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## SPIRITUAL HEALING THROUGH HOLY QURAN IN PAKISTAN

**Hafeez Ullah Baloch**

*Ph.D Scholar, Department of Sociology, University of Sindh Jamshoro*

### ABSTRACT

*Although there are certainly many issues regarding the practices of spiritual healing in Islamic literature, very few studies concerning this topic have been carried out. Hence, the primary matter investigated in this article is the main relationship between spiritual healing and the primary source of Islam, the Qur'an. This research attempts to look at this topic from a sociological perspective and from an all-inclusive perspective. It attempts to shed light on the reality of this spiritual healing. The study demonstrates the social reality of belief in the spiritual ailments including magic and djinns and the religious sources that deals with the healings of such ailments. Moreover, this research paper also establishes an alignment between many world religions and their spiritual healing of such ailments.*

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**Keywords:** Spiritual Healing, Qur'an, Djinn, Magic, Talisman.

### INTRODUCTION

In our contemporary society, many notions of ailments are found in many societies, one of these is ailments of the spirit. Accordingly, many societies believe that to treat such ailments God Almighty gave a method of treatment, which is generally entitled spiritual healing. Due to the recognition of the importance of this subject today, we find it spoken about a lot in everyday life. Spiritual healing has a process, which is linked to the ill person and to the healer. This study aims to demonstrate that spiritual healing has been used to cure physical, social, psychological and spiritual problems. It shows that various methods are used in curing the ill persons through spiritual healing, such as amulets, Dum, Wazaif, black magic, reiki, color therapy, mind sciences dream interpretation, shamanic healing, astrology, palmistry, meditation and other such methods. Moreover, due to such a range of healing, there are different kinds of spiritual healers enjoying different status in the society, like Sufi spiritual healers, religious spiritual healers, and local clergymen. They all try to solve problems through spiritual healing. A further aim of this research paper is to demonstrate

that there are certain factors that motivate people to opt for spiritual healing and that numerous factors are involved such as gender, social status and education. Furthermore, modernization and media both have positive and negative impact on people's life with regards to spiritual healing and they have continue to reshape the belief of people of every section of the society where such ailments are found. Thus, the aim of this paper is to conceptualize, define and categorize spiritual healing and all its components, especially with regards to the tradition of Islam and as understood within Muslim societies, especially in the nation state of Pakistan.

### **SPIRITUAL HEALING PRACTICES IN PAKISTAN**

It is clear from historical data that different techniques are used in spiritual healing like amulet/talismans; from the beginning, every nation has considered amulets/talismans and precious stones with highest regard, amulets/talismans are considered to be powerful tool to hold back misfortune and transmit good luck (Thomas, 1922). Another technique used is of recital (Dum), according to Muslim traditions one day the Archangel Gabriel appeared before Prophet Muhammad (ﷺ) and was he in any kind of difficulty and the Prophet (ﷺ) replied in the affirmative. So Gabriel replied he would recite (dum) upon him in the name of Allah and his difficulties would be removed (Ibne, 2013). Spiritual healers of different kinds are to be found in Pakistan like religious spiritual healers, color therapy spiritual healers, reek spiritual healers, sound therapy spiritual healers, magicians, astrologers and many others are to be found. Many people believe in that spiritual healers have supernatural powers and they heal people through these powers. On the other hand, modernity and media have changed the view of people regarding the profession of spiritual healing and people have started to evade going to spiritual healers. However, in many areas there are not many medical facilities, or there is a lack of education, or spiritual healing is considered inexpensive and having no side effects as compared to modern medicine, that is why people look towards spiritual healing. In this part of the research paper the researcher looks into all these topics in great detail.

### **RESEARCH METHODOLOGY**

This research paper is part of my unpublished PhD thesis (2017). This PhD study is a qualitative inquiry investigating the practices of

spiritual healing in Malaysia and Pakistan. Whereas, this paper focuses on the practices of spiritual healing in Pakistan only. Excerpts of the findings from total (13) participants are presented in this paper highlighting spiritual healing practices in Pakistan. The process involves field work. The researcher physically goes to the people, setting, site or institution to observe or record behavior in its natural setting. He/She explores the meanings attached to human being, events, situation, and place phenomenon. Semi-structured interviews were taken from (number) participants and after meticulous transcription, data was thematically analyzed. Following is the discussion of important themes.

The data in this research has been managed from both primary and secondary sources including personal observations, interviews, books, research journals and published articles.

#### **SOURCES REVIEW**

After Prophet Jesus' time, this is the phase of the last and the final messenger of Allah, Prophet Muhammad (ﷺ). During his time he effectively cured all the illnesses that were current in the world through spiritual healing. It is stated in one of the traditions of the Prophet that an ill person bitten by some animal or reptile was healed when the Prophet (ﷺ) rubbed that portion with his saliva. Moreover, he used to recite the Qur'an over the ill person to heal him, as mentioned in the books of tradition (hadith), and the messenger of Allah also used diverse herbs and plants to remedy physical ailments and communicated to his followers that Allah Almighty has put cure in different herbs and plants. In the Quran in Sura Naml God says He has put cure in honey and it is treatment for many ailments. In addition, pumpkin, onion seeds, dates and other such things also have cure as mentioned in the books of traditions. Likewise, the spiritual ailments including magic djinns and other such ailments have been described by the messenger of God. Evil eye, possession of djinn and magical spell are three famous spiritual ailments mentioned in the traditions, the Prophet (ﷺ) used to recite Sura Fateha (also called amal-e-shiffa), while last two suras of the holy Quran were utilized to remove djinns and magical spells. After the prophet, his companions and scholars after them also used the same methods.

## **SPIRITUAL HEALING**

According (WHO, 1948) spiritual healing is “a state of complete Physical, Mental, Social, and Spiritual well-being and not merely the absence of disease or infirmity”. In addition, it stated by Cordas (1983), that “Concept of the person is the basis for three distinct but interrelated types of healing: Physical healing of bodily illness, inner healing of emotional illness and distress and deliverance from the adverse effects of demons or evil spirits.” Therefore, spiritual healing is a process in which a disease is cured without prescribing any medicine by performing some religious activities. A healer may act as an bridge, in all the other types of healing methods such as Allopathic, homeopathic, ‘desi’ and ‘unani’ (Greek medicine) some medicines are used to cure the disease but in this method of spiritual healing, the healer uses only his spiritual power and some particular rituals to cure any disease. It is argued by Rahman (2006) that if we go into the complexity of the term ‘spiritual healing’ it can be established that some supernatural power or supreme power acts and commences healing the soul and body of a human being through its own course of action. Thus, it is argued by many social traditions that all people are spiritual by virtue of being human, regardless of their age, bio-social-spiritual beings (Shea, 2000).

## **SPIRITUAL HEALING IN ISLAM**

It is well known that what is popularly known as black magic was also performed upon the Holy Prophet (ﷺ) and its resolution was declared by Allah in the recitation of the last two surahs that are declared to be very much effective and solid for removing the affects and marks of black magic. Thus, spiritualism is accomplished purely on the standard of positive thought in Islam. No negative impact, thought or gain of evil deed is allowed in Islam. Conversely, all the verses of the Holy Quran and according to Sunnahs’ preaching, praying and recitation are for the benefit of mankind. (Rahman, 2014)

## **SPIRITUAL HEALING IN THE HOLY QURAN**

It is known that diverse references are mentioned in Holy Quran about spiritual healing by different Prophets, for example in the Qur’an it is stated; “Musa (A.S) said to them: ‘Throw down all that you wish to throw.’ They cast down their ropes and staff, saying: By Pharaoh’s glory, we shall surely win!’ Then Musa (A.S) threw down

his staff and it swallowed their false devices. The magicians prostrated themselves in adoration, the lord of Musa (A.S) and Harun (A.S).” (43, 44, 45, 46, 47, 48:21). “We caused the mountains and birds to join with Dawud (A.S) in our praise. All this we have carried out” (79:21). Moreover, “Sulayman (A.S) (we subdued) the raging wind: it sped at his bidding to the land which we had blessed. We have knowledge of all things.” (81:21). “And of the devils there were those who “dived into the sea for him and performed other tasks besides. We kept a watchful eye over them.” (82:21) Furthermore, “Ibrahim (A.S) said: ‘show me, Lord, how you raise the dead’, He replied: ‘Have you no faith?’” “Yes’, Said Ibrahim, ‘but I wish to reassure my heart.’” “Take four birds, ‘Said He, ‘draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them. They will come swiftly to you. Know that Allah is Mighty and Wise.” (260:2) Finally, the example of Jesus in the Qur’an, “Allah will say: ‘Isa, son of Mariam, remember the favor I have bestowed on you and on your mothers: how I strengthened you with the Holy Spirit, so that you preached to men in your cradle and in the prime of manhood: how I instructed you in the Book and in wisdom, in the Torah and in the Gospel; how by My leave you fashioned from clay the likeness of a bird and breathed into it so that, by my leave, it became a living bird; how by My leave restored the dead to Life” (110:5) and “I will make for you the likeness of a bird. I shall breathe into it and, by Allah’s leave, it shall become a living bird. By Allah’s leave, I shall give sight to the blind man, heal the leper, and raise the dead to life” (49:3)

**Healing Verses in Quran:** While the entire Quran is a source of healing, there are six verses that address healing and are referred to as Ayat Ash-Shifa or the Quranic Verses of Healing.

And [God] shall heal the breast of the believers (at-Tawba, 9:14).

وَيَشْفِي صُدُورَ قَوْمٍ مُّؤْمِنِينَ

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

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

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

يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

And We sent down in the Quran such things that have healing and mercy for the believers (al-Isra, 17:82).

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And when I am ill, it is [God] who cures me”. (Ash-Shu’ara (The Poets: 26:80) (A supplication of Prophet Abraham).

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

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

قُلْ هُوَ الَّذِي أَمَّنَا هُدًى وَشِفَاءً

### TOOLS OF DUM (RECITATION OF BLOWING AIR) USED FOR SPIRITUAL HEALING

According to a tradition (hadiths) of Prophet Muhammad (ﷺ), as recorded in Sahih Muslim, Book of Islam, H: 2186, once the Archangel Gabriel appeared before the Prophet of Allah and asked; whether he was in any kind of difficulty and the Prophet (ﷺ) replied in the affirmatives, and said Gabriel he would have recital (dum) on him in the name of Allah and God willing he would be taken out from all the difficulties (Ibne Qasim, 2013). An additional hadith recorded by Shahih-Muslim is when Abu Khazma asked the Prophet (ﷺ) isn't it going against the will of Allah to recite and below air (dum) and use different things as medical treatment, and restricting from things that Allah has bestowed upon them. He was told by the Prophet (ﷺ) that all these things cure because it is the will of Allah. (Ibn Qasim, 2013). *Surah Ibrahim* was used for recital (dum) to break the magical spell of a woman who has made some man impotent with her magical spell (Majeedi, 2012). People are given recital (dum) of Sura Nisa for reunion of spouses, it has to be recited (dum) seven times for a week to reunite and anyone of the two could recite (dum) it (Majeedi, 2012). A person is asked to recite (dum) Surah Nahal for hundred and eight times to get rid-off his enemies. Person with anxiety, frustration and other such ailments is asked to recite (Dum) *Surah Anbiya* for seventy one times (Majeedi, 2012).

It is said that person reciting *Surah Muzamil* would encounter the holy Prophet (Majeedi Naqasbandi Rehman Aziz Sufi, 2012). A person that has many enemies should recount (Dum) *Surah Feel*, *Sura Lahab*, *Sura Anfal* between sunset prayer and the night prayer to remove adversaries (Majeedi, 2012). The ill persons provoked by

djinn, evil spirits and black magic are recommended to recite (Dum) *Surah Falak* repetitively; especially at night to remove these diseases (Faqeer, 2003). *Surah Qaf* is given to the ill persons for recital (Dum) to remedy dissimilar sicknesses, even if the doctor is unable to cure ailments, this surah of the Quran has power to cure the ill persons (Faqeer, 2003). People are specified *Surah Dahar* to increase love and affection among spouses so that no one could come between them (Faqeer, 2003). If some hazardous being has come to a certain place and is not leaving, then person should recite (Dum) *Surah Nibah* on water and sprinkle it on the ground and through this action the creature would leave that place (Faqeer, 2003). If a person is having qualms that someone has carried out magic on him or he sees the symptoms of the magic, he should recite (dum) of an incantation to break the spell for hundred times for eleven days he would be cured from it (Mulani, 2003).

*Dum* is carried out very in a different way for various diseases by different healers. In the process of Dum, the ill person is requested to sit quiet and motionless. The healer put his right hand on the affected area and commences reciting some particular verses of Holy Quran and in the end he blows on the affected area. The Qur'anic verses are diverse for different sicknesses and duration of the process depends on the disorder of the ill person. The whole procedure may be repeated several times, if the ill person gets worse. To recite the verses 20, 21, 21, 28 of Surah Taha on a day-to-day basis and then blow over some water and give it to the ill person. There are numerous methods in Dum, which are known under the entitlement 'Tool of Dum (Recitation) Used for Spiritual Healing'. Recitation is mostly through recitation of verses from the holy Qur'an by spiritual healers as a basic method to heal but sometimes herbs are also utilized (Merriam, 2011). Interestingly, fatal diseases like cancer are also treated with combination of traditional medicines as jelju seeds and are effective for the ill persons along with recited water, it is methodically proved that these seeds are capable of controlling cancer with the blessing of recited water given by the SH (spiritual healer) (Roziyah, 2013). It is argued that the Qur'anic verses are used for recital and blowing air as an immediate solution to heal the ill person while herbs are also given for treatment at later stage (Merriam, 2011).

### **THE TOOL OF DUM (RECITATION) ON WATER AND OIL USED FOR SPIRITUAL HEALING**

In this technique, some verses of the Holy Quran or (holy verses or mantras of different school of thoughts) are recited and then blown on water or oil. The ill person is directed to apply the oil on the contaminated area of the body three times or five times in a day. The ill person is also directed to drink water three times or five times every day. The water is typically in a bottle and when after drinking some water out of the bottle, the level of the water in the bottle is reduced, some extra water is poured in it. Same case is applied with the oil as well. The process of "**Dum**" is repeated each week and the ill person is advised to come three, seven or eleven weeks depending on the nature of the disease. This method is performed for nearly every ailment. According to the tradition (hadith) of the Prophet (ﷺ) he was offering prayer (Salat) at mosque, suddenly a scorpion bit him. After prayer, the Prophet (ﷺ) asked to bring water with salt dissolved in it, he put his effected finger in salted water and started recital and below air (dum) (Ibn Qasim, 2013). An ill person of black magic is given water after recital (dum) to drink and it breaks the spell. Recital (Dum) is also carried out to achieve different purposes, if a person recites certain verses on some enable thing and is given to eat or drink and he achieves different purpose from targets (Panipatni, 2002).

Research shows that spiritual healers in Malaysia recite (Dum) on black *pepper* (and other material). Also they mix pure honey and different herbs with the water. They carry out recital to heal the ill persons of cancer, hepatitis and other such diseases (Merriam, 2013). During the practice of spiritual healing the recital (dum) on water or oil is measured to be the basic tool and the ill persons of cancer and other terrible diseases are treated with this same method (Merriam, 2013).

### **THE TOOL OF DUM (RECITATION) ON BLACK PEPPER USED FOR SPIRITUAL HEALING**

In this technique, some verses of the Holy Qur'an are recited and blown on black pepper. This technique is especially for the treatment of diabetes. The ill person is directed to eat this black pepper three or five times a day. While reciting some particular verses of the Holy Quran, the index finger is stirred in the black pepper. If someone recites (dum) Surah Fateha hundred times on black pepper (or any



other) taking the name of desired person, his wish would be granted, and if the ill person recites (dum) during prayers; he should be cured (Bralvi, 1996).

#### **THE TOOL OF DUM (RECITATION) TO TREAT HEPATITIS USED FOR SPIRITUAL HEALING**

For this purpose, the person who performs the act of 'Dum', takes some fresh grass and holds it from one side and the other end of grass is held by the ill person. Then, he cuts the branches of grass in seven parts while reciting the Qur'anic verses. He repeats the process for seven weeks. Many spiritual healers have adopted this recital (Dum) for treatment of Hepatitis and it is very effective for solving problems of same kind of diseases. According to the Muslim faith in this case a healer sits down to recite to heal hepatitis; Allah, Holy Prophet (ﷺ) and angels help him diagnosing/treating the ailment (Merriam, 2011).

#### **THE TOOL OF DUM (RECITATION) TO HEAL PAIN OF GUM/TOOTH USED FOR SPIRITUAL HEALING**

A the ill person having toothache is told to hold the tooth and incantation is restated (dum) for seven times. It is said that the Prophet (ﷺ) also treated the ill persons having toothache by this same method (Panipatni, 2002).

#### **THE TOOL OF DUM (RECITATION) TO HEAL HEADACHE USED FOR SPIRITUAL HEALING**

It is said that the ill person having headache/migraine should be offered recital (dum) and some holy verses are recited eleven times on the head for the treatment. According to different hadith of the Prophet (ﷺ) he used to press his finger and thumb over person's head and used recite (dum) for headache (Panipatni, 2002).

#### **NO SIDE EFFECTS OF SPIRITUAL HEALING**

One of the main issues for why people visit spiritual healers is that there are no side effects of spiritual healing. People think that if spiritual healing cannot profit them, it cannot harm them as well. On the other hand, there are many side effects of allopathic medicines and most people go towards spiritual healing to avoid side effects of such medications. Spiritual healing eases the ill person of cancer

psychology as it has no side effects as compared to modern medical treatment (Merriam, 2013).

#### **THE TECHNIQUE OF TREATMENT THROUGH SPIRITUAL HEALING**

Spiritual healing can be accomplished differently in different countries but their methods of treatment remain almost the same. It seems that since the existence of human beings different ways and techniques through spiritual healing have been found according to region and religion. Still, the technique of treatment through spiritual healing is as old as the problem. Therefore, it is true that different techniques are used by different spiritual healers in different countries of the world but in Pakistan the following techniques of treatment are used during spiritual healing, as is mentioned in the part of the article entitled sources review. Finally, it can be argued that healing through spirituality is a blessing from God that has been bestowed upon very few people (Sufi, 2012).

#### **THE TOOL OF *DUM* (RECITATION) USED FOR SPIRITUAL HEALING**

The *Dumm* on water and *Dumm* on body is one of the ancient ways to treat the ill persons through spiritual healing. In diverse religions different religious scholars used to treat their ill persons through *dum* water and dum on body, alongside different spiritual healers who too treat their ill persons through dum. After every salah people with their children and infants stand in que for the pesh-imam to blow (dum) on their offspring for the different kinds of diseases. These are the common scenes which all and sundry has witnessed or have been noticing irrespective of region and culture. *Pesh-imam* or *mufti* are the best and easiest choices of common people to get their children treated through spiritual healing. People come to spiritual healers for *Dum* water and dum on body to treat different problems through spiritual healing; the common diseases are: dread, nightmares, annoyance, unceasing weeping and in some people fever, and jaundice. Moreover, dum is used through water sometimes for different skin illnesses that are treated through spiritual healing. Dum is commonly carried out with the recitation of the Holy Quran by most of spiritual healers as a primary treatment within a particular passage of time. Herbs are also used as a secondary treatment which is also supported in literature review (Muhamad, 2011). The various techniques of dum are carried out to benefit a person while doing dum

over water or some oil, dum over black pepper, or any such item or body part. Dum is carried out to cure various ailments or other problems related to stress and anxiety. The ill person is also suggested to wash his body by simply filling palm of dum water and to rub it on whole body. It must be kept in mind that the dum water should not fall down during rubbing or using it. Some cases of dum on whole body is a healthier and common treatment through spiritual healing. Dum is a common technique for cure used not only by the aamils, but also can be used by ordinary people at home. For the performance of a dum a specific verse or Asma ul Husna is recited in a specific manner and for a specific number of times without speaking out under one's own one breathe. Then, when the desired number of times the wordings have been recited, it is then blown over that area which requires healing so dum can barely be used for harming someone. The healer put his right hand on the affected area and commences reciting some particular verses of Holy Quran and in the end he blows on the affected area. The Quranic verses are different for dissimilar diseases and duration of the process depends on the condition of the ill person. The whole process may be repeated several times, if the ill person is in worst condition. Dum water is given to the ill person to drink at home and keep on adding water never loses its impact on disease. Different people belonging to different religions recite verses according to their religions, while there are some irreligious people, who recite certain other mantras and incantations for dum. The importance of dum technique in spiritual healing has been common for centuries, with the recital of holy verses dum is completed on the affected area for cure. Mostly people come to religious scholar or pesh imams of masjid to dum for their children for very common ailments, which can be carried out by the common people at their homes as well. Dum is used on affected part, on whole body, for the drive to save some one from djinn, saaya, black magic or other physical or mental diseases. Dum is also carried out through water, different eatables or oil, dum water is supposed to be drunk by the ill person and oil is used to rub at the affected part of the body. Dum has a very important part to play in spiritual healing because it can never be used for harmful purpose, even the most irredeemable diseases are treated through dum like: hepatitis, cancer, increase of spleen etc. This statement is further supported by the data collection from detailed interviews found below.

### **Examples From Data (Interview)**

I use technique of diagnosing the ill persons through the study of figures (abjid). Later I give some amulets and Dum threads and Dum water to the ill persons for the cure of different diseases. I also put dum on the ill persons' bodies for ailments like smallpox and other such diseases (SH-104).

I diagnose (medical and physical) problems of the ill persons through reciting specific verses from Holy Quran on the body of the ill person. Different verses of Holy Quran are suggested to the ill persons to be recited at home (SH- 114).

I am a local pesh-Imam of the mosque and many people bring their children who have issues sleeping at night and I perform dum (reciting specific verses from Holy Quran) on the children. It is most common practice used in spiritual healing and we come to know from traditions that our Holy Prophet (ﷺ) also used to do it (SH-119).

Note: There were many further spiritual healers and the ill persons who provided alike versions.

### **Explanation of Data and Analysis (Observation)**

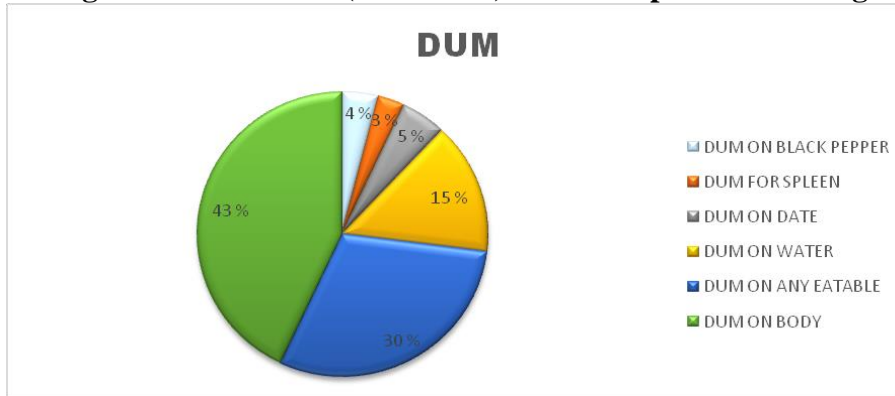
**Sum up:** Historically, Dum has been used as a treatment for centuries. Dum is a common and easy approachable way of spiritual healing. Dum is carried out by recitation of holy verses and on the effected body or part. There are various ways of Dum. For example: Dum on water, body, oil, eatables etc is a common way to treat the ill persons. Mostly the spiritual healers play a vital role in solving problems of common people through treating them with dum spiritually. Dum is carried out for almost all sorts of diseases e.g. fear, nightmare, jaundice, headache, migraine pain, joint-pain, pain in body or particular part, a crying child, irritation in nature of infants, effect of djinn, saaya, black magic etc. Dum is carried out on diverse belongings that confirm the situation of the difficulties faced by the ill person. Some specific verses are recited during dum on effected area for some number of times, when the number is over it is blown where the treatment is required. According to the examination conducted during this research SH-104 he first diagnosed the ailment and then started dum on the ill person. There were many other spiritual healers and the ill persons who were of same opinion. SH-114 said he performed dum for many physical and spiritual ailments. There were

many other the ill persons and spiritual healers who gave identical answers, SH-119 said he performed dum on children who had problems while sleeping. There were many other spiritual healers and the ill persons who related similar practices. It is also reinforced in the sources' review, dum is commonly carried out with the recitation of Holy Quran and most spiritual healers use dum as a primary treatment with particular passage of time. Herbs are also used as a secondary treatment (Muhamad, 2011). At one point, a the ill person with psychological problem also came for dum, when the healer started dum loudly and asked the ill person to listen very carefully, upon completion of dum his body was relaxed and spiritual healer suggested to him to do appointments daily for a week's time. The spiritual healer also provided them few things to be used by him which is also mentioned in the sources' review. Major diseases like cancer is also treated with combination of traditional medicines as jelju seeds that are effective for cancer the ill persons with dum water, it was systematically proved that jelju seeds are capable of controlling cancer with blessing of dum water given by Peer/aamil (local spiritual healer). This is found in 'Roles Traditional Healers Play in Cancer Treatment in Pakistan: Implications for Health Promotion and Education' as quoted by a cancer the ill person (Roziyah, 2013). It was witnessed that during this research that the spiritual healer recited holy verses and blew air on the ill person, water, oil or such other things and the ill persons were relieved. It was also observed that the ill persons of jaundice and hepatitis etc. were also treated through dum.

**Summary:** Dum is a common way to cure the diverse kinds of diseases but especially for spiritual illnesses, different Spiritual healers use almost different types of verses as per their religion and with different type of verses are used to dum the ill person. It is useful for the cure of nazar-e-bad, jinnat, saaya, black magic, evil spirit, some kinds of physical diseases and some kinds of psychological diseases etc Dum is mostly carried out on the body or on eatables of the ill person. Dum has been used for cure from different diseases. Dum on body, water and eatables is more effective because with dum the effects of djinn, magic or witch-craft lower down and the ill person get cure. If the case is more serious the dum is carried out repeatedly within certain timings. However, this is a commonly used tool on

water and oil to cure the ill persons. It is discussed in the following section.

**Figure: Tool of Dum (Recitation) used for Spiritual Healing**



Source: Survey Data, 2014-2017

#### **TOOL OF DUM (RECITATION) TO TREAT HEPATITIS USED FOR SPIRITUAL HEALING**

For this purpose, the person who performs the act of ‘Dum’, takes' some fresh grass and holds it from one side and the other side of grass is held by the ill person. Then, he cuts the branches of grass in seven parts while reciting the Quranic verses. He repeats the process for seven weeks. Hepatitis can be treated through dum by different spiritual healers. Some spiritual healers heal it with grass while others do it on filled oil bowl. The technique commences with recitation of Holy Quran which lasts up to seven weeks’ time and the ill person gets cured. It is discussed in detail through interviews conducted during data collection.

#### **Examples From Data (Interview)**

Being a spiritual healer I heal spiritual and physical ailments. Most of the ill persons having hepatitis come to me. I heal them by reciting holy verses from the Quran asking the ill person to lay down straight and close his eyes, usually it takes a week to get him/her cured from hepatitis. In some extreme cases this practice could go to fifteen days by the grace of Allah Almighty all the ill persons of hepatitis who have visited me are cured (SH-179).

Muslims believe that Prophet had powers to heal physical and spiritual problems of the people and he transferred these healing powers to his disciples. Being a Muslim Imam, I have learned to heal the ill persons having different ailments from Musjid. I mostly deal with the ill persons having hepatitis, I start reciting verse from the Holy Quran in the presence of the ill person over water while asking him to put his right hand over the bowl. This practice of mine continues approximately for a week. On the seventh day I sprinkle the water on the ill person's body and he is cured. We are told in the hadith that the prophets mentioned in hadith used to sprinkle water for different diseases (SH-186).

Along with different things I also cure the ill persons of hepatitis, I use the technique of dum on oil, I ask the ill person to bring oil and put it in mud bowl. Then ask the ill person to lay down straight putting his right hand on the bowl and then I start reciting the verses from Holy Quran. As the verses are recited the oil commences to change its color and when it turns completely into yellow color it means the ill person is cured. This process carries out for seven days (SH-189). There were many other spiritual healers and the ill persons who gave similar accounts.

#### **Explanation of Data and Analysis (Observation)**

**Sum up:** The treatment of hepatitis is carried out through different ways by different spiritual healers. Some of them go to have fresh grass held by the ill person from one side and spiritual healer by the other side. Spiritual healer commences cutting the branches of grass into seven parts while reciting holy Quran (SH-179) and he is told that he asked the ill person lay straight and he started dum. There were many other the ill persons and spiritual healers who told same thing. SH-186 did the dum on the ill person and sprinkle water on the body of the ill person to cure hepatitis, while many other spiritual healers and the ill persons said the same thing. SH-189 said he dum the oil and asked his the ill person to put hand over oil pot, as the oil changed into yellow color the ill person was healed. There were many spiritual healers and the ill persons who related similar experiences. We observed that the process was almost same as defined in definition, that one the ill person of hepatitis was sitting there, spiritual healer ordered him to bring fresh grass and asked the ill person to hold it

from one side and started Dum on the ill person of hepatitis by cutting grass into seven pieces. When we asked the duration of this process spiritual healer replied it went up to 11 days' time and in that time hepatitis would be rooted out. Most of the spiritual healers adopted Dum for treatment of Hepatitis as a technique of treatment through spiritual healing, more over it was very effective for solving problems of some kinds of diseases, due to hardships and practice carried out by spiritual healer on each case, because spiritual healer treated spiritual problems of the ill persons, while angels, Holy Prophet, Allah help him to diagnose/treat the disease (Muhamad, 2011).

**Summary:** The treatment for hepatitis is carried out by different spiritual healers with different techniques, and in one technique the spiritual healer asks the ill person to hold grass in hand while spiritual healer by holding grass from other side recites few verses and with this process the ill person get relief. Along with it there are few other techniques of dum for the cure of hepatitis used by different spiritual healers. Pain of gums and tooth is also treated through spiritual healing, as discussed under in a detail.

#### **TOOL OF DUM (RECITATION) TO HEAL PAIN OF GUM/TOOTH USED FOR SPIRITUAL HEALING**

In this method, the person who performs the act of 'Dum', recounts the particular verses of the Holy Quran while folding his handkerchief and unfolding it. He folds and unfolds his handkerchief seven times and in the end blows on the gums/teeth. For the pain of gums or teeth following lines are used which are from the hadith of Hazrat Muhammad (ﷺ) Dum is used in pain of gums/teeth while keeping right hand's finger at effected area and spiritual healer start recitation of Holy verses, the ill person feels instant relief. It is further discussed in detail in interviews conducted during the data collection as shown below.

#### **Examples From Data (Interview)**

The messenger of Allah himself used to heal people through spiritual healing and as mentioned in the books of tradition. He used to heal toothache and other such ailments, so being a Muslim spiritual healer I too follow the way of messenger of Allah. When a the ill person comes to me with toothache I ask him to hold it with his fingers



and I start reciting from Holy Quran and the ill person is healed (SH-192).

As a spiritual healer I have cured many the ill persons having toothache problem. Many of them call me in the late night hours complaining they are suffering from toothache, I ask them to hold their tooth having pain and start reciting holy verses till the ill person is cured, I have cured many the ill persons and they have never complained of having toothache (SH-156).

There are many the ill persons who ask for my consultancy through phone and they have minor ailments like toothache and I recite holy verses from the Quran and the ill persons are cured with the grace of Allah Almighty. And this technique is also used by our holy Prophet (ﷺ) during his time (SH-157). There were many other healers and the ill persons who narrated similar experiences.

### **Explanation of Data and Analysis (Observation)**

**Sum up:** The treatment of Dum for gums/teeth is used by different spiritual healers inversely. The Muslim spiritual healers ask the ill person to be seated in front of him and to hold the area with right hands' finger. Spiritual healer commences recitation of holy Quran which provide them instant relief. The non-Muslim spiritual healers' only dum the ill person and the process is carried up to three days and some of them give them dum on salt. SH-192 said he had dum for pain in gum/teeth and asked the ill person to hold effected part as he recited verses, many other the ill persons and spiritual healers gave the same reply. SH-157 said he used dum to cure toothache and he followed the Sunnah of the Prophet (ﷺ). There were many other spiritual healers and the ill persons who gave similar accounts. SH-159 said he need dums for pain of gum and tooth by reciting holy verses, many others said that they also followed same pattern. It was observed that the process was almost same as defined, that One the ill person of pain in gums was sitting there, spiritual healer ordered him to sit in front of him and started Dum on the ill person by folding handkerchief and unfolding it seven times, after doing it finally dam on gums .The ill person felt quick relief (SH-135). Once we observed another way of treatment of pain in gums through Dum. The spiritual healer asked the ill person to hold effected area with right hands finger and he started recitation from the verses of Holy Quran with that process the ill

person felt relief in their pain. As it is discussed in the second chapter of literature reviews that the ill person complaining toothache is given dum by touching the sore tooth (Panipatni, 2002). Most of the spiritual healers adopted Dum for treatment of pain in gums as a technique of treatment through spiritual healing, more over it is very effective for solving problems of some kinds of diseases.

**Summary:** The Muslim spiritual healers request the ill persons to sit in front of them and to hold the area with right hands' finger. Spiritual healer commences recitation of holy Quran which provide them instant relief. The non-Muslim spiritual healers' only dum the ill person and the process is carried up to three days and some of them give them dum on salt. Dum for the pain in gums/teeth is used by diverse spiritual healers and the ill person is requested to grip the affected area with finger and spiritual healer commences recital of holy verses for the remedy. There are few other techniques of dum used by different spiritual healers.

#### **TOOL OF DUM (RECITATION) TO HEAL HEADACHE USED FOR SPIRITUAL HEALING**

This technique proposes that forehead is held with the index finger and thumb and some weight is exerted on it while reciting some verses of the Holy Quran and in the end, the person who does the act of 'Dum', blows on the forehead. This procedure may be repetitive three times depending on the condition of headache. 'Dum for Headache' can also be achieved without holding the forehead. For headache following lines are used which are from the Hadith of Prophet Hazrat Muhammad (ﷺ). It is further elaborated in detailed interviews conducted during data collection.

#### **Examples From Data (Interview)**

Along with many diseases I also do dum for headache and injuries. This technique was also used by our Holy Prophet (ﷺ) as mentioned in the books of traditions. When a the ill person having headache comes to me, I ask him to sit straight and close his eyes, I press my forefinger and thumb on his head and start reciting holy verses from the Quran. This process takes five to seven days maximum. While sometimes I also dum on oil and ask the ill persons to have massage with that oil (SH-103).

As a spiritual healer, along with other problems, I also dum for headache. I treated a nil person who had problem of pain in half portion of head and he said it was incurable. I started dum on him and also gave dum oil for massage. He was cured (SH-114). There were many other healers and the ill persons who narrated similar experiences.

**Explanation of Data and Analysis (Observation)**

**Sum up:** In the treatment of headache through dum, most of the spiritual healers hold the head of the ill person by applying pressure of index finger and thumb on head with recitation from Holy verses of Holy Quran. It is repetitive five to seven times depending on the condition of the ill person. Dum for headache can also be done without holding the head of the ill person. SH-103 Need dum for headache reciting holy verses, pressing the head of the ill person, there were many other spiritual healers and the ill persons who told same thing. We observed that the process was almost same as mentioned above. Spiritual healer holds the head of the ill person with index finger and thumb by some pressure. The recitation of surah Fatiha (first surah of Holy Quran) is carried out for seven times and dum on the ill person. It provided instant relief to the ill person. Most of the spiritual healers adopted Dum for treatment of headache as a technique of treatment through spiritual healing. Moreover, it is very effective for solving problems of same kinds of diseases. Many spiritual healers practice this method. It is also mentioned in the second chapter of literature review that people having headache are cured though dum (Panipatni, 2002).

**Summary:** The spiritual healer holds the head of the ill person or ask him/her to hold it by themselves, SH commences recitation from verses of Holy Quran for the treatment of the headache through dum which is carried out for 5-7 times. Another practice of dum is used for compilation of pregnancy. It is deliberated in detail as seen below.

**Figure: Cure of different types of diseases**



Source: Survey Data, 2014-2017

### CONCLUSIONS

With the birth of human being, ailments also were born. To treat ailments God Almighty gave the technique of treatment. It was spiritual healing. He sent the messengers and prophets. They gave guidance to human beings. Spiritual healing has twofold process one the ill person and other the healer. Spiritual healing has been used to cure physical, social, psychological and spiritual problems. Various techniques are used in curing the ill persons through spiritual healing.

Another technique of spiritual healing used frequently in countries is recital (Dum). According to Muslim faith even Gabriel (Angel bringing down Allah's words to prophets) once appeared before the holy Prophet (ﷺ) and inquired from him whether he was facing any kind of difficult. Then said he would recite (dum) over the holy Prophet (ﷺ) in the name of Allah. Dum is simple recital of holy verses or incantations and to blow air over the ill person's body, over water, oil, black pepper and other such things. Recital (Dum) is used to cure headaches, toothache, completion of pregnancy, hepatitis,

jaundice, cancer, evil eye, good luck, blessing, to take out djinns and other such ailments/problems. Recital (Dum) of holy verses used by spiritual healers.

Another technique is Wazaif (mostly found in Muslims) communities. Wazaif is a practice. When a student intends to be spiritual healer is requested to do some wazaif for certain number of times, varying in time, usually up to forty days. During this internship he learns or sees; help the mentor. The ill persons are also given wazaif to solve their problems. Through wazaif one could get remedy of problems, solutions of various difficulties and seeks closeness to God. Different wazaif belonging to different school of thoughts are used during meditation. *Dua-e-Khair* is usually used. For a variety of proposes. Muslims offer *Dua-e-Khair* at the start of every new work, job, business, or shifting to a new house. It is also a cure for evil eye, bad luck and other such problems. It is carried out generally as well as specifically for the wellbeing of the people. *Volunteer Offering* is another technique to cure from evil eye, bad luck, misfortune, mischief and other social and physical problems. Spiritual healers belonging to different religions ask their ill persons to give volunteer offerings. The person giving is usually given free service and it is generally given to poor and needy people.

Spiritual healers use different techniques to diagnose different diseases/problems. Some use numerical values using the name of the ill person and his/her mother, date of birth. This is locally called *abjid*. These numerical values are put in different boxes, some spiritual healers, who are actually palmists diagnose the problems by reading the lines of the ill person's hand, some put a pair of scissors; balance the book on finger tips and recite certain holy verse to diagnose specific problems/diseases as the book rotates in different directions. Others use *faal*, they use to recite different verses, open the holy book and ask the ill person to randomly select any verse by putting or directional finger. There are others who communicate with supernatural beings and get knowledge about different issues the ill person is facing. Counseling constitutes in formal mode of diagnosing the problems/diseases involved.

They all try to solve problems through spiritual healing. There are certain factors that motivate people to opt for spiritual healing, as people lack medical facilities, lack of education, or spiritual healing is

part of their religion and culture. There is difference between the belief system of men and women. More women are inclined towards spiritual healing as they are weak bodily, emotionally and psychologically. On the other hand literate and illiterate people's belief in spiritual healing is in varying degree among the classes of people and social structure of the society. It varies from each other as literate, modernization and media both have positive and negative impact on people's life and they have reshaped the belief of people of every section of society.

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