current study or research.

#### Key Terms

Now, some key terms are defined briefly;

#### Faith

Schneider explained faith in detail as to believing and hope on the invisible things and the belief of the presence of God, strong religious moods or philosophies which are someone's blind beliefs;

*"Faith is the substance of things hoped for, evidence of things not seen"* (Schneider, 1924).

So, it means faith shows beliefs, obedience and trust. And when we take an example like Islam "*Iman*" is actually faith in one divine power (Allah).

#### Healing Practices

Thomas describes the healing to show its significance that it leads towards the greatness and called it the services which are given by experts;

*—A process in the service of evolution of the whole personality towards ever greater and more complex wholeness"* (Thomas, 2005).

Its healing leads to the proper process that leads to the consistently in better condition and the word evolution is showing the restoring, progressing of health. So, healing means to cure, restore, groom and develop related to living things.

### **Sacred Symbols**

Turner elaborates the meanings of symbols and gives the importance of symbols that, we know the unknown through symbols in which gestures, features, non-verbal elements in the context of healing as;

*“A symbol is, a blaze or landmarks something that connects unknown to the known”*(Turner, 1967).

Further Clifford Geertz defined the symbol in the religious context that religion is based on symbols. Then we see the spiritual healing in this context that all practices of spiritual healing are symbols like;

*–Sacred symbols function to synthesize a people’s ethos, the tone character of quality of their life, its moral and aesthetic style and mood and their most comprehensive ideas of order”*(Geertz, 1969).

### **Magic**

The term magic is defined as;

“The science and art of causing change to occur in conformity with will” (Kuhn, 2008).

### **Black Magic**

It is defined as;

“Black Magic is an attempt to communicate with evil spirits for an evil purpose”(Waite, 2006).

And;

“Black Magic is the use of supernatural powers to cause harm and destruction to objects, people or animals” (Cunning Folk and Wizards, 2010).

### **Healer**

The term healer is defined in Collins dictionary as;

*—A person who heals or claims to heal often by means of prayer”(Collins English Dictionary).*

Healers claim that they are directly connected to divine power and they can treat the people and solve their problems in religious ways and this is the alternative means of therapy. A healer captures the psychology of the patient and molds him into belief in divine power.

Spiritual healing is not related to the modern evolutionary system rather it is old as is the human being, because with the origin of human being there were many issues such as physical, mental, social and psychological and to solve these issues human beings use these methods and relate it to divine power.

The different methods used in spiritual healing such as “Efficacy”, “Power of Words”, “Laments”, “Colors”, “Body alliances” and “Spirituality”.

Therefore, when a spiritual healer is seen in local cultural context in Pakistani and specially Multan society, the alternative sources such as herbs, homeopathy and *unani tib* is very famous. These *—molvi”, —pir”, —sufi”* and *—AmilBaba”,—Guru”* and

–*Pandit*” are the spiritual healers and they are working on removing the pain and suffering of the people. These healers are specialized in dealing the variety of social and personal problems.

So, traditional healing is holistic and aims at the overall wellbeing of the person. It takes the body, self and society within the framework of dynamic equilibrium. The holistic approach takes into the consideration the values, passions, beliefs, social interactions and spiritual orientations of a person in their healing practices.

Spiritual healing can be practiced near or at some distance from the patient. When practiced from afar, it involves a single healer or a group of people praying for the patient. When near the patient, as in revivalist tent meetings, the healer often touches or lays hands on the patient while calling the divine power or reading some holy verses. Some groups train and use their own practitioners to heal sick people through prayer. People who seek help through spiritual healing and are not cured may have feelings of hopelessness, disappointment, guiltiness, insignificance and despair. In some groups, the person may be told that his or her faith was not strong enough.

Arnold (1910) said about the spirituality and mental disease that the healing of mental illness are done by the suggestions of healers and through the faith by miracles because it is the perception and the belief of the people in the context of religion that;

*–Mental healing the faith in the supposed evil influence that is the cause of mental disease. These remains would be its opposed forces, it can be the power of knowledge, skills of a human healer. The man is the power of suggestion given by the healer. In this, serving the miracle of the cure depends on belief. Firstly, Arnold said that; –miracles do not happen” but it was just a foolish saying of –Clay”, miracles do happen and doubtless and there is just one condition that is –belief and faith” further*

*the concept of demonology and disease means that spirit evil for the time being took possession in the body. Its conception is prevailing in our society, but in our society. But our social perception is that there is no scientific and biomedical treatment, so this belief leads to faith healing. So, like in Hindu religion the temples and goddess of every disease”.*

Pakenham (1914) states that healing process is natural because god heals the sick people but the prayers and faith is must, that healing is always coming from God as;

*—The prayer of faith shall save the sick and the Lord shall raise him up, all healing is natural, nature is on the side of health and the principle with which we say healing is divine and God is on the side of health”.*

Chikes(1965) clarifies that illnesses and diseases, causes may be but come from God and also curing and restoring. It is the justification of the belief system of God and our acceptance which leads us to healing.

*—All healing is from God, but God is unlimited in using different kinds of therapies”.*

Bosworth (1958) said that the healing starts from Jesus as God has gifted him the power of healing that they remove the diseases with spiritual powers and actually they purify the soul from all the devils which become the causes of body ailments. So, he quoted these healing lines as;

*—Jesus was manifested to destroy the works of the devil in the soul; Jesus was manifested to destroy the works of the devil in the body”.*



Victor Turner (1967) is very famous in the work of symbolism in which he illuminates the diseases, illnesses as a sign in the patients and curing of it through practical system that is called ritualistic as;

*—The sickness of patients is mainly a sign that ‘something is rotten’ in the corporate body. The patient will not get better until all the tensions and aggressions in the group’s interrelations have been brought to light and exposed to ritual treatment”.*

The most important and inspirational way of faith healing and it is totally based on symbolism is, “power of words' ', words have power that affect spiritually. We will see that “how symbolic and pragmatics interrelate?” In order to see religious healing and the power of words in healing, it is said that there is an intrinsic difference between the physical and spiritual and between religious words and body. These words are also used in mystical text and in magical ways as magic is also used to remove evil spirits.

Tambiah (1968) points out the importance of words in the effectiveness of rituals. These rituals, recitation prayers, blessings, spell myths, sacred words and passage of religious text. These ritualistic words are symbols of empowerment, as in Multan, Pakistani culture, people use words in danger like; “*jal tun jalal tun, oakhay welay nal tun, ai bla kun tal tun*” as symbolic practice of words.

The prominent practices which are used by people are indigenous healing and self-meditation amongst pregnant women and mostly the infertile couple go to faith healers. So, healing is a wonderful blessing and part of inheritance, although divine healing is real and available, not all the believers accessed this supernatural gift. Faith healing process is based in symbolic method and in ritualistic ways.

Turner (1967) suggests about the symbolic rituals that the first place to look is in ritual behavior as;

*–By ritual, I mean prescribed formal behavior for occasions not given over technological routine, having reference to belief in mystical power or beings. The symbol is the smallest unit of ritual which still retains the specific properties of ritual behavior: it is the ultimate unit of specific structure in ritual context”.*

Geertz (1973) said that faith healing practices, methods and ways are symbolic and we have to see the contextual meanings in it. It will be in their cultural context. To see these symbolic practices;

*–Culture is public because meaning is, one is to dig out the meanings and the facts as facts are of little immediate interest beyond the confines of ethnography”.*

Blackburn (1976) claims that there is importance of soul rather than body as the body is alive due to the presence of the soul. Therefore, one must be healed with the soul which has effect on both body and soul;

*–Healing the body is important but healing the soul is internally important and since it is true that most of our sickness has a psychosomatic basis, it is of the utmost importance that healing take place in the soul or spirit of the person, the center of his being where the emotions lie”.*

Ngubene (1977) says that these healing practices are universal as in Zulu the traditional practices and these are related to many gods and goddesses.

*–Healing among Zulu, later around –Mvelinqangi” (god), the –Amadlozi” (ancestors) nature and person’s connection to these spiritual forces in a deep and*

*profound manner. This person is called a traditional healer within the western concept of specialist.*

Johannes (1980) expressed his views about healing in the symbolic way. There are symbolic performances which are applied to affect health. As all the healing practices have symbolic significance in which methods and ways are important that are symbolically related to the divinity;

*—Many systems of healing with obvious symbolic components also apply effective physical and pharmacologic therapies”.*

Bateson and Berenson(1980) investigated the meanings from the word healing as whole which is the curing and healing of the whole body and body itself has the naturally process of healing as;

*—Healing from the world —holos” or making whole is the body’s natural response to illness. Healing may mean physical recovery, spiritual growth or both. Healing may describe a transformative process, involving the ascendancy of one’s intuitive spirit as an inner guide; internal inspiration may also come from a higher power, or from a sense of unity and connection with a certain community. For some, healing does not include physical cure. Rather it can refer to strengthening, coping, reduced anxiety, and repaired brokenness in self and in relationships and increased personal agency. Healing can also mean respecting a person’s way of dying or healing unto death”.*

Studer (1982) emphasize on faith in the process of healing that;

*—Theology of healing emphasizes faith seeking understanding within our desire to get well from an illness”*

Eliade (1987) states that the most common thing in every religion is prayer which means to communicate with divine power, entities in the religious context. Further, prayer has commonality in all religions from one's own divine power and a secret entity.

*–Prayer is the most common practice in all religious systems. Generally prayer is understood as a human communication with divine and spiritual entities and has been present in most of the religions in human history”.*

Further, Finkler(1994) described the faith healing in their words that all the aspects of the society are related to this ideology of healing as the social, economic and all the mother institutions are involved in this process and they play their role as;

*–The idea of healing comprehends the social, economic, historical and cultural context of sickness”.*

Sullivan (2009) explains the symbols in the context of faith healing which is performed symbolically.

*–Signs, objects or that which stands for something other than itself”.*

Hunt (1995) told the importance of a healthy body as active, energetic and impressive and the significance of healing in hidden meanings. A healthy body is a lot better than a sick or ill one. The people suffering from the disease are like the dead people having no ability to do anything as described here;

*–The healthy body is a flowing, interactive, electro-dynamic energy field. Motion is more natural to life than non-motion – things that keep flowing are inherently good. What interferes with the flow will have determined effects. As energy field blocks are*

*removed and energy flows neuropeptide information chains are apparently activated to facilitate normal healing responses. Thus it seems that energy fields have an immediate, direct effect upon the healing response as well as a long-term one”.*

Tatsuya (1995) illuminates that actually it is the importance of life and this concept goes to the fear of death. Therefore the people focus on healing as he said;

*–Healing addresses the problem of meaninglessness directly and concretely so that the individual actually feels the significance of life, whereas salvation addresses the same problem from a more intellectual point”.*

Senghor (1998) said about spiritual forces in faith healing as;

*–Reality is a force and the world a process of interplay between forces, that humanity is a part of this universal field of force alive, spiritual rather than material, that the individual’s life fulfilments are only to be found in community with others”.*

Easthope (1998) makes clear about the alternative way of healing in the form of prayer that pray has leverage when it is done from the divine power as;

*–Sometimes people pray in a special manner and this kind of practice is known as prayer healing. Prayer healing is classified as a spiritual category of alternative or complementary medicine”.*

Haslam (2000) here defines the space between a faith healer and a sick one and calls it the distant in these lines. Actually, the distance is showing the interaction between healers and healed and how they interact with each other. This is one of the description of long process and healing which are done indirectly and having some time;

*—Distant healing can be defined as; the interaction between one individual (healer) and a second (sick) individual with the intention of bringing about an improvement or cure of illness, the word distant healing is used as an umbrella term for interventions like energy healing faith healing, intercessory prayer, non-directed prayer, shamanic healing, spiritual healing and therapeutic touch”.*

Wald ram (2000) stated about healing for recovery of health status that;

*—Healing becomes a means of coping with disease, distress, disability and recovery”.*

Jeff Levin (2001) told seven principles of health caring and healing through religion as the religious patterns are the guidelines for the believers and followers. In these principles, he focused on religious offerings, worship, health, belief, optimism and mysticism that are related to health benefits. Further Levin focuses on some prayers for others and those effects very well.

## **2.1 Principles of healing through religion**

### **Principle 1**

Religion always gives the satisfaction and the belief and religious attachment provide the positive ways of life as a religion gives the laws and rules for life;

*—Religious affiliation and membership benefit health by promoting behavior and lifestyle”.*

### **Principle 2**

This principle explains that religion removes the space of depression, pain and sufferings but when religious patterns are followed consistently because it is the name of obedience.

*–Regular religious fellowship benefits health by offering support that buffers the effects as stress and isolation”*

### **Principle 3**

*The practicality of religious rituals effects on the mental and person feels satisfaction in psychological ways because the feelings of reward come to mind and in the context of health the thinking and hope of betterment comes to perform the prayers and surrender the ego in front of the divine power;*

“Participation in worship and prayer benefits health through the physiological effects of positive emotions”.

### **Principle 4**

Levin guidelines for the health restoring that always concentrate on the religious rules and laws which are specially given for health like dieting concept, sacred and profane and other health related things;

*–Religious beliefs benefit health by their similarity to health promoting beliefs and personality styles”.*

### **Principle 5**

There are many kinds of healing and one of them is optimistic healing that someone has hope for his betterment because hope gives courage to face the sufferings;

*–Simple faith benefits health by leading to thoughts of hope, optimism and positive expectations”.*

## **Principle 6**

Health curing is due to some energy which is given to the patient or the other practices by the believers and patients such as yoga, meditation which leads to the betterment;

*—Mystical experiences benefit health by activating a healing bio-energy or life force or altered state of consciousness”.*

## **Principle 7**

Jeff Levin last principle for the healing in which elucidates that the steps from other bring the cure as the pray, *taweez*, or other methods that are done by the others for the healed can change the condition;

*—Absent prayer for others is capable of healing by paranormal means or by divine interventions”.*

Levin (2001) explains that faith healing that it’s actually a practical performance in which people gather and show and perform their rituals. The concept of collective belief and collective religious performances is cleared that people perform common activity with common faith and religion;

*—Religious attendance is a social behavior. It is not in practical isolation. When we go to church or synagogue or to any other spiritual gathering, we take our place among fellow believers, for the most part, participate with us in a common activity. For sure, we may be present for the different reasons: to praise the god, to worship with others, to satisfy a spouse or parent, out of loneliness or boredom, to get a prayer answered, or to gain social acceptability. Regardless, studies tell us just being with other people, sharing a common purpose is a well-known protective factor*



*associated with decreased risk of illness and death and higher levels of health and well-being. Scientists call this factor social support”.*

Wochenschr (2003) said that it is like an umbrella which has involvement in every kind of healing. Healing is done by healers in many ways but the healing in which days, time and space are specific is called distant healing as it is done by the healer in a specific way;

*—The word distant healing is used here as an umbrella term for interventions like energy healing, faith healing, intercessory prayer, shamanic healing, spiritual healing and therapeutic touches”.*

Lemelson(2004) labels the importance of oil healing, it is mostly used for skin diseases and also has leverage in it that. There is a strong relationship between divine power and persons based on belief system. Faith healers suggest some symbolic practices to remove all of the sufferings such as health, family issues, bad luck, infertility and magic associated with divine power. These symbolic practices and rituals have meaning in local cultural context and there is a hidden concept of sacred and profane;

*—A person is suffering from skin disease, he consults faith healers then faith healer grants him sacred oil that affects the body through massage”.*

Koenig (2005) lightens the significance of the faith in every religion of the world that faith plays the same and important role for the sick people. Others are lessons and teachings of every religion for the help of other needy and suffering people that lead them to the cure and relief.

*—People of faith, whether they are Christen, Jewish, Muslim, Hindu or Buddhist, religious orientations have a duty and responsibility to care for those who are sick, weak, poor or in some other trouble or in need. The founder of every great religious tradition and their sacred scriptures urge followers to care for the needy and to regularly perform acts of charity and kindness”.*

Koenig (2005) explore the existence of spiritual forces which become the causes of illness;

*—A popular belief was that evil spirits were causing the illness and might fly out and possess others around the person. Consequently, such individuals were avoided and shunned.. if the mentally ill person had no family or if the family refused to provide care, a town might either assign a caretaker or have the person held in a jail or dungeon”.*

Koenig (2005) describes the causes of mental illness as mental illness comes through humans own actions and mistakes as all the guidance is given by God to live life but further man is responsible for what he does and what he performs;

*—Mental and spiritual illness were attributed as much overwork, overeating and overindulgence in sexual activity as to climatic conditions, magic spells and demon possession. Over time sin become viewed less and less as the cause of mental illness”*

Koenig (2005) shows that the religion as complex and organized system in which all aspects are included;

*—Religion is an organized system of beliefs, practices and rituals of a community. Religion is designed to increase a sense of closeness to the sacred transcendent weather that is God, a higher power, an ultimate truth/reality and to promote the*

*understanding of one's relationship and responsibility for others living together in a community. Religion, then is community focused organized into formal practices that are observable and measurable, may be authoritarian in terms of behaviors and responsibilities and often concerned with beliefs and doctrines among other goals, seek to separate good from evil".*

Farooqi (2006) describes mental health, its factors and its solutions along with some other types of illnesses. There are mental disorder in human beings and is removed by the self-capacity and optimistic approach of the person as it is a promise to himself that he is not involved in mental disease then this will lead him to the cure;

*—Historically, the Muslim physicians, philosophers and scholars believed that mental health refers to the tire-physic adjustment, interpersonal adjustment and self-actualization of spiritual sets fiction. Their father proposed that mental illness could be the result of personal incapacity of an individual, the social evil present in the community or both of the factors. Then the quality of life for the Muslims is determined by continuous success to cope with his/her life situation in the context of teachings of Quran and Hadith".*

Athar(2008) mentioned that, Prophet (PBUH) also prayed for health. It is a prayer of Hazrat Muhammad (PBUH) for the curing of body so this is guideline for the Muslims that all powers are in the possession of one Allah;

*—O Allah; cure my body, cure my heart and cure my eyesight from illness".*

Levine (2008) shapes the prayer of healing that all things are granted by God and people worship, perform religious activities to thank God. When someone thanks or praises God through prayer then it has a direct effect on their health as;

*–The act of prayer itself has been associated with good health, quality of life and lower levels of psychological distress in healthy people. Prayer has been defined as, communication with God as an experience and expression of human spirit. It allows people to offer praise and thanks, ask for help or guidance; affirm their faith, express hopes and fears and find solace, closure and support from other worshipers. Prayer is becoming more widely acknowledged as a way to cope with illness or maintain well-being”.*

Yoo(2008)stated the ways of performing the prayers as it could be performed in group form and also individually, depends on faith and belief;

*–Prayer can be private or public behavior. People can pray individually or within a group setting. One can pray or be prayed for by others and one can pray anywhere. Use of prayer has usually been assumed to be the result of stress reduction or cognitive reframing”.*

Siegel (2009) said, faith runs the life in every condition as it is a source of maintenance, survival and curing;

*–Faith is needed to survive. Life is full of obstacles that make it difficult and sometimes meaningless, but faith will help you to give meaning and support you in life”.*

Binti (2009) states that faith is important in all aspects of life that connected us to God and this creates the sense of hope to face all the troubles and sufferings even it prepare us to accept the reality of death;

*–The faith in Allah imparts to the heart and soul extraordinary consolation; fills the heart with the sense of satisfaction and all the time keeps them filled with hope”.*

Washington (2010) states about Zulu traditional healers, they take the help from their God which they think is the first creator. The healer of Zulu feels the presence of God in themselves and it is like medicine for them.

*—Healers connect with the presence of Mvelinqangi ( the first creator) that exist in the universe and eradicate the expression of that which operates in opposition to Mvelinqangi. The healer either presents the substance in the form of medicine or provides a healing environment (divination).*

In the bible, (Jen, 2011) the power of words showed that the people utter the words but with the meanings for others that if someone says something to others in good words it can have a better effect on them and the prayer of religious people has a positive effect. So, it means that words have power and can effect in both positive and negative ways.

*—The words of a good person are like pure silver, but an evil person's thoughts are worth very little”.*

Blumhardt(2011) says about healing that, it is always through god and divine powers at which we have to believe otherwise we can never take the peace and when someone believes the other personality they suffers in confusion and tensions as;

*—When we pray for God's will to be done, we have to be inwardly and unconditionally prepared to accept this will. It is not right to constantly and expressly ask for our health or someone else's health to be restored, especially when conditions seem to steadily decline. To pray incessantly does not help anyone especially not ourselves or others who are ill. It only increases our tension and restlessness and hinders our spiritual life”.*

Farooqi (2012) explored the role of Islam in the life of followers and the significance of the basics of Islam. The fundamental values of Islam are a complete way to live the perfect life and it leads everyone to the solution of their problems;

*—Islam plays a significant role in satisfying the physical and spiritual needs of the Muslims. The five pillars of Islam are: Iman (belief, salat (prayer), zakat (alms/tax), swam (fast) and hajj (pilgrimage to Makah) which basically teach us a code of behavior, conservation of social values and gives us a meaning for our existence in this world”.*

Rehman (2013) said that women are more attracted towards the black magic. He says;

*—Women who cannot conceive, women who are not happy at their homes and their other problems, they are more attracted towards the black magic and spent a lot of money on them”.*

Gull (2014) says that, black magic has some evil undertones. The use of black magic has become the most common and effective way to take one’s vindictiveness and an evil kind of satisfaction from agitation of others. People use black magic for different purposes, with the same views, writer said;

*—The purpose of black magic is to harm someone by any meaning one can use. Some people get jealous of others' happiness and prosperity. If they cannot get their wealth and success they try other means such as black magic to destroy the happiness and prosperity of others just for their own satisfaction. People practice black magic to take out their frustrations or get evil satisfaction by harming others. Some people use it for good reasons as well but majority practices black magic surly for bad reasons such as selfishness, greed and curse”.*

In Luke (5:17), the gospel of Bible, description about Jesus' power to heal is clear that it is the gift of God that they alive the dead and enter the soul in the dead one. It was the Power of Jesus which is mentioned in the Bible in its part Luke;

*—And the power of the Lord was with Jesus to heal the sick”.*

In faith healing, there are many kinds of it such as spiritual healing, divine healing, mental healing and prayer healing. These healings are seen in every religion that varies from one another and as it is in Islam, it is called Quran healing.

Spiritual healing through the Quran. The science of obtaining spiritual benefits (faiz) from Almighty Allah’s words and guidance for the treatment of human ailments.

Qadri (2003) said that,there are some conditions for healing through this book;

*—The first and foremost condition for practicing or learning this science is sincerity, second condition is that it should not be read for the sake of revenge or to show oneself as a supreme power in the society, third, practitioner feels regarding the empowerment of his or her spiritual ability”.*

In faith healing it is clear that every religion has some specific ways, methods and practices along with some conditions which are imposed. In the Quran, there are methods and verses to heal different illnesses such as headache, eyesight, heart problems. So, these methods and treatments can’t be ignored. In Quran, there are some instructions for healing;

- Believe in one
- Recite prayers with a clean mind and body.

- Have faith in prayers
- Women should not recite these prayers of healing during their monthly cycle

So, In the Quran (10:57), defining the power of word in faith and spiritual healing, this book is not of medicine rather it contains the rules of guidance that if followed then it will promote good health and healing. This is the way Quran itself calls a book of healing;

*—O mankind, there has come unto you a direction from your Lord and a healing for heart and for those who believe in guidance and mercy”.*

Healing from the Quran is of three types;

## **2.2 Legislative Effect**

This is based on faith (*iman*) on God the only creator and protector such as prayer, fasting, charity, pilgrimage.

## **2.3 Health Guidelines**

Promoting from Quran and tradition of Hazrat Muhammad (PBUH) such as use of honey, olives, fruits, lean meat, avoid excessive eating, prohibition of alcohol and homo sexuality.

## **2.4 Meditation in Prayers and Healing**

It means remember and communicate with God and direct relation and connection with God as Quran (2:152) says;

*—Your Lord says. Call me and I will answer your call and remember me I will remember you, thank me and reject me not”.*



## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3. Methodology

Research is a systematic and logical way of collecting and analyzing data for a purpose. It's a step by step process to complete a research. It's a process to explain, describe and predict a phenomenon by collecting data with different methods. The research methodology includes methodology, methods, a tool for data collection, population, sample size, sample technique, and unit of analysis and locale. It is the most important phase of social sciences research as the main essence of the whole research lies inside the methodology that how a researcher would create new ideas and create a connection between the old ones.

In this research I choose the qualitative methodology due to the nature of research. Its an anthropological research and for deep understanding of a phenomenon of Amil Baba, the qualitative methodology has been used. Research methods, sample, locale and sampling techniques are selected under the qualitative methodology.

#### 3.1 Research Methods

Methods can be defined as the ways of doing research. It's something about a particular perspective/phenomenon or activity. Methods include some tools that help to do an activity. Tools are instruments which guide researchers to complete your research and enter your locale.

The tools and methods are scientific and strategic. For the qualitative methodology there are several methods; case studies, in-depth interviews, participant observation, ethnography, focus group discussion and others. To meet the research objectives and

for deep understanding I selected case studies and in-depth interviews and participant observation methods. Case studies provide the complete thoughts of the respondent. The in-depth interview method is that method that most researchers use for a deep understanding of a research topic. It is a face-to-face interview, where researchers go to the field and take interviews from the respondents. Participant observation method is the method that provides authenticity of your research and makes research reliable where a researcher participates in their respondents activities and observes them very closely.

To conduct the interview an instrument/tool has been used known as interview guide. A semi structured interview guide is used, it's a guideline for a researcher to meet the research objectives. Most of the interviews were taken in Urdu and Punjabi languages because respondents were more relaxed to speak in these languages. After taking interviews the data has been transcribed in English language.

### **3.2 Rapport Building**

The most important thing for the reliability and validity of research is rapport building and it is the step that the researcher takes to build a trustworthy relationship with the respondents of the locale. Rapport building is two-way communication between researcher and respondent. In an interview, it is necessary to establish rapport building, which researchers have to establish with respondents for collecting authentic data (Neuman, 2014).

I spent some informal time with my respondents to get their trust. It was very difficult because people felt very uncomfortable with the new guy and felt threatened to see the researcher and this kind of topic. The researcher spent time with the respondents and gained their trust and when they felt secure and were talking frankly with the

researcher, the research got easier. In this process, people asked many questions such as; are you an agent, are you a media person, are we in danger, are you going to arrest our –*AmilBaba*” (spiritual healer), show us your card and permission letter. Sometimes they didn’t say a word and avoided the researcher all the time but after building rapport and gaining the trust it got a lot better and easier for researchers to collect data. The respondents behave politely after rapport building. So, rapport building is a key of research that opens the door for a researcher.

### **3.3 Participant Observation**

Participant observation provides detailed data and makes it more valid & reliable. The research saves data within experiential words, symbols and signs ((Vidich, 1955).participant observation is a scientific method as well as humanistic. It provide the reality and deep meaning of a phenomenon ( Russell, 1940). Participant observation is a beauty of anthropology. In which the researcher was involved in the activities of their respondents, do informal talks with them, help in their tasks and live with them to understand the deep meanings. It provides the original data, by including emic and etic perspectives. The researcher participated in the process of healing and observed by going deep down in the reality and to dig out the real meanings and interpretation. In the current study the researcher spent time with Amil baba and participated in the process as participant observer and also observed as participant and also did informal talks with them and during participating their activities and processes..

### **3.4 `Key-Informants**

In qualitative research, a key informant is a person, who is like a proxy of a researcher to enter the field and collect accurate data (Pleto & pleto, 1978). Key informants can

be one person, two-person, and more. A researcher feels relaxed when a key informant is with his/her. A key informant is one who is in your locale, knows your topic and has a passion to help you (Cresswell, 2003). A key informant can be that person who has a high position or respectable repute in your locale, the person who is trustworthy for the natives of that locale (Neuman, 2014).

Mr. Waqas Falak was my first key-informant; he is a lawyer and also running an NGO named “*Neenger society*” in Multan. He helped the researcher in many ways, he knows many people who went to *Amileen* and also the *Amileen* who used to cure people. Shakuntala Devi was the second key-informant; she was hindu by religion, a midwife and also running an NGO named as “*Samaj Seva Organization* ” she helped the researcher in data collection in many ways. She is a well respected lady in her community; she made all the interviews happen in the Hindu community living in Multan. Mr. Rouf Qadri was my next key-informant who also happened to be a palmist; he knew “*Amil Baba* ” (spiritual healers) living in his community and some of them were his students as well so, research got a lot easier.

### **3.5 Sampling**

Simply, the sample size is the number of participants that are included in research to meet the research objectives and to answer the research question. So, in my research, I selected 40 respondents including *Amileen* and clients from the population. Due to multiple locales, my sampling is also multiple. And to carry out this multiple locale research purposive sampling techniques and snowball sampling techniques are selected. Sampling is one of the main things in the research that covers the whole population. The researcher selected the sample which represents the whole population.

Purposive sampling is a non-probability sampling technique that occurs when a sample is chosen by a judgment of a researcher. This technique is used when a researcher has a clear purpose for what kind of sample he/she needs. Here, I selected this technique based on two reasons; one is to cover the relevance and importance of my study and the second is I selected shrines and Amil Baba specifically to fulfill my research criteria. Another is that I selected those respondents who were active with their work. This technique is so beneficial that you choose samples according to your purpose and collect in-depth or rich data.

Snowball sampling is a non-probability sampling technique. This sampling technique is a chain. In this technique, research goes to one respondent and that respondent suggests other respondents that meet research goals. This sampling is also called “chain sampling and referral sampling”, because it works in a chain and referral system. It was difficult to approach the respondents so this system of sampling was very useful and helpful in the research and through this, the researcher has gotten closer to his respondents. The researcher took a sample size of 40 in which both *Amileen* and their clients are interviewed and have to see all the aspects from both sides.

### **3.6 Audio recordings**

Audio recording means recording sound. It is done for data collection. It can be recorded through many devices like tape recorders, cell phone recorders, and other recorder devices. With the advancement of technology, it is a development in qualitative research methods for the ease of research. It was replaced by the researcher’s handwriting during the field. Researchers are expected to record related information, but only for research and with the consent of the respondent. It should be done with great care.

I recorded all my interviews except one. Because one of my respondents refused to record. So, I did not record his interview and noted it in my field diary. Due to technology research methods are being enhanced so audio recorders are one of them. When a researcher records his/her data then he doesn't miss anything and collects accurate and valid data. It is more beneficial for the researcher, especially for those researchers who do qualitative research.

### **3.7 Field Notes**

Field notes are the source to note down all the data and to keep it safe. The scholar used field notes in research as it is needed to write every important aspect, Daily diary was also included in it. There are four types of notes in the field work; jottings, daily diary, log and field notes. The researcher has used jottings and daily diary. In jottings, write the points and then explanations. Daily diary was used at the daily routine wise and date by date. Through this, data comes in sequence and there is no fear of missing something. "A daily diary helps you deal with solitude, fear and other emotions that make field work tough. Your diary will give you a channel for writing things that you do not want to become a part of public record" (Bernard, 1994).

Social mapping is a visual method of showing the relative size of households and the distribution of different types of people such as male, female, literate and illiterate, Organized with social arrangements and organizations of the area. Social mapping can be used to present information on a village layout, infrastructure, demography, ethno-linguistic groups, health patterns, wealth and order. The researcher did social mapping and showed the locale infrastructure. Through this identification of major places of respondents was easy. The researcher spent a lot of time in the Multan city and saw

many advertisements, and met a lot of people who used to visit the faith healers for different kinds of problems and diseases. So, the researchers took those people as a sample who believed in faith healing.

## **CHAPTER 4**

### **4.RESEARCH AREA PROFILE**

#### **4.1 Area Profile**

Area profile provides a glimpse of the locale where research was conducted. It gives an overview of the facilities and demography of the research site as well. For the purpose of current research, has focused on major health related environmental and human made facilities in the locale. Let's start with a broader term and narrow down to facilities in the locale.

#### **4.2 Demographics of Pakistan**

Pakistan is situated in South Asia enclosed by China, Iran, India, Afghanistan and Arabian Sea. It is the 36<sup>th</sup> largest country of the world which covers an area of 881,913km square. It is the 6th most populated country in the world. There Are 185 million and by 2050 it will be the fourth largest populated country in the world (NIPS & ICF International, 2013). The United Nations Development Programmed (UNDP) ranked Pakistan 146th out of 187 countries in the Human Development Index (HDI). The present GDP is 4.71% divided as a low income country and placed among 102 developing countries with Gross National Income (GNI) per capita is approximately US\$ 1550 (UNDP, 2017). According to a World Bank report (2016) , literacy rate has been increased to 58%. Pakistan is a Muslim country with religion Islam, with 95-97% total population, the other 3-5% belongs to Christianity, Hinduism and other religions.

#### **4.3 Health System of Pakistan**

Pakistan health system includes public, parasternal, civil society, paleoanthropic contributors and donor agencies. The major and strength of the health system of



Pakistan is at community level by lady health workers, lady health visitors and community midwives. These workers create awareness at community level and provide training. They are associated with the government. After the 18<sup>th</sup> amendment it was decided that the healthcare services come under the responsibilities of the provisional government except federal territory.

Unresponsive and inept healthcare systems are a normal phenomenon in developing countries. Private medical services are also dominating over the government medical facilities because of much better health facilities” (Shaikh et al, 2010). In Pakistan, it 36 is essential to increase the share of health and education expenses. For the past seven decades, education received merely 2% and health about 0.23% of GDP. Although increased in recent years, public health expenditure has been witnessed as 0.9% of GDP in 2014-15 and it reached 0.97% in 2017-18, of GDP, but still it showed the poor political commitment and seriousness towards the healthcare system in Pakistan. Furthermore, the spending on delivery of health services in Pakistan is the lowest in South Asia (World Bank, 2012). The delivery of quality health care services has never been a significant area of interest for policy makers of the country. The World Health Organization suggests allotment of six percent of the GDP of any country, for the health sector to improve the standards of health services. However, the total spending on health in Pakistan is about 2.4 percent of GDP—including provincial expenditures. Pakistan is positioned as one of fifty seven countries with critical health workforce deficiency. The ratio of doctor to patient is 1:13000, the doctor nurse ratio is 1:2, and the nurse patient ratio is 1:20 (Nishtar, 2006).

According to the World Health Organization the ratios should be as following,; doctor to patient 1:1000, doctor nurse ratio should be 1:4, and the ratio of nurse patient in general should be 1:10. A large cadre of health care practitioners in the informal

sector is obvious in Pakistan. It contains unqualified allopathic providers such as rural clinicians or medical assistants or technicians, faith healers, spiritual healers, traditional practitioners, Unani, Hakeem, and community health workers.

#### **4.4 Research Site**

Multan has a rich history that is packed with events. From the beginning the city was known as Mul-sthana (chief city), from this the name of the present city has been reinforced. Multan was one of the earliest existing cities of the Indo-Pak region that is why the city of Multan has been named as a crucial historic center in southern Punjab. Although Multan's origin is ambiguous, according to Hindu tradition, it was this city where in the last Krita Yuga age (around four thousand years ago) an idol dedicated to sun god was installed. According to the mythology of Hinduism Multan had been named by several terms like Kashyanapura, hanspura, Baghapura, Sambhapura, Mulsthanapura, all are related to the Sun worship cult. These nine names of the multan had been documented. Al-Mamoorah which he associated with the Arabic period Multan has also been mentioned as Baitul Zahab or the house of the gold by the Arab storytellers because of some giant gold offering made to the figure/statue of Aditya (sun god) by the inhabitants. Multan district is a bend made by five confluent rivers, with an area of 3,720 sq kms. Boundary wise the east of Multan is Lodhran and Khanewal districts, to north Khanewal, to the south side it is divided from Bahawalpur district by river Sutlej and west Chenab river divides Multan and Muzaffargarh district (( Ullaha, 1995).

#### **4.5 Culture of Multan**

Culture of Multan is similar to the culture of Pakistan and does not have any prominent differences to that of other districts of Punjab province, although some

natural variations are present such as language variety which are part of larger cultural variation.



Source: Google Maps

Figure. Map of Multan

Multan city is rich with cultural resources. The living styles of this city are influenced by ancient civilizations and historical events. This makes today the influenced city with current cultural patterns. Cultural zones that infuse the living culture and stimulate lifestyle, value system and perspectives. Associating with the southern Punjab region a cultural identity with language of *sariki*, poetry and songs. The influence of material culture and *Hakra* valley civilization still prevails in the city

especially in the pottery's design and motifs. Other cultural patterns changed and transformed when the Sufis came to the area of Multan in the 10th century. According to the Pakistan National Human Development Report (2003 ) Multan stood 44th among 91 districts in Pakistan, and 24th of 29 districts in the Punjab (UNDP, 2003).

#### **4.6 Population of District**

Predominantly the population of the district is Muslim, while Christian and Hindus are also present but as a tiny minority. The ethnographic configuration of Multan district is resolved by the great number of migrations not only from the neighboring districts but from far off districts of the country. Recent census of 2017 announces the total population of District Multan as 4,745,109. Out of which the number of males are 2,437,412, females 2,307,504 and 193 Transgender. District has 2.23 (from 1998 to 2017) average annual growth rate. Ethnologically, the citizens of Multan district are resultant from Semantic and Indo- Aryan races. The major tribes/subtribes and casts are Syed, Arien, Qureshi, Jatt, Kamboh, Baloch, Pathan, and Rajput. Siraiki is the predominant language being spoken by 60.7 percent of the population followed by Punjabi which is the language of 21.6 percent inhabitants, while Urdu third major language adhered by 15.9 percent population and Pashto only 0.6 percent people.

#### **4.7 Health Care Facilities in Multan**

District Multan is characterized by a reasonable standard of living, a variety of public and private reproductive health facilities, and availability of maternal and neonatal health care. Patient's requirements in less-developed countries are greater than the allocated resources. In such scenarios the private sector leads the health care system by providing better treatment procedures and facilities, particularly in the provision of prime healthcare. Developing countries basically struggle stiff in order to fulfill the

needs of the public for primary health care. Various countries have demonstrated that distribution of primary health care is possible and “could be improved by partnership of the non-governmental organizations' ' (Loevinsohn & Harding, 2005). Some facilities only provide constrained care, such as LHW health houses in the public sector, and dispensaries and traditional practitioners in the private sector.

#### **4.8 Hospitals in Multan**

There are big and small-scale hospitals and basic care units spread throughout district Multan. Some of the major hospital in the district are; Nishtar Hospital, Medicare hospital, City hospital, Bakhtawar Amin Memorial Hospital, Chenab General Hospital, Aga Khan Family Health Centre, Children Complex, Khawaja Farid Social Security Hospital, Multan Institute of Cardiology, Railway Hospital Multan Laeeque Rafiq Hospital and so forth. All these hospitals provide health care facilities to patients on a daily basis.

#### **4.9 Private Health Consultation**

In the delivery of health care facilities the private sector plays an important role as it delivers an estimated 80% of the outpatient facilities. According to the PSLM (2014-15), as many as, “70% households consult the private sector against only 20% to the public sector” throughout the country. In Punjab province private consultation ranges to 77% while public consultation is only 17%. In district Multan the use of private medical consultation is 64% while public hospital and dispensary use is 20%, which indicates comparatively better public sector services and hospitals in the district. The ratio of use of public medical facilities in the district compared to Punjab provincial statistics is in better conditions.

Private sector's backbone is traditional treatment methods collectively called complementary alternative medicines (CAM), which is less scientific and mostly unreliable in outcome. But lack of formal medical facilities contributes to the use of CAM for the majority of the population. Use of CAM is more common in rural areas as it is also present in urban centers. Different forms of traditional healing are practiced and advertised through media (print, electronic, social media and literature etc.) and other means such as wall chalking, pamphlets, roadside posters etc. to grab the attention of common people. These advertisements are very common in urban centers.

### **Multan City of Saints**

Multan was the trading center of medieval Islamic India and also attracted with Sufi mystics in the eleventh and twelfth centuries. The nickname of the city was City of Saints. Because it has many Sufis shrines. Some of the famous are; Shah Yousaf Gardez, its work is very attractive. Bahauddin Zikria, it's the major and more significant shrine in the city of Multan. During the siegel1848 the tomb was nearly ruined and then restored by the Muslims of the locality. *Bibi Pak Daman*, she was the princess and buried in the garden of her place according to her will.

Today after 900 years the palace has been converted into a cemetery and the princess's grave is the most well-known grave of Multan city. *Shah Shams Tabrez* performed several miracles. The most well known one is the sun that came down and the sun was obeying Shams Tabrez's order, which simulated much that fish put in the hand of *shah Shams Tabrez* was roasted for him. *Shah Rukn-e-Alam*, imminent Multan city from any direction one sees the most prominent building and a huge dome, which is visible from miles away. This dome is the Shrine of Sheikh Rukn-ud-Din Abul Fath commonly known by the title Rukn-e-Alam (pillar of the world). The shrine of Rukn-

i-Alam is thought to be the glory of Multan district. It has become a symbolic recognition sign of Multan city. With all these famous saints, presence in the city, faith healing, and religious treatment traditions are deep rooted.

Deliberated as an alternative to medical treatment, faith healing is experienced by large groups of followers of many religions; Islam, Christianity, Hinduism, and Buddhism, all with their own differences. Multan is home to roughly around 1,000 of faith healers. The cure is always a few ritualistic prayers and religious text chants, a practice more commonly known as faith healing. Over time, the practice has become a lucrative business, with hundreds of practitioners manipulating unsuspecting people for money, claiming they have the solutions to everything from a broken relationship to financial woes to black magic.

This chapter deals with local knowledge, understandings, myths, narrations about healing through faith. It highlights the process of diagnosis, knowledge, methods of diagnosing, different factors contributing as; family, friends, colleagues etc. are discussed in detail. The later part of the chapter focuses on competence; level required on individual and community level. Factors that are associated with individuals and those beyond individual's control are also brought to light.

## CHAPTER 5

### 5. Spiritual Healers and Their Practices

#### 5.1 Relationship of Healers (*Amileen*) and Healing

These both terms are interdependent because healing is done by healers. Healing means to cure the body and all the mechanisms in it. The person who has specific knowledge and skills about the curing of a disease and particularly in religious ways called healer, but in local context it's a little bit different as people go to all types of the healers and practitioners and they believe that healing is in the hand of the person i.e. practitioner

#### 5.2 *Amil Baba*(Spiritual Healer)

*Amil* means complete and master person in his knowledge and *AmilBaba* here means one who completed their *chilla*(prayer) in religious context and some say that this power of healing is by birth and is transferred from generations to generations. And after this, they can perform different kinds of healings and practices. There are different kinds of *chilla* having different rules i.e. complete their *wird*, don't leave the circle, drink water from the canal and abandon meat. *Amil Baba* has different powers through which they can heal different diseases and solve different problems.

#### 5.3 Fraudulent Healers

The researcher found that many of the healers are frauds and they use different kinds of tricks and play with the psychology of the people, mostly women are used to visiting these kinds of people and places. Many of the people lost their properties, wealth and women lost their chastity to fulfill their wishes. In Pakistan, different teams are working on exposing these frauds and fake practitioners i.e. “*SARY AAM*”



and *–JURM BOLTA HAI*”. These programs caught different persons who claims to cure and can do other stuff

This trend is increasing day by day as the media is promoting it in different T.V series and the more people start believing in them and the more people starts claiming to have spiritual powers.

#### **5.4 Healers’ Training Process**

Understanding prayer healing is an important perspective on how they acquired skills. There are various ways where this happens according to the current study, some of them are forefathers; grandfather and father who already had been a healer in their times. Others include those who take training from a spiritual director and after that they consider themselves a healer. Several are god gifted, they have inner abilities. Further, few go through particular soul purification practices and prepare themselves for a healer. The study of the *Amileen* (spiritual healers) background shows that some followed only one way while others had followed more than one way at the same time to learn this ability.

#### **5.5 Role of Healers with their Patients**

Healers perform numerous roles at a time. They treat their patients as a healer, as problem solver, social worker and an adviser. They are multifunctional and perform their roles of treatment and this makes them more reliable and trustable for their clients. They sometimes give advice to live a better life and make them spiritually pure and holy.

## 5.6 Methods Used in Healing

The doctors are focused on curing the body however the *Amileen*(healer) focused on healing the body as well as soul. An *Amil* (healer) uses numerous instruments to meet their goals. Sometimes a patient describes all his/her problems to the *amil*, whereas an *Amil* not ask the patient to explain, he internally considers all the patient's problems and then offers some healing prayer to the patient. Usually , prayer healing take place in various ways. The current study has some methods generally which are given below;

1. *Dum darood*; the *a\Amil baba* read some prayers and blew on the patient.
2. *Amil Baba* writes some Arabic words on the paper and gives it to the patient to keep with him/her all time and read those words also.
3. *Amil Baba* blows some ayats on the material things like water, sweet or sugar and asks the patient to eat or drink it.
4. *AmilBaba* moves his/her hand on or over the patient's head and shoulder while praying. It seems that it is as if they are providing positive energy or drawing out negative energy.
5. A few healers provide some particular herbal drugs and some specific diets.
6. Some ask help from supernatural powers such as ghosts, jinn and spirit.

## 5.7 Types for Healing for Problem Solving

There are many ways and categories of healing which the healers are performing to cure the sick people and to restore their physical, mental, spiritual and psychological issues. Below discussed some of the ways;

### 5.7.1 Quranic Ways

In the Muslim community, the religion is Islam and healing and problem solving is done through the Quran. Because it is the Muslim's belief that the answer to all problems is in the Quran. Praying for health and other issues is a significant Islamic custom. That is, prayer for healing and to solve other issues is an important tradition of Prophet Muhammad (SAW), (*Sunnah*) and has become an energetic part of Muslim culture. Almost all Muslims; practicing and non-practicing; are involved in some form of prayer for health and other purposes.

The practice of praying for health and regaining from illness along with other issues like anger management etc. is stimulated not only by theological reasons, but also by socio-cultural and economic factors. When discussing the power of healing or solving a problem with prayer in Muslims and their relatives or friends have benefited from such prayer and it is transferred from them to others. I have rarely encountered an individual who prayed for an issue and did not get positive results from it, whether physically or psychologically. In the Qur'an, Muslims are commanded to offer supplication during times of trouble i.e., both personal difficulties and widespread calamities such as physical or mental illness, war, natural disasters, and economic disorder. The faithful are also commanded to remember God and pray in moments of joy as thanksgiving. Support for the healing power of prayer can be found in the Qur'an. The descriptions of healing in Quranic verses as it is given below.

“Wa Yashfi Sudoora Qawmin Inumin Na”.

And (God) shall heal the breast of the believers (At-Tawbah, 9:14).

“Yaa ayyuha an-naasuqadja,atkum maw ,,izhatun miii rabbikum WA shifaunlinzaa fee as-sudoori WA hudan WA rahmatunlil-mumineen”

“Mankind there has come to you a guidance from your Lord and a healing for (the diseases) in your hearts, and for those who believe a guidance and a mercy”(Yunus, 10:57).

“Yakhruju min butoonihasharaabunmukhtalfunalwaanuhufeehishfaunlin-naas”

There is an issue from within the bodies of the bee a drink of varying colors wherein is healing for mankind(An-Nahl, 16:69).

“WA nunazzilu mina al—qurani ma huwa syifaun WArohmatun rahmatan lil—mumineen”

And we sent down in the Quran such things that have healing and mercy for the believers(An-Najm, 17:82).

“WA idhanaridtufuhawayashfeeni”.

And when I am ill, it is (God) who cures me.(Ash-Shu“Ara, 26:80)

“Qulhuwalil—ladheenaamanooHUDANWASHIFIUN

And declare (O Muhammad) that (the Quran) is guidance and healing for the believers(Al-Fussilat, 41:44).

### **5.7.2 Divine Interactions**

The researcher observed the divine interaction and these types of practices in Multan city. It is the divine remembrance in which the nonstop *—Zikr*” in which a person remembers his God heartily and makes a connection with God. The term that is used in the local-cultural context is “*Qalb jari hona*” which means the heart always prays and remembers God. It’s a divine interaction between God and the person. The

“*Wazaif*” is another way of divine communication, which is done by *Amileen* (faith healers) and people in Multan city. The main –*Zikr* and *Wazaif*” is “*Allah Ho Allah Ho*” and “*Ismi-e-Azam* “.

Additional *Amileen* (faith healers) perform the –*Surah Ikhlas*” for every disease and “*Surah Jinn*” to eliminate the black magic and witch crafts.

### **5.7.3 Faith Healing: A Way**

Spiritual healing (*rohani ilaj kerna*) also called Faith Healing that is anxious with prayers or belief in a divinity. Such kind of healing is got by religious belief, *Sadqat*, *Khairat* and prayers (*Duaen*), rather than by bio- medicine and worldly treatment. Its Special Emphasis is given on self-protection from Evil’s eye, envious people, Spiritual problems, etc.

In Multani culture the does of spiritual healing are through the Quran. The recitation of Quranic verses and put this power inside the patient and takes off the evils and black magic from the person. According to local *Amileen*, there are the methods to get the spirituality and connection to divinity. The mainly focus is at the “*Wird*” for spirituality. “*Wird*” means to recite continuously to a specific verse or names of God in which are –*Ya Azeem* ‘–*Ya Aziz*”, –*Ya Jabbar*”, –*Ya Kahar*” –*Ya Khabeer*” etc. These divine names have specific powers, through which a person gains from divinity. Here is a concept of to control or make the „*Maukal*” but in local-cultural context, the *Amileen* (healers) said that there is logic in this process and is very hard.

However, people who suffer from spiritual illnesses caused by *jadu* exist with more severe symptoms, leading to more thoughtful and damaging disturbances in physical, mental and spiritual well-being. *Jadu* needs to be treated by traditional/religious

healers. Treatment for spiritual illnesses includes *taweez*, water over which verses of the Quran are read, special *zikr* and *dua* (prayers), other natural substances, and using herbal remedies to ease physical illnesses.

These practices are carried out in the manner of religious figures reciting prayer over those who are sick, or over things consumed by those who are sick. Examples include prayers recited over food, coconut, sugar, or water. Spiritual healing practices also include the recitation of specific prayers over and over again (*Tasbih*) rosary beads or on fingers in order to enable counting, known as *zikr*.

#### **5.7.4 Prayer Healing: A Method**

Prayer healing is to offer the prayer that is a job of every Muslim in their culture. We have given five prayers a day. As the Prophet Muhammad SAW said that;

“A person who says prayer actually speaks to his God “.

Additionally, in prayer healing *Amileen* guides individuals to offer the *NafaHajar* to solve their hardships. For making the connection with the divine and buried personality some of the people go to shrines for healing. Prayer is good medicine (Peters, 2008), Prayer healing directly relates to God and inner gratification is taken to see as the belief system of Muslims. In other meanings prayer is a physical exercise and five times ablution saves the people from many diseases.

#### **5.7.5 Distant Healing**

Distant healing means the healing in which the measurement of time is done. In the local cultural context researcher observed that in healing, *Amileen* suggested the people’s healing as a course for some period. They said that they come each Sunday and complete seven Sundays for fairy or witchcraft. That’s why the specification of

days and time is called distant healing. There was a specification of seven days, three days , three *dams* , and seven days *deva* (lamp) oil and so on. In brief the healing in which the presence of specific time and space is present is known as distant healing.

#### **5.7.6 Mystic Healing (Mysticism)**

It is in this healing nature that you can receive and send energy & love. Mystic healing is; you receive by attending a weekend session, or an evening & morning session. It is a direct communication of healing love. The purpose of mystic approach is to encourage an awakening to direct awareness of God consciousness in all its levels, dimensions and aspects.

In Multani culture, the healers perform these rituals to get the power then use for the people's problems and diseases. In religious ways, they spend time in "*Sajda*" and feel God in themselves. They said that it was a way of love to God.

#### **5.7.7 Optimism in Healing**

In Faith healing, optimism is based on both ; *Amileen* and the believer's thinking, belief and sense of hope. The believers came to *Amileen* with a hope that they all will be right after to meet the *pir, molv', Sufi* and their family religious practitioners. Their hopeful & positive way leads them to cure and remove certain types of diseases.

#### **5.7.8 Cosmic Healing**

It is claimed that faith healers have the knowledge ranging from the physical existence of cosmic matter and its relation with living being including human. They said (cosmics) that human life is about a cycle and its run with stars. If stars movement is all right then there will be no problems, hardships and obstacles in their

lives. But if it is not clear —*sitaragardish main hona*” then the person will be having issues and they could be physical as well as spiritual. So, they(*Amileen*) tell people what to do according to their stars to keep them away from different troubles.

### **5.7.9 Oil Healing**

Oil is prominent in the healing process. This is called efficacy, which means to massage body parts with oil. But in Multani culture people are using the oil of shrines and also the *Amileen* blow at oil after recitation of the holy verses of Quran. Oil is used for several treatments like skin diseases in which the infection, pimples and measles are treated. People think that the *deva* (lamp) oil at the shrines has connotations with that great personality. Therefore, it affects the body to heal and solve other issues. Other meanings are that oil has natural influence to heal the body and good outcome on the skin. Sometimes they wished (*mannat*) that if their problem is solved then they will go to a specific place and place an oil lamp (*deva*) at the specific place.

### **5.7.10 Dietary Healing**

One of the main doctrines of good health is a balanced diet. There is also a concept of diet in healing. This is also proved from the Hazrat Muhammad (PBUH) that uses Oliva, almond and *kalonji*. Prophet Muhammad (SAAW) highlighted the habit of eating less as a method of avoiding sickness and disease. Prophet Muhammad (SAW) said:

“Nothing is worse than a person who fills his stomach. It should be enough for the son of Adam to have a few bites to satisfy his hunger. If he wishes more, it should be:



One-third for his food, one-third for his liquids, and one-third for his breath”(Tirmidhi and Ibn Majah).

This is also suggested by different *Amileen* and they suggest not to eat in a specific time like when they heal a person who suffers from the pain of teeth then they said not eat till next morning and also tell not to eat different things at different times for the betterment of health.

#### **5.7.11 Sacred and Profane in Healing**

*Amileen* said that these diseases and problems came through the sins in which disobedience of God is one of many aspects. There concept was that the things which had profane status in Islam are main causes of diseases. It is like “*Halal and Haram*”. *Amileen* says that when a person is earning and eating *halal* there will be no problem in his/her life but if not then things go otherwise.

#### **5.7.12 Exorcisms**

In Islam, exorcism is called “*ruqya*”. It is used to heal the damage caused by *sihr* or black magic. Exorcisms today are part of a broader body of contemporary Islamic alternative medicine called al-Tibb al-Nabawi.

Islamic exorcism is; the treated person lying down, while an Amil places a hand on a patient’s head while narrating verses from the Quran. The drinking of holy water (*Zamzam* Water from *Zamzam* Well) may also take place.

Specific verses from the Quran are performed, which worship God (e.g. The Throne Verse “*AyatulKursi*”, and invoke God’s help. In some cases, the “*azan*” (the call for daily prayers) is also read, as this has the effect of repelling non-angelic unseen beings or the jinn.

According to *Amileen* in Multan, the Islamic prophet Muhammad trained his followers to read the last three surahs from the Quran, “*Surat al-Ikhlās*”, “*Surat al-Falaq*”, and “*Surat al-Nas*”. All these methods are used by Multani *Amileen* but there is variation in methods of exorcism. Because they firstly give “*Karra*” (circle) to secure themselves from the danger of Jinn etc. then they burn the candles with full fragrance because they said that Jinn “Demon” and other spiritual entities come at fragrance. They call them through recitation of the Quran and remove them from the human body.

Many Muslims believe that an evil eye (*nazar lag jana*) which makes once as a jealous look or comment upon the good fortune of another, may initiate an adverse event for another, with or without the agency of a jinn (spirit). It can be either from loved ones or the others. The evil eye can be averted by adding the phrase “*Ma sha‘ Allah*” meaning “Whatever God wills,” before offering a compliment. The evil eye may cause physical ailments, mental illness, or failure in relationships or business. A specialist may reverse the effects of an “Evil Eye” through a number of methods, including reading specially selected verses of the Qur’an.

### **5.7.13 Numerological Healing**

Faith healers perform all healing activities in religious ways and through religious scriptures. In Multan, Muslim community faith healers use the Quran in Arabic alphabets. But they use the Arabic numbers in written form. They said that the Quranic language is very sacred so they find the numbers of verses and write in a column form like “*Bismillah hirah ma niraheem*” in numbers called “786”. So, changing the verses into numbers called numerology.

#### **5.7.14 Hand Lying Healing**

Hand lying healing started from Jesus Christ “Yad-e-Beza” having power to reform the eyesight and body diseases. This thing was in Multan city performed by healers that were laying their hands on the body parts of the patients. If a person suffers from a headache, they lay their hand at that place and then blow after recitation. But there was an issue of how a healer used hand at the female's body parts? Then they use some other thing as a medium like using stones. Female patients rub the stone at the affected place and the healer performs activity.

Medicine men, shamans, and healers of every culture have used sacred touch as a way to bless, heal, and protect from evil. Healing by touch has long been associated with power, inspiring gifted healers into strong shaman roles.

#### **5.8 Symbolism in Faith Healing**

In faith healing practices are the core concern of symbolism because all practices and mechanisms are based on symbols. There are many aspects of symbolism in which. There can be the some universal points in symbolic healing,

1. The participations of healers and patients, believers or followers are generalized with culture-specific symbols in cultural myth and socio-cultural context.
2. A suffering patient comes to a healer who motivates the patient that the problem can be defined in the form of a story or an imaginative tale.
3. The healer attaches the patient's emotions to show it in symbolic ways in which attitude can clear the meanings.

4. The healer misrepresents the transactional symbols to help the patient transact his or her own emotions/feelings and needy desires.

So, in the symbolic healing there is the main issue of the hidden meanings in the symbols which are used by the healers. Here the researcher shows a concept of the surface structure and deep structure as Noam Chomsky has used in the language. Surface structure always establishes the rules set by the deep structure.

### **5.8.1 Symbolic Objects**

In healing, the use of objects and these objects have significance and meanings in local- cultural context. Actually, the use of different things is a medium. There are many things like leaves, stones, *dhaga* (thread), string, paper, soil, fire, candles etc. according to faith healers use of these things is very important because they use their spiritual powers and also *dam darood* (blowing) at these things. Everything has its own symbolic meaning in a healing context.

Islamic tradition also holds that Muslims should trust in God alone to keep them safe from sorcery and malicious spirits rather than resorting to talismans, which are charms or amulets bearing symbols or precious stones believed to have magical powers, or other means of protection. Perhaps reflecting the influence of this Islamic teaching, a large majority of Muslims in most countries say they do not possess talismans or other protective objects. These types of teachings are also given by the healers in our culture but these objects are used for healing that is psychologically adopted by the people and the healers also. But to see the Muslim community all these symbolic objects are used for healing through the Quranic verses.

### 5.8.2 Symbolic Words

Our words have a great power to bring healing and strength to another person or to hurt in a very deep way. We should never underestimate the power we have to use our words for a positive effect on a person's life or, in some cases, a lasting negative effect.

Language is symbolic and in faith healing, the healers use language and words. Actually, it is power of words that effect. The words "Jal tie" "Jalal Tie" "Ae Bala Ta Tal Ta" having power and belief concerning. Other in Multani culture one faith healer was using the word "Shuf" symbolically and its meanings related to „*Shiffa*” (Cure). Other Quranic words like “*Al-Khaleso*” mean completely pure, neat and clean meanings in this word. The words use in the faith healing has meanings and one word has many types of meanings in it because it depends on the interpretation. The faith healers was using many words in their practices like “*Shuff*” –*Nigah* “(Eye Focus), “*Bismaillah –Jallah*” (Glorious), „*ya Qudoos*” (Pure), “ *Ya Adil*” (Justice), *Ism-e-Azam*”, “*Hoo*” (Only one), “*Hayyu*”, –*Qayyum* –*YaMuhetoo* –*YaNarokoni* –*Al Husamad*”, and the names of Allah and Muhammad (PBUH). But the meanings and interpretation are different according to the religious scholars and writers. Every faith healer is using these symbolic words in healing practices in their own meanings.

Victor Turner offers a way of potentially understanding meaning in a multi-step process, first looking at meaning in terms of levels, then in terms of poles which allow a diversity of meanings. He has recommended there are three levels or fields of meaning. The first level is that of indigenous interpretation, or the exegetical meaning. This level concerns the way in which people talk about and interpret meaning in their own culture. The second level is the operational meaning, concerning

the observed behavior of people, or what they do with the symbol. The third level is the positional meaning, the way the symbol fits into the overall structure of the society (Turner, 1967).

As symbols, words have quite specific references and powers. Even when they seem most abstract, the picture that comes to mind is to be very concrete and strong. Unless a specific referent does occur to the mind in combination with the word, the word has little or no practical meaning, and thus cannot help the healing process. The prayer of the heart does not really ask for concrete things. It always requests some kind of experience, the specific things asked for being the bringers of the desired experience in the opinion of the asker. The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences that are hoped for. So, the words can be a powerful instrument of healing like words, poetry, narratives, images and metaphors have the power to relieve illness and reduce sufferings when they are used in a healing context.

### **5.8.3 Symbolic Methods and Practices**

The whole mechanism of healing is based on a symbolic method in which the process is done. For example in the Multani context, the process of exorcism is symbolic. Many spiritual healers were performing a similar method to use the fragrance and then recitation of the Quran many times for „jinn nikalna“ and they give the “karra” for their security. It means all this process is symbolic. All rituals and practices of spiritual healing are symbolic and their meanings are different in the cultural context.

The symbol is the slightest unit of ritual which still retains the specific properties of ritual behavior; it is the final unit of specific structure in a ritual context (Turner; 1967).

In the Muslim community there are many practices like *Namaz*, *Roza*, and *Hajj* etc. Muslim daily prayers are a kind of proper prayer. All Muslims are gratified to pray five times a day. But there are some types of prayer that are informal and private and may be resorted to in times of crisis. People pray in order to solve problems in different ways. There is a special form of prayer for healing patients. Some patients refer to people who are considered spiritual healers. These faith healers like to visit patients at a given time and place and prescribe a special kind of prayer. Now these special prayers are the methods and practices which are used for healing the patients and have a symbolic significance. Actually these practices are based on the action system of spiritual healers and the followers. Spiritual healers are people who perform the symbolic methods and use the power of recommendation, prayer, and faith in God to promote healing.

Many other activities such as the laying of stones on body parts, massage of oil, burning of *deva*, touching hands and beating the evils. All these practices have a symbolic significance in the process of healing. Prayer is more than a curved head and folded hands. It begins with the genuine longings of our hearts, as expressed by our mute bodies, with sighs too deep for words (Kelcourse, 2007).

## CHAPTER 6

### 6. Motivational Factors and Nature of Relationship between *Amileen* And Their Believers

#### 6.1 Contextual Meaning

Faith or spiritual healing totally based on belief systems. Faith and belief are motivational factors towards *AmilBaba* and its ways of solving any problem. Due to belief people feel satisfaction and this thing leads them to solving a problem, cure and health betterment.

#### 6.2 Role of Faith and Belief in Believers

Total role of *Amileen* is in the faith and belief because of a famous term "*yaqeen kamil*". The belief system is the base of all our agreements, choices and discussions. Faith on the mystical, supernatural, or nonphysical aspects of a religion known as religious belief. There is a difference between sacred and religious belief, sacred belief distinct from religious practice or religious behaviors with some of the believers who don't practice the religion. Religious beliefs are selected from the religion, they are thoughts, related to the worship of divine or divine power, divine involvement in the human life. Religious beliefs normally are organized.

#### 6.3 Level of Belief System

In Multani culture people think that the existence of the world is due to *pir* and *Amil*. Their belief is strong that just go to *pir* or *Amil* and all our problems will be solved by *pir* and religious practitioner's hand. Researcher defines the level of belief in this line as "*Pir Sain Mujhe Olad De Doo, pir saeen mera rishta karwa do, pir sain mejhy sehat de do*". Here the word "*De Doo*" is showing ironically their belief system that they are directly taken from *Amil Baba*. According to the teachings of *Amileen*, a



muslim is one who believes in Allah and takes guidance in every problem and hardship from the sunnah of the Prophet (SAW). Then he provides a base for the society and builds on a daily basis. The belief of his is on God who is the creator and protector of each and every thing. Amil baba gave some advices to the believers in cultural context which a believer must believe;

1. You should be tolerant of what Allah's order.
2. You should believe that this order has been written and would have affected you regardless of protection.
3. Your heart should be associated with Allah and he is releasing him from this pain or grief and misery.
4. You should clutch every chance to remember Allah in regret from him, in reciting the Qur'an and asking for his forgiveness.

#### **6.4 Collective Consciousness in Faith**

All the people in Multan such as Hindus, Muslims and even christians believe in *AmilBaba*. In this culture people collectively perform such types of performances. This thing is in their cognition that a religion is complete code of life and the divine power lies in the hands of any *AmilBaba*, and that *Amil* could be from any religion or sect. So, this all shows collective faith. Through faith people cope with the environment in the context of religion.

Koenig said it is a collective system, in which people perform the rituals collectively. He says that religion has power to deal with the stress which is known as religion coping. It involves praying to God, or to meditating higher power by using religious

approach, by reading scripts of religion, by participating in religious affairs, by performing religious rituals, and getting religious direction(Koenig, 2005).

When the faith enters a person's heart , then it causes mental states which is due to certain actions. Mental states and actions together are proof of true faith. Therefore its compulsory to believe in oneness of God, that HE is the only creator, protector, nourished and preserver etc. since the health and diseases are from God and healing also. But this faith must be in the heart and this thing leads to the healing and betterment of the health because this is not concerned with bio medicine but from the divine power. People have collective consciousness in faith in the rules" and laws made by God.

### **6.5 Psychological Satisfaction**

Faith healing is a psychological game in which all processes depend upon mental acceptance. If a person says that he doesn't believe in ways of *Amileen* then he will never be cured or healed or any of his problems will be solved. Actually people mentally feel satisfaction when they go to Amileen. This study shows that people also want Amileen to tell them that they are suffering from spiritual diseases or having supernatural problems and people then feel relaxed that now the *AmilBaba* will solve their problems or cure them. As we know that psychological satisfaction is based on mental relaxation and acceptance since problems are solved or diseases are cured from the cognition of the believers. In the Multani context the *Amileen* captures the psychology of the patients that if they do not be healed or their problems aren't solved then their life would suffer internal and external issues. Then people deeply involved in the *Amileen's* discussion and their all methods. The *Amil's* each and every word has importance for the people.

There is another category in which people's satisfaction lies in their own sect's *Amileen*. They said that others were not able to solve their issues. Psychology even has the effect that people don't know what the *Amil* is doing? Whatever he is using? What he wrote on the paper? But they believe and feel satisfied by these things.

### **6.6 Will of God**

In this study, the researcher found a concept called "*Allah Di Merzi*". It means that all diseases and problems come from God and betterment will be from God. They believe that noble people like *Amileen* are a source to solve their problems.

### **6.7 Acceptance of God's Will**

Although belief requires some form of acceptance, that mental attitude towards something. There is no distinction of right or wrong in the acceptance of mind. The people believe that whatever is happening is the God's will so the people surrender themselves to the God's will not in the logic of defeat but in the sense of total dedication of the heart and mind to God and living one's life accordingly. Actually it is the stage of acceptance with the depth of heart and mind. The result ends at the heart of human heartily satisfaction.

### **6.8 Hope among Believers**

Hope is always accompanied by faith. The researcher saw the sense of hope in *Amileen* and the believers, because hope leads them to healer and their betterment like "*Na Umeedi kufir Hai*". Actually hope is the name of satisfaction in which someone has the feelings of "to do something". The idea that some people get better just because they believe they are taking something that will make them better. Rather than putting hope in medicine or any other thing, those with deep faith believe that

God has their best interests and they hope that God is able to do what we cannot do. This frees us from anxiety and gives us a sense of peace. Hope gives people patience and many other rewards and blessings in the context of religion such as;

- It gives a way to the betterment of our health.
- It solves problems.
- It gives pleasure and harmony.
- It gives security.
- It gives strength, courage and sureness.
- It gives us survival, ease, confidence in the face of disease and illnesses.

### **6.9 Faith about the Confession of Sins and Faults**

There is guidance from the faith healers to confess the sins and faults in front of the God and all the problems will be solved because the *Amileen* said that diseases and problems had come due to sins and if a person started confession of his/her faults then all of their problems will be solved by the God. In Islam, it is called “Tobah” because of God’s promise of mercy once we admit our sins, we are encouraged to seek God to forgive us and remove our sins for betterment of our lives.

### **6.10 Motivational Factors towards Faith Healers**

The factors that motivate people in this modern age are causative. Although religion itself is a factor, there are more that lead people towards *Amileen*.

### **6.10.1 *Amil Baba* as Pious Person**

People think that *Amileen* are pious persons. They think that they are complete and noble. So, these noble personalities are the causes to maintain the system of the world. They go to *Amileen* that only they can solve their issues because they are pious and without them these problems will be with them forever.

### **6.10.2 Poverty**

Poverty is the big cause that people go to the *Amileen* because in this scientific age there is high inflation in every field. The poor people cannot afford the expenses of treatment in bio medical hospitals; therefore, they go to *Amileen*. Poverty leads them on that path then they do not know what is right and what is wrong.

So, the low economic condition of people stresses them to go to the faith healers for their treatment because most of them don't ask for the money and take whatever a person gives them happily.

### **6.10.3 Ignorance**

In the culture of Multan people who come to *Amileen* belong to village areas and are unaware of this thing. Even they have no knowledge of the Quran and Hadith. This ignorance captures them to go to healers. They have no idea if a person can solve their problem or not. They just came to know of an *Amil* and ran towards him.

### **6.10.4 Illness and Suffering**

Illness and suffering are part of the world that is created by God. Individuals look illness as punishment by God or its punishment of their any sin. While God tests the people to make them better people by causing illness for them. But people feel that the illness or disease is due to any jinn and its magic. God rewards them who keep

patience and have strong faith in God. During illness people increase the remembrance of God, give more charity, ask forgiveness and pray their prayers regularly. Illness creates a close relationship with God.

Diseases are causes and these diseases are psychological and mystical which are not cured in the hospitals. These diseases are removed from the religious ways because in the Quran, there is a solution of every disease and from the life of Hazrat Muhammad (PBUH), we can take help.

#### **6.10.7 Sources of Illness**

According to Amileen's views about the illnesses and everything except it comes from Allah, HE is the only creator and provides solutions to every hardship. The one should not have any kind of regret or not cry on their physical appearance. One should not ask why this is just happening to me? Why did I become ill?. This life and body is a gift from Allah SWT. Therefore it is crucial to be patient. It's God's Divine understanding that HE takes things and gives according to certain reasons which we can't understand.

It's only God's decision to take away the body and when & how to give illness to any individual. There is no ownership over one's body and health. Upon additional discussion with people, the reasons why they become ill began to emerge. Based on my conversations with people of Multan, I was able to recognize the following three main reasons for illness.

### **i. Wrong Doings**

A person does something improper or wrong (i.e. breaks a pure religious law) and acquire a disease or problem as a penalty because the person did not follow the proper way to lead their life. This is the perception of the *Amileen* in the Multani context.

### **ii. Illness as a Lesson, Warning, or Readjustment**

A person turns into a sick person then is forced to stop his or her activities and lifestyle. This means that, in the process, the person realizes what is most important in life (health, family, and kindness to others). For those who pass through this test of illness their faith will be stronger in the long path, and it will have important mystical effects.

In this phenomenon, it is said that illness or problems are a warning from God and he/she should stop their wrong doings.

### **iii. Illness from *Jinn***

Jinn can reside in a person's body and create sickness in the body. It is a time taking process to remove the jinn, and a knowledgeable individual and must perform an exorcism to remove it. Sufis and some Sunni/Shia Muslims in Multan believe in jinn/spirit illness, but others do not include this belief in their understandings of illness.

### **iv. Black magic**

Black magic is also a problem of illness and some things are involved that tells that it is the effect of black magic. Due to this, people suffer from many diseases and got different problems as well. It is very powerful in its nature.

## **6.11 Physical Diseases**

Physical diseases, which are cured by biomedicines but people, also come to *Amileen* for these types of diseases. These diseases are related to all parts of the human body.

### **6.11.1 Pimples and Measles**

This disease is cured by *Amileen* using the oil on which they perform “Dam” and suggest massaging at the affected body parts.

### **6.11.1 Fever**

In Multani culture *Amileen* uses “*Taweez*” and “*Darn*” for fever. If fever was high and not removed then they said “Three Dam” would be done.

### **6.11.3 Headache**

Headache is a common occurrence that researchers found in Multani culture and people had gone to *Amileen* for this problem. For some, it is very frequent and can be disrupting their lives. To get rid of this problem the *Amileen* were using the Quranic verses and method was that they put a hand at the head.

### **6.11.4 Eye Sight Problem**

This is also a common problem, both among the young and old. The *Amileen* were curing the people through laying their hands on their eyes. If the patient was female then they used something as a medium or her own hand and they recited the verses of the Quran.

### **6.11.5 Menstruation Problem**

The *Amileen* were using the method of “Black Dhaga” for this problem. They tied the dhaga from 12 places and suggested tying it at your waistline.



## **6.12 Psychological and Mental Diseases**

These diseases are related to cognition that someone not in his normal condition.

There are many ways to judge these types of diseases.

### **6.12.1 Tension and Fears**

Tensions and fears related to this type because it is due to stress or any Burdon.

People feel upset and mentally disturbed.

### **6.12.2 Autism Spectrum Disorder (ASD)**

A disappointment to develop social aptitudes, language and other communication skills to the usual level is known autism. This disease can be genetically. *Amileen* were healing them through the Quranic ways and “*Dam*”. In this, children cannot behave in a normal way and they lose their senses and behave like a mad person.

### **6.12.3 Obesity**

This is a psychological illness in which a person says that he is ill although he is not ill but he mentally accepts it. There is no treatment of this thing but *Amileen* captures his psychology, gives him water or *Taweez* or both and says with full confidence that you are well. This thing comes out of that person from obsession.

## **6.13 Social Causes of Psychological/Mentally Problems**

- Family problems
- Marital problems
- Love Marriages
- Economic issues

- Lack of affection
- Stressed environment
- Unemployment

#### **6.14 Social Ways of Solution of These Problems**

- To keep the mind relax
- Self-struggle
- Self-healing
- Entertainment
- Spiritual activities
- To consider social not in religious context

#### **6.15 Perception of Amileenabout Depression**

- Due to sins
- Due to not following the religion
- Due to jinn and *Saya*
- Due to black magic
- Due to weak *Iman*
- All troubles, depressions, sadness and diseases come from God

## **6.16 Solution in Religious Ways**

- Salat
- Zakat
- Devotion
- *Dam Darood*
- Belief on God
- *Zamzam* water
- Quranic verses
- Methods of Holy Prophet (PBUH)
- Traditional ways in Religious context

## **6.17 Spiritual Diseases and Problems**

The sickness and illness is caused by some invisible forces, supernatural things and spiritual beings called spiritual diseases.

### **6.17.1 *Jinn/Bhoot* (Demon) Influence on Health**

People cause mental illness as the action of jin over physical illness. They think there are invisible spirits, jinn that is in the body and influencing the individual and their families. The influence can be positive or negative. So the identification of a jinn depends on the religious specialist who can be a sufi, mystic or Amil. When we look towards educated people, for them the jinn process is psychotherapeutic treatment with possible causes or symptoms. Further, some people see it as a cognitive illness

due to an evil eye. Difficulties of life sometimes become the cause of mental illness, evil spirits, sorcery and jealousy. So these kinds of people use to visit religious specialists like Amil to spell out the spirit or sorcery, jinn or evil eye. To treat this it includes the verses of Quran. They(Amil) recite some specific verses of the Quran and remember God, and in some cultures the wearing of amulets within which are verses from the Qur'an and drinking the water of amulets.

Further the researcher investigates many other spiritual elements such as *Aseeb*, *Saya*, *Nazar* (evil eye,), Bad dreams, Witchcraft, Bad luck, *Taweez* and *Jadu Tona*.

### **6.18 Relationship between *Amileen* and Believers**

Here researchers observed what type of relationship between *Amileen* and their believers. So, there are many types of relationships that maintain their relation and social order.

#### **6.18.1 Association of Believe**

The main thing which strengthens the relationship is belief from both sides that *Amileen* and believers have the string of hope and belief because without belief it is impossible for both that they would succeed in their target tasks. Without this sense, neither *Amileen* can heal nor can believers be healed.

#### **6.18.2 Ancestral Relationship**

Further the relationship that is based on ancestors. These *Amileen* link with the lineage and people never lose those bonds. This is called "*Jaddi Pushti Pir*". People said that their parents went to this *pir* or *Amil* and their parents who also happened to be *Amileen* and *pir* so we have to go to them.

### **6.18.3 Relationship of Honour and Respect**

The most important is the honor and respect of *Amileen* in the hearts of the believers. They bow their heads when their *pir* or *Amil* comes. People kiss their hands and press their legs as respect and honor. They think that this respect is the succession of their life and solution of all problems. People never reject the order and saying of their “*Pir* or *Amileen*” at any cost.

### **6.18.4 Power Givers and Power Takers**

Believers said that they had power and knowledge of everything. Even they think that *Pir* and *Amileen* can see the future and what would be done. Therefore, there is a relationship of power takers related to these *Amileen*.

### **6.18.5 Setting of Interaction between Amileen and their Believers**

Problems can be solved in public, semi public and private places. For example, people send their written problems and receive answers while they are waiting outside on the street or in the house. Religious centers such as mosques are both semi-public and closed places. Some *Amileen* allocate a part of their houses for this purpose. Regarding these different settings, it seems that religious places are considered as a sacred environment and that private places have an intimate atmosphere for believers. In these settings there are some pictures on the walls that have religious themes and include verses from the Quran, an image of a religious figure or the sayings of a religious leader.

### **6.18.7 Patient's/Believer's Experiences**

This study explains the nature of relationship between *Amileen* and their believers with the experience and the researcher investigates it through the interviews with those

people. During interaction with the *Amileen* and their believers, they are told to have some special experiences. People's experiences are described in terms of their emotional state and their explanations. When they are asked about the emotional feelings during the visit, they mention hope, happiness, peace, weeping and an unexplainable feeling. Although most people are optimistic about the *Amil* and his chance of victory, there are some people who are unsure.

#### **6.18.8 Therapeutic Relationship**

The relationship of spiritual healers with a client/patient/believer is a face-to-face individual communication that is based mainly on the therapeutic relationship which includes the most vital practices of speaking, displaying, and building consciousness in the people. Spiritual and religious people like *Amileen* take on different roles during this process. They act as leaders, therapists, or as traditional healers. Like Elders, *AmilBaba*, Pir, Sayed and spiritual power giver offer important support networks and resources to help to solve the problem. Spiritual care givers, especially pirs, deal with mental health, physical, spiritual and social service issues and enable some sort of problem resolution, acting in a role comparable to that of a psychotherapist. Methods used are listening and then assessing the patient's situation. However, instead of the therapist's prevention of being advisor, in many cases, spiritual persons take on exactly that role, especially with regard to "the Quranic principles and teachings of the Prophet (PBUH) on sincere advice.

#### **6.19 Behaviors of Healers, Calling Styles and Abuses in Local-Cultural Context**

These healers usefully call their believers with different styles and words explained below.

### **6.19.1 Calling Style of Healers**

The researcher has observed the calling styles of *Amileen* in Multan city. They called the people to see the age combinations such as *O Amma, O Bibi ,O Aamma Bibi, Han Puter* and *G Baba*.

### **6.19.2 Abuses**

Sometime the researcher found that *Amileen* used abusive language to call people such as *O baghairta, O kanjra, Ullu da patha* and *harami*.

### **6.19.3 Behavior of *Amileen* with Believers**

The behavior of the *Amileen* with the believers is sometimes authoritative, psychologically capturing, to give fear, threatening and sometimes friendly, hopeful.

## CHAPTER 7

### 7. HEALING PRACTICES AND CURE

There are many methods, ways and Practices of Curing, Treatment, Healing and Restoring of diseases and illnesses which are done by the healers and healed.

#### 7.1 *Dam Darood* or *Phooka* (Religious Blowing)

This method was found very common in Multan culture because every *Amil* was using this method to recite the Quranic verses or the sequential names of Allah the Prophet PBUH. After reciting the verses, blowing to the people is called *dam* and this term is also known as “*Phooka*”.

#### 7.2 Amulet (*Tawez*)

The use of amulets (*Tawez*) is everywhere and common by the *Amileen*, most of the people in our society and are educated and to see the modern age in which technology is advanced and people don’t believe in the *Taweez Ganda* (Amulet) and say that these things don’t have any effect and control. But *Amileen* says that *Taweez* had the power because these were used through the Quranic way and proved from the religious mystics and scholars.

It was said that these things are for those people who can’t read so amulets are the things we write and tie it around their necks. Nowadays, those who can read also wear the amulets for different purposes such as fear of foe, study, to find something they lost and many more.



### **7.2.1 What is Amulet (*Taweez*)?**

According to this study *Taweez* is a specific piece of paper written by *Amileen* with the teachings of religion. *Taweez* is part of a spiritual world. Some people believe in it , others not. According to the *Amileen* *Taweez* has the leverage but in an invisible way. *Taweez* have the power but when it is used by a person who knows about it.

### **7.2.2 Creating the Leverage in *Taweez***

*Taweez* is used for many purposes but *Amileen* says *Taweez* must be leveraged. So, *Amileen* says that he must be practical in religious rules. To create leverage in *Taweez* there should be the “*Ilm-e-Najoom*, “*Amliyat Najoom* ” and all rules of an *Amileen* must be known for *taweez*. Then *taweez* will heal any disease. For the *taweez* there are many “*Amals* “. Further these *Amil* people give the *zakat* of *taweez* that is necessary for the leverage of *taweez* and according to native *Amileen* they spend maximum time in giving the *zakat* of *taweez* in which many days they have suffered many problems because it is a spiritual process and *zakat* is different for different verses and etc.

### **7.2.3 *Qalam* (Pen) for *Taweez* (Talisman)**

*Taweez* are written with specific ink and pen. The researcher checked this thing that healers were using a pen made out of bamboo because the concept is that wood is natural and sacred. Some were using the ball pen and ink pen but the concept was that this ink is not pure but a mixture of alcohol. So the *taweez* have no leverage. Healers said that they used a sacred pen because they did the *wird* of *darood pak* and blow at that pen. But one important point is that there are different pens for *taweez-e-kher* and *taweez-e-shar*.

#### **7.2.4 Use of Ink for *Taweez***

The *Amileen* use the ink which is the mixture of the water “*Zumzum*” because this is holy water and has a power to remove the illness. There are other things which are used in that special ink of *taweez* like arq-e-gulab. The most important method to prepare the ink is the mixing of Zofran in the arq-e-gulab. This ink is used because *taweez* is used in the water so that other chemical inks do not affect the body.

#### **7.2.5 *Kagaz* (Pages) for *Taweez***

*Taweez* is not called without a written page according to the definition of *taweez*. So, use of *kagaz* in *taweez* is not any type of *kagaz* but also there is just pure white paper used. The logic is that there should not be any other writing even lines also. Pages must be holy, not hoggish at which *taweez* is written.

#### **7.2.6 Kinds of *Taweez***

There are five kinds of *taweez* in which are *atishi*, *badi*, *abi* and *khaki*. These *taweez* are used in different methods and for different purposes as their names.

##### **i) *Atishi Taweez***

*Atish* means fire so it means that *atishi taweez* are for the fire or for burying under the fire. It is buried under the fire so that the heat should be provided to the *taweez* for the great leverage and impacts. Firstly this type of amulets are folded in some metal and deeply buried in fire so that it should not be completely smoldered. These *taweez* are used for the destruction, diseases and spiritually illnesses.

## **ii) *Badi Taweez***

Badi *taweez* are written and hung at the highest places such as trees or any high place. The purposes of these *taweez* are wealth, honor, succession and greatness.

## **iii) *Khaki Taweez***

Khak means soil therefore these *taweez* are used by burying them in the soil. There are three ways to use it: under the soil, under the stones and under some other weight. It means that diseases or spiritual illnesses are removed as this and go into the soil. The patients/believers also tie at their shoulders. These *taweez* are used for heart problems, bad dreams, *jadu tona* and pregnancy issues.

## **iv) *Abi Taweez***

Aab means water, therefore called the *abi taweez*. These *taweez* are written on the page, dissolved in the water for drinking purpose. The amulets are also used to throw by the victim in the river and canals etc. The main purposes are love and for the curing of pains.

## **v) Numerical *Taweez***

The numbers are showed derived from the Arabic alphabets are called numerical *taweez* like,

## **7.3 Magic Cure**

The magic is cured differently by its nature and the person going to cure it. The method used by *Amileenis* that they use oil of different kinds, water from seven different mosques, black and red pepper and herbs along with some other things.

Another *Amil* said that he cure the magic with the Quranic verses because all the power lies in the Quran.

#### **7.4 Memory and Mind Power**

This is a way told by *Amileento* have mind of faster memory, speed and power they says if a person should do *wird* or *zikr* of “a” name of God after the prayer a thousand times, with first and last *Durood* 11 times within a few days not only his/ he mind will be sharp but also power and memory will be higher.

#### **7.5 Use of Mirror to See the *Jinn* and *Saya***

*Amileen* uses the mirrors as a medium to see spiritual beings or supernatural things. Mirror is such a thing which gives reflection. So, it means *Amileen* uses the mirrors to see something which is related to the patient’s personality. *Amil Baba* sees the invisible powers after performing different rituals. Mirror is used for the “*asseb*” and “*saya*” because the patient is suffering from such a burden caused by the evil eye and jealousy, so the method is that the *Amil* gives the mirror to the patient and asks him/her to keep their face in front of it. After some time the *Amil* sees that mirror himself and says that if some spirit has attacked that person, the black color is seen in the mirror otherwise the mirror will be clear. After that they heal the people after knowing the nature of disease.

#### **7.6 Use of *Dhaga* (Thread)**

*Dhaga* is used for some specific purposes because it is the sign of tying. So, religious experts convert the *dhaga* into sacred form through recitation or any other religious way then suggests tying it on different parts of the body such as hands, neck or any part of the body. The most common use of *dhaga* is to tie in hand for the hand pain,

for menstruation problems to tie at waistline and etc. The important thing is that the *Amileen* use the black color of *dhaga* because they think that it has effects symbolically.

### **7.7 Use of Traditional Medicines**

In healing, the use of some traditional medicines are also common with religious practices. The *Amileen* use the natural herbs as a medium in the healing process. They use garlic, bitterness, black seeds (*kalonji*), leaves of trees and *phitkari* and so on. They said that these things can be used as medicines because they have power.

### **7.8 Fasting**

Many religions have some element of fasting into their religious practices. Laws or rituals regarding fasting and restricting food & drink have been described as a call to holiness by many religions. Fasting has been identified as the instrument that allows one to improve one's body and soul and makes one how to be patient.

### **7.9 Hand Slapping**

Hand slapping is found in the healing methods by *Amileen*. According to them they don't know about the slapping because it's done automatically by a spiritual force. Then their slapping of hands becomes the cause of the removal of diseases, illness and different problems.

### **7.10 Concept of *Muwakkil* (Spiritual Beings)**

According to the different *Amileen*, the *Muwakkil* works in every "*Amal*". They said, When anyone captures the *Muakal* then it is automatically controlled by that person, but capturing a *Muwakkil* is very difficult and *Chilla* is necessary for controlling the

*Muwakkil*. In chilla *Muwakkil* comes in dangerous shapes to threaten that person and if the person gets scared then he/she will be killed by the *Muwakkil*. In chilla the room should be neat and clean with pure fragrance. It is a process of 40 days then *Muwakkil* are controlled for the fulfillment of tasks given by that person performing *chilla*.

### **7.11 Method of *Hisab***

Method of *Hisab* is used to see the problems of a person and the future incidents and if a person is ill then *Amileen* applies the *Hisab* method to know if the person is involved in any disease or in the black magic. In the process of *Hisabis*, *Amileen* asks the name of the mother of the person who came to them, the place where he/she lived, and puts out the numbers along with some other things.

Another method is also used by the *Amileen*, they have a book with the Arabic alphabet called “*jantri*” and they ask the person who came to him to put his/her right hand/finger with closed eyes. After that they see the Arabic word under his/her hand/finger then see the description of that word and relate to his life and suggest some advice.

### **7.12 Economic Aspect**

The economic aspect is very important in *Amileen* because every *Amil* takes some money for his/her services. In Multan, the researcher saw that it was the economic game as people came with their necessities and problems and these *Amileen* earn money. There was not a single *Amil* who wasn't taking money after his services. The people who come to solve their problems also want to give money that it gives effect and right to *Amileen* for their services.

The other issue which has to be pondered and mentioned is the payment system.

There are four types of payment.

- Some of the *Amileen* accept no kind of check-up fee nor receive any reward.
- Some of them accept no money but only presents .
- Some accept whatever amount of money the client wants to pray.
- Some have a special rate but show flexibility towards their client's economic limitations.
- Some say they need a specific amount of money according to the nature of the problem.

The payment system varies with the person to person and problem to problem. These *Amileen*sometimes show reflexivity but sometimes get what they asked for and that could be anything such as a lot of money, animals of different kinds and clothing along with other things.

- **Charity**

In this system, the *Amileen* tell people to give charity in different ways such as feed the poor or birds or buy something for a mosque or temple.

- **Concept of *Hadya* (Reward)**

This term "*Hadya*" is used for money. The people who go to the *Amileen* and want to have solved their problems, they give some money for their services. People think that if

if they do not give the "*Hadya*" then the *Tawez* and *Dam darood* will not be effective.

- **Concept of *Mookh***

*Mookh* is something that is given after the completion of a task. "*Mookh*" is mostly in the form of animals and costly gifts, "*Mookh*" is free form of gifts and money for the *taweez, dum darood* etc.

- **Gifts Giving**

Other ways of money are in the forms of gifts that are given below.

- **Seasonal Gifts**

It means that whenever a landlord is going to harvest his crop, some percentage of their total profit is fixed for the *Amil* they used to visit; the *Amil* will go to their land before the harvest and pray for the good profit and after the harvest his fixed percentage will be sent to his home.

- **Non-seasonal Gifts**

These gifts are given by the people to the *Amileen* throughout the year and are not in the form of money such as animals, sweets and ornaments. They are from a person who used to visit *AmilBabadue* to their problems, but not anymore because his sufferings have ended and now he/she is living a very happy life. So, they present different gifts in honor.



### **Case study 1**

It is the case study of a practitioner who is Muslim and told the researcher that his name is Raheem lal s/o Raheem bakhsh. He is 31 years old and he has passed his matriculation. He is basically from D.G Khan and has been living in Multan for 15 years. He is married and has five kids and total family members are 8. He said that;

He said, my name is Raheem Lal and I am helping people in various ways from 5 years. He said that people came to him for the solution of different problems such as headache, appendix, kidney stones and jinn. He said that he can solve almost every problem but one should have faith and without it no one is going to have his/her problem solved. He said that the problem with the people is that they don't obey Allah and didn't listen to anyone or anything. He said that he knows the problem of the people with the help of some *noori ilm*, *jinn*, and do some kind of *hisab* by asking the name of the persons, their mother and the address and also watching the hands upside down. He said that he solved the problems of the people by the *noori ilim*, *prahai* (reading of sacred verses) and also gives them the water of different mosques and *dhaga* (thread) and etc. He said that he also tells people some sacred verses and they are able to cure themselves as well. He said he can cure cancer, AIDS and hepatitis as well.

He said that he also tells the people different kinds of exercises and tells them to be on their best behavior and do well with others. He said that his believers are like friends and family to him and the believers also think the same way and invite him to their ceremonies. He said sometimes people came to him once and he told them to come again but they didn't believe and went someplace else but after sometime came back for treatment.

He said that in this developing era, *Amileen* is important because where science and medicine stops, we work and give positive results. He said that” people are carried to him and once he treats them they walk on their own feet”. He said that black magic is very powerful and can kill someone in seconds but the cure is also present and he can cure the black magic effects with different things such as oil, water from seven mosques, black and red pepper, herbal along with some other things. He said that he never asked for money, whatever someone offers him he accepts it as a gift. He said that “till now, everybody got his problem solved and cured and he didn’t send anyone away for the cure”.

## Case study 2

It is the case study of an *AmilBaba* who is Hindu and he told the researcher about his profession and other information. He said that;

He said that my name is Ramesh and my father's name is sukhan and I am a Hindu. My age is 64 years and I am in this business for almost 30 to 35 years. He said that he had a job in Pakistan radio Multan and now he is retired. He is the head of his family having four kids and a wife that makes 6 of his family members. He studied till 6<sup>th</sup> class because of some issues. He said that different types of patients or believers came to him for the solution of their problems such as love marriages, fear of the foe, business issues and different types of quarrels. He said that only 20% of the people are having real problems such as "*nzr lagna*" (evil eye) or jinn but most of the time people just think they are having issues but they don't have any. He said that these kinds of people are having psychological problems. He said that he solve their problems by different ways such as;

1. by performing dum (prayer blow) on;
  - a. Something sweet to eat.
  - b. Oil to massage.
  - c. Sindhoor to keep it with them.
  - d. Water to drink.
2. Told them some kind of prayers
3. *Taweez* (amulets) of different kinds such as;
  - a. For love marriage
  - b. Fear of anything
  - c. Keep the foe away
  - d. Rizq

He said that these things have been a helpful for them. He said that people have faith in him and they also bring others to him as well. He said that people sometimes told him their problems but he can also get to know them by the action or movement of their stars (*paidaishi sitara*). He said “*agr sitara gardish me ho to insan ko kafikam karne se mana krty hain jesa k koi soda bazi ni karni*” if stars are not in position then don’t make any deals. He said that people think of him as a religious person and a pious person. He thinks that the need of these *Amileen* in this time is more than ever. He said he the money of demands is according to the nature of the work. He told the researcher that not only Hindus but the Muslims and christians also visit him. He said he didn’t say that he can cure anything sometimes he told his believers that he can’t do something so go to someone else and don’t recommend anyone.

### Case study 3

This is the case study of an *AmilBaba* whose family has been in this business since 1901. He said that in his family one of the sons has to be an *AmilBaba*. His age is 46 and he lived in a joint extended family and has 50 members. He has 7 kids. He is Syed by caste and his name is Pir Syed Ashiq Husain Shah Shamsi. He said that;

He said that my name Pir Syed Ashiq Husain Shah Shamsi and we are in this business since 1901. He said he is S/O Syed Rashid Husain Shah Shamsi S/O Syed Kareem Shah Shamsi S/O Syed Allah Bakhsh Shah Shamsi S/O Syed Ameer Badshah Shamsi and so on. He said that people visit him all the time with kinds of problems such as black magic victims, sickness of different kinds, love marriages, business issues and quarrels of different types along with the fear of the foe. He said that people are having these issues because it is natural, soul and body are having different troubles and they need to be solved. He also told that doctors also came to visit him sometimes. Sometimes the movement of the stars (*sitare gardish ma ajana*) also causes many problems. He said that people tell him their problems and then he cures them with the help of Quranic verses, he listens to the problems and gives them different verses to recite and tells them benefits of those verses. He said that he also gives them amulets as well and sometimes “*dhaga*” thread after blowing some verses on it along with water and oil. He said that he also tells people different kinds of prayers which benefit them in many ways. He said that people believe in ways and practices. He said that “*mannat*” is kind of intercession –*sifarish*”. He said that the relation with people is like doctor and patient.

He said that in this age of development *Amileen* are the ones who can cure those things which a doctor or physician can't. He said that black magic is a book of the

devil and all the bad things done are with this book. He said that he can cure both body and soul and he can solve the problems which science can but the problems he can solve are those which science can't and if he can't then tell them to go someplace else.

He said that everything is there in the Quran but we only read it for the righteousness and virtue but not to understand it but if we do then we don't have to go anywhere. He said that there is a prayer for everything such as to go to the washroom, change clothes, to bathe and many more. If we do everything as our religion tells us, then no one will have any problem. He said that people came to him to have done their work with the help of black magic but they don't know that the Quran has more power than anything else.

#### **Case study 4**

This is the case study of an “*Amila Bibi* ” who is the niece of the *Pir Syed Ashiq Husain Shah Shamsi*. She was sitting in the next room to her uncle. She said that she is in this business because of her uncle and she started this to help women. Her uncle told her that the reason he wants her to join him is that he doesn't want to treat and cure women and there are many things that a woman can only tell to another woman and he is unable to help them in that case and he wants to help those women and him as well. She said that only some of the clients came to her with their secret issues and most of the women still visit her uncle because they think that the cure or the solution to their problems is in the hand of that person i.e. her uncle. She said she also uses the methods of her uncle and the women who came to him also got their problems solved.

### **Case study 5**

This is the case study of an *AmilBaba* who lived out of the city but has had his astana in Multan and *chowk kumharan wala* to be specific. He said my name is Nagar and I am 60 years old and *Rajpoot* by caste. He was having a well decorated room with an air conditioner. He said that the main business was of his father's but he liked this since he was a boy and he left his studies for this purpose. He said when he was a boy he used to go with his father and didn't go to school and that's why he hardly got primary education. He said that most of the time people tell him their problems but if they are in a lot of trouble or tension then he can read their faces. He said that he used the Quranic ways of healing and also gives different kinds of amulets and also performs *dum* (religious blow) for different problems. He said that he suggests the names of Allah for different problems and surahs from the Quran. He said that both believers and non-believers both visit him and if their problem is solved then they believe if not then they don't. He said that twenty per cent of the people believe in these kinds of methods. He said that he can give the solution to body pain, husband and wife quarrels, business issues, etc. he said that sometimes people offer him money but sometimes they don't and he said we also have different kinds of expenses and we need to pay them as well so we also charge money sometimes.



### **Case study 6**

It is the case study of a man who came from kahrora pakka. He looked terrified and was so sick that he couldn't walk properly. He said his name is M Ashraf and he is 48 years old. He said that he was working and suddenly he fell and got sick. Then one of his friends told him that it looks like some kind of magic and told him to visit an *AmilBaba* and gave him the address. So, he came as soon as possible because he wasn't getting well with all the medicines given by different doctors. He said *Amil Baba* told him that he is having magic of some kind from his wife's family. They wanted to help him in his business but somehow it got reversed and he got sick. He said that first of all, *AmilBaba* performed dum on him and he got a little better then he gave him water to drink with some medicine that he does not know about, he took the medicine and drank the water because he wasn't having any options. After some time, *AmilBaba* asked him to walk and he was very happy because he was getting better and better. He said that the *Amil* didn't take any money but told him that he will be completely fine after the three visits. He said that he couldn't explain what he was going through before he came here but now he is feeling much better.

### **Case study 7**

This is the case study of a man named shahzaman who is 32 years old. He said that he didn't believe in *Amileen* but his family was totally into it. And a *Baba* used to visit their house now and then and he didn't like it. The family asked the *Baba* to make him a good person but he didn't believe and used to abuse the *Baba*. He said that he was having anger issues along with some other problems. He said that one day the *Amil Baba* was on his usual visit to his home when he came back from somewhere. *Baba* told his family members to leave him alone with Shahzman. The family didn't want to but couldn't say no to him. So, when they left he confronted him about doing the bad things that he has done recently, he said that he was shocked because the *Baba* told him exactly what he did and from that day he started believing him. The *Amil Baba* said to him that his secret is safe with him whether he believes him or not. So, he apologized to him and started doing things as *Baba* asked. He was also having family quarrels and all of the problems were solved within months.

### **Case study 8**

This is the case study of a boy named Bilal and he is 31 years old. He and his friend Hamza went to an *Amil* because of having the problem of love marriage. Bilal liked a girl and wanted to marry her but her family was totally against them. They told their problem to an *AmilBaba* and he told them to bring a black goat, some gold and an amount of 50,000 rupees and after that the process will be started and he will have to pay more till the work is done. Hamza said, “*Baba* we will be back with the things” he knew that his friend couldn’t afford all that and the *Baba* is also lying, he took Bilal to another *Amil*, that *Amil* said to Bilal that you don’t have to do anything, you go home and you will find a “*taweez*” (amulets) under your pillow after three days and when you find it don’t open it and keep it in the case of silver and after a few days the family of the girl will come to their home with the marriage proposal. Bilal did the same and everything happened as told by the *Amil Baba*. He got married and gave *AmilBaba* one of his cows.

### **Case study 9**

This is the case study of a woman named Shakuntla. She is Hindu. She said that she got something precious stolen from her house and she was very worried then she visited the *Amil Baba* suggested by his uncle who gave him an amulet that she has to keep under her pillow and when she did she saw not only the thief but also where he hide her things and she confronted her and got it back.

Next time, she came to the *Amil Baba* again because her business wasn't going well and the *Baba* told him that he is having some kind of "*saya*" on her and she has to come here five times. He told her that this thing "*saya*" will be gone in a year because it is very dangerous and she still has six months left. She said that this problem is due to lack of "*sadaqah and khairat*" (charity). She said that she was earning a lot but not spending a rupee in charity. That's why the "*karobar thap ho gaya*" business flopped.

### **Case Study 10**

It is the case study of a man named Usman. He is a businessman. He said that he was facing many problems in his life and whatever he did and try to do went wrong and he was facing a great loss both economically and socially. Then he came to the *Amil Baba* and he told him that there is some kind of bad spirit on him and he has to come to him in every month's first seven days for a year and he is coming from five months. He said that *Amil Baba* gave him *taweez and* water after *dum*. He said that now he is recovering the previous losses.

He said that there was also a problem of him getting married, everyone rejected his proposal but now he is engaged and soon he is going to marry.

## CHAPTER 8

### 8. Summary and Conclusion

In Multan, there is a strong belief that God has created every problem and their solutions. Spiritual healing holds an important role in the life and recovery process of the people who were surveyed. Many stated that religious ways became more important for them during their illness and solution of their problems. It cannot be denied that these ways do have power and many people have found the solution to their problems and cure their illness.

It is seen that mostly uneducated people visit these *Amileen* and mostly women are involved in these kinds of activities but nowadays educated persons also tend to believe and are involved in such activities. Those who believe think that non-believers have weak belief (*in ka imaan kamzor hai*). People believe that these *Amileen* are some kind of saints and they have supernatural powers or connection with divine power or both.

In this era of development, people used to visit these places due to several different reasons such as poverty, lack of education and awareness, belief system and to put a curse or to remove its effects. The educated and upper class people first go to the doctors for their problems and if the person is not recovering then move to *Amileen* for the solution of their problems.

These *Amileen* usually don't tell about the practice of black magic but they tell proudly about the white magic also called "*noori ilm*". The black magic circulates between three people. First, the person who wants to put a curse on someone i.e. the client, second, the practitioner i.e. *Amil Baba* and the third is victim on whom the

black magic is done. All the three persons suffer from the effects of black magic. People also visit these *Amileen* to remove the effects of black magic.

There are many different reasons when people think that he/she is under the influence of black magic such as joblessness, unmarried girl or boy for a long time and domestic issues. In these situations most of the people think that their evil relative must have put a curse on them.

Hierarchy matters a lot on the basis of the caste system. The Syed family is considered as the supreme one and the *Amileen* belonging to the Syed family are more famous and respected by their clients and said to be more powerful than any other Amil Baba.

Most of the people claims that they have they can solve the problems and can put a curse and remove its effects even they don't know about anything but they have some tricks that they can capture their clients mentally and they are very famous in the society and they made this a business and they demand a large amount of money and expensive things.

The *Amileen* who have the power of healing and know about the practices don't take much of the money from their clients but accept whatever they offer and also demand money if they have to put a curse or break it. They solve people's problems and cure them in various ways such as religious practices, including prayer, recitation, *dam*, *taweez* and prepare people for the difficulties in their problems and find solutions.

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## GLOSSARY

The following terms in the research at faith healing are important for understanding the present Study.

<i>Abb:</i>	Water
<i>Al Hayyu:</i>	The Ever-Living
<i>Al Husamad:</i>	The independent
<i>Al-Fatiha:</i>	The Opening (the first chapter of the Qurʿan)
<i>AL-HAMDU LI'LLAH:</i>	„Thanks/praise is to God“. This is a standard response to anything good or pleasant that occurs, and also to the enquiry, „How are you?“
<i>Amil Baba:</i>	An expert in all religious practices and practicality in religion
<i>As-Shafi:</i>	The Healer, It is one of the 99 Divine Names in the Qurʿan.
<i>Atishi:</i>	Fire power
<i>Ayat:</i>	Verse of Quran
<i>Azan:</i>	Muslimʿs call to prayer
<i>Chicken Tikka:</i>	Roasted pieces of chicken
<i>Chilla:</i>	Completion of forty days spiritual gaining



<i>Chilra:</i>	Rice bread
<i>Desi Ghee:</i>	Ghee that is clarified butter of milk
<i>Dhae:</i>	Yogurt
<i>Dhaga:</i>	The piece of string or thread
<i>Dhoti:</i>	A piece of cloth to cover the under body part
<i>Dua:</i>	Verbal formal and informal supplication
<i>Faiz:</i>	Succession
<i>Fakir:</i>	A person without sense and no interest in worldly power
<i>Hadith:</i>	Sayings and actions of the Prophet Muhammad, peace be upon him.
<i>Hadya:</i>	Money or gifts given by the followers of some saint or religious person
<i>Hajj:</i>	Annual pilgrimage to Mecca; every Muslim is supposed to make the journey at least once in a lifetime.
<i>Halal and Haram:</i>	Sacred and profane
<i>Haleem:</i>	It includes wheat, barley, lentils and meat
<i>Han Puter:</i>	O son

<i>Hawai Makhlooq:</i>	Spiritual beings
<i>Hoo:</i>	The only one
<i>Iman:</i>	Belief
<i>INSHA 'ALLAH:</i>	„If God wills“. It is used by Muslims whenever a statement about the future is made. It averts the assumption that human beings can control what they will do or what will happen in the future without God's will,
<i>Ism-e- Azam:</i>	The powerful and greatest names
<i>Jaddi Pushti Pir:</i>	Ancestral religious expert
<i>Jallal:</i>	Glorious
<i>Jinn:</i>	The spiritual and other creatures which cannot be touched or seen.
<i>Kamiz:</i>	Shirt
<i>Karra:</i>	To secure from danger roundly defensive abstract wall
<i>Khaki:</i>	Soil land
<i>Khanqahs:</i>	A building considered specifically for Sufi meetings and a place for mystical retreat and personality improvement.

<i>Kalwanji:</i>	Black seeds
<i>Ma sha' Allah:</i>	An Arabic phrase that expresses appreciation, joy, praise.
<i>Madina-tul-Auliya:</i>	City of Saints
<i>Makki Roti:</i>	Maize bread
<i>Makrooh:</i>	Antipathy
<i>Mannat:</i>	The heartily promises with divinity for the fulfillment of desires.
<i>Masjid:</i>	Arabic word for mosque, it is the building where Muslims gather for congregational prayers
<i>Maukkal:</i>	Spiritual beings related to angel
<i>Mazar:</i>	Shrines
<i>Mookh:</i>	Reward for the solving of issues in religious ways
<i>Multani champ:</i>	Boneless mutton
<i>Multani Mitti:</i>	Soil of Multan
<i>Multani Sohan Halwa:</i>	Sweets made by milk and dry fruits
<i>Murid:</i>	Followers are called Murid

<i>Murshid:</i>	Follow the teachings of a religious person
<i>Na Umeedi Kufir Hai:</i>	Hopelessness is blasphemy
<i>Nafal Hajat:</i>	Prayer for needs
<i>Nigah:</i>	Eye contacts
<i>Nihari:</i>	Nihari is a South Asian stew consisting of slow cooked beef or lamb garnished to taste and served with cooked brains or bone marrow.
<i>O Amma:</i>	O Mother
<i>O Bibi:</i>	O Sister
<i>Pahunchya hoa:</i>	Having complete spiritual knowledge
<i>Patka:</i>	Piece of cloth to cover the head
<i>Pir Saen Mujhe Olad De Doo:</i>	Give me child o saint
<i>Phooka:</i>	After recitation or reading, some religious script the blow on the patient.
<i>Pir:</i>	A name for a Sufi
<i>Puratha:</i>	Oily bread which is cooked with ghee
<i>Qayyum:</i>	THE SUSTAINER OF LIFE

<i>Quran:</i>	Literally means “recitation”. It is the holy book of Muslims. Muslims consider this book to be a revelation from God. It is written and recited in the Arabic language
<i>Roza:</i>	Fasting
<i>Saag:</i>	Green leaves to cook
<i>Sadqa:</i>	Arabic word for charity
<i>Sajda:</i>	Prostration
<i>Salat:</i>	The five daily obligatory prayers
<i>Sattu:</i>	Mixture of wheat and Barley that is grinded
<i>Sawa lakh:</i>	One Lakh and twenty five thousand
<i>Sayyid:</i>	Of springs of the Holy Prophet (PBUH)
<i>Shagird:</i>	Pupil
<i>Sheikh:</i>	In Arabic, it means an old man.” A term used for a Sufi who guides followers. A Sufi who is certified to teach, initiate and guide ambitious dervishes.
<i>Shifa:</i>	Arabic word for healing or cure
<i>Shuf:</i>	Restore

<i>Sihr:</i>	Magic
<i>Sindhoor:</i>	Vermilion
<i>Sitara Gerdish mein Ha:</i>	Star is in the trouble related to bad luck
<i>Sufi:</i>	An Islamic spirit, with its emphasis on the possibility of unity with the divine
<i>Sunnah:</i>	Literally, means “the way”, therefore meaning the way of the Prophet, i.e., the actions and sayings (hadiths) of Prophet Muhammad, peace be upon him, and the actions of others approved by the Prophet.
<i>Surah:</i>	Chapter of the Qur’an
<i>Taqdir:</i>	Destiny
<i>Taweez:</i>	To write the Quranic verses or numbers or any other thing in religious context
<i>Tibb Nabawi:</i>	The medicine of Prophet Muhammad, peace be upon him. It includes how the Prophet treated patients, the object she used, and his recommendations for treating patients.
<i>Tobah:</i>	Repentance
<i>Wazifa:</i>	Statistical completion of the names of Allah

<i>Wird:</i>	An Islamic worshipful act which involves the replication of the names of God, prayers of the Prophet Muhammad, and the verses of the Qurʻan. It is usually performed individually, but in some Sufi orders, it is a ceremonial activity.
<i>Ya Adil:</i>	The Justice
<i>Ya Azeem:</i>	The Honourable
<i>Ya Aziz:</i>	The Protector and the Guardian.
<i>Ya Ghafuro:</i>	Absolver
<i>Ya Jabbar:</i>	The irresistible
<i>Ya Kahar:</i>	One, who has irresistible power to subdue anyone, the strongest.
<i>Ya Khabeer:</i>	The Greatest
<i>Ya Muhetoo:</i>	All- Pervading
<i>Ya Narokoni:</i>	0° Fire be cold
<i>Ya Qudoos:</i>	The Pure
<i>Yad-e-beza:</i>	Spiritual treatment with hands
<i>Yaken:</i>	Belief/trust

*Zakat:* Arabic word for alms, one of the five obligations of every financially able Muslim

*Zamzam:* Holy water

*Zikr:* Literally means “remembrance”. It is remembering God with certain invocations by tongue or by heart. It includes the repetition of Divine Names. Activities that maintain awareness of God in a Muslim is are considered