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# **Ziker, Spirtual Means of Resolving Problems:**

An Ethnographic Study of Margalla Town, Islamabad



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**2014**

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An Ethnographic Study of Margalla Town, Islamabad



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

Quaid-i-Azam University  
Department of Anthropology  
Islamabad - Pakistan  
2014

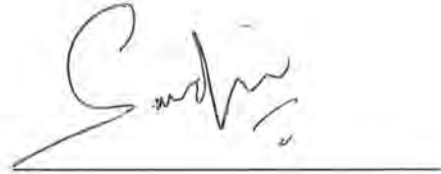
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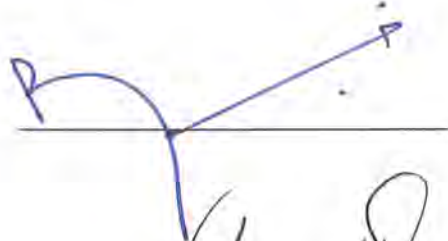
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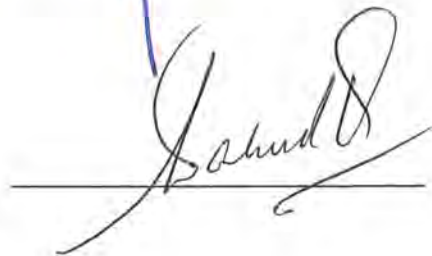
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Miss. Rafia Hussian



## **Acknowledgement**

All the glories to Almighty Allah, the most beneficent, the most merciful and all praises are, but to Him, respect and love to Prophet Muhammad (s.w)

I feel great pleasure in acknowledging my deep gratitude to my very supportive and respectable supervisor Dr. Saadia Abid, for her motivation, guidance, encouragement, inspiration and moral support that helped me in enhancing learning capacities. It has been truly great pleasure to work under her supervision.

I am thankful to Dr. Waheed Chaudhry for giving me the opportunity to be a part of this prestigious institution and learn from his expertise.

I sense great pleasure in acknowledging my profound gratitude and deep regards to my respectable teachers for making me what I am today. It's been great honor for me to be student of Sir Tariq Mahmood, Sir Imtiaz Zafar, Sir Ali Jafri, Madam Khadija, Madam Rukhsana Naveed, and Madam Somiya.

I can't thank enough to my beloved parents for 'EVERY THING'; indeed they are superb parents as well as my closest friends. Thank you for always being there. I owe every achievement of my life to Mama and Bani.

I owe deep appreciation and exceptional thanks to my very dear friends Iffat Rabab, Sir Ali, Komal Hayat, Mahrukh Ahmed, Sheema Sameen, Nahdia Samreen, Arshiya Miraj, Ismail Khan, Maane Sehar, Muhammad Adnan, Maryam Khan, Subaita, my cousin Khawla Mehmood, my siblings Arfa Hussain and Waheed-ur-Rehman, for their unconditional love and constant support that I can never repay. Thank you for always standing beside me. I would also like to thank my dear class fellows, juniors and seniors, my high regards to them.

**Rafia Hussian**

## Abstract

This thesis is an ethnographic description of a spiritual practice *ziker*, as a spiritual mean of resolving issues, in a Muslim community in Margalla Town, Islamabad, Pakistan. The aim of this study was to explore the epistemology, interpretation, categorization and purpose of practicing *ziker*. The research also explored the social as well as cultural role of *ziker* and its significance in the research community. Practice of *Ziker* in daily life of Muslims belonging to different social, cultural and economic background was observed. Symbolic decipher of *Ziker* was documented in accordance with context. Furthermore, the study elaborated relation of efficacy of prayer and resolving of issues with belief and purpose of person or community members who practice *ziker*. The research employed Clifford Geertz's "interpretive perspective", and used ethnographic research methods of participation observation and in-depth interviews.

The ethnographic findings depict varied perception and definitions about the spiritual practice of *ziker*. Individually varied meanings, categorizations and interpretations were associated with practice of *ziker*. However, *ziker* in group, community follows uniform practice with shared meanings associated with it. The ethnographic detail also shows that *Ziker* has a significant religious role in society, where as it is entrenched in social alignment of community as well. Information of the research area further highlight that belief system with other factors is significantly related with resolving daily issues at varied level that ranged from minor issues to significant events in the life of community.

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## 1. INTRODUCTION

Throughout antiquity of mankind invocation to various entities is being practiced. Supernatural is invoked and remembered in almost every religious conviction. In different theologies varied practices and forms are associated to invoke or not to forget supernatural or superior. Literal meaning of *Ziker* is “to remember or to not to forget”. *Ziker* is the Arabic word derived from *dhakara* means, “to recollect, remember” (Rougert, 1985, p. 262-263). “*Dhikr Allah* or “remembrance of God”, making mention of God refers to invocation of the Divine Name, or to litanies; metaphysical “anamnesis” (Glasse, 1989, p. 116). *Ziker* is commonly considered as harmonious component; however core of *ziker* is repetition of divine names, and recitation of sacred text (Koskoff, 2008, p. 793). The chanting aims to produce an intense awareness of God’s presence (Alles, 2007, p. 431).

*Ziker* is integral part of Islam. It means ‘to remember *Allah*’. It is considered to be the act of excellence in Islam. “*Dhikr* is Arabic for recollection, or remembrance. The Qur’an calls upon humans to recollect God and not forget him” (Campo, 2009, p. 193-194). It has been considerably stressed many times in Quran (Islamic Holy Book) to remember *Allah* as much as possible. According to Islamic scholars and Sufis, essence of *Ziker* is their submission to Creator by constantly remembering Him in all spheres of life. Crux of *Ziker* is never to forget *Allah*. Two major characteristics of *ziker* are solitary *ziker* and collective *ziker* (Rougert, 1985, p.262-263). Different categories of *Ziker* are being practiced among Muslim communities particularly *Ziker-e-jali* (loud practice of *ziker* in group) and other one is *Ziker-e-Khafi* (silent *ziker* within heart). “Practice of audible *ziker*, non-verbal from under the breath is common among Muslims. Some Sufis practice rhythmical movements of the head and body during recitation” (Netton, 2008, p. 143).

*Ziker* is the most significant and perpetual mystical practice among Muslims. It is Muslim’s spiritual expression of remembering *Allah* either explicitly or implicitly. “*Ziker* is also known as spiritually oriented and experience oriented forms of Islam” (Brill, 2005, p. 733). “Remembrance, or mentioning, ritual prayer or litany practiced

by Muslim mystics to glorify God and achieve spiritual perfection” (Webster, 1999, p. 292).

The dhikr (recollection of God) is an important Sufi ritual that resembles a mantra found in many of the world’s religious traditions. It can take the form of shahada is shortened in the process of dhikr recitation to ‘huwa’ or He. Great variety is found among Sufi orders concerning the performance of the dhikr.

(Netton, 2008, p. 143)

*Ziker* is the most common form of prayer in Sufism. Practice not to forget and then oral mentioning of that remembrance particularly through repetition of a litany (*hizb*, *wird*) may include name of God or formulae with varied techniques, that depends upon the context and sufi order (Starkey, 1998, p. 830-831). It is spiritual practice of purifying ones soul from worldly business and issues and having pure spiritual connection with *Allah*. According to *Sufism* practice of *Ziker* is like controlling ego and mind with practice of *Ziker* of *Allah*, under the supervision of spiritual teacher belonging to sufi order (silsila). *Ziker* is spiritual practice as focus, uncompromised attention, repetition and regularity in practice is required. It is practice of devotion in which *zakhir* (one who practice *Ziker*) with his total attention remembers *Allah* and absorbs in repetitive chanting, that is essence of spirituality.

The spiritual master, or Shaykh, gives the practitioner the necessary “permission” (idhn), or meditate the pledge to God (bayah) that makes the method operative. It is not effectively possible, and can indeed be dangerous, to practice the dhikr without an assimilation of the doctrines surrounding the method and above all the revealed doctrine of discrimination between Reality and unreality, the doctrine of the nature of God Himself.

(Glasse, 1989, p. 116)

Generally term *ziker* is translated as “recollection”, “as practice of faithfulness in which one repeats the divine name in order to recollect God and at the same time to make him recollect one’s existence, anticipating his blessing (Rougert, 1985, p. 262-263). Junctures for remembering God occur throughout a Muslim’s life that includes at birth, death, before starting meal, before commencement of any vital event and journey and in the performance of the Five Pillars of Islamic worship (Campo, 2009, p. 193-194).“All of these objects, verbal and bodily gestures impose themselves on

people for them to remember God. They invoke passion, enlightenment and morality, and are ascribed internalized ontological efficacies by individuals” (Mikkel Bille, 2010, p. 176). This Supplication and remembering *Allah* is constant part of life of Muslims. Creator is being remembered by Muslims verbally or by heart. To seek blessings and love of Creator, Muslims exercise *Ziker* during their prayers, supplications, with recitation of Quran or chanting of Quranic verses, formulae or Names of *Allah* or His attributes.

The Qur'an is believed to contain the most powerful Baraka. Hence, aside from guiding humanity, material artifacts with Quranic verses also protect the believer against misfortunes and malevolent forces. But more powerful than the Quran as a material book, is its commitment to memory that shapes an evocative nearness to God.

(Mikkel Bille, 2010, p. 176)

The link between the sacred text, Quran and one who recites is significant. To hear, see or touch holy text creates sense of revered incidence in hearts of Muslims. (Mikkel Bille, 2010, p. 175) The association experienced by Muslims with words of God and nearness to God employ distinct effect upon practitioner. As Clifford Geertz describes this relationship, “the point is that he who chants Quranic verses chants not words about God, but of Him, and indeed as those words are His essence, chants God Himself. The Quran is not a treatise, a statement of facts and norms; it is an event, an act” (Mikkel Bille, 2010, p. 175). Continuous chanting of His Names conditions human mind and heart with love of *Allah* which is ultimate goal of *Ziker*. *Ziker* is done to tribute their love for *Allah* by Muslims. Tranquility and peace is associated by Muslims with practice of *Ziker*. Divine power is invoked for blessing and protection that creates immaterial effect in the soundscape of community, penetrating spaces and bodies; it is prevalent in daily acts and speech of community members. This persistent association and belongingness become source of protection (Mikkel Bille, 2010, p. 176). “Protection through the Baraka invoked by the soundscape of the Word of God is not as much about understanding every word but about sensing the divine presence, which acts as moral and ethical regulating mechanism of behavior” (Mikkel Bille, 2010, p. 176) “Attention to the superiority of seeking of providence in immaterial sources; providence that involves preparation and anticipation of Divine support for

future eventualities". (Mikkel Bille, 2010, p. 173). Process of *ziker* involves attention, emotional association, and passionate closeness with God (Mikkel Bille, 2010, p. 174). *Ziker* shapes such associative relationship that proposes protection. "the words themselves in materialized or verbal form impose the remembrance on people, as pervasive "affecting presence" where by the quran is "both the occasion are catalyst for dhikr as well as what should be recalled, the object of dhikr (Mikkel Bille, 2010, p. 176). The faith, association and belief by Muslims upon Allah, makes their worship effectual and resolves problems in their daily lives.

## 1.1 *Ziker* in Islamic History

In Quran word *Ziker* has been used 268 times and 63 derivatives has been used. Opposite of *Ziker* is '*Nissyane*' means not remembering, it has been used 45 times with its derivatives for about 28 times. (*Azikro wa tazikro*) means to preserve something, to preserve something and something alive in mind and heart (6:68). In this regard, Quran itself is *Ziker*. It preserves and reminds of teachings and laws by *Allah*. Divine laws and following it is *Zikrullah*. As *Allah* says in Quran, 'You keep in view My Laws and I shall protect your rights and grace you with dignity and honor' (2:152) (*zikr, Islam*). 'O you who have believed, remember *Allah* with much remembrance, and exalt Him morning and afternoon' (Quran; 33:41-42). Quran provides doctrinal basis for Islam, rather than being reference for the performance of all the various duties of Muslims. It is *Sunnah* which describes the ways to perform duties. It is suggested that *Ziker* was not only practiced aloud with tongue but Zakariya also remembered Allah in silence with in heart (Dakake, p. 172).

According to Tabari, prayer (*Salat*) and *Hajj* is not similar to *Ziker*, as according to Tabari's description practice of *Ziker* is not confined to *Salat* and recitation of Quran. *Allah* says in Quran, 'when you finish the prayer, remember *Allah* while sitting, standing and laying on your side'. Further, he described that command of *Ziker* in Quran is attributed with glorification of *Allah*. That includes remembrance of *Allah* with certain litanies and formulae and request to *Allah* or as source of gratitude (Dakake, p.174). Another practice of *Ziker* analogous to *Sufies* practice is to invoke Names of Allah. According to Tabari, verse 22:44 in Quran suggests that *Ziker*



particularly Names of *Allah*, 'in a kind of universal framework which transcends the various forms of religion'. It is not just practiced by Muslim but also by Jews and Christians. That confirms remembrance of *Allah* outside paradigm of Islam (Dakake, p. 176).

Core of Sufism is *Ziker*, to attain focus and attention towards the Origin, *Allah*. *Allah* said to Prophet Moses that is mentioned in Quran, 'Verily, I alone am God; there is no deity save Me, Hence worship Me alone and be constant in prayer so as to remember Me!' (Qur'an 20:14).

The introduction of dhikr performances into the life of Sufi orders began around the 11<sup>th</sup> century. Each sufi developed its own distinctive code of dhikr practices, which it ascribed to its founding Sufi masters. By regulating the practices, they not only fostered the embodiment of the spiritual teachings of the order, but also disciplined the behavior of its members and actualized the authority of the order's leadership.

(Campo, 2009, p. 193-194)

This command has unmitigated for all generations. However, evidently forms and practices of *ziker* diverged with time, place and culture. Two basic kinds of *Ziker* have been observed among *Sufies*, *ziker e jalli* and *zikere kahfi*. Few *sufi* orders practice *zikre e jalli*, few *zikre kahfi* and others practice both. Sufi Orders follow the guidance of Holy Prophet Muhammad. Some orders do *ziker* while standing, some while sitting in a certain posture, and some while moving'. Sufi orders commenced these deviations to intensify the *ziker* (school of sufi teaching). Each order or lineage has one or more ritualized forms for group *Ziker*, these includes recitation, singing, music, *sama* (whirling) it was started in India and is yet regularly or irregularly practiced in Ajmer Sharif (india) at the shrine of Moin-ud-Din Chishti (commonly known as Khwaja Gharib Nawaz).

In the thirteenth Century, Sufism was established by Rumi, the Persian poet. Sufism was a mythological off spring from the Muslim Religion. "The Whirling Dervishes" believe in performing their dhikr in the form of a dance and music ceremony. The Mevlevi were a well-established Sufi Order in the Ottoman Empire. Known for their dance which was performed as a form of worship.

(Amlen, 2010, p. 200)

Another similar practice is also practiced in turkey at the shrine of Maulana Rumi, where they practice *ziker* as reciting *darud shareef* or other verses expressing love with *Allah* as well as with Holy Prophet meanwhile moving in a particular manner which is specifically termed as Sufi dance (swirling) and *tafakkur* (contemplation). (rifai.org) “The most common forms of Sufi group *ziker* consist in the form of recital of particular litanies a composition of Qur'anic phrases and Prophetic supplications (e.g. *Wird al-Latif of the Ba 'Alawis*), or a liturgical repetition of various formula and prayers (e.g. *al-Wadhifa of the Tijanis* ). All of these forms are referred to as “*hizb* or a *wird*”. Prayers and praising Holy Prophet Muhammad known as *Dalail al Khayrat*, *Darud* is also common practice among most of Sufi orders. Commonly silent *ziker* is practiced among all *sufies* particularly *Naqshbandis*. However, group *Ziker* is hallmark of Sufism. Mostly gatherings are conducted on Thursday and Monday at night as part of *Tariqah*. *Hadra* is practiced among Arabic countries,’ *Hadra* is a communal gathering for *ziker* and its associated liturgical rituals, prayers and song recitals, performing both in private or public’. Another form of *Ziker* is *sama*, a type of group ceremony that consist mostly of mystic poetry and Qur'anic recitation. In Turkey, it is known as ‘*zikre kiyam*’ (standing *ziker*), and in Algeria and Morroco as ‘*imara*’. *Ziker* is practiced commonly in Syria where Sufism is entrenched.

Above discussed are the formal categories of *ziker* practiced by Muslims belonging to varied cultures. However Muslims not only practice formal collective *ziker* but *ziker* on individual level is widely practiced. Practice of *ziker* is entrenched in daily life of Muslim at varied level.

## 1.2 Statement of the Problem

*Ziker* is a type of prayer and worship associated with mystical orders in all Islamic sects. It is a type of repetitive prayer, similar to for example, the Jesus prayer within Orthodox Christianity, *Nembutsu* within Japanese Buddhism, or *Japa* in Hinduism. An atheist, Sam Harris stirred by experiences of devotion, Sufism, *adhan*, *Ziker*, ritual for *ziker*, ecstasy and fear of *Allah*. He also expressed his inspiration regarding *Ziker* and chanting that can extended for hours. He said, “I love these products of



(nominally) Spirituality and Muslim religious devotion more than most other forms of art" (Ibnepercy; Harris).

*Ziker* is Arabic word which means remembering. Particularly in Islamic theology, it's an act of remembering *Allah*. Remembering attributes and love of *Allah*, to elevate and tribute Allah's greatness is a token of love by His Creation and way of connecting with the Creator. Term *Ziker* is specific to spiritual act in Islam. This means doing such exercise and making efforts to bond with *Allah*. To purify one self, person has to make effort, to concentrate he/she repeats and chants the 'words' and step by step reach to the level of having spiritual connection and reaching particular state of mind. According to Rahman (1980) "which educates and trains the inner self of man is the core of the Islamic system. It also frees man from the slavery of the 'self', purges his soul from the lust of materialistic life and instills in humans a passion of love for *Allah*. It is through the process of patience, perseverance and gratitude that opens the door for spiritual and physical well-being" (p. 253).

*Ziker* is done either by chanting name and keeping in mind the Greatness of *Allah*, loudly in gathering or alone in wilderness. Sacredness, association and belief upon words chanting make the words powerful. These words because of believe creates the aura that helps in healing, resolving issues and having spiritual connection with Creator that makes the words powerful and effective. Patterson (1998) writes in Philosophy and physics of holistic health that, "Spiritual healing appears to be based on a belief that we are all part of the natural harmonious energy of the universe, and that healer operates from an intention to utilize and channel that energy for the benefits of others. The positive energies have ability to heal the body, mind and emotions". According to Tambiah (1968), Words occur in many ritual contexts: the recitation of prayers, blessings, spells, myths, sacred words, and passages from religious texts. Ritual language is an element of empowerment, both representing and objectifying power.

Diversity lies within the framework of religion Islam. Diversification of practice of *ziker* is dependent upon different sects in Islamic religion and varied cultural backgrounds as well. As according to Lambek Traditional knowledge and diverse

perception of Islam in daily life of Muslims has become intertwined commonly in the proclamation of social hierarchies, religious knowledge and authority (Mikkel Bille, 2010, p. 169). Muslims from different sect have their belief and *Ziker* is being practiced in different forms in daily life of natives. There is very vague line between cultural practices and religious teachings. Even if people are facing social and domestic problems they make *Ziker* as a means to resolve their issues by believing. *Ziker* is pervasive ritual practice throughout Islamic world but with variation in its expression and practice. *Ziker* in different sects and different cultures is conceptualized differently. The proposed study is to observe and document perception, interpretation, and categorization of *ziker*. To search out social and religious role of *ziker* in community. Broadly the practice of *ziker* is associated with Sufism, however it is embedded in daily acts and speech of Muslims from varied background. The goal of study is to identify and analyze practice of *ziker* in daily life of Muslim community members. And to analyze varied meanings associated with its daily practice. The study aims to analyze role of *ziker* associated with resolving daily issues in community.

### 1.3 Research Questions

Keeping in view the above mentioned discussion, in this regard certain questions are raised. Such as, is *Ziker* means of resolving problems along with purifying yourself and building connection with Allah? What is the conceptualization of term *Ziker*? In what ways, forms *Ziker* is practiced? What is the purpose of *Ziker*? Why it is prevailing practice among Muslim community? At what specific events *Ziker* is practiced? For what kind of issues and problems Muslims practice *Ziker*? And how does the believe system or chanting repeatedly same words resolves problems? What is role of belief in efficacy of *Ziker* and resolving problems?

### 1.4 Objectives

- To document interpretation and categorization of *Ziker* among community members

- To analyze relation between community members interpretation of *Ziker* and resolving issues
- To interpret purpose of practicing *Ziker*
- To explore social and religious role of *Ziker* in community

## 1.5 Significance of study

Invoking supernatural is one of ancient and persistent human behavior. Remembering and glorifying supernatural in different forms and ways has been part of almost all religions. However, despite of prevalence of this practice there is not much anthropological work regarding this practice. There is knowledge regarding *Ziker* within sphere of Sufism, Islam or according to different school of thoughts in Islam. This study will be significant part of Anthropology particularly Anthropology of religion as not much research has been done regarding practice of *Ziker*. This research study will contribute in area of symbolic anthropology as well. As in this research *Ziker* as concept will be explored that is based on contextualization. Symbolic decipher of *Ziker* will be explored in accordance with context.

According to Muslim's belief, all living creatures are engaged in *Ziker* of the Creator. *Ziker* is believed to be source of peace for heart and mind. It is the most widely spiritual exercise practiced almost among all Muslim sects. Grace of Creator is being remembered and is embedded in daily life of Muslim community. Either Allah is remembered in gathering as conscious practice or alone. Research will help to find out different forms of *Ziker* practiced and embedded in daily life of (respondents) the Muslim community. Significance, characterization and interpretation of *Ziker* among community members will be identified through research. How *Ziker* is interpreted and practiced and what practices and exercises they define as *Ziker*? What is their conscious interpretation of their intention of *Ziker* and what are the underline purpose and meaning of their practice? How it is embedded in their lives and they relate it with their domestic and daily life issues? And how they resolve their issues with practice of *Ziker*? This research will help to clarify significance of physical practice and effort to do *Ziker*, how it helps in extracting real essence of *Ziker*. How community interprets their belief and symbolic significance of *Ziker* ziker in their

lives? It will help to avail the opportunity to understand the relation of *Ziker* as spirituality with material life of respondents and how they relate it? How spiritual practice is transferred, developed and related to material needs and issues of human? This research will help to understand how chanting or repetition of words makes them effective and its relation with belief and its impact on respondents.

## 2. REVIEW OF LITERATURE

This chapter reviews the previous and current studies on the linkage between Sufism and *ziker*. The first section gives an overview of the background literature building theoretical grounds for the significance of supplications, prayers and remembrance of Supreme Being in religious theologies. Further Significance of *ziker* in Islam and relevance of *ziker* in Sufism by Muslim and non-Muslim scholars is discussed. In third section epistemology, typology and relevant studies regarding *ziker* is elaborated. Last section covers effects of *ziker* and empirical studies relevant to prayers and its effects are discussed.

### 2.1 History

In almost every religion Sufism exists in different shape and form. Spirituality is core religion for believers. Geoffroy conferred that few Islamists believe that Sufism is inclined by multiple foreign influences such as philosophy of Alexendria, Neo Platonism of Plotinus, and Christian hermits, Indian Yogis or Budhist Monks. This cross cultural globalization was not one sided even Sufism has believed to influence Jewish mysticism. Particularly St.Jhon of Cross may have been influenced by the spiritual theology of Shadhili of North America (Geoffroy, 2011, pp. 34-35). However, these analogies of spiritual practices among different religious and traditional groups are attributed to common human psychology and spiritual experiences. This also shows common sharing of ideas about cosmology and metaphysics however still they follow different basic ideology. Such as practice and idea of negation of self or ego, spiritual state as "*fana*" in Islamic Sufism, "Nirvana" in Budhism and extermination of heart in God in Christanity, may have some common assimilation but they belong to different religions (Geoffroy, 2011, p. 35).

Chanting prayers for healing has been part of many cultures and religions, as discussed by Uri Wernik in his article, 'The use of prayer beads in psychotherapy'.

The traditional healers named as shamans, medicine men, seers and priests are related to modern day psychotherapy. 'These forerunners of modern psychotherapy used among others chanting, dances and confessionals to help people solve problems in living' (as cited in the mind game, 1972, Torrey). Different rituals and set of processes are practiced for healing and solving daily life problems that may include physical, mental or material problems of person. These different rituals in different cultures have few things in common such as seeker and therapist and problem and solution is expressed in terms of their common world view they share (as cited in Contemporary psychotherapy as ritual process, 1983, Moore). This group has their own perception and contraction of problems and its treatment that may be related to their religion (Wernik, 2009, p. 359).

Wernik argues (2009) that major agenda of therapists is to induce positive thinking to alter the cognition. As according to him major cause of problems is negative thinking. 'One of main ingredients of active and cognitive behavioral therapies is the identification of negative, non-adaptive, destructive thoughts or self-statements (p. 360). Repetitive thoughts either negative or positive have effect on cognition and schema of person and thus upon actions and life of person. There is great significance of recurrence of thoughts and action in psychotherapy. French pharmacist Emile Coue introduced method of repetitive formulas or auto suggestions in psychotherapy such as, 'Every day, and in every way, I am becoming better and better'. This method is known as Coueism. However it is not easy to make installed positive thinking persistent even at time of crises as they may contradict with previous schema of person (Wernik, 2009, p. 361).

The etymology of the word bead suggests its connection to prayer, it being derived from the Anglo-Saxon words *bidden* ('to pray') and *bede* ('prayer') chants or meditations. (Wernik, 2009, p. 361). Prayer beads are part of many religions including Islam, Buddhism, Christianity and Hinduism. That is majorly used for keeping count of prayers. However in Greece and Mediterranean countries prayer bead is known as *Komboloi* which is used for strain management. Historically beads prayers were also used as Alexander Humboldt, German traveler documented about use of prayer beads among native Peruvians known as *Quipos* (Wernik, 2009, p. 362).



In Islam prayer bead is associated with *ziker* that means remembering or invoking Allah. "A person begins praying on a different shaped first bead, and continues grasping each successive bead while whispering or chanting short prayers or one of God's names, until the cycle ends at the last bead" (Wernik, 2009, p. 362).

Sabah, subeh or *tasbih* is beads arranged or collected in thread that Muslims use for *ziker*. That has old association with *darvesh*, *sufis* (mystical saints) even few group of people calls it invention of *sufis*. Some also calls it invention of Junaid Baghdadi. Almost in every religion of world there is tradition of *tasbih*, religious sacredness is being associated with it. However in Japan it has also social relevance (Qaderlon, 1997, p. 75). Among Muslims *tasbih* is made up of hundred beads that are divided into three parts by comparatively bigger beads called *imam* (p. 77).

However significance is not relevant to *tasbeeh* (prayer bead) itself but it's the *ziker* which has prime importance. Once Prophet Muhammad saw *sahabi* woman doing *ziker* on seeds and stones, He said should' not I tell you better way?, He told her to do *Ziker* on fingers as on day of resurrection , fingers of person will also be answerable in front of Allah (Qaderlon, 1997, p. 76). In Islam it is believed every organ of person is answerable to Allah and when one do *ziker* his heart and every part of him is dedicated in *ziker* of Allah.

Prayer bead is traditional and spiritual component of many religions. In Buddhism prayer beads are used to count on common mortal practices. In China prayer beads are known as *Shu-zu* and in Japan, *Juzu*. In Islam it is called *subha* (blessing) or *tasbih* (praising). In Hinduism Prayer bead is known as '*The Japa Mala*'. *Mala* is Sanskrit word means garland whereas *Japa* is remembering name of God also known as *mantara*, practicing *Mala Japa* is used for religious meditation or for performing *Sadhana* (spiritual exercise). In Christianity practice of Lord prayer is attributed to St Anthony or to St Achromous, however in Roman Catholic Church it is known as *Rosary* (crown of roses) which is used for prayer meditations. In Catholicism and Orthodoxy, the beads are often blessed by a priest with prayer and sacred water, thus turning them into a holy artifact. These beads traditional implication as they are

termed as as power beads, love or peace beads used for meditation and tranquility (Wernik, 2009, p. 362-363).

Author argued that prayer bead cultural and religious significance. As effects of prayer beads are associated with supernatural powers that can be achieved when performed a prayer.

As ritual is defined as:

Ritual is a culturally constructed system of symbolic communication. It is constituted of patterned and ordered sequences of words and acts, often expressed in the multiple media, whose content and arrangement are characterized in varying degree by formality (conventionally), stereotypy (rigidity), condensation (fusion), and redundancy (repetition).

(Wernik, 2009, p. 366)

Positive thinking and believe on healer makes the prayer effective, as when sub conscious is aligned with particular thinking through regular exercise, it will eventually effect actions and life of person. Wenik argues that state of hypnotism is also achieved through patterned and recurrence of sequences of words is related to prayer bead healing. He also referred the effect of tangible relation with beads that enhances the receptors towards relaxing state. In addition verbal communication between seeker and healer also helps in altering cognitive behavior that author termed as analytical-rational mode of information processing (Wernik, 2009, p. 366). As a whole recurrence of patterned words (pre-determined ideas), relation with bead prayers along with believe in positive result harmonize the whole body and mind thus results in stronger impact. Basically this practice alters the previous schema and positive hopeful thinking is installed.

## 2.2 Tassawuf/Sufism and Ziker

Sufism or Muslim Mysticism is considered to be core of Islam .As Quran distinguishes world of authentication (*alam al-Shahada*) and from world of unknown (*alam-al gaheb*) and Muslim should believe in this mysticism (*ghaeb*). “One of the



goals of Sufism precisely is to pierce through the opacity of this world in order to contemplate spiritual realities that lie beyond simple faith” (Geoffroy, 2011, p. 20).

Those who spend their nights practicing *murakba* and *ziker* and do not sleep receive much appreciation by Allah (Hajveri, 1997, p. 181). The significant trait of Sufism is ‘struggle’, Struggle against your ill wishes and worldly delusion, the carnal self (*nafs*) which overcome person. The war against your carnal self and self-control is considered to be of greatest significance in Islam and considered to be power of person. “Sufism, a key expression of the spirituality of Islam” (Geoffroy, 2011, p. 17).

Great Islamic scholars had precisely defined Sufism as, “Sufism is nothing but Idolatry, for its purpose is to preserve one’s heart from all that is not God; but, there is nothing other than God” (Shibli). “Sufism is reality without a form - Ibn e Al Jala” (Geoffroy, 2011, p. 19).

Most Integral and yet controversial component of Islam is Sufism. There is no reference of word Sufism in Quran however different Islamic scholars have given different description regarding Sufism. As in ‘*Mutala-e-Tasawuf*’ Dr. Ghulam Qaderlon has referred definition given by Waleed bin Qasim, rough translation is that “during dark ages of Muslims group of people gathered for the sake of Allah and devoted themselves for services of ‘Holy Kaba’, those devotees and who provided services were called *Sufi* (Qaderlon, 1997, p. 14).

When Umru bin Usman was asked about *tassawuf* he said “Tasawuf is that one should be busy in such practices which are appropriate for that particular moment” (Tusa, 1986, p. 59).

Author gave description of *Sufies* that these people know Allah and His orders and follow them. Ultimately what they think is righteous overpowers them (*wajad*) (Tusa, 1986, p. 61). Gefeffroy describes that, “He who me love has purified is merely ‘pure’ (Safi), but he whom the Beloved has purified is Sufi” (Geoffroy, 2011, p. 22).

Returning of pure soul to its pure origin, to the point where he was not alienated from sacred origin. The state has been attributed with different names in different religion, however with similar fundamental goal and in Islam it has been named as Sufism.

Word Sufi is being derived from *suf* that means those people who have purified their souls for sake of Allah and thus are loved by Allah (Qaderlon, 1997, p. 18). Another definition by Abu Ali Rozbari is, Sufi is the person who wore *soaf* with *pak damni purity* controlled his/her worldly desires, carnal self (*nafs*) and worldly affairs and followed the path of Prophet Muhammad (Qaderlon, 1997, p. 34). Sufism has also symbolic relevance as *Sufis* or people who follow way of *tariqat* wear blue dress, as those people have to travel often thus they wear blue dress instead of white (Qaderlon, 1997, p. 71). According to *sufis* self (*nafs*) is associated with blue color, whereas black color is associated with satisfaction of self because there is deep connection of black color with *ziker-e-Ilahi* (Qaderlon, 1997, p. 72).

Sheikh Zuwalnoon described that those people who have given priority to Allah upon everything and even upon their lives, then Allah gives priority to these people (Qaderlon, 1997, p. 60). In Baghdad Sheikh Abu Hamza Baghdadi was the first one to talk about *safa*, *Ziker*, Love, *ishk* and affection (p. 63).

About Sufies author explains, "People whose hearts have been awakened by anagogy (Allah's maarfat). Even their organs have been wrought by worship of Allah. Their tongues are busy with *ziker-e-ilahe*, and their souls have been enlightened by meditation and practices" (Tusa, 1986, p. 34).

It has been observed that, every Sufi sequence has different ways of *iradat* (to make decision to get *bait*), *baith*, *Ziker*, way of teachings and traditional and cultural relevance. Every disciple has to get knowledge about moral system of *sufi* sequence and thus spends time in *khanqah* with other disciples. *Sheikh Traiqat* (Teacher of convention of Islam) of particular Sufi sequence is responsible for moral and spiritual elevation of disciple (Qaderlon, 1997, p. 125).

Relation of teacher and student is of great importance in Sufism. To achieve status of disciple of any Sufi master is also well organized. To follow any master or teacher

and his orders is known as *baith*. Among Sufis ways of *bait* is different. *Mureed* (disciple) has to spend forty days alone in Arabic it is called *arbaena* and in Persian is called *chilla*. Usually *chilla kashi* is done in tomb of *wali* Allah (Friend of Allah). Yearly event *urs* is done in such tombs, and with the blessings of deceased prayers are made. Sometimes according to condition of *mureed* (disciple) different place for *chilla kashi* is ordered. They are asked to practiced *Ziker* and *wazaief* (formulae for invocation) till three years after which *kharqa* (disciple) is blessed (Qaderlon, 1997, p. 84). For this process *sheikh* (Teacher/leader) three meetings (*majlis*) are conducted that includes, i) *majlis e aam* that is for common people no disciples are invited, ii) *majlis-e-khas* in which all disciples are invited and *Ziker* is practiced, iii) *majlis e infirad* is the third one (Qaderlon, 1997, p. 89). Thus *Ziker* has core significance in Sufism particularly.

If we look into origin of *Tasawuff*, it has been documented that *Kharqa e Taswuf* has been transferred from Hazrat Ali, to Hazrat Hassan, Hazrat Hussain, Hazrat Kumail ib-e-zyad and Hazrat Hassan Basri, they are known as '*Chahar Pir*' means four pirs and khalifs of Hazrat Ali. It is been said in tasawuf famous '*chahar da khamwade*' fourteen *sufi silsile* (Sufi Sequence) or groups are originated from these four *khalifs* (caliphs) (Qaderlon, 1997, p. 111).

It has been documented almost in every Sufi sequence *Ziker* is practiced. However in book *Mutala-e-Tasawuf* particularly it is mentioned that in *Khwanda-e-Karkhyan* it is emphasized to practice *Ziker* and recitation of Quran alone. In *Khwanda-e-Firdosian* and *Khwanda-e-Tosian raqs-o-sama* (dance with mystical poetry and poems) and trance is preferred and it is termed as *ziker-e-jalli* (Aloud invocation) (Qaderlon, 1997, p. 117-119).

It has been claimed by Mystical leaders that each and every step and practices in Sufism is followed in accordance with practices of Prophets. Particularly bounteousness of Hazrat Ibrahim, Acquiescence of Hazrat Ishaq, Patience of Hazrat Ayoub, Signs and miracles of Hazrat Zikeriya, *Tajrad* of Hazrat Yahya, *Souf Posh* of Hazrat Musa, Travelling of Hazrat Eisa (Jesus) and *Fugre* Prophet Muhammad that is his humbleness are the characteristics of Sufism (Qaderlon, 1997, p. 126). All the

Prophets/Messengers of Allah had to live through many hardships and thus they prevailed their mission through dedication and been an example for humanity. These steps are also followed by Sufies in Islam and hardships are associated with tests of world that makes them purify, tests their faith and thus give vision about this world and origin.

Geoffroy argued that in Quran it is said man can reach level of conviction (*Al-yaqeen*). This faith can be achieved in three steps, from knowledge that is (*ilm al yaqin*) that leads to eye of certainty (*ilm al ain*) and finally the reality of conviction that is (*Haq al yaqin*) (Geoffroy, 2011, p. 39). *Ziker* and faith are co related alternately. Prophet Muhammad said, "In your heart you will feel the gentleness of faith" (p. 23).

(*Tawaqul*) Faith is an achievement for Sufi where he wholly submits his will on Allah's will and frees himself from all kind of worldly fears and obligations (Qaderlon, 1997, p. 246). *Sufies* had very different perspective towards faith. Even mentioning their problems, pain or sickness was act of faithlessness for them. According to them in any issue of life hope of reasoning or planning being effective would be against their faith.

Reasoning about faith in *Sufies* vision is well explained by Sheikh Sahel when questioned about medication he replied that patient who has to take medicine even if it is cold water is not better then who never took medicine. Because patient who took medicine will be questioned for taking medicine, whereas patient who did not took medicines will not be questioned (Qaderlon, 1997, p. 362).

As Imam Ghazali said, 'Anyone who gets indifferent from everything even from heavens, and do not love anything except Allah is the righteous person. One who is indifferent from worldly affairs but expects rewards and heaven in life after death is also righteous person but not at lower degree then previous one (Qaderlon, 1997, p. 364). Allah and his Prophet Muhammad determined the concept of faith which includes planning and efforts along with faith by Muslims (Qaderlon, 1997, p. 377).

## 2.3 Knowledge and Love in Sufism

Knowledge is nothing without practice and practice in Islamic teachings is associated with sincerity and should be intended purely for Allah. Dedication and sincerity in worshipping Allah (*wahdaniyat*) makes heart more conscious about the ultimate Truth (*Al-Haq*).

*Ziker* with Honesty, Purity (*ikhals*) and avoiding distractions have no particular time to be practiced. Instead it should be practiced at every moment that will ultimately determine and shape intention and practices of person' (Abu Nasar Siraj Tusa, 1986, p. 52). Inner purity, intentions and sincerity of soul has alternate relation with outer practices of person.

Knowledge about matters and universe ultimately leads to knowledge of Sufism, however Sufism is of just one kind or direction, and it is limitless as its purpose is exceeding. Knowledge of Sufism which has been extracted from Quran and teachings of Holy Prophet Muhammad that is knowledge and guidance given by Allah. That is not comprehensible to everyone except upon those who are chosen by Him. And only He determines the level of knowledge He wants to be absorbable and comprehensible by chosen ones. They are known as *Sufies*, *Wali ullah* (Allah's Friend).

Sufism leads to spiritual freedom. In order to be able to have this stage one has to exercise to attain spiritual realization. With blessings and protection of the teacher one can advance in this course beyond the limits of person's own distinctiveness and thus reaches the release and this path leads to freedom (Geoffroy, 2011, p. 20). Even same idea was discussed by Russo great philosopher about freedom of human soul. Person's soul when born is free and pure however with societies and world's obligation he becomes worldly affair's slave. Person has to be part of mainstream in order to have normal and successful life which is approved by society he is living in. However man's soul being a slave is contradictory to the nature of soul. Soul belongs to Creator for peace and freedom of soul one has to purify his self from worldly obligations and desires. Thus exercise and practice by Sufis helps them to attain their freedom, as soul belongs to Master and thus finds peace within connection with



Creator. Even same idea has been expressed in different ways by many philosophers and poets. This connection of soul and self with Creator is beyond any kind of limitations and boundaries even religion. Literature and *Tasawuf* is filled with human's emotive expression that includes extreme of passion, love and sincerity for their Beloved and thus one can attain elevation of spiritual mental state. Afterwards one learns to negate his own self and ego. Thus after self-negation one can purely love and reach the elevated level of spirituality. The basis of Tasawuff is '*ishq*'. *Ishq* when reaches its peak, ultimately that the condition leads to *Ziker*. *Ziker* is one's verbal, practical and spiritual expression of love for Divine (Sadaf, 2013, p. 7).

According to Maulana Rumi world is based on law of '*ishq*' (love) particularly love for Creator. Every atom of this world is attracted towards superior atom. As inferior atom is negating itself and reforming into better level that is evolution and progression. For progression seeker and teacher or superior is required. Inferior creature loves, adopts and follows the superior's traits and thus reaches to the next level. Rumi described '*ishq*' as most superior characteristic of human being. And that love could be in any form. Sufi poets have expressed that '*ishq*' is the ultimate goal of life. According to them '*ishq*' is creation, progression, entity paradigm, action and disciplined system of origin of universe. Because '*ishq*' creates such unexplainable overwhelmed power and motivation that for spiritual elevation one is so highly determined that none of worldly hardships can hinders his faith. As Mian Baksh states, "*Ishq e Karan adam mehram kita yar yagana , Aahe mulk ibadat joge ki hajat insanaa*" (Sadaf, 2013, p. 7).

That means '*ishq*' love for Allah has made person's spiritual state so much elevated that even people who were known to him are now strangers for him. For him every relation, desire, needs and place is meaningless. Person is free from all worldly ties and attachments nothing can make him fearful from any kind of loss. For him his '*ishq*' love for Allah is overwhelming and above all.

Geoffroy discusses that Sufism is based on knowledge (*maarfa*) and love (*mahabaa*), "Love is the annihilation of individual being in spiritual delight, and knowledge is the

contemplation, in the bewilderment (of the mystery of divine Oneness)” (Geoffroy, 2011, p. 21).

Sufi’s love for Creator is mystical yearning for reunion with Him that rests upon meditation. Paths of attaining their goals may be different but they crave for single destination. Mystical Scholars have described different paths to achieve their goal, Junaid and ibne Arabi stressed on metaphysical knowledge however Hallaj and Rumi turned to intoxication of love (Geoffroy, 2011, p. 21).

Reunion with God in Sufi doctrine means extinction in God (*fana*) when Divine Being shows through in him. The intention and ultimate goal of Sufis is also rewarded by Creator. Sufies are so motivated to be destined that they can reach there even in middle of worldly affairs and crowd. Nothing seems impossible and hurdle in way of achieving the goal (Geoffroy, 2011, p. 20). Despite of detaching from worldly responsibilities, while holding his spiritual qualities Sufi lives and deals with the situation and circumstances. Nothing can distract him from achieving his destiny.

Sufism is considered to be eternal wisdom. The path that leads to ultimate ‘Truth’. This struggle of person to achieve Allah’s love and nearness is not onesided. As Allah affirms His support to person who urges to attain His love. Qudsi Hadeeth mentioned by author states: If he draws nearer to Me (Allah) a hand’s span, I draw nearer to him an arm’s length. If he draws nearer to Me an arm’s length, I draw nearer to him a fathom’s length; and if he comes to Me walking, I hasten toward him.

(Geoffroy, 2011, p. 21)

In Sufism term fakir is not referred to beggar instead it means one who remembers Allah all the time (Hajveri, 1997, p. 138-184). *Ziker* is not dependent upon the idea of detachment rather intention of practicing *ziker* makes it significant, as with reference to the position of ‘*ashaab-e-sufah*’ in front of Allah (Hajveri, 1997, p. 317). Ibne Arabi contradicts with the doctrine of detaching yourself from world and worldly affairs in order find the (*haqiqa*) The ultimate Truth. Instead he stressed to feel the presence of Divine in His creation. As in Quran it has been termed as signs (*ayat*) of Allah in His creation. Unlike ascetic ibne Arabi says, “Beings were not created so you would see them, but so that you would see their Master in them” (Geoffroy, 2011, p. 31)

Description of ten stages or stations (*maqam*) of spiritual state and their formulation are attributed to Hazrat Ali and Dhu l-Nun Misri. These stages are repentance, renunciation, and destitution before God, endurance, contentment, desire for God, love, contemplation, proximity to God and intimacy. Other states are also mentioned which are in pairs that is in binary opposition such as fear of God with hope (Geoffroy, 2011, p. 27). Sufi with constant devotion and purity (*Ikhlas*) reach these stages. In order not to be de tracked from accomplishing higher level of spiritual state one must exercise and practice certain meditation. Great saying by Sri Sri Shankar explains the relation of knowledge, love and practice, "Knowledge purifies the mind, love purifies the heart, and service purifies karma". - Sri Sri Ravi Shankar

## 2.4 Exoterism (*Zahir*) and Estorism (*Batin*)

Islam teaches about both exoterism (*Zahir*) and estorism (*Batin*). For Sufi it is important to reconcile his inner self as well his exotrism both with teachings of Islam. As the inner self will be purified and aligned with will and orders of Allah, it will affect the outer self as well. Following principles of Islam (*shariyat*) that can be observed in exterior life of person is thus dependant on estorism (*Batin*). As the innerself will be aligned with *shariyat*, actions will be ultimately with according to orders of Allah.

*Shariyat* leads towards practice of *zahir*. Knowledge which is in heart (*batin*) when practiced through toungue and activities of person are *zahir*. So both *zahir* and *batin* knowledge is important for *shariyat* (Tusa, 1986, p. 57). Honesty, Faith, Purity (*Ikhlas*), patience, *ziker*, gratefulness, *taqwa*, fear of Allah, and all intangible practices included are the knowledge and practices of *batin*.

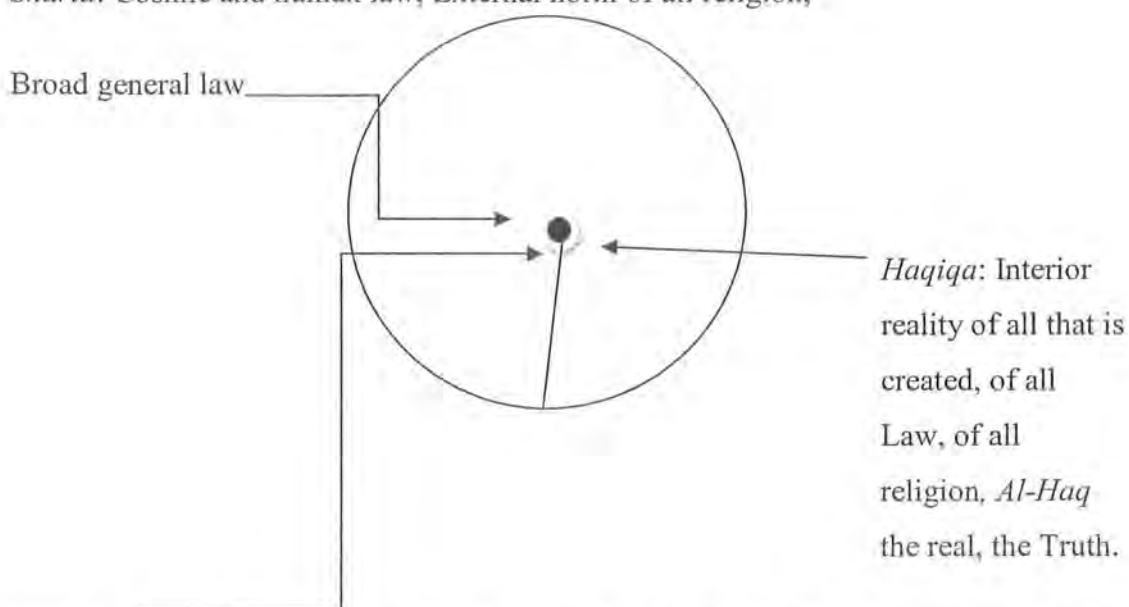
French scholar Dr. Geoffroy quoted Islamic mystic scholar Rumi's statement to understand Sufism with reference to escoteric and exoteric knowledge and extinction of Sufi in to his Creator Himself. Thus Sufi achieves ascent in spiritual world and understands the Real (*Haq*). "Do not look on that Beauteous One with your own eye: behold the Sought with eye of seekers. Shut your own eye to that sweet eyed- One, borrow an eye from His lovers". Knowledge of inner self (*ilm e batin*) along with



exoteric knowledge (*ilm e zahir*) helps to reach paradoxical explanation of system of universe and its existence (Geoffroy, 2011, p. 25).

Below given is the illustration of paths of Islam towards origin (Haqiqat), the ultimate Truth. It is through esoterism that exoterism is achievable (Geoffroy, 2011, p. 27).

*Sharia*: Cosmic and human law, External norm of all religion,



*Tariqa*: The narrow path linking, the exterior to the interior, appearances to the essence, the shell to the kernel.

Geoffroy has explained the doctrine of goal of Sufism, to understand the Perfection, Divine ultimate Truth both knowledge and love is required,

The path of knowledge can be beneath the banner of divine 'Majesty' (jalal) and the path of love beneath the banner of 'Beauty' (Jamal). According to Islamic traditions both are reabsorbed within the divine 'Perfection' (Kamal).

(Geoffroy, 2011, p. 22)

Sufis also played significant role of healer or therapist of diseases, problems, curing madness and other issues. They acted as mediator between Allah and people. That role involved channeling the spiritual powers of individuals for the solution of their problems (Geoffroy, 2011, p. 49).

## 2.5 Ziker

“Remember Me and I will remember you” (Quran, 2:152). *Ziker* is Arabic term which means remembrance and invocation. In Quran remembering Allah has been termed as *Ziker*. It is stressed in Quran to practice this spiritual exercise as much as it is possible. Not to be distracted from remembrance of Allah one must practice it regularly. There is no particular time and condition associated with practice of *ziker* (Qusheri, 1988, p. 432). Kutani said that if practice of *ziker* was not obligatory, I would not be able to practice *ziker* as I am not worthy to remember His Greatness (Qusheri, 1988, p. 433). Allah said to Prophet Musa that He resides in heart of *momin* (one who obeys Allah’s orders) that means when remembrance of Allah is persistent in heart (Qusheri, 1988, p. 434). It is mentioned in Holy book Injeel Allah says; remember me when you are angry, so I shall remember you when I am angry (Qusheri, 1988, p. 435).

As it has been said in Quran, “Except (with saying), “If Allah wills! And remember your Lord when you forget and say: ‘it may be that my Lord guides me to a nearer way of truth than this’” (Quran; 18:24).

When Shibli one of spiritual leader was asked about *Ziker* he said, “To forget about *ziker*”. Which means Forget what are you doing forget everything except Allah (Tusa, 1986, p. 322). Abul Qasim Abdul Karim bin Huwazin Qusheri says that *ziker* is the fundamental principle to have access to Allah; in fact everything is dependent upon *ziker* (Qusheri, 1988, p. 430). According to Wasti *ziker* is process to move from ignorance towards observing while overcoming fears along with intense love. (Qusheri, 1988, p. 431) In Quran order to practice *Ziker* has been mentioned at several places, “And don’t be like those who have forgotten Allah” (Quran; 59:19). “And, remembering of Allah is greater indeed” (Quran; 29:45).

Allah says that intentionally stay in company of those who practice *ziker* during mornings and evenings (Hajveri, 1997, p. 183). Prophet Muhammad described about *Ziker*, that *Ziker* among ignorant is like tree in deserted area or like warrior among cowards. Holy Prophet (PBUH) said Allah mentions that when person practice *ziker*

He is along with him/her. Furthermore he said *ziker* is way of protection from wrath of Allah. Allah says when person remembers me in heart, I remember him/her in my heart, when person remembers me in some group, I remember him/her in better group (Alghazali & Ataullah, p. 399-400). Holy Prophet Muhammad said that would be the day of judgment, when there will be no person to remember Allah (Qusheri, 1988, p. 430). When Holy Prophet Muhammad referred to gathering of *ziker* with *riaz jannat*. If person wants to analyze his/her position in front of Allah, person should see how he/she acknowledges Allah. As Allah positions person at the level where person positions him/herself. (Qusheri, 1988, p. 432). Abu Ali Daqaq said *ziker* is key to guardianship (*vilayat*) (Qusheri, 1988, p. 430).

Maulana Waheed-ud-din Khan described about *ziker* in his book, '*Islam aik taruf*'. *Ziker* is one of fundamental teachings of Islam. It means to remember, to remember Allah. To forget Allah is ignorance and remembrance of Allah is *ziker*. Everything human experience in this world is Allah's creation and remembering that fact is *Ziker*. Everything in this world is eloquent evidence of His magnificent creation. Thus man's experiencing and interfacing with His creation makes Him remember Allah at every moment. Influenced and inspired by His Creation person experience believes in godlikeness in his/her heart and mind. Expressing that experience through words is *Ziker*.

At many instants in human's life he/she experience Allah's presence and relation with Him. When human observes his/her own existence his/her faith in Allah strengthens. Thus expressing that faith in various form is *Ziker*. In life person faces many ups and downs, while experiencing success, failures, helplessness or happiness he/she remembers Allah in various form either asking for help or expressing gratitude, is also *Ziker*.

In daily routine while Muslims practice their prayers and worship Allah, they chant different words in Allah's greatness. These phrases or words are either extracted from Quran, *Hadeeth* (Sayings of Prophet Muhammad or involuntary expression of greatness and love for Allah is also *Ziker* (Khan. M, 1998, p. 23).

Ziker is practiced to achieve proximity of Allah as *Hadith Qudsi* states, “I’m the intimate of who he invokes Me” (Daylami). “I am near the idea that my servant forms of Me, and I am with him when he invokes Me, if he calls upon Me with in himself, I will mention him in Myself” (Bukhari) (Geoffroy, 2011, p. 163).

Siraj Tusa says *mazkoor* (the One who is remembered) is only one Allah, still there is difference of *ziker*, and intensity of love in *zakhir*’s heart and its level also varies. Thus real *ziker* is when ones actions are directed according to Allah’s teachings and orders (Tusa, 1986, p. 321).

*Shariyaa* (Islamic teachings and laws) can only lead to purify the body however *ziker* is being practiced to purify the soul and hearts. Sufi scholars also called *ziker* the covering of Divine. Geoffroy discussed the mystical association with *ziker* that *zakhir* (one who practice *ziker*) get so absorbed in *ziker* that ultimately he extinguish in Him (*Fana al madhkur*). (Geoffroy, 2011, p. 164) Spencer Tringham mentions in his book ‘Spiritual Orders’ that with help of *ziker-e-ilahi* it is possible for *sufies* to receive inner sight and enlightenment (Hajveri, 1997, p. 112).

Prophet Muhammad is the mediating presence between Divine and human realities “the isthmus” (Geoffroy, 2011, p. 52). Devotion, love and obedience to Prophet Muhammad is of prime importance in Islam. Group of spiritualist practiced prayer on the Prophet during late afternoon gatherings. It is believed that *ziker* of Prophet Muhammad is way of granting blessings and fulfillment of prayers from God. That includes protection from wickedness, blessings and for bringing solutions to daily life problems. The ‘*Burda*’ and ‘*Dalail e khayrat*’ meant to to have more blessings associated with prayer on the Prophet is work of great *Sufies* *Busiri* (13<sup>th</sup> century) and *Jazuli* (15<sup>th</sup> century) (Geoffroy, 2011, p. 53).

Remembrance of Creator, Superior, and Lord is part of Perennial Philosophy. Perennial Philosophy is derived from ancient school of thought however articulated in 20<sup>th</sup> century. It is based on perspective of universal and timeless truth and spiritual practices on which all religions are based. These universal truths are interpreted according to social and psychological requirements of that particular time and space.

Perennial Philosophy is defined as, “the philosophical tradition of the world's great thinkers from Plato, Aristotle, and Aquinas to their modern successors dealing with problems of ultimate reality (as the nature of being) and sometimes emphasizing mysticism —opposed to *skepticism*” (Merriam-Webstar).

## 2.6 *Ziker* and love for Allah

Allah judges people with their intentions and intentions ultimately effects deeds of person. *Ziker* cleanses person's heart, no heart is purer then Prophet Muhammad heart and he used to pray regularly. Prayer is way of communication with Allah.

*Ziker* and *fiker* (thinking) is prescribed by *Sufies* particularly to their disciples in order to purify their souls. Sanoon when asked about love he replied Purity in love and eternal remembrance is love, because when person loves something or someone he/she keeps on rehearsing and mentioning about it (Tusa, 1986, p. 102). That remembrance is *Ziker*. Sehel bin Abdullah was when asked he described about love that is roughly translated, ‘To align your hearts in accordance with Allah, and being consistent in it. Following the *sunnah* (Teachings of Holy Prophet (PBUH)). To have keen interest in *ziker eilahi* is love’ (Tusa, 1986, p. 103).

Those who have heard and know about blessings of Allah do hope to receive benefits of these blessings in return of their good deeds. It has been mentioned that vaguely there are three conditions of those who have keen interest in *zikre ilahi*. Few people are intended towards receiving *sawab* (reward), blessings and consent of Allah. Others are so much dedicated in their love for Allah that they start getting detached by this life and are enthusiastic to meet their Lord in life after death. However others observe the nearness and presence of Allah through their hearts and thus they practice and take pleasure in doing *Ziker* (Tusa, 1986, p. 110-111).

Ashfaq Ahmed in his book '*Engineer Asfar Hayat ki pasand*' discussed that one should tune his/her heart with Allah's voice. He argued that one's heart can only be tuned up with Allah's voice when person passionately desires for it. With person's desire and will one's heart gets aligned and tuned up with Allah's voice then other desires and voices gets blur for him (Ahmed, 2013, p. 34). As today our hearts our



tuned up with worldly aims and desire so much that we plan and work hard to attain our goals and our lives are directed according to these goals. Thus ultimately if we change our goal, our standard of satisfaction and fulfillment would be different. In order to get Allah's love you have to be sincere and passionate, practice and urge will lead to what a person wants. Thus, no guideline is required in this regard but only urges to attain Allah's love.

It is Allah's love which is basic trait of Sufi's goal of life, as spiritual state that is achieved with great practice and *Ziker*, example mentioned by Geoffroy is (*Jadhbh*) means split that is spiritual elevation of sufi and achievement of proximity of Allah by diminishing his consciousness (Geoffroy, 2011, p. 21).

## 2.7 Types and exercise of *Ziker*

Every religious activity is characterized with certain decorum. In same way for *Ziker* one has to follow certain protocol. When Allah is remembered He showers His blessings upon person or gathering in which *Ziker* is being practiced. However it is believed those souls and hearts are blessed who are intended to be purified. In Islam Intention of person is more important than his deeds. One gets what he seeks for. Gatherings in which Allah and His Prophet Muhammad are praised must be attended with great respect and attention.

*Sufies* consider *ziker* as ritual. For efficacy of *ziker zakir* must be physically clean and must perform ablution (*wadu*) before *ziker*. It is said, Prophet PBUH used to do *ziker* at night (between dawn and sunrise). Decorum of *ziker* includes that one must be directed towards *qibla* (Holy Kaba), closing his eyes sitting with crossed legs and hands on thighs. Sometimes disciple is asked to also have mental image of his teacher. Asks for forgiveness from Allah to purify his soul and then he indulge in *ziker* (Geoffroy, 2011, p. 164).

Whosoever se Fasting has its own importance for *zakir*, as it is considered to be way of control on ones's self (*nafs*) thus one can fully concentrate on his *Ziker*. According to Sheikh abu Saeed alkhazar fasting is food for *zahid* and *zakir* (Qaderlon, 1997, p. 241).



*Ziker* includes praising Allah, invocation of His Names, attributes or even praising His Greatness by witnessing signs (*ayat*) and His Creation in this world. Ibne Salim described three types of *ziker*. *Zikre-e-bilisan* ( *ziker* through tounge), on which one gets ten times reward. Second one is *ziker bilqalb* (*ziker* by heart) on which one gets seven hundred times reward. Third type of *ziker* has no limit of reward and blessings, which is for sake of love of Allah and dignify His nearness (Tusa, 1986, p. 321).

Two types of *ziker* have been described, one practiced regularly on *tasbeih* (beaded string), recitation of Quranic verses. Second type of *ziker* is by fulfilling all requirements for *ziker-e-ilahi*, remembering that Allah is the only Lord, His names, attributes, blessings, His signs in His Creation. *Ziker* is practiced by expecting rewards promised by Allah. Few *zakhir* do *ziker* because of fear of Allah, few do *ziker* because of their faith in Allah. Others do *ziker* because of their love for Allah (Tusa, 1986, p. 321).

It has been stressed and repeatedly questioned that Quran is for human guidance but is there any one will remember the guidance and real goal of life. Fear or Love for Allah can stimulate man to invoke God. "O you who believe! Invoke God often" (Quran ;33:41).

*Ziker* is considered to be superior from all other adulation, as it is prescribed to be practice at each and every moment of consciousness. Prayer (*Namaz*), recitation of Quran, discussing or even pondering about Allah also falls under category of *Ziker*. It has been stressed to remember Allah in all situation or condition:

Those who remember Allah (always and in prayers) standing, sitting and lying down on their sides, and think deeply about the creation of heavens and the earth (saying) "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of fire.

(Quran; 3:191)

Prophet Muhammad and his companions used to practice *ziker* of Islamic statement of conviction that is "*La Ilaha Illallah*" means there is no God but Allah. That is *ziker* of His (*wahdaniyat*) The Only Supreme Being, pronouncement of His absoluteness. Many *zakhir* follow certain phonetic rules while saying it. Such as saying '*La ilaha*'

while inwardly moving from navel towards the right shoulder, then '*illalah*' while moving towards the heart, the centre of one's spiritual "secret" (Geoffroy, 2011, p. 165). The head thus along with breath moves or side by side. This movement is in rhythmic pace, if *ziker* is performed in gathering all men will say it aloud with same vocal rhythm and head movements. Recurrence of denying and negating self and everyone else except Allah's existence have a deliberate influence on consciousness of *zakhir*. That is reaffirmation of denying all the worldly desires and powers and you're self for sake of Allah and only His existence is the ultimate Truth. Even pronouncing Allah with different intention and intensity has various effects on a person who is pronouncing along with person who is listening.

Another way of performing *ziker* is by withholding of inhalation (*habs-i-dam*) in order to purify mind that is associated with *Naqshbandiya* order. "*Ziker* of the saw" another way of remembering Allah as prevailing hum accompanies with each breathe in and breathe out while doing *ziker*, introduced by Ahmed Yasawi from Central Asia. (Geoffroy, 2011, p. 165) With Names of Allah at the end word 'ah' is exhaled has specific function in *ziker* that is why it is considered to be associated with Allah, thus for Sufis the 'breathe alone: 'ah' the exhalation is also *ziker* for them (Geoffroy, 2011, p. 166).

Both (*ziker-e-khafi*) *ziker* in silence and (*ziker-e-jahri*) *ziker* aloud were practiced by Holy Prophet Muhammad. It is said that angel is not mediator when *zakhir* performs *ziker-e-khafi* instead it is secret between Allah and *zakhir* (Qusheri, 1988, pp. 435-436). However *ziker-e-khafi* was initiated by Abu-Bakar, *ziker* in covert and *Ziker-e-Jahri* is associated with Ali (Geoffroy, 2011, p. 167). Both ways *ziker* is being followed by Muslims. There is group that practice *ziker* with remarkable volume, the group is known as *Rifa'is* (the howling *dervash*) (Geoffroy, 2011, p. 168).

*Ziker* leads to elevation of spiritual state of person majorly in three steps.i) '*Ziker al Lisan*': *Ziker* with tongue in which one utter words vocally. Geoffroy argues that this exercise produces mental warmth that can alter soul (*nafs*) into spirit (*ruh*). He argues that this effect infiltrate the whole body one must preserve this warmth. This *ziker* is effective one, heart is also conscientious to what tongue is uttering. Without any

interruption one must keep on doing *ziker* that is first step that leads to closeness of Allah by purifying one's tongue, heart and soul (Geoffroy, 2011, p. 166).

ii) '*Ziker al qalb*': *Ziker* with heart, Heart and soul of person is core of mysticism. One's intentions are evident in one's action. When one is connected with Allah, consciously he is doing *ziker* with tongue ultimately his heart will also get incorporated its self in practice of *ziker*. When heart gets involved in *ziker* one's self is overwhelmed with love of Creator. Author has explained role of heart in *ziker* as heart pumps blood to whole body in same way when heart is aligned with Allah's love it effects person as a whole emotionally and physically. Thus with this emancipation and extension of realization *zakir* may witness the mystic apparition and mystical experiences. "Through this catharsis which it brings about the *ziker* is 'fire' which burns about the darkness of the superficial consciousness and transforms it into the light" (Geoffroy, 2011, p. 167).

As it is said in Quran, "God is the Light of the heavens and the earth". (Quran, 24:35) Thus for seeking this light one must not deviate from *ziker*, both *ziker* by tongue and *ziker* by heart are steps that leads to ultimate Truth, thus must be practiced either mutually or alternately. *Ziker* is being associated with meditation (*fiker*) in Islam.

iii) *Ziker* in group: Prophet Muhammad said, "People who get together for *Ziker*, angels surround them, they are granted with blessings of Allah and their hearts gets the peace" (Muslim;6855,aban abi Huraira abi Saeed)

When *Ziker* is practiced in group it brings more liveliness and leads to awakening of hearts and enhances the spiritual vision of *zakir*. These sessions are known as '*majlis al ziker*', which are blessed with *hadra*, presence of Prophet Muhammad as Allah is omnipresent. They are usually practiced on Thursday and Friday evening after prayers. These groups of people are known as spiritual brothers to each other. Session starts with prayer (*wird*), verses from Quran, Names or formulae of prayers (*darood*) on Prophet Muhammad or mystical verse in his honor. This commencement prevails till an hour. Thus spiritual energy of participants amplifies. With the sign by *Shaikh* (The leader) every one gathers in row or circle, holding hands of their brothers by traversing their hands which helps to flow of spiritual energy pass without any

disruption. Mostly electrical lights are also muted in these sessions. *Ziker* is started with Names of Allah to *Huwa*, *Hu* and *Hayy*. *Zakir* perform *ziker* with breath *Ah* (The *Ziker* of saw). The *Ziker* is followed by certain pattern of rhythm and culmination pursued by a break until the ultimate convulsion. This leads *zakir* to spiritual state in which his soul is nourished by *ziker*. Body gestures while *ziker* at this stage are attributed to aliveness of soul. Geoffroy argues that this unconscious movement is not performance it's involuntary as some times the leader is motionless as he has already reached that spiritual level and control. This spiritual state is associated euphoria of soul. As expressed in Quran, "You see the mountains, you believed them fixed, but they are passing at the speed of the clouds" (Quran; 27:88) (Geoffroy, 2011, p. 169).

Movement varies with spiritual state of *zakir* and also group of session. In these sessions the one who recites chants His Names, mystical poems, praising and invoking Holy Prophet (PBUH) and great saints, Quranic verses. Meanings of the words chanted and affiliation with them helps to nourish and elevate soul and experience certain level of trance. The standing *ziker* is also practiced that is followed by *ziker al qalb* (invocation in silence). Mostly meal is served after such gathering (Geoffroy, 2011, p. 170).

Khalwatis perform a commencement with seven Names of Allah, which corresponds towards later stages. This commencement may be able to continue for numerous years. These Names includes (Al-Haq) The Truth/Real, (Al-Hay) The Living, (Al-Qayum) The Self subsistence and (Al-Qahar) The triumphant (Geoffroy, 2011, p. 168).

Turkish Sufism is best known for embodiment of path of love and intoxication along with metaphysical intellectuality. Regarding this Shams Tabraiz and his disciple Maulana Rumi are well known particularly in west. Turkish *ziker* is famous way of praising Allah that is considered to be way of doing *ziker* by His angels (Geoffroy, 2011, p. 93).

Spiritual and mystic music is known as '*sama*' along with whirling dance, other gestures and body movements are practiced in these spiritual gatherings, way of doing *ziker*. Mystical poems are recited with or without musical instrument in these mystical

gatherings. Such practices and *ziker* is believed to be source of state of elation in love of Allah. (Geoffroy, 2011, p. 89) Many Sufi scholars expressed their love and feelings with mystic poetry including Bulleh Shah, Hazrat Nizam ud Din Auliya, Fareed Shakar Ganj Bakhs, Shah Abdul Latif Bhitai, Shah Wali Ullah, Maulana Hussain Ahmed Madni, Madhu Lal Hussain, Shabistari from Azerbaijan, Jami from Afghanistan and many others, Dr. Muhammad Allama Iqbal the national poet of Pakistan also expressed his mystic thoughts through his poetry. Concept of '*Khudi*' (self) and '*Bekhudi*' (negation of self) along with power of freedom and awakening are of prime significance in his poetry. *Mathnawi* by Mualana Rumi is also source of inspiration for several Sufi Persian and Indian poets. "Arab authors are certainly fond of rhymed prose, a genre which gave rise to several collections of maxims such as the *Hikam* of Ibn Ata Allah" (Geoffroy, 2011, p. 91).

Prophet Muhammad encouraged followers to dedicate themselves in *ziker* as without remembering Allah hearts would become rusty as iron does. *Ziker* and recitation of Quran can make hearts shine and alive. As he said, "He who invokes his Lord and he who does not are like one who lives and one who is dead (Bukhari) (Geoffroy, 2011, p. 163).

## 2.8 Effects of *Ziker*

"Those who believed, and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest" (Quran; 13:28).

Each word, Name or phrase used for *Ziker* has their own effect according to their meanings. Along with it intention and psychology of *zaker*, spiritual evolution of *zaker*, environment, and conditions are also great factors in efficacy of *ziker*. With recurrent practice of saying these phrases or Names ultimately has its spiritual and emotional effects.

Allah says, "But whosoever turns away from My reminder – verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection" (Quran, 20; 124).



In reality when one remembers Allah he/she forgets everything else and Allah will protect anything important for him/her and that *ziker* is best replacement for person in return to everything else (Qusheri, 1988, p. 431). *Zakir* deliberately practices *ziker* and by following His teachings to get '*qurb*' proximity of Allah and His blessings. With his dedication he is wrought in such a way that he is continually in condition of *ziker e ilahe (zahir /batin)*. Holy words have their effect on one who recites them regularly. "Ahwal means, that pure *azkar* which enters heart or in which heart enter" (Tusa, 1986, p. 81)

*Ziker* is expression of love for Allah that increases his faith 'Love with Allah means you have faith in Him , being with Allah makes you peaceful and you seek help only from Him' (Tusa, 1986, p. 111). As when one invokes God with faith he finds peace with being associated with Creator. This permanent remembrance by *zakir* that he is not alone brings peace to his heart. As Allah says 'And those who believed and their hearts are satisfied because of *zikre ilahi*. Remember hearts only satisfies with Allah's *zike* (Tusa, 1986, p. 113). Sehel bin Abdullah stated, "When person's heart gets satisfaction and peace from Lord thus gives him/her strength. So when he is strengthening, everything loves him" (Tusa, 1986, p. 114).

Three conditions of satisfaction have been mentioned by Siraj Tusa, first condition is of those people who get satisfaction when they practice *ziker*. As a reward they get blessing in their *rizq* (living) and protection from evil crises and thus their prayers are accepted. Satisfaction and peace through *ziker* is associated with faith in Allah, that He is only One who can protect and bless. Second type of *zakir* is those who are at peace with satisfaction of Allah. They show patience at the difficult times and consider it as will of Allah. All their practices are purely for sake of Allah and avoid all those activities which have been prohibited by Him. Those people who believe that Allah is with those who show practice at the time of difficulty are at peace with their faith. However third kind of *zakir* are those who are aware that their inner self cannot be at peace because of Greatness of Allah as no one can reach at that level and greatness of Allah has no limits and no one is His contestor. Those who have no greed and love for worldly things, their hearts cannot be satisfied with anything in this



world. And those who have worldly wishes in their hearts, nothing can fulfill their wishes (Tusa, 1986, p. 114-115).

It is not just in Islamic religion, but remembering God with same goal has been witnessed in many other religions. Such as process Hesychasts (practiced by monks of Athos and Sinai), prayer of Jesus particularly in Russian, Japenes *Nembutsu* . They all produce recurring vibrations either in heart or by vocal. "They all lead man to be absorbed in the Named, whether He be called God, Jesus, Brahman or Budha" (Geoffroy, 2011, p. 163-164). Geoffroy discusses the significance of *ziker*, "It is because the repetition of formulae of short incantory prayers is of universal value" (Geoffroy, 2011, p. 163).

To understand and follow teachings of Allah it is important that one should listen and learn it with keen interest and observation with full attention; he should not be diverted because of worldly affairs or his own self. Such attention and condition can be achieved when one has strength of keen observation, practice *ziker-e-ilahi*, with high moral values and respectful, honest interest and pure inner self will help person to amalgamate spiritually into His knowledge and high rank of spirituality (Tusa, 1986, p. 133). Speech which is without *ziker* of Allah and silence without thinking and observation is worthless and thus actions should be directed according to teachings of Allah (Tusa, 1986, p. 209).

It is believed that in every man there is fraction of attribute of God, He makes known to men through His ninety nine Names. Though attributes are infinite, but they are contained in the Name of essence, Allah (Geoffroy, 2011, p. 38).

## **2.9 Scientific research regarding effect of prayer**

Scientists who believe in prayers and others made analytical research on effect of prayers on physical as well spiritual being of one's self. Scientific study was conducted between August 1982 and May 1983 in San Francisco General Hospital's Coronary Care Unit; randomly patients were selected and received therapeutic prayers however other group did not receive any prayers by controlling factors. As a result group of patients that received prayers was medically in healthier condition then other

group. Another study conducted by Duke University Medical center regarding effect of prayers on blood pressure of elderly people showed result that those who were indulged in religious activities and prayers were suffering less from problem of blood pressure than others. As Dr. David states that people who are faithful and committed to religious activities are at less risk of blood pressure. Whereas Dr. Larson said, “Faith brings a calming state which brings which helps decrease nervousness and anxiety with coping with day to day stress” (Williams, 1999).

Study of 1902 twins at Virginia Commonwealth University Medical College of Virginia in Richmond showed that those who were faithful and were committed to religion were not inclined towards addictions or depression and having contented life as compared to those who do not have faith (Williams, 1999). Another interesting experiment is documented in Dr. Dossey’s book ‘Be careful what you pray for’, that is effect of prayers on micro-organisms. He argued that cynics have related effect of prayers with psychological consequence of believe and positive thinking. Thus experiment was conducted to see the effect of prayers upon microorganisms that was certainly highly controlled group for experiment. French Researcher and Physician experimented on fungus, and asked ten people at distance of 1.5 meter to have positive intention and prayer to restrain its growth. That was related to distant healing or effect of prayers. That experiment was based on nine sessions with detailed controlled factors. Out of 195 Petri dishes of fungus, growth of fungus in 151 Petri dishes was impeded. For further verification researchers William H. Tedder and Melissa L. Monty from university of Tennessee carried on this experiment and concluded spatial distance do not hinders the effect of prayer by any means. However they argued that feelings associated with prayer have significant effects. In fact Dr. Dossey stated that negative feelings have adverse effect upon subject. “There is cross cultural evidence that prayer does work. The factors that seem to affect the outcome of these studies are qualifies of consciousness, like caring, compassion, empathy and love” (Williams, 1999).

### 3. RESEARCH METHODS

Human behavior is variable factor that changes with situation and circumstances, social research is dependent on variable factors and researchers have to design and modify research tools and methods accordingly. Anthropology has certain principles and procedure to conduct field research. Multiple Anthropological research methods and techniques are used to gather in depth, rich and unique data according to time, topic and locale for research. Majorly Qualitative method was used to gather data. As researcher I used following qualitative and quantitative methods and techniques to conduct my field research:

#### 3.1 Rapport building

The rapport building was key method of entering the community, gathering required data and interpretations of community members. I tried to gain the confidence of the subjects and make contacts. Practically to build up trust is very difficult as it's not just for few days and social interference is not appreciated. "For a researcher rapport establishment is one of the most essential tasks after the entering into the field. But it can be most difficult and consuming task in the field work" (Bailey, 1952; P: 174).

However as a researcher for me rapport building was much easier because of familiarity to locale and community members. There was no language barrier because mostly spoken knowledge was Urdu that is also researcher's language. I was able to record most of their activities. Rapport building not only helped to explain my presence and build close contact with respondents. Today we use the word rapport to represent "*an especially harmonious connection between people.*" At the heart of rapport is trust. Without basic trust there is no rapport and without rapport learning is less predictable. I was familiar to community members and vice versa thus only little effort was required to earn their trust as a researcher. Considering the literal meaning of the word rapport, a better understanding might come about when we focus on restoring natural trust and removing unnatural barriers to it. With this in mind, I first focused on my immediate presence and manner, eliminated all chances of negative

emotionality, and avoid any style of communication that has the tendency to create a defensive climate.

### 3.2 Participant observation

Participant observation is the most important research methodology used in anthropological field work for data collection. As anthropologist I aimed to gather impartial and holistic data. That included getting along with people and makes them comfortable with my presence that they practice their daily routine without any hesitation.

Participant observation or ethnographic fieldwork is the foundation of cultural anthropology. It involves getting close to people and making them feel comfortable enough with your presence so that you can observe and record information about their lives.

(Russell, 1994, p. 136)

Most in-depth information comes with participant observation as to Malinowski (1922) participant observation is “to grasp the native point of view, with relation to life to realize the vision of his world”. Participant observation is the basic tool which helped me to build up trust and get in depth information. Initially respondents were reserve in discussing and revealing information but participant observation helped respondents make them feel comfortable to observe their normal routine and recording information. So with use of this technique I have interacted and tried to understand social and economic activities of the center. I observed the different aspects of a society and tried to know the insider’s view. This method helped me during research in getting along with people and in collecting qualitative data. I attended social gatherings regarding *Ziker* regularly during research period got to know about the interpretations and practice of *Ziker*. Embedded practice of *Ziker* has been observed as well.

### 3.3 Key Informants

Where there is random sampling there are differences of opinions and behaviors however as an ethnographic research I relied on a few key informants rather than on a

representative sample. Key informants were native, culturally oriented and had grasp on particular practice of *ziker* in society which was under research. My key informant was Mrs. Suraiya age 46, who is Islamic teacher and conducts *dars*. I got in-depth information and participated in all such social gathering to gather data.

My other key informant was Qari Idrees, age 53 teacher and leader of mosque, who helped to gather information regarding male *Ziker* gatherings in town. I was not allowed in mosque and gatherings so I had to record experience of participant rather than participating myself. In this regard my key informant helped me for most of enquiry and interviews.

### 3.4 Sampling

Sampling is basic research tool of anthropological and sociological research. Two kinds of samplings are probability sampling and non-probability sampling. Majorly to seek Qualitative non-probability sampling is used.

I used purposive sampling to focus on members of community who attend group *Ziker* those members who practice *Ziker*. “In judgment sampling, you decide the purpose you want an informant (or community) to serve and you go out to find one” (Russell, 1994, p.72).

Along with purposive sampling I employed snowball sampling. After focusing on targeted group with help of key informants; the same group of people helped me and gave me information about other related community members who were somehow indulged in *Ziker*.

### 3.5 Socio Economic Censes Survey

A censes form consist of quantitative data and it is mostly sociological in nature. It helped me to know about the total population and background profile of that community. It provided the base line information. I took fifty social census surveys in beginning days of my research that gave me basic information about community



members, their family members, religion, education, occupation, language, working members and other basic information.

## **3.6 Interview**

### **3.6.1 In-depth Interview**

Researcher conducted in-depth interviews to learn and extract more information. It was one of major research method that was used to gather 'thick' information. Personal interviews took much more time but data collection was collected completely under researcher's supervision and that helped in collecting authentic detailed data. Along with content gesture, body language and frequency of voice tone was also observed while taking interview.

### **3.6.2 Unstructured interview**

To get knowledge the technique of interview as a conversation that is not in predetermined format was used. During informal type of conversation, subjects were comfortable, cooperative and friendly. In this method of interviews questions were changed and adapted to meet the respondents' intelligence, understanding or belief. During conversation notes were taken and voice was recorded. I took interview and interacted with Islamic teacher, participants and community members. Many respondents' were reluctant in giving in-depth information by this method I was able to gather information and observe behavior and response of respondents'.

## **3.7 Case study**

Case study is the detailed presentation of ethnographic data that is related to some sequence of events. I gathered in-depth information related to my research regarding social events or rituals as well few of community members along with their past and basic information and their opinion and point of view.



### 3.8 Focus group discussion

Leading a focus group requires the combined skills of an ethnographer, survey researcher and a therapist. This helped me being more interactive and close to respondent and I came to know more about the perception and opinion and differences of opinion among group members during discussion I came to know about perceptions and experiences of respondents. We also discussed role of *Ziker* in their daily life routine.

### 3.9 Photography

This methodology is part of the visual arts. Photography is to record and study movements. And I took photographs of the locations and of the related things. It also helps the researcher to prove their work in more authenticated manner. At selected locale I took photographs however I was unable to take photos of few social events as it was against the social norm of particular event.

### 3.10 Voice recording

Particularly during in-depth interviews I recorded interviews to not to skip any information because of speed of speaking of interviewer. Also few of *dars* were recorded to analyze the content and frequency of *Ziker*.

### 3.11 Jottings

Field jotting, or what Rogar Sanjik (1990) calls “scratch notes”, are what get you through the day. Few things that stroked me suddenly during some interviews but I did not had time to note down the detail then during my observation or interviewing few key words were jotted down at daily diary that later on helped me in recalling detail of that memory.

### **3.12 The Diary**

During my field research I regularly noted the daily observation on diary along with it I used to also write down my feelings, problems and opinion regarding daily observation that helped me in releasing all stress and things on mind. During research many times I got depressed, disturbed and moved by the facts and sometimes with behavior of respondents' but regularly writing diary helped keeping my personal views separated from professional anthropological research. During research I used to write down everything that happened and observed later on that helped me in gathering data. However after research timings at home I used to write down my personal views, sentiments, and judgments regarding field work.

Daily diary was the most significant source of data collection as detail of each observation observed during research is recorded in notes and it helped to interpret and support field notes in better way.

### **3.13 Secondary data**

Secondary data was gathered specifically for details regarding selected locale. Other required information was gathered from local and national newspapers, internet, various anthropological journals; books related to topic were used to gather as much information regarding topic as possible.

## **4. AREA PROFILE**

This chapter deals with holistic overview of selected field, which contributed in particular ethnographic research.

### **4.1 Islamabad**

Islamabad the capital of Pakistan is located in the northwest of the country on Potohar Plateau. The city was built in 1960 to replace Karachi as the capital. Islamabad is one of most beautiful cities in Pakistan. The site of city has a history going back to the earliest human habitations in Asia. This area has seen the first settlement of Aryans from Central Asia, ancient caravans passing from Central Asia, and the massive armies of Tamerlane and Alexander.

To the north of the city you will find the Margalla Hills. Hot summers, monsoon rains and cold winters with sparse snowfall in the hills almost summarize the climate of this area. After extensive research, feasibility studies and a thorough review of various sites, the commission recommended the area North East of the historic garrison city of Rawalpindi. A Greek firm, Doxiadis Associates devised a master plan based on a grid system, with its north facing the Margalla Hills.

The city is divided into eight basic zones: Administrative, diplomatic enclave, residential areas, educational sectors, industrial sectors, commercial areas and rural green areas (CDA)<sup>1</sup>.

#### **4.1.1 Location**

14 kilo meters north east of Rawalpindi on the north eastern fringe of the Potohar Plateau of the province of Punjab. (CDA)

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<sup>1</sup> Source: [www.cda.gov.pk/about\\_islamabad/history](http://www.cda.gov.pk/about_islamabad/history)

### 4.1.2 Map Reference

Northern latitude 33° 49' and longitude 72° 24' east of Green which. (CDA)

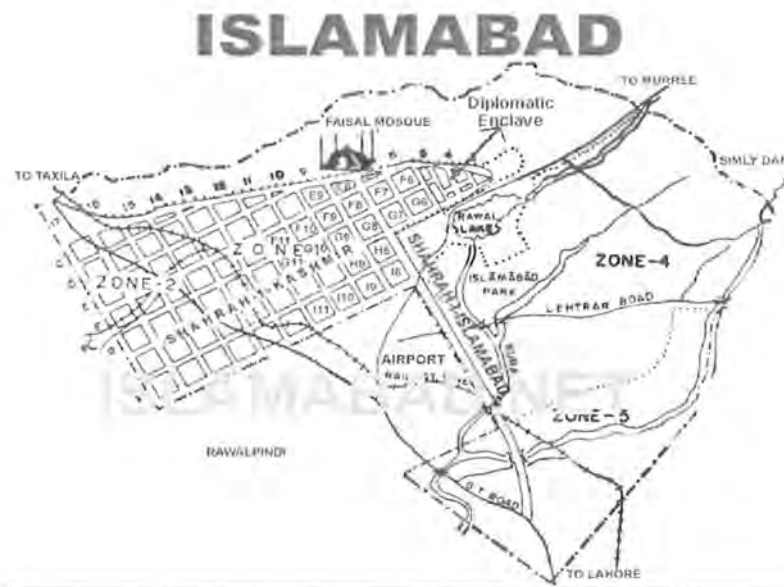


Figure 1: Map of Islamabad<sup>2</sup>

### 4.1.3 Area

The area of Islamabad 906.59 kilo meters. A further 3626 square kilometers area is known as the Specified Area, with the Margalla Hills in the north and northeast. Islamabad city is divided into five major zones: Zone I, Zone II, Zone III, Zone IV and Zone V. Zone IV is the largest in area while Zone I is the largest developed residential area, it is divided into sectors. Each sector is identified by a letter of the alphabet and a number (CDA).

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<sup>2</sup> Source:  
[www.google.com.pk/search?q=map+of+islamabad&source=lnms&tbn=isch&sa=X&ei=W0TVUtT-FtC0hAe82oGwCA&ved=0CAcQ\\_AUoAQ&biw=1366&bih=623#imgdii=](http://www.google.com.pk/search?q=map+of+islamabad&source=lnms&tbn=isch&sa=X&ei=W0TVUtT-FtC0hAe82oGwCA&ved=0CAcQ_AUoAQ&biw=1366&bih=623#imgdii=)

#### **4.1.4 Climate**

Islamabad features an atypical version of a humid subtropical climate, with hot, humid summers accompanied by a monsoon season followed by cool winters. (CDA)<sup>3</sup>

### **4.2 Margalla Town**

Selected Locale for conducting research was Margalla Town situated in Islamabad. Margalla town is residential area situated in Islamabad. It is comprised of two phases. Phase 1 is the selected locale and originated since 1970 whereas phase 2 is recently developed in 2011<sup>4</sup>.

#### **4.2.1 Geographical description**

On the north of locale is muree road, on south is sohan village, on west is faizabad and on the east are key farms of NARC national agricultural research council<sup>5</sup>.

#### **4.2.2 Background of locale**

There was a village named Puna Faqira. In 1970 CDA undertook the area from original residents of Punafaqira and renamed and redesigned it into model village. Orchard scheme was created by CDA near Margalla town. Climate of area was hot until the construction of Rawal dam which is situated near by Margalla town<sup>6</sup>.

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<sup>3</sup> Source: [www.cda.gov.pk/about\\_islamabad/vitalstats.asp](http://www.cda.gov.pk/about_islamabad/vitalstats.asp)

<sup>4</sup> Source: data extracted from property dealers of Margalla Town

<sup>5</sup> Source: filed notes

<sup>6</sup> Source: filed notes



Figure 2: Map of Margalla Town<sup>7</sup>

### 4.2.3 Population

Total number of population is 3,430. Total number of female members is 1860 and male members are 1570.

### 4.2.4 Local Political organization/ administration

There is organized 'Welfare society of Margalla town'. The administrators are president, Secretary and finance secretary of the welfare society. Local elections are held after every two years to hold these important positions of society and to administer the society. Currently Mr.Raja Yaqoob is the President of society who is retired planning officer.

### 4.2.5 Housing Structure

Total numbers of plots are 770. Most of houses are single story however other houses are double. Houses with double story include 11, 00 households. Structure of house is same as in overall Islamabad. Building materials of urban houses include cement,

<sup>7</sup> <https://www.google.com/maps/preview?q=map+of+margalla+town+islamabad&ie=UTF-8&hq=&hnear=0x38dfeabc6dae82b3:0x4d4b8355708e66e5,Margalla+Town,+Islamabad&gl=pk&ei=9YpkU8ryPIXfOOSsgdN&ved=0CCgQ8gEwAA>



blocks of concrete red brick blocks. Most of the roofs are flat while some are tilted and some houses have large balcony, garage and small area for gardening adjacent to gate which is known as '*kiyari*'. Houses like urban houses of Pakistan are well decorated 2-3 bed rooms, dining room, guest room, kitchen and attached bathrooms and roof top.

### 4.2.6 Family pattern

Like other regions of Pakistan Margalla town is also male dominant society however rights of women are more protected in Islamabad and other larger cities comparatively to other regions of country. This is patriarchal society.

Both nuclear family and joint family system was observed in field. There was no extended family in single house hold. However extended family does reside in different household but in same locale. Few of houses are also rented to group of male bachelor students who share the rent payment. They belong to other regions of country.

**Table 1: Types of family**

Type of family	Percentage
Joint family	17%
Nuclear family	83%

Source: census form

According to above given table there is high ratio of nuclear family as most of families are migrants from other regions of Pakistan and settled over here, while few are joint families' as well.

### 4.2.7 Dress pattern

Most commonly female members *shalwar qameez* with *dupatta* or *cahddar* and male members wear *shalwar qameez* or pent and shirt that is particularly considered formal dress. Same dress pattern is followed as in most of Islamabad is followed.

### 4.2.8 Ethnic Background

Almost from all regions of Pakistan people have migrated to Islamabad for better economic opportunities. Almost 76% of community members are residing in Islamabad for more than 20 years.

**Table 2: Ethnic background of community members**

Ethnic background	Percentage
Sindhi	6%
Balochi	2%
Pathan	23%
Kashmiri	17%
Punjabi	29%
Saraiki	8%
Northern areas	15%

Source: census form

Above given table depicts the ethnic background of community members. The highest ratio is of Punjabi and Pathan in the town however Sindhi and Balochi are not much in number in community<sup>8</sup>.

### 4.2.9 Language

Same languages are spoken in the house or among same ethnic group as according to ethnic background however. Urdu is language spoken and understood by 100% of community members. However English and Punjabi is also understood by most of community members<sup>9</sup>.

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<sup>8</sup> Source: census form

<sup>9</sup> Source: census form

4.2.10 Caste

Table 3: Caste division among community members

Caste	Percentage
Abbasi	20%
Raja	7%
Rajput	17%
Kazmi	6%
Sardar	8%
Syed	7%
Awan	7%
Jadoon	6%
Baloch	1%
Arai	21%

Source: Census form

The above table shows the caste of community members. According to this table 20% of community members are abbasi by caste, 17% are rajput, 21% are aria, 8% sardar, 7% are syed, 7% are awan, 6% are jadoon , 6% are kazmi whereas only 1% are baloch.

4.2.11 Rite of the passage

Rites of passage are observed under the Islamic code as being Muslim community.

4.2.11.1 Birth ceremonies

At birth child is made to hear *Adhan* by some elder of family or holy leader of mosque (*molvi* of community). Right after birth as a tradition some elderly person makes baby taste something sweet. It is believed by community members that characteristics of person who makes baby taste something sweet firstly are transferred to baby.

#### 4.2.11.2 Marriage ceremonies

Marriage ceremonies are conducted religiously and culturally rich as they are conducted all over in Islamabad. *Nikah* is integral part of marriage. Both the will of male and female member is equally respected by the family members of respective members. Marriage is highly family event. Functions of *mehndi*, *barat* and *valima* are must in marriage in Islamabad.

#### 4.2.11.3 Death ceremony

Mostly all members of community attend the funeral event either they know or not. But community members who have relation of friendship or are neighbors to each other participate more eagerly. *Namez e Janaza* prayer of for deceased is must part of funeral. Afterwards those who miss the funeral visit the deceased's relatives to pay their consolidation. There are two small graveyards outside the residential area.

#### 4.2.12 Religion

The 100% of community members belong from religion Islam. Being Muslim dominant society Islamic principles of life are followed and are part of cultural practices as well<sup>10</sup>.

#### 4.2.13 Mosque

There are 3 total mosques in Margalla town. One is *Masjid e Ghosia* that followed *Brelvi* school of thought. Other is *Masjid e Namrah* which follows *deobandi* school of thought. Another mosque is built at personal level situated in personal farm house and it's for all Muslims. There is Islamic institution for young boys that is '*Jamea Akhtariya*' there children are taught *Quran* and *hadeeth*.

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<sup>10</sup> Source: census form



Figure 3: Photograph of Mosque (Photo taken by author)

#### 4.2.14 Education

There is one government school and college for girls that is, Islamabad Model College for Girls. This institution is from grade one to bachelors level. There are 5 private schools of primary level for both male and female children. These schools are administered by community members. There are number of home tuitions and academies to assist children in their studies. They are also administered by community members.



Figure 4: Photograph of School (Photo taken by author)

Table 4: Degree level of male and female community members

Male members	Percentage	Female members	Percentage
PhD	4%	PhD	2%
Professional degree	21%	Professional degree	34%
Masters	43%	Masters	21%
Bachelors	21%	Bachelors	25%
Intermediate	7%	Intermediate	11%
Metric	4%	Metric	6%
Not educated	0%	Not educated	1%

Source: census form

It was observed that among youth literacy rate was 100% however community members above age 40 years were educated as well few of them were not educated or of metric level. The religious leaders (*molvi* of mosque were educated at intermediate level and bachelor level respectively). Over all most of community members are highly educated as there are 4% male and 2% female members at PhD level.



Professional degree that includes degree of engineering or doctor is also high in rate. Most of professional degree holders are engineer. Large number of community members is educated at masters level 43% of male members and 21% of female members. 4% of male members and 6% of female members are at metric level. According to census form taken from sample of community members none of male was uneducated and 1% of female were uneducated and they were of elderly age.

#### 4.2.15 NGO

There is one of well-established social organization in Mragalla Town that is '*Gosha e Mashal*'. Head and administrators of this organization are all female members. There is free school till middle level for female members who cannot afford economically. Along with school there is school of skills like sewing, cooking and other activities for female members.



Figure 5: Photograph of NGO Gosha Mashal (Photo taken by author)

4.2.16 Economic structure

Economically members of community are stable. Most owners of houses with double stories have rented their one of portion. Members from nearby area who belong to poor families have established small business in Margalla Town, like barber shop, tuck shop, cobbler shop, vegetable or grocery shop. Many women from Sohan Village, their living is dependent upon working at houses of community members as sweeper or dishwasher and other household chores. Following are the professions and occupations community members are indulged in:

Table 5: Occupation of Community members

Male members	Percentage	Female members	Percentage
Doctor	9%	Doctor	7%
Engineer	23%	Engineer	3%
Teacher	43%	Teacher	42%
Business	7%	Business	2%
Space technology	2%	Space technology	0%
Lawyers	1%	Lawyers	0%
Army/navy	11%	Army/navy	0%
Media	3%	Media	1%
Others	1%	House wife	45%

Source: Census form

It was observed that most of community members are indulged in teaching profession. 43% of male members and 42% of female members are teachers, whereas 45% of female are house wives.

4.2.17 Health facilities

There are five private clinics in Margalla Town. Two clinics are for both male and female. 1<sup>st</sup> one is Omer medical clinic; doctor of this clinic is child specialist. Other

one is Imran medical clinic. That is also for both male and female. The doctor of clinic is heart specialist. Three clinics are specifically for women and specialists are gynecologist. One clinic is in market and others are in houses.



Figure 6: Photograph of clinin of Dr.Imran in field (Photo taken by author)



Figure 7: Photograph of Ihsan clinic and laboratory (Photo taken by author)

#### 4.2.18 Medical store

There are two medical stores the Amin pharmaceuticals and Yousafzai medical store. Owner of Amin Pharmaceutical is PhD Doctor of Chemistry.

#### 4.2.19 Modern amenities

System of Water supply, Electricity, drainage system and other facilities are available to community members. There is no issue of modern amenities except for shortage of electricity or gas the crises faced by whole country.

#### 4.2.20 Market

There are two main markets in town. There is utility store in market. In the market everything required for daily use is available. Grocery stores, 3 barber shops, 2 cobbler shops, 2 hardware shops, electronic shops, vegetable and meat shop, medical stores, tailor shop, net café, printing/stationary shop, gift shop, beauty salons, tire shop, bakery, video shop, dairy product , junk food shop, shop and Nan/Roti shop. There is also clinic in market. Property dealing offices are also there in market. Home services

facility is available for community members by electricians, cost cutter store and *labaik* super mart.



Figure 8: Photograph of one side of main market (Photo taken by author)

**4.2.21 Bank**

There is branch of Allied Bank Limited is also there in market. ATM machine is also available to facilitate community members.



Figure 9: Photograph of bank in field (Photo taken by author)

#### **4.2.22 Security system**

Recently administrators had contracted with Leaguer for security system. That is Margalla Task Force. Prior to this system Rs.50 was given by per portion for security. With new security system new security fares are Rs. 300 per portion.

#### **4.2.23 Recreational facilities**

There are 4 parks in Margalla Town. Where walking track, simple for rides for children and seating arrangements are provided. Private badminton court, basketball court, football ground and play ground is available. Private gyms for female members are attached with beauty salons are also available.



## 5. ZIKER AS RELIGIOUS AND CULTURAL PRACTICE

This chapter deals with cultural and religious role of *ziker* in community. Perception about *ziker*, along with role, the analysis of relation and impact of cultural and religious significance of *ziker* in community over the practice of *ziker* is discussed.

Cultural norms and religious practices are interrelated. Though both are entirely different entities still they collide, interact and influence the practices of community members at varied level. Diversification is dependent upon structure and content of culture. Integration of belief system and religion also varies from society to society. Culture is set of practices in which humans engage and, among other things, about which they talk and in terms of which they act (Eller, 2007, p. 3). Culture according to Clifford Geertz is, "it denotes historically transmitted patterns of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitude toward life" (Geertz, 1993, p. 89). In symbolic anthropological perspective, culture is considered to be the meaning of dimension of social action or culture is directly said to be 'the context of meaning'. The cultural patterns and laws become externalized in social action and is especially manifest in central cultural symbols such as rituals and religious beliefs (Jorgenson, 2008, p. 47). Rituals and customs become persistent part of any community when they are repeatedly practiced.

Practice of *Ziker* in Islamic religion, derives its significance chiefly from Quran and *Hadith*. Remembrance of *Allah* has prestigious significance in Islam. Teachings of Islam stress upon this practice. As in Quran at various places it has been stressed upon to remember *Allah* as much as it is possible or to not to forget *Allah*. The practice is attributed with expression of love and gratitude by Muslims to Creator. As *Allah* says in Quran, "O Believers, make abundant mention of *Allah*!" (33:41). Along with stress regarding *ziker* in Quran many references on the subject of *ziker* has been reported in the teachings and *hadeeth* (sayings) of Holy Prophet Muhammad. Abu Sa'id narrates: The Prophet was asked, "Which of the servants of Allah is best in rank before Allah on the Day of resurrection?" He said: "The ones who remember him much." I said: "O Messenger of Allah, what about the fighter in the way of *Allah*?" He answered: "Even

if he strikes the unbelievers and *mushrikin* with his sword until it broke, and becomes red with their blood, truly those who do *ziker* are better than him in rank." (Related in Ahmad, Tirmidhi, and Bayhaqi).

*Ziker* is part of Islamic religion. Basic principles and teachings of practice of *Ziker* are same among Muslims of all regions in world. However with same religion Islam ritualistic practices and categorization of *Ziker* vary from culture to culture. Culture in general and religion in specific is then, in symbolic perspective, the central forces influencing and shaping the behavior. In perspective of symbolic anthropology, religion is seen as primary method of expressing values and world views with in the wider cultural system (Jorgenson, 2008, p. 47). Every culture has its own regularities, customs, ethnic backgrounds, environment, shared world view and several other factors that shape up the cultural and social practices. Selected field is Muslim dominant area. However natives belong to multiple ethnic groups, sect, and thought of school, profession and educational background. These variables have certainly its varied impact over practice and perception of *Ziker*, at individual and group level of community members.

## 5.1 Perception of community members regarding *Ziker*

Data collected shows diversity in definition and perception of phenomenon *Ziker* by male and female respondents. The definitions given by respondent also vary in context of their age, gender, knowledge, ethnic group, sect, experiences, exposure and even life routine. During interview when respondents were asked about their perception regarding *ziker*. In most of cases the instant response was, "To remember *Allah*". However further inquiry and consequent detailed answers showed variation. *Ziker* means 'to mention' as it was commented by one of the respondent,

*To mention and to express is ziker (suraiya, age: 46, house wife).*

To remind or regularly mention or express regarding someone or something is *ziker* according to respondent as when you consistently mention and utter your love, respect or association with *Allah* is *Ziker*. *Ziker* is a term used for remembrance of *Allah* in any situation, way or form either silently in mind or heart or verbally.

One of respondent said,

*To remember Allah in any form, either by words or in heart (Fatima, age: 23, doctor),*

According to respondent ,when you remember or think about *Allah* in any condition, either while worshiping, praying or seeking His help, thanking Him for His blessings is different forms of *Ziker* .Further elaborated by member that when they say,

*With will of Allah 'InshaAllah' is also ziker (Sher Afzal, age: 52, banker).*

Two ways of *Ziker* was elaborated by respondents, that when they remember *Allah* verbally by uttering Allah's Name or praising Him that would be aloud *ziker*. Other way, is to keep remembering Allah in their heart or mind that would be silent *ziker*. Another respondent's perception was that to make every act of life according to Allah's will and orders is *ziker* as she described,

*To remember Allah, To obey His orders and to remember Him in every condition and event of life and to make every deed to achieve Allah's acquiescence (Mrs. Shafqat, age: 54, house wife).*

Respondent perceived *ziker* as act of a person that would be according to His instructions. Purpose of individual's performance and activities would be only to achieve Allah's conformity. Female respondent told me that,

*Ziker is Remembering Allah Subhana wa'talaah, when you talk about Allah in ANY situation, at any place, in any crowd, at any topic, you are actually doing Ziker. Even remembering Allah in your thoughts is your Ziker, telling someone about your beliefs, your faith in Allah is ziker (hifza, age: 23, student).*

According to one of respondent,

*ziker is simply to keep in mind someone or to recall about someone. When anyone is remembered his/her presence is felt with sentiments (Ishtiaq Gondal , age: 44, Islamic sholar).*

Word 'ziker' in Urdu language is used to mention about someone or something when not present. Literal meaning of *Ziker* in Arabic is to remind one or to mention.

One of respondent stated that,

*Ziker is to remember someone when he is not present. When we remember someone some kind of image and vision is made in our minds of whom we do ziker. However we cannot have image of Allah but we get peace (Zarida, age: 42, house wife).*

She further said that,

*Gheebat bhi ziker hai, bura ziker hai*

Roughly translated it means even back biting is *ziker* but according to her, it is 'bad kind of *ziker*'. Language is the greatest factor of culture that influence person. One cannot think beyond his/her language. Perception, interpretations and learning lies within the premises of known language. Perception of concepts is mainly retrieved from language and cultural context. Urdu is the common language of community members. In Urdu term *ziker* is frequently used to mention about anything, person or event. Here she referred backbiting as well as *ziker*, because person who is not present is being remembered in some manner that may be not positive but mentioning regarding that person would be referred as Urdu terminology 'ziker'. As one of respondent also commented that,

*Ziker Allah ka hi hota hai, ya ami abu yad ae ya Allah ko (Samina, age: 34, housewife).*

Allah who is remembered or sometimes when you remember your parents according to respondent.

*kisi ko yad krna ziker hai" (Remembring is ziker) (Samina, age: 34, housewife).*

Respondent was not educated, old in age, belonged to poor family. She was not community member but used to regularly attend *dars* which was twenty kilometers

away from her house. Further she elaborated that she loves her late parents and miss them. When she remembers them she recites holy verses and seek Allah's blessing for their soul (*parh ke bakhshti hu*).

Another described member *ziker* as,

*Things that you make your habit for your satisfaction and you repeat it for seeking peace is ziker (Idrees, age: 35, Engineer).*

*Ziker* is attributed with its consistency and regularity. Member used the term 'habit' for seeking peace as *ziker*. Purpose of *ziker* is peace that is achievable by conscious regular spiritual exercise. Also he commented that anything or practice that brings peace to soul is *Ziker* and attributed it with 'the state of mind'. As one of respondent perceived *ziker* as,

*To remember Allah, to stay connected with Allah .To keep this relation maintained and seek for His help when there is any kind of difficulty because Ziker is source of peace (Dr. Gafoor, age :61, space technologist).*

One of respondent was of view that,

*Ziker is purely for Allah, its love for Him and connection with Him (Dr. Imtiaz, age: 59, dean at dawah academy).*

Respondent associated *ziker* with love for Allah. Love and inspiration are involuntary factors related to *Ziker* by community members. When you love Allah purely you do not seek anything or reward but with your own will you mention His name as much as possible, described by community member. Respondent stated when one loves his/her Creator certainly there is bond between them. Expression of this love is *Ziker*.

Another respondent commented:

*Ziker is conscious effort not unintentional, you adopt it, you make it your habit, something that is in your mind that is why you practice it*

(Dr.Ali Asghar, age: 56 , Vice chancellor at Allama Iqbal Open university).

Other recurrent responses regarding *ziker* were following:

**Table 6: Maximum responses regarding definition of *ziker***

Definition of <i>Ziker</i>	Percentage of responses
To remember Allah	36%
To remember Allah with love and respect	8%
To remember Allah and praise him ( <i>Hamd o Sana</i> )	16%
To seek for His help at hour of need and difficulty	24%
To remember Allah when you are free	12%

Source: field notes and interviews

According to field data collected other 36% of respondents were of the view that to remember Allah is *ziker*. However, in addition to this definition other aspects were added by respondents. Other 24% respondents more or less were of view that to remember Allah when you are having some difficulty and to seek for His support is also *ziker*. To praise Allah such as (*Hamd o Sana*) mystical poems was response of 16% respondents, showing your love for Allah and by praising His grace and greatness is *ziker*, which affirms the definition of *ziker* by Britannica dictionary that purpose is of glorify *Allah* (Britannica). Whereas 12% were of view to remember *Allah* at spare time is *ziker*.

## 5.2 Categories of *Ziker*

In Islam majorly two kinds of practice of *ziker* that includes silent and vocal invocation. Fakhr Din al Razi explained two types of *ziker*, according him to aloud *Ziker* includes adulation and honor (*tasbih,tamhid* and *tamjid*). Whereas *Ziker* by heart means not just by words but acts of person with his will should be in accordance



to Allah's orders. According to community members there are broadly two types of *Ziker*, Individual based *ziker* and *ziker* in group. Data was collected to understand the community member's perception of *ziker*. It was also observed that broadly categorization of activities that were associated to *ziker* were same. Particularly *ziker* that was practiced in group was acknowledged by community members. However data revealed that like perception of *ziker*, labeling and attributing different activities as *ziker* also varied slightly from person to person.

### 5.2.1 *Ziker* practiced alone

When *Ziker* practiced either by heart or verbally aloud or in any form on individual basis would have its impact individually, according to respondents. According to community members one can indulge in *ziker* through words or verbally, through his/her acts and others described it as state or condition.

#### 5.2.1.1 Words and verses

One of respondent quoted, 'Holy Prophet PBUH says, "Keep your tongue always moist with *Ziker* Allah". Respondents commented that,

*Tasbeeh, wird, chanting of Allah's Names, recitation of Quranic Verses and Namaz broadly comes under category of Ziker. Along with it darud upon Holy Prophet (PBUH). Words uttered or activities practiced for sake of Allah. Even participants of Ziker in group are blessed by Allah on individual as well on group basis (Munteha, age, 28, Engineer).*

Intention of *zakar* varies thus the impact of *ziker* would be accordingly, described by respondent. However there is no anthropological tool to measure intangible aspects, which is emotions and intention associated with practice of *Ziker*. One of respondent categorized those acts and words which he uttered with name of Allah.

*To keep on remembering Allah and reciting the memorized masnoon prayers when required which is sunnah, to remember Allah before and*

*after act and even during the task, as to start anything with name of Allah and thanking Him for His blessings (Afifa, age:43, house wife).*

Respondent further elaborated, to relate worldly affairs with Creator in such manner that it becomes habit to invoke Allah before and after activity as guided through *Sunnah*. One of respondent remarked that,

*Reciting any Holy Word or Aya (verse) in heart for any purpose, Reciting anything in front of audience, Praying to Allah for something, Thinking or talking about sifaat of Allah SWT, Attitude of thankfulness towards Allah SWT, Listening to any "Allah wali baat", Attending any Holy gathering and "Obeying Allah SWT in your daily life practices is even Ziker (Khalida, age: 58, house wife).*

According to respondent remembrance of Allah is not just confined to reading and utterance of holy words. But also 'listening' to mentioning of Allah, His orders and His Greatness also include *Ziker*. When they listen Name of Allah, they are practicing *Ziker*. In same way when they think regarding Creator and His creation that is also act of *Ziker*. Respondent commented,

*To avoid forgetfulness from Allah I listen to Quran at day time while doing house hold chores (Suraiya, age: 46, Quran teacher/house wife).*

Another practice of *Ziker* is listening Quran. As commented by respondent that, when even their mind deviates from remembering Allah, through listening Quran, they will be able to focus. Focused to not to be deviated and this is also *Ziker*.

### **5.2.1.2 Deeds as *Ziker***

Community members when enquired about categories of *ziker* they were of the view that any activity which was practiced for the sake of Allah was categorized under *ziker*. According to one of member 'habit' is *ziker*. Deeds or acts for the satisfaction and obedience of Allah are also categorized under *ziker* by community members. As one of respondent mentioned types of act considered as *ziker*,

*Any deed that can bring closer to Allah and His love is categorized as ziker. Deeds that elevate our trust upon Him, Namaz (prayers), recitation of Quran, chanting His Names (wird), Darood upon Holy Prophet (PBUH), To thank Him for His blessings (Fahim, age: 41, businessman).*

He further elaborated that doing anything for sake of Allah even doing any one's help for His sake, or to forgive someone for Allah's sake. Same view was shared by another member of community that,

*Any act which is for sake of Allah is ziker. Any deed which is in accordance with orders and limits set by Allah would be ziker. Acts they do to survive in this world or to deal with worldly affairs if we perform our duties by keeping in mind Allah's instructions and orders it would be ziker (Farzana, age: 32, school teacher).*

As one of response is well explanatory,

*It is our test to remember Allah while performing our worldly obligations. As a house wife it is my duty to prepare food and manage home, however to mould my every duty and relation in accordance with Allah's orders is ziker. My every single deed would be questioned; I have to keep this thing in my mind. There should be no logic behind my deeds but to fulfill orders of Allah. Even keeping His creation happy is my duty and that is also ziker (Mrs.Zafar, age: 47, housewife).*

According to respondent *Ziker* includes all activities practiced with intention to fulfill Allah's orders. To align one's activities with accordance to Allah's orders and guidance is considered to be *Ziker*.

### **5.2.1.3 Ziker as state**

Community members were of view that *Ziker* is beyond words and deeds, it is state or condition of person. '*Halat-e-ziker*' term used by members that means the *zakhir* (one who invoke) is in state of *Ziker*. *Ziker* is name of state or condition that can only be

achieved when one is in pure form. Purity means the state in which Creator is satisfied with person, when each and every act and word of person is in accordance to orders of Allah, elaborated by respondent. The condition is considered to be the highest level of *Ziker* according to community members that will be achieved after accomplishing first two levels. That includes invocation through tongue, heart and acts. As Douglas discussed the concept of purity and dirt, “ideas about separating, purifying, demarcating and punishing transgressions have as their main function to impose system on an inherently untidy experience” (Douglas, 1966, p. 4). According to believers *Ziker* is key practice to purify the heart and soul of person from sins and anything that has spiritually distracted person from his/her Origin. The recitation of *ziker* is necessary to cleanse the heart from ignorance and sins. As one of respondent stated,

*Any activity in which you are occupied, if you do it with whole heart (sincerity) is Ziker. One must be always in state of ablution so whatever one must do by remembering Allah he/she is in state of Ziker (Iftikhar, age: 57, lawyer).*

Another response was that,

*One can build relation with Allah by cleansing him/herself from all bad or evil activities (buraiyo sy pak krke). As He is pure and He likes pure things. After purification one can do Ziker/tasbeeh otherwise connection between Allah and person would not establish. Just to hold prayer bead (tasbeeh) will not matter. When one is pure his/her every body part does ziker and person is always in state of Ziker (Yasmin, age: 57, dars and Quran teacher).*

To invoke Allah it is important that *zakir* must also be in pure state. Purity according to community members is achieved when person is morally righteous and following Islamic principles. Thus to build a connection with Creator one must be pure as Creator Himself is pure. As respondent told me that,

*When person do something wrong his/her gets black spot and as he keeps on doing gunah (deeds which are prohibited by Allah/sins) the*

*black spot increases. And thus afterwards person don't even realize what he is doing is wrong. Ultimately his/her heart turns into black (Adil, age: 38, salesman).*

Respondent has used metaphor of black spot and heart turning into black to explain that when one is indulged into bad deeds there comes a time when person do not realize the difference between right and wrong. According to respondent, that is state of impurity. Further this phenomenon was explained, in order to make person return to its original state that is purity one must exercise *ziker* with 'intention' to purification. To please Allah and have connection with one must purify his/her self. Once the soul is purified person achieve the highest level in spirituality. At that state his/her every word and deed would be associated to Allah's will and orders. Thus the person is in state of *Ziker*. Another member commented that,

*When person is in state of confusion, he/she tries to focus his energies to single point. He/She tries to seek clarity through some emotion or Name. Ziker is way of connecting your energy with your Creator and with whole universe and everything (Fatima, age: 23, Doctor)*

Respondent mentioned a different perspective regarding *Ziker* that it is like a focus point; through which person channelizes his/her energies. *Ziker* is the way to achieve focus and clarity in chaos. For the sake person has to channelize his/her emotions and energies to single point that leads to connection with Lord. When they are connected to Creator ultimately they are connected to His creation and that brings peace to chaos and thus person finds clarity.

### **5.2.2 *Ziker* in group**

Group of people organize and conduct invocation of *Allah* together. Worship in group has more social and religious value then doing it individually. According to Islamic teachings, *Ziker* is when person remember *Allah* deliberately among people. Community members as Muslim community are indulged in Islamic practices. Among members *Ziker* is also practiced with group of people and particularly gatherings are organized and attended. Broadly such gatherings in community are

termed as *Dars*, *Halq e Ziker*, *Majlis*, *Milad*. Regularly such gatherings are conducted as one of respondent stated that,

*One who remembers Allah among His men or in gathering, Allah remembers that person among His angels (Sher Afzal, age: 52, banker).*

Another respondent commented,

*Prayer in group is accepted and has more blessings, I regularly attend dars as at home I cannot learn about deen(religion) (Khalida, age: 58, house wife).*

#### **5.2.2.1 Dars**

Practice of *Ziker* among Muslims is, therefore, something of tremendous importance. According to respondents, to attend *Dars* and seek for guidance from Quran and Allah is *ziker*. Another view of member was that,

*To read Quran and seek guidance from Quran is Ziker. Remember Allah while doing your other tasks. To learn more about Islam and guidance from Quran that will help in progression of your religion (deen) is also Ziker (Khalida, age: 58, house wife).*

*Zikerullah* also applies to diligence in following teachings of Islam and to seek knowledge about Islam.

*Dars* literally means lessons, doctrine and teachings. It was observed community members regularly conduct and attend *dars* in their homes and in mosques. However such gatherings were conducted by community members themselves separately for female members and male members.

##### **5.2.2.1.1 Female members**

It was observed that female members of community during research used to attend *dars* at four different homes in town in different days. Every teacher had her own



schedule of day a time in a week that was followed. One of member X arranges *dars* every week on Monday, Tuesday and Wednesday. Timings are from 10-11 am. Teacher is associated from International institute of Al-Huda. Another *dars* is conducted by female member on every Wednesday from 11 am-1 pm. Teacher has done bachelors in Arts, she has learned knowledge of Quran, *Hadeeth*, *Fiqh*, *Tafseer*. She gives *dars* about teachings of Quran, *Hadeeth* and *Fiqh* to women there is no age limit for women to attend the *dars*. Along with *Dars* she also teaches recitation of Quran to children and women. Another teacher of *Tajweed-e-Quran* (proper pronunciation Quranic verses) attends the *dars* every week and teaches women. It was observed that above mentioned *dars* were conducted by housewives and women who used to attend were also housewives with different age groups. Timings and days of their schedule matches with working days of their husband and children, usually weekdays before 5 pm. Those women who attended these *dars* had affiliation and certain bonding with each other. It was observed that punctually women came out of their homes either wearing '*abaya*' or '*chaddar*', religious and cultural ways of '*purdah*' veiling. In the way they call upon those fellow women at their house whose houses are in way to *dars*. Mostly women go in form of group not alone, and this group has more affiliation then other fellows at *dars*. In way to *Dars* most of home affairs were discussed and exchanged. They were aware and updated of each other's family, problems and issues. Normally after *dars* women exchanged views about their life and family affairs, sale or market value on house hold materials, furniture, gold and clothes. Even women do home based business and their customers were their fellows on *dars*. As it was observed that during research unstitched embroidered and homemade *samosas* and rolls (snacks) were brought by women to sale them. Occasionally homemade dishes were shared after *dars* brought by participants of *Dars* known as 'one dish party'. It was also observed that these women took care of their fellows emotionally or financially if any one shared about their problem. Group of women helped each other particularly if their fellow belongs to poor family. Financial assistance for payment of deadly disease of family member, finical family assistance as it was observed women collected money and bought sewing machine for their widow fellow that would help her to assist her family financially. Another woman was assisted for her *umrah* payments by her fellows. According to members it was their moral and ethical duty to help their community

member. Also these acts were associated with '*Sadqa*'. Particularly for '*sadqa*' money is collected and they help their community member who is in need. Another *dars* is conducted for young girls. Teacher is young girl student of Islamic International University.



Figure 10: Photograph of Dars of female members (Photo taken by author)

#### 5.2.2.1.2.1.1 Case study 1

Gathering of women termed as '*dars*' was conducted at 11 am in the morning. Several women mostly of elderly age, housewives were gathered for the purpose. Women who regularly attend *dars* are aware of schedule of *dars* or upcoming gathering regarding Islamic teachings and they share timings to other community members and neighbors. *Mualim* (Teacher) XYZ who is PhD Islamic scholar expert of Arabic language. Every Saturday she visited research field on request of one of member of community and gave *dars*. She was wearing beige color '*abaya*' with veil and black gloves. Every one greeted each other and discussion started regarding politics and elections (that was current happening in Pakistan). Predictions and comments regarding politicians were exchanged. Teacher shared her favor towards one of party and gave her justification of her favor. And also gave justification and explanation why not to vote others. As discussion progressed she gave reference to Islamic code

for ruling society and country and compared it with current situation of country. Essence of this discussion was Pakistan should have ruler who can make country better place to live according to principles of Islam. She gave her analytical view regarding political situation and was referring to *Shariyat*, *Sunnah* and Islamic code of life for country. After exchanging view dars started with recitation Quran. It was observed that tone and frequency of voice was different from the prior discussion. Teacher was moving back and forth while explaining. Her gestures and movement changed with intensity of her emotion while explaining. Topic was '*Akhirat*' life after death. While translation of verses and explanation it was analytically compared to current situation of people in society. As the *dars* ended detailed prayer was done by teacher, after recitation of Quranic verses she generally prayed for progression of Islam, society and its members for their wellbeing and country. Later she particularly prayed for the issues and problems faced by women in that room. After the prayer women came near her and specifically told her about their issues. She consoled them and motivated them and shared Quranic verses or formulae, *nawafil*, *wazaif*, *isme zat* to regularly recite it with particular numbers of time. Along with sharing these formulae, she said,

*There is great miraculous power in Names and verses of Allah. When you utter His Name that can mould and connect your heart and soul towards Him.*

#### **5.2.2.1.2 Male members**

Male community members are also regularly involved in *dars*. Male community members gather in mosque for dars-e-Quran. Daily after *maghrib* prayer *ziker-e-Quran* is practiced under supervision of leader (*imam*) of mosque. Quranic teachings, *Hadith* and *Sunnah* are preached. Teacher is eye specialist by profession. Every 11<sup>th</sup> of Islamic month *Halqa-e-Ziker* is conducted at one of house in town. One of respondent quoted, 'The Prophet said that Allah has angels roaming the roads to find the people of *ziker*, i.e. those who say *La Ilaha Illallah* when they find a group of people reciting *ziker*, they join'. It was observed that in community regularly every

Friday after *zuhar* prayer *Ziker* of '*Lailaha illallah*' was practiced by the participants and afterwards prayer was done for every one's well-being.



Figure 11: Photograph of practice of Ziker by male members in mosque  
(Photo taken by author)

#### 5.2.2.1.2.1 Case study 2

Retired Male respondent age 61 worked as physicist. He got *baith* and became member of '*Silsila Auliya Tauheedia*' in 1974 at Lahore. Further he explained about '*Silsila Auliya Tauheedia*' that with passage of time faith of Muslim community regarding Oneness of Allah (*Ahad*) weaken. To revive the faith it was established, so that followers could focus on the real Origin, the Creator of universe. His '*wahdaniyat*' Oneness was revived that He is the only One no one is His alliance or helper. No one can claim to be His partner in any aspect. Major school of thought was in accordance to *Tauheed* (Oneness), *Risalat* ( Holy Prophet (PBUH) the last messenger of Allah, to train Muslims in accordance, Holy Quran and teachings of Quran, Allah's messengers and Holy books, Life after death, *Jaannah* (Heaven), *Dozakh* (Hell), angels and day of resurrection are the Truth. There is also concept of Pir(teacher) and *mureed* (follower).He further elaborated late Pir the spiritual teachers cannot change the fate of followers but they can receive *faiz* (spiritual link). Practices and teachings in *Silsila Taudia* are termed as *Saluk*.. Before starting practice following steps are necessary Search for the Truth, Sincerity and Baith. Following

steps are necessary after baith that include Obedience of Spiritual leaders (Pir), Love for Pir and to be steadfast to follow the teachings. *Ziker-o-Fiker* is regularly practiced

- *Pas-e-Infas*: To say Allah repeatedly silently along with rhythm of breathing, this *ziker* is practiced 24 hours a day.
- *Nafti Asbaat*: That means none but Allah. This is practiced daily by followers in isolation at their homes in the evening. *Ziker* is practiced one hundred times loudly.
- Five times a day prayer is regularly practiced.
- Optional prayers (*Nawafil*)
- Recitation from Holy Quran
- *Fiker*: To think about signs of Allah in this world.
- *Mujahida*: The struggle practice repeatedly to purify the soul.
- *Tawajah* (Attention): To maintain spiritual link with Pir.

Followers are needed to obey every order of Allah and to avoid every act which is prohibited by Allah that infects the soul. *Pir Bhai* (fellows) gather once in a week in evening for *Ziker*. It is known as *Halqa-i-Ziker* that is *Lailaha Ilallah* No One but Allah. *Pir Bhai* sits in circle in a room. Lights are switched off and *khadim-e-halqa* (Leader of group) practice *Ziker* in loud voice. *Pir Bhai* along with the leader starts invoking. With passage of time intensity of emotions arises and frequency of *Ziker* also increases. And thus we have spiritual connection with Allah that cannot be expressed in words. That is spiritual state that can only be achieved through *ziker*. *Pir bhai* have a relation of love respect for each other.

#### 5.2.2.1.2.2 Case study 3

Male member of age 43 basically belonged from Sadiqa abad residing in the town. Follower of Pir Muhammad Najeeb Sultan Silsila Qadri, Shared regarding *Ziker* that there are three levels (*manazil*) of spiritual elevation. After bath mureed (follower) is ought to pray five times a day, practice tasbeeh of *ziker* of 'Kalma' and 'Darud' at Morning Prayer (*fajar*), *tahajjud* (midnight optional prayer) and after night prayer (*isha*). At every 11<sup>th</sup> of month of Islamic calander (*gyarveeh shareef*) we conduct 'Khatam' and can recite anything to bless soul of Sheikh Abdul Qadir Jilani. During



Ziker and wird we have to practice tasbeeh of '*Allah hu*' by keeping shrine of Pir in mind. The vision of shrine keeps me focused and it is spiritual '*waseela*' source to achieve nearness to Allah. Then afterwards by the order of my teacher we start praying *nafal* (optional prayer) tribute to bless soul of Holy Prophet (PBUH). With continuous practice and as mureed purifies and reaches to next level of spirituality either in dream or consciousness one started having visions of holy places (*muqadas muqamat ki zyarat*). However that is only possible if you make *Ziker* constant part of your routine. That helps to purify the soul.

Community members conduct Ziker on regular basis as well other gatherings are regularly conducted according to timings, Islamic months, season and feasibility of teachers.

#### **5.2.2.2 Daur-e-Quran**

In *Ramdan* (holy month of Islamic calander in which the Muslim community keeps fasts) one of these instructors conducts session known as '*Daura-e-Quran*'. Session is started ten days before *ramdan*. During this time Quran is taught with *tajweed* and *tafseer*. Usually same members organize this programme who regularly conducts *dars*.

#### **5.2.2.3 Majlis**

Muslims of community conduct *majlis* particularly from 1<sup>st</sup> of Muharram to 8<sup>th</sup> of rabi ul awal. Muslims belong to *shia* sect particularly practice *Ziker* in group with reference to the martyrdom of grandson of Prophet Mohammad (PBUH), *Imam* (leader) Hussain. This zikr is termed as "*Mjalis-e- Aza*" which are conducted in remembrance to the battle of *karbala* to pay tribute to the sacrifice of *Imam* Hussain, his family and his companions. The *zikr* is performed in group in *Imambargahs* and also in private houses. This zikr is narrated in the form of *marsia*, *noha* (mystical poems read to express grief) and lectures based on the attributes and incidents of brutalities faced by Prophet Mohammad, his family, *Imam* Hussain particularly in the battlefield of *Karbala*. One of respondent said that,



*ziker consoles our souls and refreshes our emaan. Also remembering the patience and tolerance endured by Imam Hussain and his family gives us a lesson to fight for the truth and never bow in front of the falsehood (Iffat, age: 27, economist.*

One of member commented,

*When you invoke is Ziker, Namaz, recitation of Quran, to remember Holy Prophet (PBUH), to pray to Allah with wasila (source) of Imam, it is the (Imam ke wasile sy )way to reach Allah (Allah ki maarfat), attending majlis in muharram is also Ziker (Mehdia, age: 47, house wife).*

#### **5.2.2.4 Milad and Darood**

Community members also conduct 'Milad' that is particularly associated with Prophet Muhammad *Milad* that is particularly to honor and praise Holy Prophet Muhammad in which *naat ,hamd o sana* and *Darood* upon Holy Prophet is recited. After that *milad* meal is distributed among participants. Particularly In month of *rab-ul-awal miald* is conducted. Every Friday in mosques *naat* and *darood* is recited by community members. Every Friday women get together and recite *Darood* upon Holy Prophet Muhammad from 10 am to 12 pm. afterwards they pray as one of participant commented,

*We get together to send our gift to Holy Prophet (PBUH) that is darood pak (Shahida, age: 48, psychologist, housewife).*

Another participant commented,

*Darood pak is the best Ziker, it gives peace to heart I wait whole week for this time (Mrs.Amjad, age: 51, housewife).*



Figure 12: Photograph of milad (female gathering) (Photo taken by author)

#### 5.2.2.5 Khatam

It was observed that one of community member for the purpose of '*mannat*' (reciprocal wish; if some prayer will be accepted participant will do something in result) invited other members for '*Khatm e Quran*'. Participants together in one sitting completed the Quran. After sometime again same member invited others and they recited *Surah Bakrah* 71 times. When enquired about this *mannat* and *khatam* it was revealed that adult son of the members was jobless and there were some issues in the processing of his visa to abroad. This *Ziker* was conducted for blessings of family and to get rid of all evils and hindrances in their way.

Research also revealed that '*Khatam*' was also conducted to bless the soul of deceased member of family and community. Quran was recited and on the whole participants would complete the Quran in single day.

It was observed that *Ziker* was practiced specifically on rite of passage of individual. When baby is born he hears *Adhan* from some elderly person. At the marriage ceremony it is necessary to do *nikah* at marriage. *Qari* (one who recites) before *nikah* recites holy verses that are related to *nikah* that is known as '*Khutba e Nikah*'. Even

before nikah at home '*khatam e Quran*' was observed to have blessings of Allah for the life of couple. *Ziker* is also practiced at the death of person.

#### 5.2.2.6 Case study 4

During research unfortunately young girl of age 20 died because of blood disease. It was observed that at her funeral (*Janaza*) when everyone was mourning abruptly that mourn changed into collective *Ziker*. *Ziker* of '*La ilaha illallah*', all participants joined it and started saying it loudly. All participants were practicing *Ziker* in same rhythm. They were sobbing silently but were chanting *Ziker* loudly. Voice became louder with passage of time as it could be heard out of house. Participants were no longer crying but only chanting loudly. While they were crying the collective chanting was shaky but later on voice became bit stable. The scenario was that there was dead body in centre covered in white coffin and people around her were practicing *Ziker* aloud. This scenario was imparting strong effect on participants. As researcher and participants I was also thinking about my death and I had goose bumps. With passage of time voice of chanting slowed down and eventually ended. Then later on when dead body was taken to graveyard by male community members, in the way male members were continuously practicing same *Ziker* aloud but they were not crying.

#### 5.2.2.7 Case study 5

Girl of age 24 invited her friends and neighbors in hotel for get together before her marriage. Only girls with their mothers or sisters were invited. As expected for the function researcher dressed fancy accordingly. However in the hall most of women were in black '*abaya*' and veil, along with 'bride'. Gifts were given to bride for her marriage. In the hall stage was arranged along with seating arrangement for the guests. Lecturer holding master degree from Lahore was invited who gave *dars*. Lecture started from the introduction of lecturer, she briefed about her previous life and how she turned towards Allah. She shared her experience and feelings related to that turning point of her life. Later she pointed out how Muslims are deviating from their original objective of life, and how they are living only for world and society. She commented about materialistic approach of human. Then she recited few holy verses

regarding objective of human in this world, duties of Muslim and sacredness of marriage with the translation and explanation. After lecture prayer was recited by lecturer for every one's well-being, for worldly needs to be fulfilled along with better *akhirat* (life after death), for resolving every one's difficulties and for every one's well-being. After prayer dinner was served. It was observed including the bride and her fellow's lecturer was given great respect and honor. She was called as their teacher. Young girls were facilitating her to make her comfortable and to honor her. Later after prayer many women surrounded her and told her their problems and issues. She gave them her number and address and asked them to contact her for proper discussion regarding their problems and promised them to pray for their wellbeing. Bride desperately wanted researcher to her teacher however because of shortage of time it could not be managed.

### **5.3 Ziker the involuntary embedded practice**

"Belief reinforces social pressures" (Douglas, 1966, p. 3). Few members attend *dars* more as social obligation then religious practice, as for group conformity. It was observed in casual conversation respondents frequently mentioned Allah. Along with conscious effort to practice *Ziker* by community members, verbal remembrance of Allah became part of their conversations. It was observed that during dialogues if any member would share his/her problems or anything that would be with phrases like "*Allah ki marzi*, (With will of Allah), *Allah reham kre* (may Allah bless us), *Allah ka bht karam hai* (it's all Allah's greatness), even the start of discussion is with Allah's *ziker* when asked how are you reply of respondent was, *Allah ka shuker hai* (thanks to Allah)".

It is noticed that in normal discussion of community members regarding their life affairs, exchange of consolation is also in form of *Ziker*. It is very common behavior of community members .When one of respondent shared problems with another member. The reply and suggestion was to seek help from Allah through specific prayer and *Ziker*. One of respondent shared about her husband's sickness problem to her fellow she asked about from which doctor you are consulting and then she told

some home based remedy along with it she told *Ziker* to practice regularly that will help him to recover.

## 6. ZIKER' SPIRITUAL MEANS OF RESOLVING PROBLEMS

This chapter deals with factors associated with *ziker* and resolving problems with *ziker*. Focus of study was *Ziker* practiced in selected community. It was observed that being Muslim dominant community *Ziker* was regular practice in life of community members. They remembered Allah not only for seeking help but also in other aspects of life.

### 6.1 Beliefs of community members regarding practice of *Ziker*

*Ziker* is mystical practice in Islam. That mysticism is based on the intention and belief of *zakhir*. Human's intention and belief is immeasurable factors. According to Muslims belief only *Allah* knows the secrets of heart. In Islamic theology Intention of *zakhir* and his/her belief regarding *ziker* has significant relation with its effects, *Ziker* has no meaning without belief. It would be just repetition of words. However believe in words and its association to Creator makes the chanting effective and meaningful. Significance of *Ziker* lies behind meanings associated to it.

It is human behavior that at the time of weakness he/she seeks help from someone he/she trusts the most. In time of crises person seek help from superiority or from one he/she believes can and will help.

According to one of respondent *Ziker* should be practice for sake of Allah,

*One should practice Ziker only for Allah, I do not waste my time I practice Ziker every minute, and I don't even fire the stove without 'bismillah' (with Name of Allah) (Mrs.Zafar, 47, housewife).*

According to respondent when person submits him/herself to *Allah* his every act is according to order of *Allah* he/she tries to mould all his activities with remembrance of *Allah*. Thus He is always in state of *Ziker*. It is the belief and love of person for



*Allah* that even during worldly activities person do not forgets *Allah*. When person believes someone is superior only then he/she expects that He will be able to help. As one of response was,

*It's only Allah who is capable of helping and resolving problems*  
(Maryam, age: 21, medical student).

According to belief of community members only Creator can and will resolve their life problems.

*When I practice Ziker and seek for His help I have firm faith in my mind that I am asking the Supreme and nothing is impossible for Him*  
(Hifza, age:23, student).

The belief on *Allah* is one of major reason behind invocation. Respondent elaborated that firm and blind faith and love upon Him determines human actions and intentions. One Who is superior and powerful for Him nothing is impossible as it is mentioned in Quran, *Allah* says '*Kun*' and things are done. He is the Creator of whole universe with His will impossible are possible. This commencement of confidence is in core to have belief in the supra human entity .One of member commented

*Only Allah is One who do not gets tired of our demands, I prefer to share my problems and seek His help then sharing with other humans because after a limit everyone gets tired* (Mustafa, 41,businessman).

There is relation of trust, faith and expectations between Creator and believers. Believers expects and have faith on *Allah* as they commented, *Allah* never breaks that trust. Respondents shared their sentiments that,

*No matter how close human fellows are still there is some kind of boundary and limit among them. According to them there is no limit in powers of Allah and no limit of timings to invoke Allah at time of need* (Nouman, age: 38, auditor).

One of member remarked that,

*It is better to share your problems with only Allah, Human never understand or care and are unable to solve others problems, I believe that even if my problem will not be solved immediately but later on everything will settle with will of Allah (Alina, age: 51, housewife).*

It is confidence and faith of Muslims that it is only *Allah* who is only constant and eternal existence in person's life and life after death. It is only Creator upon whom person can put his/her trust. This faith is entrenched in the awareness of community members; there is no absolute power but Only *Allah*. It is Only *Allah* who is trust worthy and who is only sincere to human.

*I have faith that ultimately everything settles and all problems are resolved only if Allah is satisfied with you, ultimately His people will also be satisfied with you (Sania, age: 27, school teacher).*

Association and relation between some Supreme Power and believers are very ancient and strong. Muslims associate their every aspect of life with their belief in greatness and power of *Allah*. Their belief is backbone of their activities.

One of respondent said,

*If I am not restful from my heart and suffer from depression I walk and practice ziker as much as I can and offer salat e hajaat (prayer for wish) (Suriaya, age: 46, Quran teacher, housewife).*

Another response is,

*With Ziker I get peace no matter how difficult life is (Asif, age: 42, works in nonprofit organization).*

Community members have firm belief that through *Ziker* they achieve peace, even if situation of life is complicated. At the time of difficulty and desperation, positive approach that is faith and hope *zakir*'s heart rests at peace.

One of respondent,

No doubt I complaint about my grief and problems to only Allah  
(Fahim, age: 41, businessman).

Another member said,

*It is my belief that all problems are sent by Allah so only He can help us to pass through that situation, when we deviate from Quran (Khalida, age: 58, house wife).*

The community members believed that Allah is the only absolute power and everything happens only with His will. Members believe that Allah is the only Planner of their lives. It is their belief that one who sent problems is the only one who can help human to face them. One of respondent said,

*If you do ziker even after discontinuation in practice of ziker, still Allah listens and connection is there (Abida, age: 32, housewife).*

Further respondent elaborated that, whenever you remember Allah He will be there for human. He is always there it is only human who forgets Him. They believe that only constant relation and connection is between Allah and His creation. One of response was,

*When one is in complicated situation, He/she definitely seeks help from Allah and it is also order of Allah to seek His help (Mrs.Shabnam, age: 44, school teacher).*

Another response was,

*When I or my family members are in some kind of difficulty I practice ziker, I recite Ya Hayio Qayoum as much as possible (Hifza, age:24, student).*

Another response was,

*At time of difficulty I practice Ziker and also perform tahajjud (optional prayer) (Zubair, age: 52, officer).*

Allah is invoked at the time of fear, desperation and hopelessness. However community members also invoke Him during restful days to avoid facing these emotions in future. As one of respondent said,

*I invoke Allah at times of day as according to Sunnah to have a blessed day (Yamna, age: 21, student).*

To seek Allah's blessings and protection from evils and events that they consider as bad that brings grief or discontent in their lives. It is their belief that only Allah has to power to protect them from mishaps and they seek this protection through *Ziker* as according to them Quran and chanting of Holy words/verses has power to protect them and bring blessings. When community members were enquired particularly when they do practice *ziker* multiple responses were revealed such as, at the time of confusion, difficulty and to seek His blessings community members specifically practice *Ziker* as commented by respondent,

Today whatever I have it's all because of His blessings". Another response was, "In sudden situations, I am habitual to say '*Allah Kher*' or '*Ya Allah Kher*', it's my firm belief that Allah will protect me for sure after saying this, *insha Allah* (Hifza, age:23, student).

Respondents shared they invoke *Allah* as it is stressed in Quran to remember Him as much as you can. It is order of *Allah* and His Prophet (PBUH) to not to forget Allah and practice *Ziker*. It is one of religious obligation. As one of respondent said,

*I do Ziker after every prayer according to Hadeeth (Shakoor, age:42, professor).*

Another respondent stated that,

*Usually people do more ziker at the time of difficulty (pareshani), but as soon as they get rid of their problems they become ignorant from*

*Ziker. This is the way of normal people; however extraordinary people never forget to remember Allah either in condition of happiness or grief (Yasmin, age: 54, housewife).*

Community members believed and made effort to invoke Him as much as possible. Particularly those who had firm faith in blessings associated with *Ziker*. More *Ziker* was practiced at the time of difficulty but also during normal routine of life. Another response was,

*I try to indulge in ziker every second except when I am sleeping, even if I get up during night I start reciting some holy verse or formulae. If my prayer is accepted I practice ziker to thank Him (Adeeba, age:51, housewife).*

Believers made *Ziker* as part of their life. Another respondent commented that,

*At the day of judgment it will be questioned those who have not took advantage of knowledge about Islam. Spiritual elevation is that one should be attentive towards Allah all the time. If people could understand the benefits associated and loss if not practiced ziker they will not waste even a second of their life without Ziker (Khalida, age: 58, housewife).*

She further quoted that,

*One should remain in world but his/her heart should be attached with Allah'.*

Practice of *Ziker* among community members was not only associated with their trust and faith on Allah but also their belief upon the power associated with *Ziker*. *Ziker* is practiced and effective because of belief of community members associated with it. Believe not only on *Allah* but believe on blessings associated with *Ziker* of *Allah* that is mentioned in Quran.

Cognition of *zakhir* has significance association with his intention and belief that are immeasurable factors. Cognitive state varies according to intention and purpose of doing *ziker* and belief and faith of *zakhir*. Belief and faith sets and aligns human mind in such a way he leads his life accordingly. Belief of person becomes person's reality. As it is said there is no reality but your perception. Belief has important role to build concepts and reality of life. As belief is defined as "Mental acceptance of and conviction in the truth, actuality, or validity of something" (free dictionary). Community members being Muslims have firm belief in *Allah* the Supreme Being. This faith is the fundamental base of Islam. When this belief is repeated and exercised regularly it has powerful impact on person. *Ziker* with belief works as rhetorical device. Stace states about mysticism, "It entirely transcends our sensory intellectual consciousness". Community members make effort to focus on Creator while practicing *Ziker*.

One of respondent commented,

*If I practice ziker and pray with firm belief, certainly He supports and always responses (Ejaz, age: 51, works at nonprofit NGO).*

Another response was,

*Ziker is for purification of mind, feeling of submission, and blind acceptance is required and needed (Zubair, age: 52, officer).*

*Sufies* believes that exercise of *Ziker* is practiced to purify one's mind and soul from anything that distraction from Creator. *Ziker* is way to elevation of spirituality of believer. That can be achieved with submission to *Allah*. One of respondent said,

*The real essence of Islam is belief, Ziker is peace (Siddique, age: 61, retired research associate).*

Community members believe that through *Ziker* they will find peace. As one of respondent said,



*After ziker I find peace and have feeling that Allah has forgiven all my sin and He will take care of my worldly affairs. As everything is clear now (Fatima, age: 23, Doctor)*

Ziker makes person peaceful. Belief and positive approach that is hope that everything will get better with will of Allah ultimately brings positive change. Positive approach and hope relaxes the mind of Zakir. Regular exercise with positive approach releases the tension. Positive approach at time of distress promotes both physical and mental wellbeing contributes to the development of positive emotional traits (K.W. Brown & Ryan, 2003). One of the respondents said,

*At the time of depression I practice Ziker my depression lessens and I feel comforted (Mrs.Iqbal, age: 42, housewife).*

Another response was,

*After Ziker I feel peace, infact somehow tired and dizzy and then I usually sleep (Saher, age: 33, masters in computer science, housewife).*

One of respondent said,

*Though my problems are still there but after Ziker I feel change in my mind setting about same situation, my mind is much more relaxed and calm after Ziker (Mrs.Nadia, age: 37, school teacher).*

Members commented that problems are not immediately resolved. However, with hope that eventually with help of Allah everything will settle down. Ziker not only relaxes the mind but also gives emotional and mental strength to deal with situation. Perspective of dealing with problem is changed. One of respondent commented,

*If my prayer is not accepted at least I get courage to face the difficulty because of ziker (Shahida, age: 48, psychologist, housewife).*

Another response was,

*After Ziker I get satisfied with faith that everything will be fine (Uswa, age: 21, Mba student).*

One of respondent commented,

*It makes you relax. It gives you power to face problems, it solves your problems (Farzana, age: 34, housewife).*

The way of dealing with problem is changed with belief. When one repeatedly shares and ask help from someone certainly with believe that he/she will be supported ultimately with sharing and repetition there comes psychological relaxation.

As another respondent commented,

*Before Ziker those things that were too important later on their importance lessen (Sadia, age: 32, doctor, housewife).*

Regularity in practice along with focus and attention on purpose of Ziker makes it effective. That is basically narrowness of belief and awareness. Invocation mostly involves focusing one's attention. One of respondent said that,

*When you focus only on Allah and ignore everything else the relation builds. The beam of hope of life of person is only connected to Him, there is His signature in me. I feel there is some element of Creator in His creation and I am His creation we have strong bond that is beyond explanation that is relatable purity (Fatima, age:23, doctor).*

Another respondent said,

*At the time of ziker it felts like it's only me and Allah and everything else is static, He is enough for me (Arshiya, age: 21, student).*

One of response was,

*If I practice ziker with attention and emotions I start crying, during ziker (Mrs.Amjad, age:51, housewife).*

According to response of respondents, certainly practice of *Ziker* has its effect on mental and emotional state. Emotional association with *Ziker* is also dependent upon the belief and meaning connected with *Ziker*. Another respondent said,

*Sometimes you don't even want to practice ziker or offer prayings at the time of depression and hopelessness but eventually you have no other support and listener other than Allah (Suriya, age: 46, Quran and dars teacher, housewife).*

This belief is core of world view of community members. It's not that *Ziker* immediately alters the situation but it has immediate effects on psychology of person. One of respondent said,

*There are so many ways of catharsis, but after Ziker I actually feel relaxed, it doesn't matter that if immediately my problems are not solved (Ehsan, age: 63, retired officer).*

One of respondent commented,

*If I desperately need or seek something my brain really wants it, then I pray to Allah with core of my heart (Arshya, age: 21, student).*

When you need something you seek for it with purity and sincerity. Another respondent commented regarding impact of *Ziker*,

*I am not sure what ziker gives me, but it gives me distraction and refills the energy of my soul to help getting me rise again and fight again (Arshya, age: 21, student).*

Anything you read or listen regularly it is stored in subconscious. Once you experience related event, the stored memory is retrieved you may or may not know the meaning of things you heard still it's there in your mind.

One of respondent said,

*When I practice Ziker I am very conscious and alert what and why I am saying (Iqbal, age: 49, physics teacher).*

Regular practice of *Ziker* becomes habit of Muslims. When *Ziker* is practiced regularly it becomes part of routine as well subconscious. The automatic thinking process is redirected towards *Allah*. One of respondent commented,

*If you practice ziker with regularilty it becomes diet of soul, so if person do not practice ziker he gets depress (Dr. Gafoor, age: 61, space technologist).*

Another response was that,

*in gratitude I Say: Alhumdoulillaah Ya Allah Tera Shukar, and even after a long breath, its again set on auto to say Alhumdoulillaah .Reciting Surah Ekhlaas whenever it comes to my mind or heart is my lovely job, it soothes all over inside (Hifza, age:24, student).*

Furthermore, it was elaborated by respondent that when one is grateful to His Lord, he/she responds to every blessing with thanking Allah.

### **6.2.1 Case study 6**

Female respondent of age 56 house wife, have knowledge about *Sharia*, *Hadeeth*, *Quran* and *Fiqh*. She has no children teaches Quran to others. She said *Ziker* is not just verbal exercise but when you see magnificent creation around you, the thought about Creator is *Ziker*. Even if you look at single tree there are countless shape and color of leave. Even single leave can is so marvelously created; it shows the Superiority of Creator. To think about why we and this world is created, what is our origin. What are we doing and what was expected from us leads us to think about our Creator. Life is easy it's like open book examination. We have complete code of life our guide book "Quran". Problems of life will not matter if we understand the reality of life. I pray for people with whom I am attached for their well-being with the belief that my prayer will be accepted and majority of time when we seek help from Allah we get support from *Allah*. For problems to be resolved and for effect of *Ziker* self-

realization is very important. *Ziker* is practiced for purification of soul that leads to self-realization. I believe that obeying Allah's orders and fulfilling '*Haqooq ul ibad*' Human rights is also *Ziker*. There was a time when I was suffering from state of despair. While praying I was never attentive, I could not pray or seek His help I used to weep a lot. At the time of extreme despair unconsciously I used to utter '*Hae Allah*'. There is always a connection between Allah and person. This connection is only forgotten by human not Allah. He is always there for you. He is watching and He knows the condition of person better than person him/herself.

Once for remedy of my mental state I went to place neither of Islamic teacher to meet his wife as there was really no light on her face. Fortunately teacher of that Islamic educator was there too. I shared my condition to him. He suggested that to do *Murakba* to have vision in my heart that *Allah* is watching me with blessing and love and practice *ziker* of *Allah hu* with it. I started practicing it after morning prayer regularly I was really satisfied. But my mind could not bear the power of *murakba* and *Ziker*. Everyone is not capable of doing it. I became really scared and depressed I contacted that teacher again, he suggested me to only do *Ziker* and said few words are heavy for person (*bhari wazifa*), avoid it and only do lighter regular *Ziker*. She said that *Ziker* and His words has such immense power that it is beyond understanding. Not everyone can.

### 6.3 Types of daily issues and problems

It was observed that members invoked *Allah* regarding almost every aspect of life. Books of supplications and *Ziker* were shared by respondents that had detail of number of times and ways to practice *Ziker* for almost every possible problem. According to respondents, solutions to problems were extracted from *Quran* and *Hadeeth*. Different supplications with number of times particular *Ziker* should be practiced for particular problem was mentioned and practiced by community members. Not just problems and issues, every event that was considered significant for members they looked upon *Allah* for help guidance and blessing.

### 6.3.1 To seek guidance

Usually prayer of *istakahara* is offered to seek will of *Allah* and His decision regarding any confusion or decision to make in life by members. One of respondent commented,

*You are in constant state of communication with Allah, though the Ziker changes according to particular state of person's life. Either I thank Allah, seek for His help, forgiveness or protection. Sometimes you even complaint or share your grief with Him (Iqbal, age: 49, physics teacher).*

### 6.3.2 Means of achieving your desire

It was observed that *ziker* was practiced from very minor issues of person to major events of life. One of response was,

*Before applying for job I always practice Ziker and prayers so that I could get employment (Humayo, age: 24, unemployed).*

One of respondent said that,

*It is order of my Lord that if I need even a shoe lace I should look upon Him. Thus He is the only Helper and constant support who never leaves no matter what, I seek for His blessing and help in all events of my life (Khalida, age: 58, house wife).*

### 6.3.3 At time of sickness

During the time of sickness either sick person him/herself invokes *Allah* or the closed ones also do *Ziker* for his/her well-being. In Islamic books and *Sunnah* there is prayer for almost every disease from headache, eye sight to severe problems. Specific prayer and *Ziker* are practiced by members as well recommended to others. Even before death *Ziker* is suggested for person him/herself or by the closed one for ease of person on death bed.



One of Respondent said,

*I recite aye shifa, 1 times surah falak and 5 times 'ya hakeem' before giving medicine to my children if they are ill and I recite surah kosar to keep my children protected from evil eye 'nazr e bad' (Humaira, age: 33, M.Sc stats, housewife).*

Respondent said,

*When my mother was sick I used to practice Ziker and do dam on water and made her drink that water for her wellbeing (Khalida, age: 58, house wife).*

#### **6.3.4 For protection**

Community members invoke *Allah* for protection from expected or unexpected fears, mishaps and evils. One of respondent said,

*When I recite 4<sup>th</sup> kalma 10 times, all troubles of a day gets away (Maryam, age: 29)*

Another respondent said,

*I consider ayat ul kursi is my friend. It protects me everywhere, even if I am sleeping, even in dreams, Believe me, it's like a sword in my hand to fight with evil fearful thing (Hifza, age: 23, student).*

One response was,

*I practice ziker if I fear something or someone, to avoid any kind of fight or conflict, to avoid any tension in family or at work and for my deceased relatives (Adil, age: 38, salesman).*

### 6.3.5 Emotional disturbance

Allah is invoked by Muslim members of community particularly at times of difficulty, emotional disturbances like fear, anxiety, depression, loss and others. *Ziker* is recommended practice by Muslim scholars at time of emotional disturbance. One of respondent said,

*I seek His help when I feel my social relations are not as pure as I perceive, when it seems end to everything (Munteha, age: 28, Engineer).*

One of response was,

*I practice ziker whenever I am troubled, mostly because of emotional issues like when I am disappointed, I don't have inspiration and motivation (Arshiya, age: 21, student).*

Another response was,

*For me Ziker is the ultimate source of peace, when I am tired of trying and failing, it is a sort of break for me (Zubair, age: 52, officer).*

One of respondent commented,

*I practice more Ziker when I have fear of loss or failing (Yamna, age: 21, student).*

### 6.3.6 At time of difficulty

It is faith of Muslims community members that it is only *Allah* who helps at time of difficulty. One of respondent said,

*It is only He who is with person when everyone else leaves him/her. Thus it is only from whom one should seek help. No one but Allah is the protector and helper. No doubt it is Allah (Beshak wo har cheez py qadir hai) No doubt is*

*Almighty Allah is most powerful (Dr. Imtiaz, age: 59, dean at dawah academy).*

One of respondent said,

*Its Allah who comes 1st in my mind at the time of difficulty, I remember Allah whole day at time of need that includes before exam, if someone I know is sick or in difficulty (Yamna, age:21, student).*

### **6.3.7 To have blessings**

In Islamic theology, blessings and peace is associated with *Allah's* words. Power associated with *Ziker* is basically blessings and healing associated with it. Blessing is defined as something promoting or contributing to happiness, well-being, or prosperity; a benefit. (free dictionary) Positivity, benefits and well-being is associated with practice of *Ziker*. One of respondent said,

*To have Allah's barkat in my and my parent's life, and our here after, and because Allah is Loveable, no doubt. For my protection, daily life pity events even it's about guests and being a guest and things like that (Uswa, age:23, student).*

Another respondent mentioned that,

*I daily recite Quranic verses (Suah fajar, surah yaseen or surha yaseen) that help me in having successful day devoid of evils, and then I recite surah waqea daily that helps in blessing in economic factor of my life (Uzma, age: 39, housewife).*

Another respondent shared,

*I recite quranic verse (surah rehman) that helps to make person lucky and everything tries or initiates by that person that was previously difficult he/she gets successful (band kam kholta hai)( Idrees, age:33, Engineer).*

Another respondent commented,

*I practice ziker 'ya wadood', 'ya haleem' and 'ya fatah' each 100 times daily, that can make impossible tasks possible (Uzma, age: 39, housewife).*

These are the Names of *Allah*, different attributes of *Allah*. Names of *Allah* are of great significance among Muslims.

## **6.4 Relation of belief system with physical exercise**

Along with mental state of *Zakir* physical state and physical scenario in which *Ziker* is practiced also influence the efficacy of *Ziker*. Respondents shared that; one should be physically pure and clean to invoke Lord. Purity makes you feel more connected and focused. The area where *Ziker* is practiced should also be clean and pure. Broadly members practiced *Ziker* in two ways either alone or in group.

### **6.4.1 *Ziker* practiced alone**

Community members proclaimed certain reasoning behind practicing *Ziker* alone, one of behind practicing *Ziker* alone. One of member mentioned,

*Ziker is source of very personal relation to Creator (Humayo, age: 24).*

Attentiveness and focus during *Ziker* makes it more effective. One of respondent said,

*Ziker should be practiced with attention and concentration without it there would be no impact and effect of Ziker (Dr.Ali Asghar, age: 56, Vice chancellor at Allama Iqbal Open University).*

Another response was,

*I do Ziker alone so that there is no one to interrupt; mostly I do it right before sleeping when lights are switched off (Adeeba, age:51, housewife).*

It was also observed that power of light was also mostly dimmed or either switched off during *Ziker*. Another response was,

*I practice ziker all alone, so that nothing could distract me from my focus and I donot forgot what I was reading (Idrees,age: 53, Islamic teacher).*

#### **6.4.2 Ziker in Group**

Group *Ziker* has its own effect, when together sitting with fellows intended to invoke Allah with loud voice it has its strong impact on person. According to respondent group *Ziker* are conducted with intention to have strong impact of *Ziker* to elevate the spiritual state. When participants specifically gather intended to invoke Allah, it was observed they were focused and together in group with same purpose brings arises the sense of belongingness and elevates passion and energy among them. Motivation and attention is associated with purpose for which community members get together. It was observed point or place where participants practiced gathered was where there was no external distraction. During Recitation and *Dars* lights were switched on how ever it was observed during *Ziker* particularly male gathering lights were dim during invocation.

#### **6.5 Ziker heals and resolves problems and impact of Ziker**

Words associated with belief have significance meaning in life of members. Being Muslims, community members had emotional and religious association with Quran and words of *Allah*. It is believed by members that Holy Quran has magnificent powers that resolves the problems if it is followed and recited. According to Douglas, “ritual expects to find powers and truths which cannot be reached by conscious effort. Energy to command and special powers of healing come to those who can abandon rational control for a time” (Douglas, 1966, p. 1).

One of respondent said,

This world is full of problems and Quran is answer to those problems  
(Mrs.Zafar, age: 47, housewife).

One of respondent said,

*Allah ke kalam mai bht taqat hai'' (There is immense power in Allah's words) (Maryam, age: 29),*

Other responses were,

*I do not visit doctor until it's getting worse otherwise I seek help through Ziker. There is every 'Dua' Ziker for every disease and problem (Humaira, age: 33, M.Sc stats, housewife).*

Another member commented,

*Not immediate remedies to problems but eventually every problem is resolved with power of Ziker (Dr.Aftab, age: 46, child specialist).*

It is believed by Muslims that *Allah's* creation, everything in universe invoke. All His creation praises Him. At time of difficulty it is only Allah who can help. One response of community member was,

*There is Some One supreme Who listens, heals and helps (Abida, age: 32, housewife),*

Another respondent said,

*In extreme of difficulties it is only Allah who helps, whenever I am tense and worried I start doing Ziker as the only hope (Munteha, age:28, Engineer).*

One of respondent shared her faith,

I have blind faith that with recitation of *Surah Mulk*, *surah wqea* and *surah yaseen* brings *barkat* in *rizq* (economic condition) ((Uzma, age: 39, housewife).



Another response was,

*When one is trapped in harsh situation he/she seeks solution. 'Talah' need of that person is so intensified that it seeks solution where ever it can. I turn towards Quran and Ziker as it's the only hope that can bring miracles (Suraiya, age: 46, Quran and dars teacher, housewife).*

One gets what he/she seeks. In time of need human finds channels to solve their problems. Ziker is one of most common channel to seek peace and solutions to their problems for Muslim community. One of respondent shared experience by narrating that,

*When I was in 9<sup>th</sup> grade I forgot my bio practical copy in final exam, I started doing ziker and prayed Allah to help me I was extremely worried as my house was very far from school. As it was my turn for viva right before it peon came with my copy that my father brought it. Since that day I have very firm believe that whenever at hour of difficulty I will invoke Allah, He will help me (Munteha, age:28, Engineer).*

Another respondent stated that,

*I wanted to go for Hajj however because of policy regarding elderly age I was unable to go; I desperately wanted to perform hajj. I started practicing 4 particular Names of Allah and later on we were on list (Khalida, age: 58, house wife).*

One of respondent told,

*Once I was in real need of money but had no source, I practiced Ziker with sincerity I read in book. Within two days out of nowhere my friend visited and gave me money (Nazia, age: 33, housewife).*

Another told me that,

*Four to five years back I was told that if after every adhan I will say talbeeh, if you are not even financially well still Allah calls person to His house (Holy Kaba). After regular practice I have been there for three times until now (Khalida, age: 48, psychologist, housewife).*

One of female respondent told researcher,

*I recited surah Muhammad for baby boy and now I have son (Shahida, age: 48, psychologist, housewife).*

For *Ziker* attention, focus and regularity is required. Regular practice of *Ziker* brings positive change. As one of respondent commented,

*Problems are not solved only your feelings about same problems are changed (Uswa, age: 23, student).*

One of respondent said,

*Mostly problems get solved, sometimes if they don't I get peace and satisfaction that everything will be fine, my tension releases (Adeeba, age: 51, housewife).*

Another response was,

*Problems are resolved through Ziker, and particularly the state of tension gets away (Afzal Cheema, age: 52, works at world bank).*

One of respondent commented,

*It's not always that my problems are resolved but somehow I find peace in same situation (Saher, age: 33, masters in computer science, housewife).*

It is needless anxiety which disturbs the rhythm of the heartbeat and that ultimately makes person disturb. Thus after *Ziker* one's mind relaxes with belief and focus. *Ziker*

heals and resolves problems or it is firm belief of members as one respondent shared her experience by stating that,

*When my mother was on bed death and was suffering from coma. We used to recite Quran or do Ziker in front of her. She was unable to move but I observed myself that when Quran was recited particularly Surah Muzamil and prayer of Prophet Adam she used to blink her eyes. Otherwise she used to be still (Humaira, age: 33, M.Sc stats, housewife).*

It was observed that community members had very strong belief that is effect of *Ziker* and it holds immense power, *Allah* helps thus believers put their trust upon Him and seek His help above all. *Ziker* of *Allah* was practiced in almost all events in life significant for group or just individual. Believers invoke *Allah* not only in significant aspects of life but every aspect of life. One of respondent said,

*My life is dependent upon Ziker (Saher, age: 33, masters in computer science, housewife).*

Another response was,

*Once my brother was suffering from severe depression, I practiced and recited Ziker regarding recovery of this disease with sincerity and now he is living healthy life (Farzana, age: 32, school teacher).*

Another response was,

*We only get what is will of Allah not beyond it, thus He the only ultimate Power, and we should seek His blessings and protection (Afzal Cheema, age: 52, works at world bank).*

### 6.5.1 Case study 7

Male respondent PhD Doctor, Islamic scholar expert of Arabic language and belongs to *Chishtiya* family. He said regarding *Ziker* in Quran it is said peace will be found.

When you remember Him, He remembers you. The response to *Ziker* from Allah is its effect. The effect is upon soul (*ruhani wajood*), and it is soul that controls mind and body. Physically we get satisfied from things which are required for body like food and sleep. In same way diet and requirement of soul is different. That includes obedience of Allah, *Ziker* in different ways and Quran. The problems that are initiated by the soul of person, according to religious perspective it is due to lack of spirituality (*Ruhani kami*). Like a disease it damages soul so much that at a time it makes person insensitive. At that time nothing affects him/her. To awaken the spirituality, purification of soul and as remedy of disease of soul *Ziker* is practiced. *Ziker* certainly cures the soul. The condition of *zakhir Ziker* and impact of varies from individual to individual. The one who is physically fit and balanced, nutrition in his/her body helps to make blood. Food is source of strength for that person. That nutrition which are lacking in his/her body that person takes that particular food more regularly and perform required exercises. In same way if person is balanced spiritually then *Ziker* will effect him/her. If soul is not healthy he/she will be distracted easily, verbally person invoke name of Allah but not with heart.

Any positive activity according to orders of Allah is *Ziker*. Holy Prophet (*swa*) said even to smile is *sadqa*. To corporate and every positive deed is *Ziker*. *Ziker* for every individual is different according to his/her capacity. Those who have resources should not dedicate their life in practicing alone *Ziker* but they should utilize their resources and authority at right place for benefits of people. Everyone in their own sphere of life according to their own available capacities should perform activities for sake of Allah that would be *Ziker*. Only those activities and *ibadat* (worship) is authentic which is ordered by Allah and His Prophet (PBUH). As money paper is just a paper without verification of state bank. The value of deed can be determined by the authentication of Allah's orders. After performing basic duties and rights of other humans if person takes out time for *Ziker* and *tasbeehat* it would be blessing. For such life one has to set priorities and organize his/her life. In same way *Zakhir* plans their days in a way that they practice not to do anything that is unacceptable by Allah along with verbal *Ziker*. When Holy Prophet was asked about *ehsan* he (*swa*) said worship Allah in such a manner that He is watching you and you are watching Him, or at least only He is watching you. That is must for *zakhir* in that way he/she stays vigilant and careful that

Allah is watching. This condition can be achieved with conscious effort and practice and it gets better regular practice. In same was in *Taswauf* verbal *Ziker* and *Ziker* by deeds is its exercise. Thus they have more stamina then those who do not practice or exercise *Ziker*. Spiritual leaders used to practice *Ziker* for hours, days or months without interruption in caves that is only possible because of regular practice. Holy Prophet (PBUH) said many people stand for prayer and fast but they only get tired and hungry. *Ziker* has its requirements and demands; if you not regularly practice it will not have its effect like medicine. We prefer to be neat and clean physically and outwardly, for *Sufies* inward cleansing, purification of soul is more important. Not just physical cleansing but cleansing of heart, soul and mind that controls the body. Heart (*qalb*) should be pure. There should be no one in person's mind and heart except Allah. Second requirement is intention; *ziker* should not be to fulfill superficial worldly desires but purely for Allah and to please Him. Certainly if Allah is pleased and satisfied with person everyone else will be automatically pleased, *Ziker* should be practiced for high spiritual propose rather than superficial temporary worldly desires and problems. One of child serves his/her father for receiving father's reward. Whereas other child serves his father because he thinks father should be respected and loved a, my service to him is my duty. Father will give 1<sup>st</sup> child what he demanded for, but with second child he was pleased with selfless service. If child's father is happy with him everything father owns is his. In same way if two men are working at house one is member of that family and other is just a labor there would be difference in their intention and association though they both are doing same task. In same manner *Sufies* obey Him with intention that we are His creation and He is our Lord. They accept their submission to Allah. When Holy Prophet was asked about *emaan* (faith) he said when you do positive deed you find happiness in it, and when you do something wrong that makes you feel guilty.

Word *ziker* in Quran is referred with *sakina nafs* (peace of self), *mutmuaina* (satisfaction). Satisfaction is one of the greatest blessings of Allah. Because of *Ziker* there is connection, communication and spiritual feelings and satisfaction one receives in same way when hungry person gets food. If *zaker* somehow is unable to practice *Ziker* he feels uncomfortable and unsatisfied. *Ziker* is source of peace and satisfaction. Without intention (*Allah ki raza*), knowledge about *quran* and *hadeeth*



*Ziker* just for fulfillment of your wishes that might be harmful for someone else as a consequence is not *Ziker*. *Ziker* is only for benefits. *Sufies* says those who pray for heaven is superficial, because heaven itself has no meaning only *Allah* is the ultimate Truth.

*Allah* is the only Truth and origin, when you understand it and have connection with Him, everything stays behind and blurs.

Questioning and enquiry from *Pir* and spiritual leaders is better. Not asking about knowledge is the greatest hindrance to reach the essence of *Ziker*. One of my *Pir* told me about his life he did his Bachelors from Aligarh. I kept on visiting one of spiritual leader of that time. He kept sending him away by saying go and make your career. With his consistency spiritual leader asked him to try and stay at our *khanqah*, after that he asked me to go into jungle and cut some wood from trees. He did that exercise too successfully. People said he was insane to leave career and moving towards spirituality. After 40 days *sheikh* (spiritual leader) himself came to him, hugged and gave permission and thus he took his *baith*. According to order of my teacher's *Pir* he went to Karachi with his wife. He said there *Sindhies* (people who belong from Sindh) were not observing life according to Islamic code. He said he started residing in mosque used to give *adhan* and used to practice *Ziker* loudly. With intention that people around might listen. They came to know about my existence there. At same time son of political leader (*sardar*) of Balochistan was ill and nothing was curing his disease. My teacher gave them *taveez* (amulet) and did *Ziker*. With will of *Allah* he got well. As a reward my teacher was given a buffalo by that political leader. That buffalo was not of his use so he gave it to community members to take out water from well. That helped community members a lot as their gardens and field were fertilized again. Ismaeel son of two very know people of Sindh *Jaffery* brothers was very sick. He got well with prayers, whole family did *baith* on my teachers hand and gave him land for building *khanqah*.

Once in our university group of people came and asked permission to have session with students and employees regarding impact of *Surah Rehman*. They claimed that they will give spiritual attention (*hum khas tawajah kre gy*). You will feel spiritually



elevated (*shifaat mehsoos hogi*) and your life will be totally changed. I was not convinced I had my doubts about their intentions and background. Somehow because of few issues I had to give them permission. No doubt there is immense power in Allah's *kalam* however, I was doubtful about their intention and life cannot be changed without intention and exercise. In the hall when they played *Surah Rehman* on tape I started doing *wird* of *surah muzamil* in my heart and prayed to Allah. During session they asked to close eyes and bow your heads down .Later on after the session Vice Chancellor headed up and said I do not feel the impact, may be something lacks (*kami reh gae*). Every member in session agreed. The group was embarrassed and had to leave.

## 7. SUMMARY AND CONCLUSION

### 7.1 Summary

*Ziker* the spiritual means of resolving problem is the topic of research. Focus of research was *Ziker*, the spiritual worship practiced by Muslims. It's an Arabic term which has been used in many places in Holy Quran. *Ziker* means to remember Allah and it is stressed in Holy Quran to remember Him as much as person can. *Ziker* is practiced by Muslims in different forms in different cultures; however intention is to invoke *Allah*. Chanting of holy words or verse is practiced repeatedly regularly in lives of Muslims. *Ziker* is fundamental practice of worship in Islam and Sufism. It is the spiritual means of connecting with *Allah*. Not to forget *Allah* at any time is *Ziker*. To always remember *Allah* one needs to practice exercise regularly to make it entrenched in the nature of person. Regular practice of *Ziker* ultimately makes person *Allah's* obedient and follower. Sufis and Muslims practice *Ziker* to purify their soul and to move back to Origin.

First chapter deals with introduction to *Ziker*, its brief history and background. The topic was chosen as researcher observed it in daily life *Ziker* was practiced and solution was sought through practice of *Ziker*. To find out how repetition of words can heal and solve problems. How and why community members have associated solution of their problems with chanting of words. To focus on the interpretation, categorization and practices of *Ziker* by community members. This research is significant in area of anthropology of religion.

Second chapter deals with research methods used to conduct research. Majorly qualitative tools of research particularly participant observation and in-depth interviews were used to gather required data.

Third chapter is review of related literature. History of *Ziker* is discussed, review of literature regarding *Ziker* as an integral part of Sufism is also discussed. How *Ziker* is significant religiously and spiritually is also discussed. Other related aspects to *Ziker* and its significant role in spirituality are also discussed.

Fourth chapter deals with area profile of Islamabad and specifically of selected locale. Data from census survey form about the occupation of the community members, population and religion, caste, language, housing structure, education, ethnic background, family type and civic amenities has also been discussed along with brief introduction to their cultural practices.

The fifth chapter deals with the practice of *Ziker* within sphere of culture and religion. Varied perception of community members and categorization of *Ziker* was discussed. Among community members *Ziker* is practiced in group or on individual basis. Certain other sub categories under group *ziker* is practiced in community such as *Dars*, *Daur e Quran*, *Milad*, *Majlis* and *Khatam* which are integral part of religious belief and cultural practice. On individual basis *Ziker* is chanting of words, *Ziker* as act and *Ziker* as state or condition.

Sixth chapter deals with finding of practice of *Ziker* as channel to solution of problems. Relation of belief of community members with *Ziker* was discussed. Types of daily issues and problems particularly for which *Ziker* is practiced is also discussed. Relation of spiritual exercise with resolving problems is discussed as well.

## 7.2 Conclusion and Analysis

The topic, '*Ziker*' Spiritual means of resolving problems' was chosen to analyze the spiritual exercise of *Ziker* as means of resolving problems. *Ziker* is spiritual exercise to purify one self, person has to make effort, to concentrate he/she repeats and chants the 'words' and step by step reach to the level of having spiritual connection and reaching particular state of mind.

First objective was fabricated to analyze interpretation and categorization of *Ziker* among community members. *Ziker* is integral of Islam, it has been stressed in Quran in various place to 'Remember *Allah* as much as possible'. In Sufism various forms of *Ziker* practiced with intention to remember *Allah*. According to data collected community members shared knowledge about significance of *Ziker* as Islamic practice. They practice *Ziker* as chanting of Holy words or within heart, to mention and express love and greatness of Allah is also *Ziker*. To align ones practices and

deeds according to order of *Allah* is *Ziker*. When one will always keep in mind and remember *Allah* his/her every act would be according to orders of *Allah*. *Ziker* is practiced to attain purity of soul, when one will always follow *Allah's* order ultimately his/her soul will be purified from negative activities and deeds. Thus to attain satisfaction and peace community members practice *Ziker*. Broadly practice of *Ziker* is categorized into group *Ziker* and individual based *Ziker* by community members. Alone *Ziker* is practiced as chanting of holy words or verses or within heart. When practices of person are aligned with orders of *Allah* it is also considered as *Ziker* by community members. Ultimately the third stage is when person is habitual of practicing *Ziker* and his/her deeds are aligned with orders of *Allah* and he/she does not forget *Allah*, the person is in state of *Ziker*. Group *Ziker* is practiced which is part of religious as well cultural practice of community members. Group *Ziker* helps in religious and social bonding among members of community.

Second objective was to analyze relation between community member's interpretation of *Ziker* and resolving issues. According to data collected it was observed that belief of community members was the major factor in efficacy of *Ziker*. It was observed that community members being Muslim community channelized their life according to their belief system. Firm faith in *Allah* and His greatness is the major reason of seeking solution through *Ziker*. Their belief in power of *Allah* conditions the mind of members to always seek for help from the Supreme Being. According to community members everything is created by *Allah* He is only powerful. It is He who sends problems and only He is able to solve their problems. It is the firm faith that is associated with invocation of *Allah*. Person seeks help from one who he/she believes will be able to help. It is love and faith associated with *Allah* of community members that they seek help from Allah through *Ziker*. Community members invoke *Allah* for the sake of His love and as to worship the Supreme Being. To seek His blessings, protection from evil and all kind of mishaps as according to believers it is only *Allah* who can understand and help at the time where no one else can help them.

Third objective was to analyze purpose of practicing *Ziker* by community members. *Ziker* is practiced as it is integral part of Islam and their religious belief. At time of difficulty believers practice *ziker* with belief they when there is no apparent solution

and hope, all hopes are directed towards *Allah* as nothing is impossible for Lord. According to belief of community members *Allah* is the only powerful and capable. He will protect them from mishaps and evils and with His blessings believers can attain their worldly goals. According to believers solution of every problem is there is Quran, as Quran is the code of life. Through chanting holy words they build connection with *Allah* to seek His help.

Fourth objective is to analyze social and religious role of *Ziker* in community. *Ziker* is not only religious practice but also social practice in community. Community members conduct *Ziker* in group in different forms to follow *Allah's* order and to seek His blessings. All social practices are merged with religious believes. Almost in every social practice of community members *Ziker* is practiced in different forms. In almost every significant event of life of community members *Ziker* is practiced. *Ziker* is entrenched in cultural and social practices of community members. Even is casual conversation of community members *Allah* was remembered in different forms, as consolation or solution of problems *Ziker* of *Allah* was suggested by community members to their fellows.

When holy words are repeated with firm belief they have effect on psychology of *Zakir*. With belief that *Allah* will solve one's problems hope and positive thinking is associated with *Ziker*. When one invoke *Allah* with positive thinking and belief that problems will be solved ultimately mind of person relaxes. With notion of *Ziker* and faith peace is associated. It is believed that when you invoke *Allah* have blind faith and faith means not to worry about particular problems as *Allah* is capable of everything beyond one's imagination. It is trust on Greatness and Power of *Allah* that after *Ziker* one becomes peaceful. And when one repeats and exercises that faith and invokes *Allah* ultimately condition of cognition is changed. Ultimately one finds peace in *Ziker*. When *Allah* is remembered with faith it alters one's mind to positive approach, either problem is solved or not but mind is conditioned in such way that his/her approach towards problem changes. Research revealed that repetition of holy words with that belief alters the cognition of person. An example was shared by respondent regarding power of Holy words. That when one praises you there is different effect on one's personality and emotions, however when one is abused

different reactions are observed as mostly one becomes furious and feels negative. When these simple words without symbolic meanings have effect on person, Holy words with which sentiments and belief are associated have effect. Belief of members associated with *Ziker* along with physical and emotional condition of person has its effect. When this exercise is repeated it certainly conditions the cognition of person and thus has positive effect on person and his/her life. Thus community members seek solution to their problems through *Ziker*. *Ziker* is channel of seeking peace and solution to their problems. Efficacy of *Ziker* is interrelated with belief. *Ziker* is source of bonding and connection between Supreme Being and believer. To seek the purity of soul and attain the highest level of spirituality *Ziker* is practiced. Allah is remembered in different ways by Muslim community members almost in every aspect or occasion of life.



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## Glossary

<i>Barkat</i>	<i>Barkat</i> is blessings from Allah
<i>Chaddar</i>	<i>Chaddar</i> is large piece of cloth used by female members to cover their heads and body particularly in Pakistan
<i>Dam</i>	Is to recite some holy verse and exalt it on any person or food this is also to ward off any kind of evil with power of Holy verse
Formulae	The verses or holy words, Names of Allah, combinations of supplications that is used for <i>Ziker</i> of Allah
<i>Hamd o sana</i>	To praise and glorify Allah, through poems, poetry and other form
<i>Ism e zat</i>	The 99 Names of Allah
<i>Istakhara</i>	<i>Isatakahara</i> is prayer which is prayed particularly to seek Allah for guidance regarding right sort of action concerning important issue
<i>Kalma</i>	‘Laa ilaha illah Lahoo Muhammad ur Rasul Allah’, Which means ‘there is none worthy of worship except Allah. Muhammad is Messenger of Allah’. It is the fundamental principle and belief of Muslims. Islam is based on it
<i>Khanqa</i>	<i>Khanqa</i> is institutions in which a spiritual head along with his <i>mureed</i> educate. Communicate and practice or give spiritual and religious education
<i>Muraqaba</i>	<i>Muraqba</i> is purely <i>sufi</i> practice, when person focus on his/her spirituality. To focus during prayer and <i>Ziker</i> and try to imagine that during prayers either <i>Allah</i> is watching over or person is in front of <i>Allah</i> and imagines His presence
<i>Mureed</i>	Mureed is student or disciple of Muslim holy leader ( <i>Pir</i> ). Who follows and learns knowledge regarding Quran and Islam

<i>Marsia</i>	<i>Marsiya</i> is elegiac expression, written to honor the martyrdom of grandson of Holy Prophet Muhammad, Hussain ibn e Ali and his fellows
<i>Nawafil</i>	<i>Nwafil</i> are plural of <i>nafal</i> that is optional prayer
<i>Nur</i>	<i>Nur</i> means 'The Light'. In Islam <i>Nur</i> is referred to <i>Allah</i>
<i>Naat</i>	<i>Naat</i> is poetry or poem to regard and praise Holy Prophet Muhammad
<i>Pir</i>	Muslim saint or holy Muslim leader, usually the descendant from sacred lineage among Muslims. One who is pious and follows the orders of <i>Allah</i>
<i>Purdah</i>	<i>Purdah</i> is broad concept in Islam and Asia. Particularly in Islam veiling or covering head and body, according to Islamic teachings specifically for Muslim women
<i>Rizq</i>	Earning, profit or wealth
<i>Sadqa e jariya</i>	To do deed in name of <i>Allah</i> that will last for as in Islam to teach someone ,to plant a tree any deed you do and that keeps on giving benefit to humanity there is great and eternal reward for it by <i>Allah</i>
<i>Taveez</i>	An object which is believed by its owner to have the power to ward off evil. Sometimes bears a magical and holy inscription to ensure efficacy. (Archeology dictionary)  "Many Muslims wear amulets, and it is said that the prophet Mohammed believed in the evil eye. The Koran is sometimes carried as an amulet, or extracts from it are copied out for that purpose. Suras 113 and 114 are directed against witchcraft. Other powerful charms for amulets include the names and attributes of gods, the names of the suras in the Koran, names of prophets, planets, angels, and magic squares". (Occultism & Parapsychology Encyclopedia)
<i>Talbeeh</i>	' <i>Labaik Allahuma Labaik, Labaik La sharika laka labaik inal hamda wa neemata laka wal mulk laasharika laka</i> '.This phrase is

	recited during performance of <i>Hajj</i> or <i>Umrah</i> by Muslims
<i>Tafseer</i>	<i>Tafsir</i> is the Arabic word for exegesis, usually of the Qur'an. Science of explanation and interpretation of the Quran. (freedictionary)
<i>Tamheed</i>	<i>Tamhid</i> an introduction or preface to something
<i>Tamjid</i>	Tamjid is the third kalma, " <i>Subhanallahe wa hamdullahe wa laa ilaha illah laho wallahooakbar. Wala Haola Wala Quwwata illa billahil Aliyil Azeem</i> ". Meaning is 'Glory (is for) <i>Allah</i> . And all praises for <i>Allah</i> . And (there is) none worthy of worship except <i>Allah</i> . <i>Allah</i> is the Greatest. And there is no power and no strength except from <i>Allah</i> , the Most High, and the Most Great
<i>Wird o Wazifa</i>	Is basically remembrance of God or <i>ziker</i> , in which person praises and remember God and read certain verses for the attainment of certain goal