



QADIRIYYA-CHISHTIYYA SUFI OF JABBI SHARIF: AN ANALYSIS OF SOCIO-RELIGIOUS LEGACY OF PIR MUZAMIL ALI (D. 1930)

Dr. Ahmad Hassan
Associate Professor (History)
Government Mian Muhammad Nawaz Sharif College
Sargodha – Pakistan
pirahmadhassan@gmail.com

Syed Naseem ul Hassan Shah
PhD Scholar
Department of History and Pakistan Studies
University of Sargodha
Sargodha – Pakistan
peernasim@gmail.com

Dr. Saima Perveen
Lecturer
Department of History and Pakistan Studies
University of Sargodha
Sargodha – Pakistan
saima.perveen@uos.edu.pk

Abstract

The initiation of Sufi *silsilas* from twelfth century onwards, introduced systemized spiritual hierarchy, and the *murshids* became responsible for their *murids*, during the spiritual journey. Certain practices associated to certain Sufi *silsilas* were not the product of some disagreements but reflected the diversity of Sufism as a movement, therefore we often find the mixture of two Sufi *silsilas* into one *silsila*, i.e. Qadiriyya-Chishtiyya Sufis of Jabbi Sharif, district Khushab, Punjab. Pir Imam Ali (d. 1925) who belonged to the hereditary and spiritual Qadiri lineage, later took the oath of allegiance from the Chishti Sufi Shah Suleiman Taunsvi (d. 1850), thus initiating the Qadiriyya-Chishtiyya *silsila* in his lineage. Pir Muzamil Ali (d. 1930), the elder son of Pir Imam Ali, was very well read Sufi, with expertise in spiritual and physical healing. His expertise in occult science was unparalleled in his contemporaries. This research is revolving around the argument that through certain Quranic *amaliyat* (practices) and *ta'avizat* (amulets) Pir Muzamil Ali cured the physical and spiritual ailments of



his disciples. Through random sampling this paper has weaved its argument qualitatively, around the selection of some *amaliyat* and *ta'avizat* of Pir Muzamil Ali, preserved in his diary.

Keywords: *Amliyat*, Occult, Qadirriya-Chishtiyya Sufi, Sufi *silsila*, *Ta'avizat*

Introduction

As *Ashab-i-suffa*, or “people of the *suffa*,” Sufism first appeared as an institution during the lifetime of Prophet Muhammad (PBUH) and progressively changed into a movement following the events of Karbala. With the rise of Sufi *turuq* or *silsilas* (lineages) between the 7th and 11th centuries, it became a more widespread social manifestation. It gained traction among the common people, particularly during the Ottoman Empire's rule, which ideologically absorbed and adapted Sufism. (Hanieh, 2011, 10) A *tariqa* was a useful tool to take a seeker through a series of steps toward the experience of divine reality by tracing a path of thought, feeling, and action. (Trimingham, 1971, 4) Originally, a *tariqah* was just this slow, introspective, soul-releasing mysticism. Disciples started to form circles around a recognized leader of the path, seeking guidance from him via friendship or association rather than through an initiation pact or oath of allegiance. (Trimingham, 1971, 4)

After two persons, Abul Qasim al-Junaid (d. 298/910) and Abu Yazid Taifur al-Bistami (d. 260/874), who grabbed the recognition more than any other of their contemporaries, two opposing inclinations came to be defined as Junaidi or Bistami, or Iraqi and Khurasani. These groups were extremely loose and mobile; its members traveled far in search of masters; some made their living through almsgiving, while others did not. By the eleventh century, there were many established organizations where groups of people went to seasoned men for advice and identified with these mentors. This eventually gave rise to *silsila*, which included *murshid* serving as a conduit to Allah in addition to the teacher-student dynamic. In the name of their deceased master, the *murshids* led their own *murids* down the Way and bestowed upon them the *tariqa* together with its *wird*, formulas, and symbols. (Trimingham, 1971, 4)

Sufi Silsilas

The following *tariqas* were the most influential in the growth of institutional Sufism: the Suhrawardiyya, credited to Zia-uddin Abu Najib as-Suhrawardi (d. 1168) but developed by his nephew Shihab uddin Abu Hafs (d. 1234); the Qadiriyya, credited to Abdul Qadir al-Jilani (d. 1166); the Rifaiyya, derived from Ahmad ibn ar-Rifai (d. 1182); the nomadic Yasaviyya, attributed to Ahmad al-Yasavi (d. 1166); the Kubrawiyya, derived from Najm uddin Kubra (d. 1221); the Chishtiyya of Muin uddin M. Chishti (d. 1236), primarily limited to India; and the Shadhiliyya, derived from Abu Madyan Shuaib (d. 1197) but attributed to Abul Hassan Ali ash-Shadhili (d. 1258) Three schools of thought emerged in central Asia: the Badawiyya of Ahmad



al-Badawi (d. 1276), based in Egypt; the Mawlawiyya, inspired by the Persian Sufi poet Jalal uddin Rumi (d. 1273), limited to Anatolia; and the mystical Naqshbandiyya, originally known as Khawajagan and initially attributed to Yusuf al-Hamadani (d. 1140) and Abd al Khaliq al Ghujdawani (d. 1179), but eventually adopted Muhammad Baha uddin Naqshbandi (d. 1389). (Trimingham, 1971, 13) Every *tariqa* that follows asserts to be a descendant of one or more of these chains.

Qadiriyya Silsila of Sufism

Scholar of the Hanbali school, Abdul Qadir al-Jilani (d. 1166) was born in Jilan, Iran in 470/1077. (Trimingham, 1971, 14) As a result, this *silsila* is connected to the Sunni branch of Islam. After completing his legalist course of Hanbali training in 488/1095, he traveled to Baghdad for schooling and lived as a vagrant ascetic in the Iraqi deserts for 25 years. (Trimingham, 1971, 42) By 521/1127, when he was 50, he was a well-known scholar in Baghdad. Early in the fifteenth century, in Damascus, the first Qadiri zawiya (monastery) was founded. By the end of the 15th century, Qadiriyya *silsila* had spread from Baghdad to Morocco, Spain, Turkey, Ethiopia, Somalia, and Mali. (Nasir, 2007, 86-96) Muhammad Ghawth (d. 923/1517), who was born in Aleppo and resided in Uchch, Sindh, was the first Qadiri Sufi in India. (Trimingham, 1971, 97) He came after Shaikh Abdul Qadir Jilani as the tenth in line. The family moved to India with other members as well, and by the 17th century, this *silsila* had grown under the leadership of several Sufis, including Mullah Shah Badakhshi (d.1661), Miyan Mir (d.1635), and Shah Abul Ma'ali (d. 1615). (Trimingham, 1971, 97) The latter pair served as Dara Shikoh's early mentors, dying in 1659. (Hasrat, 1953)

Chishtiyya Silsila of Sufism

Abu Ishaq Shami Chishti (d. 328/940) established the Chishtiyya *silsila*, but Mu'in uddin Hasan Chishti (d. 633/1236) is credited with spreading it throughout South Asia. (Karamustafa, 2007, 60) Born in Sijistan in 537/1142, he was drawn to the wandering Sufi life at a young age and spent almost twenty years serving his master, 'Uthman Harvani. (Trimingham, 1971, 64) Following his travels, he eventually made his home in Ajmer, the capital of a strong Hindu state, in 589/1193. He was the source of a *silsila* that became the most famous *tariqa* in India after gaining significant recognition under his *khalifa* and successor, Qutb uddin Bakhtiyar Kaki (d. 633/1235). Farid uddin Mas'ud, also known as Ganj-i-Shakar (d. 663/1265), was one of Qutb uddin Bakhtiyar Kaki's initiates. He is credited with helping to define and popularize this line because he initiated numerous *khalifas* who later moved to different parts of India and continued to uphold their *khanqahs* as a means of hereditary succession after his death. (Trimingham, 1971, 65) Salim Chishti (d. 979/1572), Khawaja Banda Nawaz Gesudraz (d. 825/1422), Khawaja Ghulam Farid (d. 1318/1901), Nizam uddin Auliya (d. 725/1325) and his successor, Nasir uddin Chiragh-i-Dehli (d. 757/1356), etc. are notable characters in the Chishti *silsila*.



Qadiriyya-Chishtiyya *Silsila* at Jabbi Sharif

All Sufi orders, whether Qadiri or Chishti, lead to the divine reality; however, there are some differences in how socio-spiritual performances are conducted. For example, Qadiriyya emphasizes the importance of *murshid* in the divine path but is not *murshid* centric, whereas Chishtiyya emphasizes this point. (Nasir, 2007, 86-96) Additionally, Qadiriyya is more Shari'a-abiding due to Shaikh Abdul Qadir Jilani's background in the Hanbali school of Islamic jurisprudence. (Nasir, 2007, 86-96) However, Chishtiyya, or the Chishti practice of Sama (Qawwali listening), is not extremely severe in this aspect. The Chishtiyyas originally emphasized the need of avoiding worldly power. They now hold that Sama and *raqs* (dancing) let adherents forget self in the worship of Allah. (Lapidus, 2014, 409) At the beginning, Chishtiyyas emphasized the need of avoiding the worldly power. Although they were aware of the need to maintain a safe distance from kings and other authorities, Qadiris attempted to strike a balance between worldly and divine matters by adopting a Shari'a-oriented approach. (Lapidus, 2014, 469) These distinctions serve to emphasize the two *silsila*'s uniqueness from one another rather than implying any sort of conflict between them. And these are the early distinctions; thereafter, the majority of Sufi *silsilas* combined to generate additional sub-silsilas. Among the examples of this combination are the Gilani Syeds of Jabbi Sharif, district Khushab, Punjab.

The Qadiriyya-Chishtiyya Sufis of Jabbi Sharif are descended both spiritually and hereditarily from Shaikh Abdul Qadir Jilani. Additionally, they share a spiritual ancestry with the Chishti Sufi Khawaja Suleiman Taunsavi. Pir Imam, Pir Muzamil, and Pir Haider were granted permission by Khawaja Suleiman Taunsavi and his son Khawaja Allah Bakhsh Taunsavi to *bayat* his followers in both Sufi *silsilas*, Chishtiyya and Qadiriyya. As a result, they can *bayat* their followers in both *silsilas* based on each person's inclination. (Interview Pir Ataullah Shah Ahmad Gillani) Abdur Razaq, the son of Abdul Qadir Jilani, is the 23rd generation of Pir Imam.

Pir Imam Ali Shah (d. 1925)

The father of Pir Imam Ali Shah, Pir Ahmad Ali Shah (d. 1760), traveled from Gilan to Balkh, Bukhara, and finally settled in Delhi with his family in pursuit of education. He got along well with the Farangimahal scholars. (Ingram, 2018, 7 & 241) Maulana Fazl-i-Haq Khairabadi, a Hanafi jurist, poet, philosopher, and crusader for Indian independence who passed away in 1861, was also a close friend of his. (Adrawi, 1994, 210-11) In contrast to the current tendency of Sunni-Deobandi dispute between the scholars of Braili and Deoband schools of thought, both friends shared common principles of religious harmony and tolerance. The reason Pir Ahmad Ali Shah opposed Syed Ahmad Shaheed's (d. 1831) *Tehrik-i-Mujahideen* against Sikhs rather than the British authorities was because of his moderate stance. In 1840, when the Mughal King was waning and British influence in the Mughal court grew, there was chaos and turmoil in Delhi and Pir Ahmad Ali Shah moved to Kufri, district Khushab. He possessed a genuine spirit of



independence fighter and was adamantly opposed to British control. (Interview Pir Ataullah Shah Ahmad Gillani) Pir Ahmad Ali Shah loved the Hajj and did it multiple times during his lifetime. He passed away on Hajj, most likely in 1844. Born in 1820, Pir Imam Ali Shah was a diligent worker and a devout follower of Islam from an early age. He used to work quite hard in agriculture in addition to his academics. After working long hours in the fields, he became weary and rested under a tree one day. (Shah, 2017, 10) He received instructions in his dream to move to Sanghar and swear loyalty to Khwaja Shah Suleiman Taunsavi (d. 1267/1850) by taking the *bayat*. Khwaja Shah Suleiman Taunsavi, the Chishti saint, was also called Pir Pathan. (Suleimani, 1860, 365) Dera Ghazi Khan, Punjab's tehsil Taunsa Sharif district is home to his shrine.

After having this dream thrice at different times, Pir Imam Ali began looking for his *murshid*. At Sanghar, he eventually located Shah Suleiman Taunsavi, and at the age of 20, he became his *murid*. Following his education in the Quran, *fiqah*, *tafseer*, and *tassawuf*, he went back to Kufri, his ancestral hamlet. As instructed by his *murshid*, Pir Imam Ali Shah began to dedicate his days and nights to the remembrance of Allah Almighty. One day, as he was absorbed in prayer, his mother approached him carrying a coat and informed him that it had been given to her by a wandering saint, who had instructed her to give it to her son when he embarked on a spiritual journey. Later, Pir Imam told his disciples that the cloak caused his inner world to turn upside down. He lost all sense of this world and had great joy in remembering Allah. Pir Imam would frequently travel from Kufri to Taunsa to meet his *murshid*, but because Kufri is a mountainous area, the trip was challenging and required much more time. As a result, he chose to move to Mohalla Gajjial, Jabbi Sharif, where his maternal aunt was already residing, following the deaths of both of his parents (his mother passed away in Kufri and his father died on the Hajj). (Shah, 2017, 11) He donated whatever he owned to charity. Afterwards, he wed the daughter of his maternal aunt and produced two sons, Pir Haider Shah and Pir Muzamil Shah. (Shah, 2017, 12) While Pir Haider Shah was interred separately and some of his relatives subsequently moved to the area of Layyah, his older son Pir Muzamil Shah is buried inside the main tomb. The Jabbi Sharif shrine is managed by the heirs of Pir Muzamil Shah.

Pir Muzamil (d. 1930)

The oldest son of Pir Imam, Pir Muzamil (d. 1348/1930), studied the Quran with Nazra in addition to receiving other religious instruction and blossomed into a distinguished scholar. (Shah, 2017, 37) Since he was young, Pir Muzamil Shah has had a keen interest in medicine. Tibbia College in Delhi is where he received his medical education. Among his colleagues were Hakim Ajmal Khan (d. 1927), Dr. Mukhtar Ahmad Ansari (d. 1936), and the well-known Hakim Abdul Wahab (d. 1946)—also known as Hakim Nabina Delhi walay. Hakim Nur uddin, the royal physician of Maharaja Kashmir, was a fellow of Tibbia College (d. 1914). (Interview Syed Riaz ul Hassan Gillani) The caliph Hakim Nur uddin was descended from Mirza Ghulam Ahmad



Qadiani (d. 1908). He also went to Dar-ul Ulum Deoband, but he continued on to Madrasa-i-Rahimiya in Delhi because of certain doctrinal disagreements. (Interview Pir Ataullah Shah Ahmad Gillani) He received his degrees in *Dars-i-Nizami* and *Dorah Hadith* from Manazir ul Islam, Braili, Muradabad Madrasa, and Kahirabad Madrasa. The Delhi-born Shah Kalimullah Jahanabadi (d. 1729) was held in particular respect by Pir Muzamil. (Nizami, 2017); (Ernst, 2016); (Green, 2006) He possessed copies of *Muraqa-i-Kalimi* and *Kashkol-i-Kalimi*, both written by hand. Before he was given the responsibility of running Jabbi Sharif's *khanqah*, he would make informal trips to Delhi to see and welcome his academic friends and colleagues. (Interview Pir Ghulam Hassan Gillani) He took a particular part in the early 1900s campaign led by Pir Mehr Ali Shah against the Qadiani sect. He attended the Mubalahah (religious dispute) that Mirza Ghulam Qadiani and Pir Mehr organized in Lahore.

Despite his distaste for the Ottoman caliphate, he was an active member of the Khilafat Committee in Shahpur district. He believed that Medina, Mecca, and Bait-ul Maqdas were sacred places and that non-Muslims should never be allowed to occupy them. (Interview Syed Riaz ul Hassan Gillani) In addition, he backed the All India Muslim League's politics and the two nations theory. Pir Abdul Qadir Ali Shah (d. 1958) and Pir Abdur Razaq Shah were the two sons of Pir Muzamil Ali (d. 1930). Pir Abdul Qadir also had one son, Pir Mahbub Ali Shah (d. 1989). Pir Mahbub Ali Shah had two sons, Pir Syed Sher Badshah (d. 2021) and Pir Anwar ul Hassan Shah. Pir Syed Sher Badsha has three sons to his name, Pir Asrar ul Hassan, Pir Nasim ul Hassan and Pir Mahbub Haider; while Syed Anwar ul Hassan Shah had one son Pir Syed Bakhtiyar Muhayyuddin. (Family *Shajrah*) Currently serving as the shrine's *sajjadah nashin* is Pir Asrar ul Hassan. Specifically, the genealogy of Pir Muzammil Ali, who took care of Jabbi Sharif's *khanqah* during the Pir Imam's lifetime, is the subject of this inquiry.

Qadiriyya-Chishtiyya Sufis of Jabbi Sharif: A Religious Perspective

Sufism's core tenet is the love of God, which leads a Sufi to fully surrender his identity to God and join as one single being. This sense of oneness is what inspired the words "Glory be to me" from Bayazid Bistami (d. 873) and "recognizing God as He was before creation" from Junaid Baghdadi (d. 910). Sufis require intuitive knowledge that goes beyond what is known in the physical sciences in order to see this degree of unity and gain soul illumination independent of reason. This illumination is made possible by *dhawq*, or the direct tasting of experience, which allows one to receive and comprehend revelations and inspirations that God bestows. (Hujwiri, 1074) However, these heavenly experiences are only genuine for those who have been granted permission and must never conflict with the Quran and the Prophet Muhammad's (PBUH) sunnah. Sufis are able to witness things that regular people are unable to perceive or feel because of these holy encounters. Sufis are occult scientists because of their ability to see the invisible, but only within the framework of organized Islam, where a talisman is originally thought to be a name of God or Quranic inscription with protective properties. (Sogenfrei, 2018, 145-65); (Gardiner, 2017, 39-65)



Many Muslims held that the name of Allah has the power to ward off evil, therefore anything bearing his name will protect anyone reads, touches, or sees it. Furthermore, it was found that talismans engraved with prayers that invoke the names of Allah, the Prophet Muhammad (PBUH), and the *ahl-i-bayt*, or companions of Muhammad, were the most effective. (Saleh, 2000) This also applies to Sufi *Shaikh* religious books, which contain passages promising protection from the devil (*shaitan*) and jinn for readers. In South Asia, occult sciences, protective abilities, talismans, and amulets have all been heavily associated with Sufis and their shrines. (Moberley, 1907, 223-48) However, as previously said, the Sufis developed specific protection powers for particular issues and diseases primarily through the use of Quranic passages, Allah's attributed names, the names of Prophet Muhammad (PBUH) and his companions, or family names. The Sufis were a source of inspiration for society and created these talismans and amulets in response to societal shifts and issues. These amulets were typically used to treat ailments including cough, fever, headache, diarrhea, depression, and other common ailments, as well as issues with money, children, jobs, marriage, and bad omens.

In this article, the Qadiriya-Chishtia Sufis of Jabbi Sharif are discussed in relation to talismans and amulets that are based on passages from the Quran, prayers, and the names of Allah and the Prophet Muhammad (PBUH). The majority of amulets and talismans were penned by Pir Muzamil and then passed down to his ancestors, who added to and kept them. Just to provide an overview of the type, topic, and effectiveness of these amulets and talismans, a few of them have been randomly selected for this article and split into two sections: the first half covers prayers for specific problems (*amaliyat*), while the second portion talks about amulets (*taviz*) and how to apply them.

Amaliyat

Whether they are Islamic or not, prayers have always been valued in religious communities, but in Sufi traditions, they are given particular attention. The foundation of Sufi devotion is the Baraka, or blessings, bestowed by the Sufi through his actions, words, and presence. (Nasr, 1972, 35, 36) In order to inspire followers toward piety and a close relationship with God, these prayers typically consist of a sort of private dialogue between the Sufi and Allah. Occasionally, Sufis provide unique methods for asking for certain needs. These unique methods that a Sufi prescribes are known as *amaliyat*; the word "*amaliyat*" means "actions," but it refers to the action of particular words. According to Sufi *amaliyat*, reciting specific passages from the Quran at their designated times causes miracles to occur.

Amaliyat Prescribed by the Qadiriyya-Chishtiyya Sufis of Jabbi Sharif

Pir Muzamil Ali read his *Muraqa-i-Kalimi* and *Kashkol-i-Kalimi* with great affection and held Shah Kalimullah Jahanabadi (d. 1729) in the highest regard. From then, his interest in *amaliyat* and amulets grew. He copied some from the literature listed above, learned some from his



murshid Shah Allah Bakhsh Taunsvi, and created some on his own. The additions to this collection were later added by Pir Abdul Qadir, Pir Mahbub, and Pir Sher Badshah. It was passed down from generation to generation. While there is a vast assortment in the personal collection of *Amliyat* of Qadiriyya-Chishtiyya Sufis of Jabbi Sharif, just a select handful are written about and discussed here to help you comprehend their purposes and goals.

1. Prayer for Depression and Poverty

After the Maghreb prayer, recite Surah Fatiha to promote economic and religious alleviation. Additionally, say the below mentioned prayer every morning thrice, to get blessings and success in all spheres of life.

الهم باسمك و بكرمك اقتديت و بنور قدسك احضريت وبفضلک استغيث واستغفرک واتوب اليک

2. Victories in the Names of Allah

According to Imam Ghazali, if you want blessings, prosperity, power, and good acts, as well as to avoid all obstacles, then take hold of Allah's most magnificent names. Recite “Ya Rahim” and “Ya Karim” a thousand times in private while everyone is sound asleep at night. Don't forget to recite Darood Sharif at the start and finish. In your dream, a heavenly hand will bless you. Read “Ya Hayi” “Ya Qayyum” a thousand times a day, day or night, if you wish to be wealthy, wise, and successful. “Ya Wahab” fulfills all of your desires.

3. Chilla of Ayat al-Kursi

A reward beyond his wildest dreams awaits everyone who recites Ayat al-Kursi three hundred and thirteen times. This is an extremely powerful number. This is also recited by angels, prophets, and companions of Prophet Muhammad (PBUH).

4. For Success

A person should recite the below mentioned prayer 1,000–5,000 times a day in order to achieve success and prestige.

تسبیح عززنی فی الدارين باسمک

5. For Huge Profits, Increase in Wealth, Children, and Business

To earn profit, prosperity and wealth one should recite the verses listed below.

اللهم انت الی الہ الا انت خلقتنی ولم اک شیئاً علمتنی ولم اعلم شیئاً ورزقنی ولم املک شیئاً رب ظلمت نفسی وارکتبت المعامی وانا مغر بذنوبی مان غفرننی لا عنقص من ملکک سیء وان عذبتنی لایزید فی سلطنتک شیء تجر من تعزبۃ غیری ولا اجد من یرحمنی سواک منبعہر۔ تلک وجلالک ان تغفرلی وقتوب علی انک انت التواب الرحیم



Khawaja Hakim Ali Tirmizi (born in 205/820) asked Allah (SAWT) to tell him what *du'a* he should recite in the world after seeing Him a thousand times in a dream. The following verses were told to him.

يا حيُّ يا قيوم، يا لاله الا انت يا حنان يا منان يا بديع السموت والارض يا ذوالجلال والاکرام اسلك ان تحي قلبي بنورهم
فتك يا الله يا الله

A group of companions have paraphrased the Holy Prophet (PBUH) to state that anyone who reads Surah Ikhlas and Ma'uz seven times following the Jumma prayer, without conversing with anyone during this time, will be bestowed with an abundance of offspring and prosperity.

لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيى ويميت وهو حي لا يموت بيد اظير و هو على كل شئ قدير

According to a hadith, whomever repeat the aforementioned verses while conducting business in the market will receive a thousand good acts, have a thousand sins forgiven, and be promoted to a thousand ranks. He'll inherit a home in paradise.

6. Resolving the Problems

1. After each farz prayer, recite "Ya Qahar listen my problem" one hundred times.
2. After each farz prayer, recite "Ya Jabbar listen my problem" a hundred times.
3. Offer two nafal and recite "Ya Latif" a hundred times after each bath.

7. For Peace in Grave

After the Asar prayer, a person who recite Surah An Nazi'aat will never be left alone in death, and his body will be exalted together with his soul.

8. For Forgiveness

Recite the following verses 100 times a day and 100 times at night, starting and ending with three repetitions of *darood sharif*. The aforementioned *amaliyat* makes it very clear that these were either Quranic passages or Allah's attribute names. The majority of them related to the regular issues that the devotees faced on a daily basis. Reciting these verses at designated intervals was only intended to release the necessary energy to treat the illness or find solutions to the issues.

استغفر الله ربي من كل ذنب واتوب اليه

Ta'avizat or Amulets



Ta'avizat, like *amaliyat*, were also preserved in Pir Muzamil Ali's handwritten register, but with additions from the subsequent Sufis in the lineage. We have chosen a small number of them so that you may comprehend their purposes and goals.

1. Elimination of the Dark Shadow

The aforementioned amulet is supposed to be slung around the sick person's neck in order to drive out any evil spirits.

یا ودود یا ودود	
یا ودود	یا سلام
یا ودود یا ودود	

2. For Blessing in Business

Anybody who hangs this amulet in their shop will see a rise in sales and business prosperity.

ا	ه	ر	و
ب	د	ر	ط
ج	ی	با	ه
فی	ح	د	لو

3. For Calling the *Muwakil* (spiritual agents)

A youngster aged eleven or under is required if someone wishes to learn about any illnesses or other topics related to the *muwakil*. They should also place seven different types of candies, flowers, and *batasha* in front of the person. Give the child a dose of *loban* (frankincense) smoke to purify the area. Unless he is able to see the *muwakil*, recite Surah Yasin till Mukarammeen (verse 27). Once the *muwakil* is present, order him, and he will comply. The following amulet ought to be inscribed on the chinaware dish, and the procedure requires concentration.

یا جبرائیل		
یا عزرائیل	اطرووِ اطرووِ اطرووِ اطرووِ	یا میکائیل
یا اسرافیل		

**4. For Any Obsessed Getting Pregnant**

Write the following amulet with saffron and rose water, then bind it on the wearer's arm if they are unable to conceive due to a preoccupation with a black shadow.

ر	ر	ر	د	د	د	د	و	ر
ر	ر	د	ر	د	و	ی	ه	ر
ه	ه	ه	و	ه	ر	ر	ر	د
یابدوح	یا بدوح	یا بدوح	یا بدوح	یا حی	ه	ه	ه	ه

5. For a Child not Drinking the Milk

A child should wear this amulet around his neck if he isn't drinking milk. He'll start drinking right away.

تعویذ: الہی بحرمت سلیمان بن داؤد علیہ الصلوۃ والسلام الہی بحرمت محمد مصطفیٰ صلی اللہ تعالیٰ علیہ والہ واصحابہ اجمعین۔

6. For Extinguishing Fire

Everything that catches fire will quickly go out if you write the names of the *Kahaf* companions above, throw it into the flames, and recite *Takbir* aloud. Put these names on the door entrance to keep fairies and jinn away.

یمیلخا۔ مکسلمینا۔ کشفو طط۔ تبیونس۔ اذرفطیونس۔ کشافطیونس۔ یوانس۔ بونس و اسم کلہم قطمیر

7. To Get Rid of Jinn

Recite the amulet ten times over water and drink it to drive out jinn. This will assist in letting go of the bad spirits.

لزاہو لزری زوشا منوعا عالما طیو تو ما سلیخا ملیخا ملخوم ویا قیوما بحق کھیعص بحق حمعسق بحق لا الہ الا اللہ محمد الرسول اللہ ۔



8. For Fulfilling your Wish

Before the Fajar *farz* and after the Fajar *sunnat*, a person should recite Surah Fateha 41 times if their wish is not coming true. His wish will come true.

The *ta'avizat* listed above, which represent the essentially sober nature of these amulets, were all based on verses from the Quran or the attributes of Allah. Contrary to popular belief, these amulets were Islamic and based on Quranic studies, passages, or names of Allah unique to the energy they exhibit; rather, they were neither un-Islamic nor meant to encourage idleness.

Conclusion

Pir Muzamil Ali, the Qadiri-Chishti Sufi of Jabbi Sharif left a rich legacy of spiritual and physical healing for his disciples. He tried to cure the usual problems of his disciples, they came to him with. Through *amaliyat* he helped his followers with their psychological and socioeconomic issues, while through amulets he tried to ward off bad spirits, illnesses, and mental health issues. The *amaliyat* and *ta'avizat* both were taken from the Holy Quran, so there was nothing un-Islamic in it. His prescribed practices and amulets tried to connect common people with the teachings of Quran and the attributive names of Allah and Prophet Muhammad (PBUH), in their daily lives. Sufis have always tried to bring together these two elements of religion and daily life, so did Pir Muzamil Ali.

Although Pir Imam Ali, the father of Pir Muzamil Ali, belonged to the 23rd generation of Shaykh Abdul Qadir Jilani and practiced Qadiri *silasila* of Sufism but was commanded in his dream to take oath of allegiance from the Chishti Sufi Shah Suleiman Taunsavi. At this point he became the Qadiri-Chishti Sufi and practiced both *silasilas*. *Amaliyat* and *ta'avizat* were prescribed by Pir Muzamil Ali to strengthen the belief of his disciples on the divine love. It was his way of connecting them with their supreme creator, who only had the healing powers and Sufis were just the mediators between them.



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