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The *fateeha* is termed *geearween* (or the 11th) on account of its being the day that Gows-col-Azum departed this life. Some, however, say that he died (lit. marched, i.e. to the other world) on the 17th of that month. But as for eleven days in every month, he was himself in the habit of offering *fateeha* in the name of the Prophet (the peace ! &c.), and usually abstained from eleven things, the former day has been preferred as the one on which to offer *fateeha* in his name.

Some people on any day during the month, others on the 11th of every month, have *fateeha* offered in the name of his excellency Peeran-e-Peer over *polao*, or merely over some (more or less) sweets.

Some have a *maynhdee* in the shape of a *taboot* (vide, p. 68), made with green paper, or of wood painted green, with some silver about it; and on the *oors*-day, or on any day of that month, suspend to it flowers, *sayhras*, and fruits moist and dry, light lamps, and set it up.

Many have the *maynhdee* carried about in pomp and state, accompanied with music, &c., and after having perambulated the town, bring it home again and set it up. Some people collect, in the name of Peeran-e-Peer, what is called *gullah*; * that is they take a *tumbaloo* or *mutkee* besmear it outside with *sundul*, tie up its mouth with a piece of cloth, in the centre of which they make a small rent, place it in some clean spot, and deposit into it, through the opening in the cloth, a pice or two daily, or a handful of cowries or pice daily, or four or eight annas, or one or two rupees, every week, fortnight, or month, according to their means; and that from one end of the year to the other. And on the *oors*-day, or on any day in that month, they take out all the *gullah* and sum up the amount, and with it perform his holiness's *geearween*. Some, adding more money to what has been collected, give sumptuous entertainments.

His excellency's *bhanja* (sister's son) was Syed Ahmud Kubeer Ruffae; from whom has descended the class of religious mendicants called *fugeer-e-ruffae* or *gooramar*: for on account of whom vide chap. xxviii, which treats of the different classes of *fugeers*.

* Literally, grain or corn, but here signifying money.



CHAPTER XIX.

Concerning *Zinda Shah Mudar's Churagan*, and *Buddhee*; *Dhummul koodana*, and *Gae lootana*, observed on the seventeenth day of the fifth month, *Jummadee-owl-Awul*.

His excellency *Shah-Buddee-ood-Deen*, alias *Zinda Shah Mudar* of Syria (may the holy God sanctify his sepulchre!) was a great *wullee* (saint) and a performer of miracles. He lived to a great age; nay, some consider him ever alive, though apparently dead, wherefore he is called *Zinda* (i.e. the living) *Shah Mudar*. He was partial to black clothes, and neither married nor ever had sexual intercourse. He travelled through various countries; and on reaching Hindoostan admired the situation of *Muk-k'hunpoor*,* and took up his abode there, where his blessed tomb now is.†

As in the preceding case of *Peer-e-Dustgeer*, so in this, they vow; and making flower or leathern gold and silver *buddhees*, put them round the necks of their children.

It was on the 17th of this month that he died. Some on that day, others on the 16th, prepare *sootreean*, *polao*, or *mulleeda*, and having placed thereon seventeen lamps, offer *fateeha* over them, and put the *buddhee* on the child.

Some perform *d'hummul koodana*; that is, they kindle a large heap of charcoal, and having sent for the *tubqatee* or *Shah Mudar fugeers* (ch. xxviii, sec. 2), offer them a present. The latter perform *fateeha*, sprinkle *sundul* on the fire, and the chief of the band first jumps into it, calling out, "*dum Mudar*;"‡ when the rest of them follow him, and calling out "*dum Mudar! dum Mudar!*" tread out the fire. After that, they have the feet of these *fugeers* washed

* A town about forty miles from Cawnpore.

† His shrine is visited annually by nearly a million of people, men, women, and children. A *mayla* (fair) is the consequence of this annual pilgrimage, which continues seventeen days in succession, and brings together, from many miles distant, the men of business, the weak-minded and the faithful devotees of every class in the upper provinces. "Women can never, with safety to themselves, enter the mausoleum containing his ashes; they are immediately seized with violent pains, as if their whole body was immersed in flames of fire." Vide Mrs. Meer's Observations, vol. ii. p. 351.

‡ *Dum Mudar*, or "by the breath of Mudar," having the same superstitious faith in this charm as the Persians, who believe it to secure them against the bite of snakes, and the sting of scorpions; and the courage with which those who are supposed to possess it encounter those reptiles, is remarkable.



with milk and *sundul*, and on the examination of the (probable injury find that not a hair has been singed, and that they are all as they were at first. They then throw garlands of flowers around their necks, offer them *shurbut* to drink, and having given to each some *polao* or *sootreean* alias *chukolean* and *mulleeda*, with some ready money, a handkerchief or *loong*, grant them their leave, i.e. to depart.

Gae lootana. Some having vowed a black cow, a few on the 17th, either at their own houses or at any of the *astanas* (p. 113), make a *zooba* sacrifice) of it in the name of Shah Buddee-ood-Deen, and distribute it in charity among *fugeers*.

In some places they set up an *ullum* in the name of Zinda Shah Mudar, and the place is called *Mudar ka astana*. Here they generally erect a black flag (*j'hunda*), and on the 17th perform his *oors*; on the 16th (the day preceding, agreeably to custom) his *sundul*; and in a similar manner they carry this flag, with the same pomp and state as they did that of Peer-e-Dustugeer. Both nights they sit up reading and recounting his *mudah* (eulogiums), *moonaqib* (virtues), celebrate his praises. At the *oors*, as at all *oorses*, they have splendid illuminations and perform nocturnal vigils. The above *ullum* is left all the year round in its original situation, and never removed as those of the *mohurrum* are.



CHAPTER XX.

Concerning *Qadir Wullee Sahib's Oors*, observed on the 11th day of the sixth month *Jummadee-ool-Akhir* or (*Akhir Muheena*).

The sacred shrine of *Qadir Wullee Sahib** is at Nagoor near Nagputun (Negapatam); the Mohammudan inhabitants of which place are chiefly of the *shafaeet* sect, such as *lubbays*,† *mapullays* (*Moplays*) &c.; and these people highly revere this great personage.

At that place is held on the ninth, his *sundul*; and on the tenth his *oors*; both, in the manner above described (p. 155). Such as preparing *malleeda*, cooking *polao*, reading *moowlood*, &c., sitting up all night, making illuminations; and that in a splendid style. Probably upwards of ten thousand rupees are expended on this occasion.

On the eleventh they break the *k'heer kee hundee* (the rice-and-milk pot); that is, on seeing the new moon, or on the second or fourth day of it, a *sir-gurroh* of any of the *silsillas*, or else a *fugeer*, generally one of the *Mullung* tribe, sits on a bedding|| spread on the

* It would seem by an account given by Monsieur Garcin de Tassy on the authority of Jawan, in his work entitled "*Bara-Masa*," that this saint is likewise named *Khwoja Moyeen ooddeen Chishtee*; and hence the month itself is sometimes called by that name. "*Memoirs sur des particularités de la religion Musulmane dans l'Inde*," p. 68.

† There are four principal *goum* (sects) of the Mohammudan faith, called after their respective founders; viz.

1. *Hunufes* حنفي or *Hanifites*, from their founder, *Aboo Huneefa*, chiefly found in Turkey and *Ussac Tartary*; but comprising persons from among all the four sects, *Syed*, *Skeikh*, *Mogol*, and *Putthan*.

2. *Shafae* شافعي or *Shafeites*, from their founder, *Aboo Abdoolah Shafeet*, met with principally at *Nagore* (*Coromandel Coast*); comprising the *Nuwa-aytays* and *Lubbays* (both *Sheikhs*).

3. *Malukes* مالكي or *Malekites*, from their founder, *Malek Ebn Ans*, most prevalent in *Barbary* and other parts of *Africa*.

4. *Humbules* حنبلي or *Hanbalites*, from their founder *Ebn Hanbal*, chiefly found at *Bagdad* in *Arabia*; generally very devout.

Of the two last of these, none are to be met with in *Hindoostan*; but they are numerous in *Arabia*.

‡ A class of people who go about selling beads, precious stones, &c.

§ This class of people are chiefly to be met with on the *Malabar coast*.

|| i.e. A mattress or quilt.



ground in a closet; and, without either eating, drinking, sleeping, or obeying the calls of nature, he engages himself the whole time in the contemplation of the Deity. He does not go out of it, nor speak to any one, until the 11th, when the *moojawirs* cook *k'heer* in a large pot, and placing it on the head of one among them, convey it in great pomp and state, attended by *Baja Bujuntur*, to the above-mentioned *fugeer*. The latter offers *fateeha* over it and tastes a little of it; then getting up, leaves his closet and goes and joins his own class of *fugeers*; while the *moojawirs* take the *k'heer*-pot, with the same pomp and state as before to the sea-beach, the spot where they are annually wont to carry it, and there dash it to pieces. Then all the people, falling one upon another, scramble for some of the *k'heer*: nay, many regard even a piece of the broken pot, as well as the sand of the spot, sacred relics. In the act of scrambling they take up so much sand, as to leave an excavation of a cubit and a-half in depth; but, strange as it may appear, amidst all this bustle and confusion not an individual is ever hurt.

A few days previous to the *oors*, various tribes of *fugeers* from a distance as well as from the vicinity, resort to the place and sit in assembly together (*chowk byt'h-tay**), but the different bands apart from one another. In each there is a *sir-gurroh* or leader. If any one of the *fugeers* have been guilty of an improper act unworthy of his calling, he is punished on this occasion agreeably to the decision of the *sir-gurroh*, by being loaded with numerous beddings procured from all the *fugeers* present, or in some other way; he is further made to express contrition for his fault, to beg for mercy, and to give a written bond to that effect. He is then restored to his former tribe; or, in presence of the *jumma-collah*, his *tusma* is cut into two, and he is excommunicated from their *gurroh*. In the latter case, he is considered unworthy thereafter to sit in the assembly of *fugeers*.

They act also in this way at other noted *oorses*; such as that of *Tubur-e-Alum*, *Bawa-boodun* (alias *Hyat-Qulundur*) and *Bawa-Fugur-ooh-Deen*, &c.

When a *fugeer*, or one of their *peers* has never been to an *oors*, he is esteemed imperfect.

At some *oorses*, *fugeers* accept of money from *moojawirs* by way of present (*nuzzurs*), and, distributing it amongst them, take their departure home.

Moosulman ship-captains and sailors are in the habit of making vows and oblations in the name of his excellency Qadir Wullee

* *Chowk byt'h-na* is the technical term applied to the assembly of *fugeers*, and it signifies sitting together in a circle, though the term *chowk* literally means a square.



Sahib; e.g. when they meet with any misfortune at sea, they vow that should the vessel reach the desired haven in peace and safety with their property and cargo, they will spend a certain sum of money in offering *fateeha* to him.

On first beholding the new moon of that month, they erect a flag (or *gom*,* as it is called) in his name, about five or six cubits long.

In other parts of the country also, as at Nagore, those Moosulmans who venerate this saint set up a *gom*, and annually offer *fateeha* in his name; or some (each according to his means,) merely offer *fateeha* in his name over a little *maleeda*.

As to his miracles, they are innumerable; suffice it to relate two or three noted ones as specimens.

1st. A certain person's ship sprang a-leak at sea, and the vessel was nigh sinking, when the *nakhoda*† (captain) vowed with a sincere heart, that should Qadir Wullee Sahib vouchsafe to stop the leak, he would offer up, in his excellency's name, the profits of the cargo, and likewise a couple of small models of vessels formed of gold and silver. At that moment the saint was engaged with the barber, in the operation of shaving, and instantly became acquainted with the predicament in which the captain stood. Out of kindness he threw away the looking-glass he held in his hand,‡ which by some wise dispensation of Providence flew off to the vessel, and adhering to the aperture of the ship stopped the leak. On the vessel's reaching its destination in safety, the commander, agreeably to promise, brought his offering of gold and two little vessels, one of gold, the other of silver, and presented them to him. The saint directed the captain to restore to the barber his looking-glass; on which the skipper, in astonishment, inquired what looking-glass he meant; and received in answer, that it was the one adhering to the aperture at the bottom of his ship where the water had entered. On inspection, it was found firmly attached to the vessel; and was accordingly removed and produced.

2nd. On one occasion, as he was washing his face near the edge of a tank, having at the time a small boil on one of his hands, he observed a woman with unusually large breasts. He imagined they were large boils (or abscesses §); and feeling compassion for her,

* *Gom* or centipede flag, because made somewhat in the shape of a centipede.

† *Nakhoda*, from *nao*, vessel, and *khoda*, god; the lord or master of the vessel.

‡ It is customary with natives, while the barber shaves, for the individual who undergoes the operation to look at himself in a small looking-glass which he holds before him.

§ This saint is said to have passed his life in deserts, and never seen a woman before; whereas at Nagore, the women go about with the upper half of their bodies completely exposed.

said to himself, if the pain that I experience from so small a boil be so intolerable, what excruciating agony must that poor woman not endure! He supplicated heaven, saying: "Grant, O God! that this woman's boils may be far removed from her;" and, it is said, her breasts instantly withered away. The woman, in consequence, became sadly grieved, and related to her neighbours that a *fugger* had seen her, and by mumbling something to himself had caused her breasts to dry up. They repaired to his holiness, and stated, that at his desire the woman's breasts had disappeared; to which he replied, that he had supposed them to be immense boils, and hoped that since they were breasts, the Almighty would restore them to their original condition. On his saying this, her breasts re-appeared.

3rd. Near the sacred tomb of this saint is a grove of cocoanut-trees. The custom-house officer observed to the owner, that the revenue which it yielded was considerable, and that therefore it was but just that he should pay a tax for it. The proprietor replied, that the garden belonged to a great *wullee* and had never been taxed before, and why should it now? The other said, it did not signify to whom it belonged; the duty must be paid: adding, that cocoanuts had no horns that he should be afraid of them. No sooner had he uttered these words, than horns sprouted out of a couple of them! from this circumstance the duty on these trees has been dispensed with. To this day are the two-horned cocoanuts suspended near the head of his blessed shrine.

God knows whether these things be true or not. I have only stated what I have heard. The lie be on the neck (head) of the inventor of it!

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## CHAPTER XXI.

Concerning 1. *Rujub Sâlar's Kundoree*; 2. *Syed Jullâl-ood-Deen's* (of Bokhara) *Koondon*; 3. His holiness *Mohummud Moostuffa's* (the peace! &c.) *Miraj* (or Ascension), observed in the seventh month *Rujub*.

SEC. 1. *Rujub Sâlar's Kundoree*.

This takes place on any Thursday or Friday in the month *Rujub*, agreeably to a vow previously made, in the name of *Rujub-Salar*, alias *Salar-Musnood Gaze*, whose miracles are well known, and whom people esteem a great *wulle*. His sepulchre is at *Bhuranch*.\*

The ceremony of *kundoree* is performed as follows. First of all a hole which was dug at the first *kundoree*, either within doors or out, for the purpose of washing the hands over it, and of throwing therein any refuse, such as bones, rinds and stones of fruits, the parts of vegetables not eaten, &c., and that has been covered up, is opened after offering the *kundoree ka fateeha*; and the vow being concluded, it is closed, after this *fateeha* has been again offered. This hole is termed an *allawa*:—which many people dispense with altogether. It is the superstitious part of the female sex alone, who, supposing it inauspicious for the sky to behold any part of this food, dig *allawas*, and bury the refuse in them.

With the exception of fish and eggs, they prepare all sorts of rice, bread, curries, vegetables, also wheat-flour horses boiled in syrup, and take fruits, radishes, onions, leeks, mint, *chutnee*, cheese, vinegar, &c., and arrange them on plates and in cups on the *dustur-khwan*, each one's portion separately by itself. Then burning incense, they offer *fateeha*, eat, and distribute them.

Some make little horses of wheat-flour and boil them in syrup made of soft sugar or *goor* (*jaggree*), sometimes adding milk, and a plate or two of *chunnay kay dal*, soaked in syrup of *goor*, as if intended for horses; and having offered *fateeha* eat and distribute them within doors; the generality of people partaking first of a little of the *chunna*, and then of the other victuals.

Some occasionally prepare what they call *k'hoolay-g'horay* (loose horses), so called because the eating of them is not confined within doors as the former; but *fateeha* having been offered, they are distributed and sent abroad.

\* A town about thirty miles north-east of Lucknow.





The reason for observing this *fateeha* is as follows. Sick people, especially those affected with disorders of the legs, vow that should they, through the favour of his excellency Salar Musood Gazeer, recover, they will prepare *k'hoolay-g'horay*, have *fateeha* offered in his name, and distribute them.

### SEC. 2. *Syed Jullal-ood-Deen's Koondon.*

Some people, on any Thursday or Friday of that month, place either in conjunction with the above-mentioned *kundoree*, or separately, two or four (or more) large or small *koondon*,\* containing *meetha-polao*, or *k'hara-polao*, or *sheerbirrinj*, almonds, dates, &c. The generality of people fill them brimful, nay, as high as possible, with *duhee*, sugar, and boiled rice; and having offered *fateeha* in the name of *Syed Jullal-ood-Deen* (of Bokhara), some eat them out of the *koondon*,† while others serve them up in plates, eat, and distribute them.

Some people, especially *sheeahs*, perform *koondon* in the name of *Mowla Allee*.

The observance of such rites is not enjoined in books; they are only current in Hindoostan.‡

### SEC. 3. *Mohummud's Miraj (or Ascension).*

On the 15th or 16th (most of the learned say on the 27th) of *Rujub*, the angel Gabriel conveyed his holiness the Prophet Mohummud Moostuffa (the peace! &c.) mounted on the *boorâq* (*vide* p. 122) to the Almighty. People regarding that as an important night, commemorate it by sitting up all night, reading the numerous narratives written concerning it, and next day (the 27th) keep fast. I may, however, remark, that the custom is peculiar to the learned, pious, and devout; the vulgar neither observe nor know any thing about it.

The account of it is contained in the *hudees* (or traditions regarding Mohummud). The particulars may be learnt by consulting a work entitled *Marijîn-nubooa*, as well as others well known.

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* *Koondon*, or earthen pots used for kneading dough in.

† Eight or ten dipping their hands in at the same time.

‡ The above ceremony would appear to be also called *Hazaree*, according to professor Garcin de Tassy, on the authority of the *Bara Masa*, by Jawan, page 59.



CHAPTER XXII.

Concerning the *Shaban* feast; viz. *Shub-e-Burat*, held on the 14th; and its *arfa*, on the 13th day of the eighth month, *Shaban*.

The word *burat*, agreeably to the interpretation in the *Qoran* and dictionaries, signifies a register. It is the book of record, in which are registered annually all the actions of men, which they are to perform during the ensuing year; and is said to be on the fifteenth night of this month, that the true and holy God annually records them in the book. Owing to this circumstance, the feast in commemoration of the event has obtained the name of *Shub-e-Burat*, or the night of the record.

In the *Khuzana-Juwahir-Jullaleea*, by Mowlana Fuzzul-Oollah, son of Zeeahool-Abasee, the *burat* is thus noticed, viz. That Almighty God has in the *Qoran* given four names to this night. He has called it—1st. *Burat*, or the night of record; 2nd. *Lylutool-moobarik*, or the blessed night; 3rd. *Ruhmut*, or the night of mercy; 4th. *Farayqa*, or the night of discernment.

The ceremony of its *arfa*,* is observed by some, and is as follows. On the 13th of the month, either during the day, or in the evening,† they prepare in the name of deceased ancestors‡ and relatives, *polao*, and curries, or *hulwa* and bread, or only some *meetha polao*; and putting some of it on separate plates in each one's name, they offer *fateeha*, first in the name of the Prophet over one dish, then over the others in the names of the respective individuals. That being done, they put the rice, &c. on a large platter, and having offered *fateeha* over it in the name of all those collectively to whom they are under obligations, or from whom they hope for favours, they dispatch a portion of the food to the houses of all their relatives and friends.

The 14th is the feast day. Those who have not observed the *arfa* prepare, either during the day or at night,§ certain delicious viands, and offer *fateeha* over them in the name of the prophet (the peace!

* The *arfa* of feasts are always observed on the day previous to the feast itself. The following two only have them, viz. the *Shaba* feast, alias *Shub-e-Burat*, and the *Buqr-Eed*.

† Which is the evening of the 14th of the month according to the Mohummudans.

‡ i. e. of as many as they can remember; for they keep no written register of them.

§ i. e. the night of the 15th of the Mohummudan month.



&c.) and their deceased ancestors, and amuse themselves in letting off fire-works.

Boys generally, for two or three days previous to the feast, go about playing on a small *tumkeean* and *tasay*.

Those who have performed *arfa* prepare on this day *sheer-birring* or *meetha polao*, and offer *fateeha* over it in the name of his holiness Mohummud Moostuffa (the peace! &c.)*

Some, in the name of their children, when they have a family, make, if they be boys, elephants, if girls, *paootees*,† of clay, ornamented or plain, either large or small, and light lamps on them. In front of these on trays they place *choorway*, *l'hoprav*, dates, almonds sliced, and sugar, with all kinds of fruits, and offer *fateeha* over them in the name of the Prophet (the peace! &c.)

Some also offer *fateeha* over the elephants in the name of Moortooza Allee, and over the *paootees* in the name of Beebee Fateema. This last is also a species of vow.

In front of the elephants and *paootees* they erect a scaffolding with sugar-cane or wood, and make illuminations by lighting lamps on them: they have also fireworks, such as blue-lights, matches, and flower-pots, &c.

The female relatives, after the conclusion of the *fateeha*, drop into the lamp a rupee or half-rupee piece. The following morning the *choorway*, fruits, &c. are sent from the person who performed the vow, by the hands of the boys and girls, to the near relatives; who, on receiving them, put into their hands a rupee, a half, or a quarter rupee piece, as a present. With this money, as well as with that put into the lamps the preceding night, they prepare *chukoleean* (alias *sootreean*), and distribute them among their friends; after which they place the elephants and *paootees* over the doors of their houses or on the walls of their compound.

The sitting up all that night, repeating one hundred *rukat* prayers, reading the sacred *Qoran* and *durood*, fasting next day, are all commands of the Prophet. The *arfa* is *bidaut-e-hoosna*;‡ but all the other ceremonies are innovations, and are superfluous and extravagant.

On the night of the 15th many spend large sums of money in

* Learned men never offer *fateeha* over food; probably because the Prophet never did.

† *Paootee*, a kind of lamp.

‡ That is, it may either be observed or not. Its observance is not meritorious, and vice versa.



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all kinds of fire-works,* and frequently have sham battles by standing opposed to each other, and letting off fire-works one upon another. This sport generally terminates seriously; for the clothes of many catch fire, some even lose their lives on these occasions, and numbers are wounded.

At this feast, likewise, schoolmasters, by distributing *cedeean* (p. 33) among their scholars, exact presents of money from the childrens' parents, in the manner described under the head of *akhreechar shoomba* (p. 151).

CHAPTER XXIII.

Concerning 1st. The *Rumzan ka Roza* (or Fast); 2nd. The *Turaweeh* Prayers; 3rd. *Ay-tay kaf byt'hna*; 4th. *Lylut-ool-qudur's Shub-buy-daree*, observed in the ninth month, *Rumzan*.

SEC. 1. *The Rumzan Fast.*†

The appointed time for breaking fast (*suhur* or *suhur-gahee*, as this meal is termed during the *Mohummudan* Lent) is from 2 to 4 A. M., beginning with the morning that succeeds the evening when the *Rumzan* new moon becomes visible. From the above period until sun-set it is unlawful to eat, drink, or have connubial intercourse.‡

In this manner they fast every day during this month, continue day and night engaged in the contemplation of the De-

* There are more fire-works let off at this feast than at any other, and *ya* and to one another on this day invariably consist of fire-works. *Vide* p. 25. ht of

† It was in the sacred month, *Rumzan*, that the sacred *Qoran* descended heaven. It is the divine command, that both the commencing and the breaking fast daily should be preceded by the performance of *neest*, or vowing to that effect.

‡ In the evening, before the *Mugrib* (page 33) prayer season they breakfast, this meal is termed *Iftar*.

§ "There are some few who are exempt from the actual necessity of fasting during *Rumzan*; the sick, the aged, women giving nourishment to infants, and those in expectation of adding to the members of the family, and very young children: these are all commended not to fast. There is a latitude granted to travellers also; but many a weary pilgrim, whose heart is bent heavenward, will be found taking his rank among the *Rosadars* of the time, without deeming he has any merit in refraining from the privileges his code has conferred upon him. Such men will fast whilst their strength permits them to pursue their way."—Mrs. Meer's Observations, vol. i. page 190.



The blessings attendant on the observance of this fast, with further particulars respecting it, will be found in Chap. xii, sec. 3, p. 38.

SEC. 2. *The Turaweesh Prayers.*

These consist of twenty *rukat* prayers, which it is the Prophet's command (to his followers) to read aloud in the company of others, with the *eemam*, after the time of the *aysha* (p. 38) prayer, and when three *rukats* of the *wajib-ool-wittur* prayers (p. 52) are still unrepeated. After the former being concluded, the latter are to be read.

For the purpose of reading the *turaweesh* prayers it is necessary to employ an *eemam* or *hafiz*, as they finish them in a few days. When the whole *Qoran* has been read through, the *turaweesh* prayers are discontinued. The *hafiz*, or he who has officiated in reading the *turaweesh*, is, after the conclusion of the *Qoran*, rewarded with money or clothes, as may have been previously settled.

Some, after the *Qoran* has been once read through, continue repeating the *turaweesh* prayers and reading the chapters of the *Qoran*, commencing from the one entitled *Alum-e-turkyf* or *Feel* (Elephant, i.e. chap. 105), or from any succeeding chapter to the end of the book, over and over, until the day before the last of the month.

If there be no *hafiz*, it is necessary to repeat the *turaweesh* for thirty days. At the end of every fourth *rukat*, the *eemam* with uplifted hands offers supplications to heaven, and all the congregation respond *Amen* ! and *Amen* !

The *sheeas* do not read these prayers, nor even enter the mosque; and for this reason : that after every four *rukats* the congregation, as well as the priest, repeat eulogiums in the name of the four companions, which they cannot bear to hear.

Every Friday* the congregation assemble in the mosque, and the *gazees*, *khuteeb*, or even the *mowazun*, stands in front of them. When the *mowazun* is present, he first of all sounds the *azan* (or summons to prayer, p. 51) they then repeat any thing that they may remember or are in the habit of doing ; after which, the *khuteeb* (or preacher) reads the *khootba* (sermon), which contains praise and eulogy, admonition, and advice ; but on the last Friday of the month, he gives such a solemn and pathetic discourse on the *Rumzan* separation called *ulweeda*, and on the excellencies of the night, first in Arabic, and then expound it in Hindee or Persian, that many of the respectable and learned are seriously affected by it, even to tears.

The generality of *Sheeas* observe the night of his excellency *Allee* ; (may God reward him !) and that in a grand style, either on the 21st or 20th of this month. They form a *zureeh* (tomb) in the shape of a *taboot*, and take it out. Beating upon their breasts, they perambulate

* The Mohummudan sabbath.

the streets and bring it home; and having cooked various kinds of food, they offer *fateeha* in the name of his excellency Allee, and eat and distribute them. The reason for observing it on these particular days is, that his excellency Allee departed this life on one of them (which is uncertain).

The *Soonnees* likewise, without taking out the *zureeh*, according to their means, cook victuals and offer *fateeha* over them.

SEC. 3. *Ay-tay-kaf byt'hna* (or to be engaged in constant prayer in the mosque).

Most people during the whole month, some for fifteen days, while others merely on the last day or during three days and three nights, remain in a corner of the mosque enclosed by a curtain or skreen, never go out except to obey the calls of nature, or for the legal purifications *wuzoo* and *gosool*. They never converse with any one on worldly matters, and never cease reading the *Qoran* or praising the Almighty. It is highly meritorious to read it in a loud and audible voice. By such actions many have become men of excellence and penetration, and whose words are powerful as a sharp sword.* In the case of those professional men whose pressing avocations afford no leisure, the observance of *Ay-tay-kaf* for a day and a night is sufficient.

The rite of *ay-tay-kaf byt'hna* is *furz-keefaeu*, by which term, in fact, many denominate it; that is, if one individual of a town perform it for the whole population, or a single person out of an assembly, this is equivalent to all having observed it. In the same way as at *rumzan*, when one man out of a town sits *gosha nusheen* (i.e. in a corner or retired place, engaged in the contemplation of the Deity), it is the same as if all the inhabitants did so; e. g. if, when one makes a *sulam* to an assembly, any member of the company rise and return it, every one's "neck" is thereby equally relieved from the obligation.

SEC. 4. *The Lylut-ool-qudur* (night of power).

This has been decided by learned men, both in Arabic and *Ujjum*, to be, agreeably to the *Qoran*, the twenty-seventh night of the month *Rumzan*.

On this date they sit up all night, burning frankincense-pastiles, repeating *nuffen*,† reciting the praises of the Almighty, reading the *Qoran*, and proclaiming the *azan*‡ (vide p. 51).

* Whose blessings or curses take effect.

† Pl. of *nuff*—particular prayers. Vide p. 52, and Glossary.

‡ They proclaim the *azan* (or summons to prayer), every now and then during the night.



On those who remain awake all that night, the angels from heaven continue showering down every hour the peace and blessing of God, even until sunrise next morning. The excellencies of that night are innumerable.*

Among the people of the faith (Moosulmans) there are two things, which are not known to any but prophets; viz. 1st. *Lylut-ool-gudur*, a night on which the whole vegetable creation bow in humble adoration to the Almighty, and the waters of the ocean become sweet; and that, all in an instant of time. 2nd. *Ism-e-azum* (the great attribute). It is an attribute possessed of such virtues, that a person endowed with a knowledge of it can effect whatever he pleases. He can kill the living and raise the dead to life; and he can instantly transport himself wherever he pleases.

The *Gyr Muhdee* (p. 9) erect, each in his own district of the town, a *Jummaut-khana* (meeting-house), where on the night of *Lylut-ool-gudur* they assemble, read *dogana* (two *rukat*) prayers in the name of *Muhdee*, after which they call out three times these words: "*Allah-illah-unna Mohummud Nubeena al Qoran wul Muhdee*" "*amunna wo sidqunna*;" i.e. "God is almighty, Mohummud is our prophet, and the *Qoran* and *Muhdee* are just and true;" and conclude by saying, "*Emam Muhdee* has come and is gone; whoever disbelieves this is an infidel." On hearing which the *soonnees* become so enraged, that they first get boys to pelt them with stones as if in sport, and then attack them with swords. The adversaries, on the other hand, considering it martyrdom to die on such a night, stand up in self-defence at the risk of their lives. For the above reason this inveterate hatred continues to exist between these two classes of people to this very day, and numbers of lives are in consequence annually sacrificed. The author has himself been present at two or three of these bloody battles, but has never seen the *Gyr Muhdees* come off conquerors. He has also remarked, in confirmation of a common report, that their dead invariably fall on their face. When people bring this circumstance to their notice, saying, that their falling in that position arises from their unbelief, they reply, "Not so: our corpses are in the act of *sijdah* (or prostration in devotion)." The real origin of their enmity is this: the *soonnees* and *sheeas* expect the coming of *Eemam Muhdee*,† while the *Gyr Muhdees* consider *Syed Mohummud* of *Jeonpooree* (*Jeypoor*?) to have been *Muhdee*, and assert that he has been on earth, and is

* What is included in this section under the head of *Lylut-ool-gudur's Shub-baydarce*, would seem to have been confounded by Mrs. Meer with *Shub-e-Burat*, treated of in the preceding chapter, and observed in the preceding month.—Vide Mrs. M. H. Ali's Obs. vol. i. p. 303.

† *Eemam Muhdee*, the twelfth and last *Eemam*, Mohummud surnamed *Muhdee*; i.e. the director and leader, whom the Persians believe to be still alive, and who, according to their belief, will appear again with *Elias* the prophet on the second coming of *Jesus Christ*.



departed, and will never return; and they venerate Muhdee as highly as they do the Prophet (the peace! &c.), and say, whoever denies him is undoubtedly destined for hell. On that account they are called by others *Gyr Muhdee* (without *Muhdee*), while they name themselves real *Muhdee-walay*, or *Daeeray-walay*;* and denominate others by the appellations *kafir* (infidel) or *Dustugeer-walay*: by the latter, because they themselves place no faith in Peer-e-Dustugeer (p. 155). The generality of *Gyr Muhdees* (Note, p. 9), are of the *Putt'han* tribe; but their number is so small in comparison to the *Soonnees* and *Sheeas*, that this adage is quite applicable to them: "as salt in wheat flour."†

CHAPTER XXIV.

Concerning *Eed-ool-fitr*, or *Rumzan kee Eed*, held on the 1st day of the tenth month, *Shuwal*.

The *Eed-ool-fitr* (or feasts of alms), called also the feast of *Rumzan*, is observed on the first day of the month *Shuwal*.‡ This month is likewise termed *Doodh-ka-Muheena*, *Khalee Muheena*, and *Eed-kay-Muheena*, or the feast month. It is called *Doodh-ka-Muheena* (the milk month) by the lower orders, from the circumstance of their preparing *sayweean* (vermicelli) boiled in milk on this occasion; and *Khalee Muheena* (or the vacant month) for this reason, that it is the only month in which no feast takes place.§

On this day, before the feast-prayers, all Moosulmans, of both sexes and all ages, bathe, apply *soorma* to their eyes, wear new clothes, and perfume themselves. But previous to going to the *eed-gah*|| to prayers, it is first necessary to distribute the *sudqa*¶ alias *fitra* (p. 39) in alms amongst *fugeers* or the poor. It consists of two seers and a half of wheat, dates, grapes, or any grain commonly used for food in the country, or the value in coin: they may then go to prayers.

In general the people conduct the *qazee* from his house to the *numaz-gah* and bring him back again in great pomp and state,

* The name of the circular wall which they erect on this occasion.

† Alluding to the small quantity of salt which is mixed with a large proportion of flour in preparing the wheaten cakes, which constitutes the chief food of the *Putt'hans*.

‡ This feast forms the conclusion of the fast kept during the preceding month.

§ The one about to be detailed being considered as belonging to the preceding month *Rumzan*, hence denominated the *Rumzan kee eed* or the *Rumzan* feast, it being the breaking up of the *Mobumudan* Lent, and consequently attached to it.

|| *Eed-gah*, a place of feast; or *Numaz-gah*, a place of prayer; from *Eed*, feast; *numaz*, prayer; and *gah*, a place.

¶ *Sudqa*, alms, propitiatory offerings. Vide Glossary.



accompanied by *baja bujuntur*; and the people of every quarter of the town also assemble and proceed thither, and return home in the same manner. On their return, their mothers, sisters, &c. take some water-coloured red or yellow, and while still outside of the door wave it over their heads and throw it away; in order that, should any malignant eye have fallen upon them, or should they have trampled upon any thing unpropitious, the effect may be averted. This ceremony, however, many dispense with. While proceeding from their houses to the *eed-gah*, they repeat, or should repeat, softly all the way the *tukbeer* (or creed) viz. *allah-ho-akbur, allah-ho-akbur, la-illah-ha illaylah, allah-ho-akbur, allah-ho-akbur, wul lillahhoo ul humd*; (p. 54) i. e. "God is great, God is great, there is no other God save the one true God; God is great, God is great, and praise be to God."

Should those who keep the fast neglect to give the *fitra*, their fast, *turawesh, ay-tay-kaf*, and prayers, will be kept suspended in the air midway between earth and heaven.

The *khuteeb* (priest), after repeating two *rukat* prayers, alias *shookreea*, ascends to the second or middle step* of the *mimbur*, and the congregation being seated, he reads the *khootba*; i. e. offers glory to God, praises the Prophets, and passes eulogiums on his companions. He then descends to the lowermost step, recounts the many virtues of the king, and offers up supplications on behalf of him. The king is he whose coin is current in the realm, and in whose name prayers are offered up after the *khootba* is read at the mosques and at feasts.†

Should a *nuw-wab* (nabob), as the king's representative, be present, he makes the *khuteeb*, at the time of reading the *khootba*, a present of a *khilaut*; or some opulent native of the town, or the liberal minded among *soobah-dars*‡ and *jumadars*§ spread a piece of muslin over him as a present. Some throw gold and silver flowers over the *qazee's* head, and which his servants or relatives pick up for him.

After that, the *khuteeb* again ascends to the middlestep and offers *moonajat*; i. e. supplicates heaven for the prosperity of their religion

* The *Soonnies* have three, the *Sheeas* four steps to their *mimbur* or pulpit, in the centre of the wall which constitutes the *Eed gah*, or a place of assembly. It is said, that the Prophet used to stand on the uppermost step; his successor, *Aba Bukur*, on the second; and *Oomr*, his successor, on the third or lowermost; but *Oosman* his successor, remarking that at this rate they would reach the bottom of the earth, discontinued the practice of descending one step at each succession, and fixed upon the second, or middle step, as the established one for standing upon, in reading the *khootba* or sermon.

† At present (1832) it is in the name of the king of Delhi; but in the author's opinion erroneously, as it should be in the name of the Honourable East-India Company.

‡ *Soobah-dar* (holder of provinces;) but now applied to the first rank in the native army of the Honourable East-India Company.

§ *Jumadar* (properly *Zumeendar* or land-holder), to the second rank.



and for the remission of the sins of all Moosulmans, for the safety of pilgrims and travellers, for the recovery of the sick, for increase of rain, for abundance of corn, for preservation from misfortunes, for freedom from debt. He then descends from the pulpit, sits on a *jae-numaz* (p. 52, 79), and offers up supplications in behalf of all people; the congregation at the end of each sentence (or prayer) say *ameen* (amen). On the conclusion of the *moonajat*, the whole congregation rising up, call out the word "*deen*" (religion), and fire off guns and muskets. Then friends mutually embracing, and strangers shaking hands, congratulate one another by wishing each other "good health" on the occasion of the feast; and, repeating the *durood* (or blessing), they perform *dustboosee*, or shake (lit. kiss) hands with the *qazee*.

At such times there is a large concourse of *fugeers* and beggars assembled, who crave charity; when, those who can afford it, dispense among them *couries*, *pice*, or quarter, half, or rupee pieces. Should people at that time not have had an opportunity of meeting with any of their relatives or friends, or with any men of rank, they proceed to their houses, to pay them visits, when the latter offer the visitors *pan-sooparee*, and sometimes also apply *sundul* to their necks and *uttur* to their clothes, and even entertain them with something in the way of food.

The same ceremonies are observed at the *buqr-aeed* (vide p. 176).

The above prayers are to be read between 7 or 8 A.M. and noon, and not to be deferred till after that time.

On this day, previous to going to hear the *khootba* read, they prepare *saynteean*, and cook it with *ghee*, milk, sugar, almonds, dates, dried cocoa-nuts sliced, poppy-seed, *cheerownjee* and *moonuga*; and having offered *fateeha* over it in the name of the Prophet (the peace! &c.), they, either then, or after their return from hearing the *khootba*, send off a portion of it to all their friends, distribute some among the poor, and partake of it themselves.

Some people send to their relatives and friends more or less, according to their means, of the different ingredients of which it is composed, uncooked.

At this feast also, schoolmasters (as related before, p. 33) distribute *eedeean* (holiday gifts) among their scholars on the day preceding, and receive presents.



CHAPTER XXV.

Concerning *Bunda Nuwas's* *Churagan* (or lamps, *i.e.* illuminations), observed on the 16th day of the eleventh month, *Zeeqaeda* ; also called *Bunda nuwas's* month.

His holiness *Bunda Nuwaz*, surnamed *Gaysoo duraz*, or "the long-ringletted," (may God sanctify his sepulchre!) was a great *wullee*. He observed in one of his religious reveries, that in the event of people being unable, for substantial reasons, to undertake the pilgrimage to Mecca, their visiting *his* mausoleum, once in their lives, would be attended with the same benefit as performing the pilgrimage. His blessed shrine is at *Gool-burgah** (Calburgah). There, on the 16th of the month, in the day-time, they perform his *sundul*, and on the night following the 17th day (*i.e.* the 18th night of the Mohummudans), they observe his *coors* with the same splendour and state as that of his excellency *Qadir Wullee* is observed at *Nagore-Nagpattun* (p. 160) ; nay, if any thing, with greater splendour.

In other countries, however, it is on the 15th and 16th that they have illuminations in his name, cook *malleeda* or *polao*, offer *fateeha* over them, send some to their relatives, partake themselves of it, and distribute to others.

On the night of the 16th (*i.e.* the 17th night of the Moosulmans,) some people pour *ghee* into sixteen lamps previously prepared of silver or paste, and having therein lighted wicks, place them on *malleeda* and offer *fateeha* over them, as described at p. 156.

* *Goolburgah*, or a place of roses ; from *goolburg*, rose-petals, and *gah*, a place.



CHAPTER XXVI.

Concerning the *Buqr-eed* (*qoorbanee*, or sacrifice) ; alias *Eed-ool zoha* ; its *Arfa* and *Eed* (or feast), held on the 9th day of the twelfth month, *Buqr-eed*.

On the day or evening of the 9th of the month *Zilhujsa* or *Buqr-eed*, they cook *polao*, *hulwa*, and *chupateean*, and perform *arfa*, in the same way as the *shaban*, alias *shub-e-burat arfa*, was observed and described at p. 166 ; such as offering *fateeha* in the names of deceased ancestors ; and on that day some even keeping fast ; a fast called *nuhur*, which continues for one and a quarter watch (*i.e.* till within a quarter of ten A.M.)

On the morning of the 10th they proceed to the *eed-gah* to prayers, repeating the *tukbeer* aloud all the way from their houses to the *eed-gah*, in the same manner as they did at the *Eed-e-Rumzan* (or *Eed-ool-fitr*, p. 172).*

Among the opulent, each person, after prayers, sacrifices a sheep† (carried thither on purpose) in the name of God ; or seven individuals, men, women and children conjointly, sacrifice a cow or a camel,‡ (p. 45) for those who offer such sacrifices will be carried by these animals as quickly as a horse goes, or as lightning, over the *Pool-sirat*.§ This does not include poor people, because they are not *Sahib-e-nissab* (p. 39).

Other particulars relative to the sacrifice, having already been detailed under the head of *Pilgrimage* (p. 41), *Turweea* (p. 44), and *Qoorbanee* (p. 45), I have here treated the subject concisely.

Moreover, after every *furz* prayer, from the morning of *Arfa* (the 9th) until the season of the *ussur* (or afternoon-prayer, p. 38) on the 13th of the month, they are to repeat once the *tukbeer* ||-*e-tushreek* (p. 47).

* Kings, princes, or *Naw-wabs* proceed to the *Eedgah* in great pomp and state. A very interesting and accurate account of processions on these occasions is given by Mrs. M. H. Ali, vol. i. p. 263.

† This feast is held in commemoration of Abraham's intending to sacrifice his son Ismael, agreeably to the Mohummudans, and not Is-haq (Isaac).

‡ The reason for sacrificing the camel, &c. (according to Mrs. Meer), is that such animals will be in readiness to assist those who offer them, on their passage over the *Pool-sirat*, to eternity. Vol. i. p. 140.

§ *Pool-sirat*, the bridge over the eternal fire, across which the Moosulmans believe they must pass into paradise.

|| Page 173.



After prayers they prepare *kubab* of the meat sacrificed as above, and *rotee*; and each one at his own house having had *fateeha* offered over them, in the name of his holiness Ibraheem and Ismaeel, and having distributed them to people, they breakfast.

Some fast till after the *khootba*, when having prepared *seekh-rotee*,* they offer *fateeha* over it, and eat.

Many cook various delicious dainties on the occasion and distribute them.

Some, who possess the means, send to each relative or friend, according to their rank, one, two, or more sheep; while others again send one or two fore or hind quarters, or distribute only some portions of it.

The flesh of the animal so sacrificed is divided into three portions; one is for the use of the sacrificer himself; a second is given in alms to the poor and indigent; the third is bestowed among relatives and friends (p. 45).

As at the *Eed-e-Rumzan* (p. 174), so at this, schoolmasters distribute *eedeean* (p. 33) among their scholars, and procure in return *eedeeana* (holiday presents).

Among Moosulmans, the *eed-ool-fitr* and *eed-ool-Zoha* (or *Bugreed*) are two grand *eed*s (festivals). On these occasions, both the learned and illiterate resort to the *eedgah*, considering them real feasts. Independently of these, however there are others; such as the *Ashoor*a, *Akhree-char-shoomba*, *Shub-e-burat*, &c. which properly are not feasts, but are observed as such; consequently, with the exception of the two former, all that has been related, as occurring in the other months of the year, are nothing more than *fateeha* offered in the names of eminent saints, and cannot be comprehended under the denomination of *eed*s or feasts.

In many towns and villages there are the shrines (*chillas* or *astanas* as they are called) of celebrated saints; where the inhabitants of the place, annually, in different months of the year, perform, according to their convenience, *sundul*, *oors*, and *fateeha*, in their names. For example, at Hyderabad, in the name of his holiness Mowla Allee, they perform his *sundul* on the 16th, and his *churagan* (or *oors*) on the 17th of the month *Rujub*, and that on a hill named after him, about five miles to the north-east of the cantonment of Secunderabad and about three or four coss (six or eight miles) from the city of Hyderabad. The noise and bustle, which take place there on that occasion, can only be conceived by an eye-witness. It continues during the above two days in all its

* *Seekh* properly means skewer; but here signifies meat trussed on skewers broiled, and served up with *rotee* or bread.



grandeur, but people are busily occupied about it,* a day or two before and after. Nay there is more fun and sport going on at this than even at the *ashoora*.†

On the 18th day of this month another feast is celebrated and that solely by the *sheeahs* or *Emameins*, called *Gudeer* غدير (alluded to at p. 7). It is described in the *Bara Masa* as being a great solemnity, which the soul rejoices to reflect upon, the happy mention of which, is listened to with delight. All use but one language (the author observes) in extolling the excellencies of this feast, which is in commemoration of the express declaration, made on that day by Mohammud, agreeably to the command of God, that Allee, commander of the faithful and the king of saints, was to be his successor. This message was delivered at a place called *Gudeer Khoom*, a halting station for *karwans* (caravans), where there are a number of constantly running streams, situated half-way between Mecca and Medina. It is from the name of this place, that the feast has derived its appellation. It is moreover said, that whoever observes this feast will be entitled to place his foot in the kingdom of heaven.

* Erecting booths where all sorts of things, eatables, drinkables, &c. are sold, decorating houses (some of the latter with European articles of furniture), from the terraces, windows, and verandahs of which, a fine view is obtained on the festival days, of the scene below, where an innumerable crowd of men, women, children, elephants beautifully caparisoned, horses, &c. passing and repassing, present a motley appearance.

† i. e. *Mohurrum*, q. v. p. 112.



CHAPTER XXVII.

Concerning *Nuzur-o-Nyaz*, or Vows and Oblations.

There are various kinds and descriptions of vows and oblations, or dedications.

Men and women, *Sheeahs* and *Soonnees*, to the extent of each one's belief in these things, vow, that when what they desire shall come to pass, they will, in the name of God, the Prophet, his companions, or some *wullee*, present offerings and oblations. For instance, if any should recover from sickness, or find a lost sheep, or obtain employment (service), or be blessed with offspring, or if his foe be ruined or killed, or if his master be pleased with him, or if he obtain promotion, then in the name of each of these, there are certain forms observed, and particular victuals cooked. Of this I shall select a few examples.

Nuzur-Oollak (an offering unto God). This consists in preparing *polao*, *goorma*, and *rotee*, and distributing them among friends and the poor, and giving any sort of grain, a sacrificed sheep, clothes, or ready-money in alms to the indigent.

Some women prepare *dood'h-payray*, or *pindeean*, with sugar, milk, and rice, or wheat flour; others also *mulleeda* and *goolgoolay*, offer *fateeha* over them, and distribute them to all.

It is not essentially necessary that *fateeha* should be offered in the name of God; it is sufficient to say, at the time of making the vow, that the oblation is in the name of God. It is merely the vulgar who have such faith in it, that they never dispense with the custom, or eat the food, without first having offered *fateeha* over it. The above *pindeean* are called *oollah-ruhum kay pindeean*, or only *ruhum*.*

Some fry flour in *ghee*, add to it sugar, fruits, *k'hopra*, dates, sliced almonds, and *chironjee*,† and offer *fateeha* over them. This is called *asan* (easy).

Many women prepare *ruhum* (vide above) *goolgoolay*, *mulleeda*, and observe *rutjugga* (nocturnal vigils), sitting up all night, playing on the *d'hol* and singing.

Some women, at weddings, or at any other time, after their wishes have been realized, prepare *pindeean*, in the name of Peer Shittab. The manner of doing this is as follows. A *sohagin* (married) woman, or a widow, is bathed, dressed neatly, and supplied with red

* i. e. The merciful God's *Pindeean*; or "the merciful."

† Nut of the *chironja sapida*, Roxb. also called *Pyal*.



twisted thread, on which are formed nine, eleven, or nineteen knots. She is then dispatched to all their relatives and friends for the purpose of begging. On her arrival at the doors of the different houses, she calls out, "I am come to untie the knots of Peer Shittab." Then the people of the house throw into her lap half a *seer* or a *seer* of unboiled rice; whereupon she unravels one of the knots. When all the knots have been thus undone, and she has begged at the several houses corresponding to the number of knots, and returned home, the mistress of the house, with the rice thus obtained, prepares *pindeean*, and transmits one to every house where the woman had begged.

Or, in the name of Peer-millao, they prepare *rotee* of wheat, or dress *maat-kay-bhajee*,* and place along with them *goor*, sugar, *ghee*, or *til* (gingilie) oil,† offer *fateeha* over them, eat, and distribute them within doors, but never carry them abroad. Some dig an *allawa* (p. 164), in a corner of the room, over which they wash their hands;‡ and having thrown the food, together with the remnants of the meal, into it, they fill it up with earth.

Or, they fill Peer Deedar's *koonday*,§ with *duhee* and boiled rice.

Or, in the name of *Kat Bawa Sahib*, they prepare a curry of a cock and *rotee*, offer *fateeha* over them, and distribute.

Some women preserve *choontees*|| (p. 21), from one to five in number, on their children's heads, and consecrate them in the name of some celebrated *wullee*, saying, "I dedicate this to so and so; "and when the child has attained such an age (specifying it), I "shall prepare *polao*, &c., offer *fateeha*, and have the *choontees* "shaved by the barbar."

Again, some in the *Dukk'hin* (or south, erroneously written *Deccan*), after their wishes have been fulfilled, float *juhaz* (mimic ships), as has already been described under the head of *huldee*, in the third section of the chapter treating on "Marriage."

Or, they merely take one, two, or three lamps made of paste or earth, light them with thread-wicks in *ghee*, put them on an earthen or brass plate, with *couries* in them, more or less according to their means, and carry them to the sea-beach, or to the margin of any river, spring, or well, offer *fateeha* over them, and leave them there. In carrying them thither, shopkeepers as well as travellers put *couries*

* *Amaranthus tristis*, Lin.

† *Ol. Sesam, orientale*, Lin.

‡ The Indian mode of washing hands differs from the European: they do not dip their hands into the water, but, while an attendant pours water out of an ewer, wash the hands over the basin.

§ An earthen vessel, somewhat in the shape of a flower-pot.

|| *Choontee*, the plait or tie of hair behind the head.



piee into them. After the *fateeha*, children scramble for the *cowries* and *piee*; but the brazen dish is brought home by the owner.

There are some people who, every Thursday in the year, put a few flowers and some sugar in a *dona*,* and launch it on the water, in the name of Khoaja-khizur, and at times throw a number of *cowries* into the water.

I understand that, in Bengal, it is usual, on any Thursday (but among the rich generally on the last one) of the Bengalee month *Bhadon*, for both men and women to fast all day in the name of Khoaja-khizur; and that having made one or two *juhaz*, alias *bayra*, or *mohur-punk'hee*, or *luchka*, of split bamboo frame-work, covered with coloured paper, ornamented with tinsel, beautifully formed, and elegantly lighted up with *kuwn-wul†* and decorated with flowers, they burn incense, and carry *sheerbirrinj* or *duleea*, and *roteean*, or fowl-curries with *roteean*, or sweetmeats, sometimes to the amount of twenty rupees' worth; and playing on *tasa-murfa*, *baja-bujuntur*, *nugaray*, letting off fire-works in great pomp and state, accompanied by friends and relatives, convey them on men's shoulders, as they do *taboots* (p. 119), to the brink of the river, where they fix them on floating rafts, made by trussing the trunks of plantain-trees on bamboo skewers. They also take a couple of plates, one containing the food of oblation, the other the paste or silver lamps, lit up with *ghee* and thread (as a wick), and having had *fateeha* offered over them by the *moolla* in the name of Khoaja-khizur, they give to the *moolla* his fee of a rupee or two for performing the *fateeha*; and having put the above two plates, with some cash, as an offering, into it, they set it adrift on the water. Afterwards, grown-up persons as well as boys jump into the water, swim for, and plunder it.

Some take the *bayras* to the middle of the river, and there set them adrift; but, previously to so doing, set afloat on the stream hundreds of earthen-plates, one after another, containing lamps. A few of the more wealthy construct the above rafts on a scale sufficiently large to allow hundreds of people to stand on one of them; and fixing numbers of *mohur-punk'hees*, &c. on it, with a great deal of illumination, letting off fire-works, burning blue-lights, and firing off matchlocks, they float down with the tide in the middle of the river. The whole presents a fine spectacle, and the crowd of spectators enjoy its splendour in a most agreeable manner from the shores. After which, the vowers bring the food home, entertain their friends and relatives with it, and distribute some of it among the people of the house.

The poor place on two earthen plates, two *goochee‡* *betel-leaves*,

* *Dona*, a leaf folded up so as to hold a parcel of *betel-leaves*, flowers, food, or any other thing.

† *Kuwn-wul*, lit. the *lotus*, but here referring to a sort of a shade made with mica and coloured paper, intended to represent the *lotus*, within which they burn wax candles.

‡ A *goochee* is a bundle of a hundred *betel-leaves*.



with five *sooparee** in each, a little *peetalee sheernee*† folded up in plantain‡ leaves, and two lamps with *ghee*, together with five, nine, or twenty-one *cowries*, or as many *gundas*§ of them, and take along with these an empty *lota*, and proceed in the evening to the banks of the river; and there, having lighted up the lamps, they get the *fateeha* offered in the name of Khoaja-khizur by the *moolla* (to whom they give the *cowries*), and float the plates on the water, which the children immediately plunder. People behold the fun, enjoy a laugh, and are delighted. At last the person who has made the vow fills the *lota* with water and brings it home, and with a mouthful of that water breaks fast, takes his meal, and goes to sleep.

After the same fashion they perform other vows: such as,

<i>Lunggur</i> , detailed under the head of <i>Mohurrum</i> p.	141
<i>Gendguhwara</i>	143
<i>Door, Baoolee, Bolag</i>	"
<i>Bayree</i>	156
<i>Budd'hee</i>	158
<i>Kundoree</i>	164
<i>G'horay</i>	"
<i>Koonday</i>	165

And in the same manner, in the name of renowned individuals, they put on their children *nut'h-nees*, *hunslees*, *towqs*, *zunjeers*, and *torras*.

It is a general custom that when about to undertake a journey, or when a misfortune befalls a person, they tie up a *pice*, a quarter, half or one *rupee* piece, or a *ch'hulla*,|| in a bit of cloth dyed yellow with turmeric, in the name of Emam Zamin, and wear it tied on to the left upper arm. On reaching their destination in safety, or in getting rid of their affliction, they take it off; and with its value, or adding something to it, they purchase *sheernee*, or prepare *malleeda* or some sort of *polao*, and offer *fateeha* in the name of his holiness.¶

* *Sooparee*, areca-nuts, or betel-nuts.

† *Peetalee sheernee*, cakes of jaggree or raw sugar.

‡ *Musa paradisiaca*, Lin.

§ Four of anything is a *gunda*.

|| *Ch'hullah*, a thin wiry metallic ring.

¶ "When any one is going on a journey, the friends send bands of silk or riband, in the folds of which are secured silver or gold coins. These are to be tied on the arm of the person projecting the journey, and such offerings are called *Emam zaminees*, or the *Emam's* protection. Should the traveller be distressed on his journey, he may, without blame, make use of any such deposits tied on his arm, but only in emergencies. None such occurring, he is expected, when his journey is accomplished in safety, to divide all these offerings of his friends amongst righteous people. The *Syeds* may accept these gifts, such being considered holy (*paak*)."



Learned men, exclusive of the *nuzur-collah*, *nyaz-e-russool*, *fateeha e huzrut-shah** and *peer-e-dustugeer*, perform two or four other vows and oblations; such as *tosha*,† in the name of Shah-Ahmad-Abd-ool-Haq of Rad'holee. They prepare *hulwa* with equal weights of *ghee*, sugar, and flour; the more devout preparing and eating it themselves, on no account ever giving any of it to smokers or to women.

In the name of Su-munnee, alias Shah Shurf Boo Allee Qulundur, and Shah Shurf ood Deen Yeh-eea Moonaree, and Ahmad Khan, and Moobariz Khan, they prepare a dish of food, of one *maund*‡ of *goorma* made of meat, one *maund* of *duhee*, one *maund* of wheaten *munday* or *roteean* (i.e. leavened or unleavened bread), offer *fateeha* over them, and distribute them among men and women.

They also perform the *tosha* of the *ashab-e-kukuf*;§ dressing meat or *roteean* with *duhee*. Seven brothers, called Aleekha, Muksulimta, Tub-yn-nus, Kushfootut, Udurqut, Yunus, Yuannus, were very cordial friends together, and the most virtuous among the children of Israel; and they had also an affectionate dog, named *Qutmeera*. In the name of these seven, they take out seven plates full of the above food, offer *fateeha* over, then eat, and distribute them. They have likewise a separate dish for the dog, which is not placed with the others, but given to some dog to eat.

The *Sheeahs* prepare *hazree* (breakfast) in the name of his holiness Abbas Allee Ullum-burdar, Hosein's step-brother; i.e. they cook *polao*, *rotee*, curries, &c. and distribute them; but among none save *Sheeahs*. In fact, after the *fateeha*, they even revile the companions before they partake of the food.

The generality of their women vow and make *poorun* in the name of Eemam Jaffur Sadiq (may God be pleased with him!). That is, they dress *pooreean*, offer *fateeha*, eat, and distribute it to all.

Some women make the *kundoree* of her ladyship, Beebee Fateemat-ooz Zohura. That is, they prepare various kinds of food in a private||

* *Huzrut Shah*, a name of Mowla Allee.

† *Tosha*, provision, particularly, of a traveller, or that which is carried with the funeral of a deceased person, to support him during his journey to the other world. *Vaticum*.

‡ A *mun* or *maund*, equal to forty seers or eighty lbs.

§ *Ashab-e-kukuf*, or the companions of the cave; i.e. the seven sleepers. This is founded on a legend of seven young Christians of Ephesus, who fled, as they say, from the persecution of the emperor Decius, and slept in a cave, accompanied only by their dog, for three hundred and nine years. Mohummud has adopted this story in the eighteenth chapter of the *Qoran*.

|| In secret, because being her ladyship's food, it is not proper that every one, especially men, should see it.



place, of which respectable and virtuous ladies are alone entitled to partake: no one else is allowed a share. Men are not even permitted to look at it, and the *fateeha* is offered over it, under cover of a curtain.

Sometimes they prepare *beebee ka sanuk*, alias *beebee ka barun*, (p. 71).

Some women prepare, in the name of Shah Dawul, *roteean* with *juwur*,* *bajray*,† or any other kind of grain, *malleeda*, *maat kay bhajee*, and place *goor* along with them, and offer *fateeha*. Some prepare them with their own money, with more or less grain procured by begging. The man or woman who is sent to beg, goes to the houses either of their relatives or of strangers, and calls out *shah-dawul*. The landlord, on hearing the sound, gives him a *seer* or half a *seer* of any kind of grain. Some sacrifice a sheep in his name, cook *polao* and *quleea*, eat and distribute.

Some, when any difficulty or misfortune befalls them, set out on their travels with their wives and families, all dressed in blue; and subsist (lit. fill their bellies) by begging. When their difficulties have been removed they return home, and make vows according to their means.

Some irreligious women prepare *kurrahee*‡ (or *goolgoolluy*, in the name of Sheikh Suddoo, and by artifice, (for if known that it is *Sheikh Suddoo's fateeha*, no one would perform it) contrive to get the person who offers *fateehas* to do it over this food. This ceremony is denominated *meean kee* (or *Sheikh Suddoo kee*) *kurrahee*.

Moreover, some impious women fix upon a day, and dressing themselves in men's clothes, have a meeting at night, which is called *bythuk*. In this assembly they have flowers, *pan*, *uttur*, *sundul*, and *sheernee*. *Domneean*s or other women play on the *puk'hawuj* or *d'holuk*, and sing. Then this wicked woman, on whose head *Sheikh Suddoo* is, becoming as if intoxicated, continues whirling her head round; and foolish women who wish any particular thing to happen, apply to her, to direct them how to succeed in accomplishing it. For instance, a woman says "Meean, I go *sudgee*§ (or I offer my life for you;) that "I may have a child." Then the revolving woman, if she pleases, gives her a *beera*,|| some of her own *oogal*,¶ or some *sheernee*, which she, with profound faith, actually eats. However, God is Lord of all, and it depends upon his will and pleasure whether the woman shall be with child or not. But if perchance she should bring forth a child, the

* *Juwar*, or great millet (*Holcus saccharatus*, Lin.)

† *Bajray*, (*Holcus spicatus*, Lin. *Panicum spinatum*, Roxb.)

‡ *Kurrahee*, or frying-pan.

§ *Sudgee jana*, to become a sacrifice for the welfare, &c. of another.

|| *Beera*. Vide Glossary, *pan ka beera*.

¶ *Oogal*, that which is spit out after chewing betel-leaf.



Chief of these unfortunate creatures in these things is wonderfully confirmed, and they turn real infidels. Should she not have a child, she concludes Meean is angry with her, and repeats the ceremony with redoubled credulity. The case is similar in other affairs.

Sensible and learned people have no faith in *Sheikh Suddoo*, but consider him in the light of a devil. His tomb, or rather the spot marked out where he disappeared, is at Amrohee, where there is always a great deal of noise and bustle.*

Besides these there are other objects of superstition; such as malignant spirits, fairies, *Nurseea*,† *Mata*,† &c. in which many believe. May God blacken the faces‡ of such people.

Some, to obtain the accomplishment of their wishes, petition his majesty Seeknuder (Alexander the Great,) vowing that should their desire be gratified, they will offer up horses in his name. Accordingly, when their wishes are realized, they cause small burnt earthen-horses with riders on them to be made, and having had *fateeha* offered in his highness' name, they convey them in great pomp and state to the spot fixed on for his *astana*, and place them there; and at such places hundreds of such horses lie in heaps.

Some, after making small horses, place them in front of their houses, or set them up over their doors.

Many, among Hindoos as well as Moosulmans, have great veneration for the above celebrated character; and I have observed, in some places, Hindoos offer horses in the above way in the name of some of their deities; consequently it cannot be discovered without enquiry whether such places are *astanas* or idol temples.

Independently of these, there are innumerable other saints, at whose shrines oblations are offered; and that usually at their *oorses*; at many of them by Hindoos as well as Moosulmans. I shall name a few of those most generally known, *e.g.*

Sooltan Sarwar, at Baloutch, four coss from Moultan.

Shah Shums-ood-Deen-Dariai, at Depalda in Lahore.

* "The ignorant part of the population of Hindoostan," Mrs. M. H. Ali observes, "hold a superstitious belief in the occasional visitations of the spirit of Sheikh Suddoo. It is very common to hear the vulgar people say, if any one of their friends is afflicted with melancholy, hypochondria, &c. : 'Ay, it is the spirit of Sheikh Suddoo has possessed him.' In such cases the spirit is dislodged from the afflicted person by sweet-meats, to be distributed among the poor; to which is added, if possible, the sacrifice of 'a black goat.' For further particulars of the history of Sheikh Suddoo, vide Mrs. M. H. Ali's 'Observations on the Mussulmans of India,' vol. ii. p. 324.

† Hindoo deities.

‡ That is, send them to hell; for the moment they get there, their faces are supposed to get black by being scorched in the fire.



Qoottoob Sahib, or Qoottoob-ood-Deen, near Dehli.

Sheikh Buha-ood-Deen, Zakaria (or Zukhmee; *vide* Mooltan Ham. Gaz.) at Cotearor in Moultan.

Furreed-ood-Deen (surnamed Shukurgunj), at Ghanawal near Moultan.

Shah Nizzam-ood-Deen Owleea, at Dehli.

Kubeer punthee, or Nanuk punthee, at Ruttunpore in Oude.

Baba Lal, at Dhianpoor in Lahore.

Shah Dola, at Sealkote in Lahore.

Syed Shah Zouhour, at Allahabad.

Sheikh Mohummud Ali Hazin Gillanee, at Benares in Allahabad.

Hosein Abdaul, or Baba Wullee, in a valley called Hosein Abdaul, in Lahore.

Peer Julal, near Lucknow, in Oude.

Syed Zein ool Abay Deen, at Rowza, in Aurangabad.

Shah Arzanee, at Patna, in Bahar.

Shah Lohannee, at Monghir, in Bahar.

Nekmundun, at Bhowanipoor, in Bengal.

Asoph-ood-Dowlah, at Lucknow, in Oude.

Shah Selim Chishtee, at Futtipoor Sikra, in Agra.

Hafiz, Shiraz, in Persia.

Mowluwee Meer Askaree, at Juanpoor.

Kureem-ood-Deen.

Zain Shah, &c.

In the Duk'hun :

Huzrat Baba Fuqr-ood-Deen Gunj-ool-Isra, at Pilgoonda, in Mysore.

Chundur Buddun, and Mohy Yeeer, at Cuddry Caticul, in Canara.

Tubur-e-Allam, or Nuthur Wullee, at Trichinopoly.

Syed Abd-ool-Qadir, at Oodgeer.

Hajee Ruhmat Oollah, at Runtabad.

Baba Boodun, or Hyat-ool-Buhur, on Baba Boodun's Mountains, (S. E. of Nuggur or Bednore), in Beejapoor.

Malik Ryhan Sahib, at (Burra) Serah, in Mysore.

Sheikh Furreed, at Gooty in the ceded districts.

Seekundur Padshah, at Madura, in S. Carnatic.

Karwa Owleea at Tripetty in the Carnatic.

Hydur Wullee, at Muroodga.

Tippoo Padshah, at Arcot, in the Carnatic, &c. &c.



CHAPTER XXVIII.

Concerning *Tureequt*, or the Path (i.e. to Heaven). It comprises three sections; viz. 1st. The becoming a *Mooreed* (disciple); 2nd. The manner of making a *Futqeer* (devotee), and the investiture of the *Kheelafut* (deputyship); 3rd. The austerities requisite to be practised in order to become a *Wullee* (saint).

Sec. 1. *The becoming a Mooreed, or Disciple.*

The custom of making *Mooreeds* had its origin with our ancestors. The becoming one is also termed *Tulqeen* or *Byat*. For this purpose, there are sages or *Mushaekhs*, who are great votaries, virtuous, sensible and learned, and whose office it is to do it.

When a man or woman wishes to become a *Mooreed*, he goes to one of the sages belonging to the household of the particular *peer* (saint), in whose *silsilla* (family descent) he himself has established his belief, or invites him and other friends and relations to his own house, and there, should Providence have blessed him with the means, he entertains them with *polao*, &c.

Either before or after dinner, in the presence of the assembly, or in a closet, the *Moorshud*, after performing *wuzoo*, with his face turned towards the East, seats the candidate for the *mooreedship* before him, with his face towards him,* or, as with some, facing any way. Then he takes hold of the right hand of the *Mooreed* with his (their thumbs touching one another, somewhat after the manner of shaking hands), and keeps them together. If it be a female, and one in the habit of going about openly, she takes hold of one extremity of a handkerchief or *putka*, and he the other, while he is making her a *moreed*; but if she be one who is veiled from public observation, she sits concealed behind a skreen or curtain (and that because the *peer* is one of the excluded, that is not a relative, although he be a *Moorshud*), and she thus lays hold of the handkerchief or *putka* as above, and becomes a disciple. They deposit near them, for the *Moorshud*, according to their means, a suit of clothes, a *khilaut*, some ready-money, *d'han-kay k'heeleeaz*, *butasha*, *sheernee*, *sundul*, ornaments or garlands made of flowers, and lighted benjamin-pastiles.

First of all he directs the disciple to repeat the *Ustugfar* (or deprecation), and the five *kulmay* (or creeds), besides some other supplications; after which the *Mooreed* says to his *peer*, "what-

* So that the disciple may look towards the West or the *qibla*.



ever sins I have intentionally, or unintentionally committed, I do now, this instant, repent of, and I promise sincerely, before my peer, and in the presence of God and his Messenger, never to commit them again." Then the *Moorshud* sums up to him the names of all his peers contained in the *Shujra*,* which goes back as far as the time of the Prophet (the peace! &c.); and enquires, "Do you consent to acknowledge these peers?"

Some peers, naming merely their own *Moorshud*, ask, "As I have accepted him, do you accept me as your *moorshud*?" The disciple replies, in either case, "I do." When he has repeated all their names, he lets go the disciple's hand, takes a cup of *shurbut*, offers certain supplications over it, and, having blown upon it, and taken two or three mouthfuls of it himself, hands it to his disciple, who instantly rises from his seat, and drinks the whole off with the utmost reverence. Some *Moorshuds* make them also read two *rukat* prayers of *Shookreea* (thanksgiving). After this, such money, &c. as was intended for the *Moorshud* is presented to him. The candidate, after having been made a *Mooreed*, makes *qudum-boseet* to the *Moorshud* and *sulam* to all present, who return the *sulam*, adding, "Be thou blessed."

Next day or the day after, the *Moorshud* furnishes his disciple with a copy of the *Shujra*, in order that he may remember them.

Some foolish and ignorant people consider these *Shujras* as most sacred, and even venerate them more than the *Qoran*: nay, they make amulets of them, and wear them round their arms and necks; and when they die are buried with these placed on their breasts.

The *Moorshud* then reveals to the disciple, in a whisper, (lit. breast to breast, hand in hand, and ear to ear,) all the secret mysteries of godliness.

They esteem *moorshuds* as their own fathers, and people in the world are said to have four fathers: as stated before, when treating of the *Qoran kee Iluddeea*, p. 32.

SEC. 2. *The manner of making a Fugeer (Devotee); the consideration of the four Peers (Saints,) and fourteen Khan-waday (Households), from which Fugeers in general have descended; together with other varieties of Fugeers, as also of Mushaekhs; and the investiture with the Keelafut (Deputyship).*

When a *moorshud* is about to make any one a *fugeer*, either in his own *silsilla* (race) or in any other in which he has the authority so to do, the candidate, according to his means, prepares *polao*, *birreanee*,

* *Shujra* (vulgo. *Shijra*). A list of saints or holy predecessors, in the form of a genealogical tree given to disciples.

† Vide *Sulam*, Gloss.



or *qūlān*, and *nān*, and gives a *mayla*.* On this occasion about forty or fifty *fugeers*, more or less, of various tribes, together with their friends and beggars, are assembled by invitation, and the *fugeer* whose office it is to bear the messages of invitation is named *Iznee*. At the time of making one a *fugeer* they have flowers, *sundul*, *sheernee*, *ganja*, *bhung*, *sook'ha*, *goorakoo*, all present. The *moorshud* first of all gets the candidate's four *abroos*, viz. the hair of his beard, of his mustachios, of his eyebrows, and of the rest of the body, removed; or instead of shaving these, they clip a few (lit. five or seven) hairs off each part with a pair of scissors. During the operation of shaving off the hair and paring the nails, &c. there are certain sentences of the *Qoran*, or supplications in Arabic which the *moorshud* repeats. Then, after having had the *fugeer* bathed, he makes him stand or sit before him, and repeat the five *Kulma-e-Shureeat*; viz. 1st. *Kulma-e-ty-ub*; 2nd. *Kulma-e-shuhadut*; 3rd. *Kulma-e-tumjeed*; 4th. *Kulma-e-tow-heed*; 5th. *Kulma-e-rud-e-koofoor*; and the common *ustugfar*, as well as ten other *kulmay* (creeds) current among *fugeers*.

Having then imparted to him such admonition and advice as he deems necessary, he repeats again the names of all his *moorshuds* to him; and asks, "Have you consented to acknowledge me and all these?" The other replies, "I have." When he has made him repeat this three times, he, either with his own hands places a *taj* (cap) on his head, or gets another to do it; he then ties a small cloth turban of eight or ten cubits' length around it, puts a *kufnee* or *alfa*, *tusbeek-an*, *kuntha*, and *sylee* round his neck, a leather *tusma*, a *lungote*, or *loong*, and *kummurbund* about his waist, suspends a small circular piece of white mother-of-pearl called *dal* to his foot, and hands to him a *ch'hurree-romal*† and a *kuch-kole*, alias *kishtee*,‡ &c. He then gives him some of his own *jhoot'ha* (contaminated) shurbut to drink. On putting on each article, he repeats certain sentences of the *Qoran* or some Arabic supplications. When the *fugeer* is completely decked out in his new garb, the *peer* gives him a new name; such as *Bismilla-shah*, *Umr-oollah-shah*, *Hussun-oollah-shah*, *Lutteef-shah*, or *Goolzar-shah*, &c. In short, in every instance they have the word *shah* (king) affixed to their names; as much as to signify, that he is lord over his own will and has renounced the world. Then all the *fugeers* call out, "he is made! he is made!" and the man ever after goes under his new name. Then the *moorshud* makes him direct his face towards the *qibla* and perform *sijdah* (prostration) to God. After which, instead of uttering the usual salutation *ussulam-oon-aly-koom*, he, adopting the *fugeers'* technical mode of expression, says to the *moorshud* and all the members of the assembly, "*Eshq-*

* *Mayla*, literally signifies a fair, but is a term also applied to entertainments given to *fugeers*.

† *Ch'hurree-romal*, i.e. a *ch'hurree* or twig of a tree, (p. 195) with a *romal* or handkerchief wound round the upper end of it.

‡ A beggar's wallet, which consists generally of the shell of the double sea cocoa-nut, (*cocos maldivica*, Willd; *Lodoicea sechellarum*, Lab.)



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"Allah, wo Moorshud-Allah,"* or, "Eshq-Allah jummafoogra Allah;"† to which the *moorshud* and others, instead of replying "*wo-ally-koomoos-sualm*," as other people would do, answer, "*sudara eshq, jummal Adah*."‡ These various ceremonies observed by *fugeers*, such as reading certain sentences of the *Qoran*, wearing *alfa*, *kuntha*, &c., are not consonant either to the *shurra*, the word of God, or the traditional sayings of the Prophet. They have notwithstanding gained ground, like many other customs which have been corrupted, in Hindoostan.

At the conclusion of this the *moorshud* gives to the *fugeer* the following precepts; viz. 1st. What stands, do not touch; what lies down, do not move; (meaning, do not steal). 2nd. Let your tongue observe truth! (or, do not lie.) 3rd. Keep your *lunggotee* on tight; (i.e. commit no adultery.) 4th. Treasure these up in your mind, child. Beware. Exert yourself; gain your livelihood by begging or working, it matters not which; but eat things lawful.

Then they distribute food among the *fugeers*, giving each such share as he is entitled to.§

When all this is done, the above individual is constituted a real *fugeer*; and no one reproaches him thereafter, for associating with *fugeers*.

It is a rule with *fugeers*, whether they do or do not perform prayers at the appointed seasons, that they must repeat something or other on their beds, and make *sijdah* to the deity. This, in their phraseology, is called *bisturray kayashman ruh-na* (i.e. being friends with one's bed). When they have occasion to *sulam* to any one, they say, "*Allah Allah hy burray, baboo! khoosh ru-ho*;"|| or "*saeaa Allee wo nubbee ka ruhay*."¶ In like manner, when people of the world salute a *fugeer*, they say, "*bundugee hy shah sahib*," or "*sulam hy shah sahib*" (i.e. I salute you master sire!); because, in becoming *fugeers*, they rise in dignity.

All *fugeers* have originated from *char peer* (or four spiritual guides); and *chowda khan-waday* (or fourteen households); and the following is the connexion. The 1st *peer* was Huzrut Moortooza Allee; he invested with the *kheelafut* (deputyship) the 2nd *peer* Khoaja Hussun Busree; he constituted his deputies, the 3rd *peer* Khoaja Hubeeb Ajmee, and the 4th *peer* Abd-ool-Wahid bin Zyd Koofee.

From the third *peer* have descended nine households, viz. 1st.

* To the elect of God, and the spiritual guide to God.

† To the favourites of God, to all the *fugeers* of God.

‡ Be always beloved, thou beauty of God.

§ Alluding to the custom among them of giving a double portion to *moorshuds*, *khuleefas* and *Mukandar* (or who are resident; i.e. not, as most are, travelling) *fugeers*; and to all the rest, one.

|| Or "God, God is great, squire. Be happy."

¶ May the favor (lit. the shadow) of Allee and of the Prophet be upon you.



Hubeebdeen, from Hubei Ajmee; 2nd Tyfooreean, from Baezeed Bostanee, surnamed Tyfoor; 3rd. Kurkheean, from Sheikh Maroof Kurkhee; 4th. Joneideean, from Joneid Bugdadee. To these the *Tubqatees fugeers* trace their origin.—5th. Suqteean, from Sirree Suqtee; 6th. Gazrooneean, from Abd-oollah-Hnqeegee, alias Huneef Gazroonee; 7th. Turtooseean, from Abdool furrah Turtoosee. The *Qadiree fugeers* descended from these. 8th. Firdoseean, from Nujumood-Deen Kubree Firdosee; 9th. Sohurwurdeean, from Sheikh Zeeaoodeen Abou Nujeeb Sohurwurdee. From these have sprung the *Sohurwurdee fugeers*.

From the fourth *peer* have sprung five lineages, viz. 10th. Zydeean, from Abdool-Wahid bin Zyd; 11th. Aecazeean, from Foozyl bin Aeeaz; 12th. Adhumeean, from Eebraheem Adhum Bulkhee; 13th. Hoobyreean, from Ameenood-Deen Hoobyrot-oobusree; 14th. Chishteean, from Sheikh Abou Is'haq Chishtee. From these have descended the *Chishteean fugeers*.

Besides these there are a few other families among *fugeers*; but these fourteen are the principal ones, from which the rest have branched off.

The origin of most of them may be traced to his holiness Alleeool-Moortooza, and of one or two to Abou Bukur Siddeeq, and from them to his holiness Mohummud Moostuffa (the peace! &c.)

The following are a few of the *fugeers*, descendants of the above, whom we meet with in this country (Hindoostan).

1st. *Qadireea*, alias *Banuwa* sprung from Syed Abdool-Qadir Jillanee, surnamed Peer-e-Dustugeer (p. 155), and his disciples assuming his name call themselves *Qadireea*. Their dress is white, green, or coloured with red ochre.

2nd. *Chishtee*, followers of Khoaja Bunda Nuwaz (the long-ringletted, p. 175). These *fugeers* are extremely partial to vocal music, as was their *peer*, Khoaja, who in one of his fits of religious reverie observed, that singing was the food and support of the soul, it is therefore proper that we should both sing and listen to singing. They dress as they please.

Sheeahs generally become *fugeers* of this description. They tie the *d'huttee* (clothes, p. 116, 148) which had been fastened to the *eemamein* (ullums) to their necks, upper arms, or *ch'huttee* (p. 195) with great faith, and preserve *kakools* on their heads; i.e. shave half the head and leave long hair on the other half; and they constantly repeat Allee's name, and esteem him equal to God and the Prophet.

3rd. *Shootareea*, descendants of Shah Abd-oollah Shootar-e-Nak; their garb is similar to that of the *Qadireea*.

The *Qadiree*, *Chistee*, and *Shootaree fugeers* are also called *Bay-*



Moreover, those who have had their four *abroos* (vide p. 189) shaved, are denominated *Moolhid-nooma* (resembling infidels*); while those who do not shave them, except over the right temple, from which the *moorshud* at the time of making the *fugeer* has clipped a few hairs, are termed *Russool-nooma* (displaying the Messenger, i.e. the Prophet).

4th. *Tubqateea* or *Mudareea*.† These are followers of *Zindu Shah Mudar* (p. 158). They generally wear a *pugree*, *jama*, *doputta*, all black; also a *loong* and a black neckcloth; and having fastened one end of a chain to one of their ankles, they stand in front of the shops, and continue throwing out and drawing towards them the other end. Or they go about the *bazars* quarrelling and fighting with the shopkeepers for alms; and if their demands be not complied with, they abuse people most obscenely, until they prevail on them to grant something.

Some among them rear tigers, bears, or monkeys, and contrive by some means or other to tame them, and to teach the two latter species of animals to dance and perform all sorts of antics; tying strings to their necks, they walk about the *bazars* and houses with them, displaying their tricks to the people, who on seeing them reward the owners according to their means.

Some among them are also jugglers. For instance, they cut a figure of a man or an animal out of a piece of paper, and make it dance without any visible mechanical means. Again, placing an earthen chafing dish, without a bottom to it, on the head, they kindle a fire in it, and, placing an iron *kurrahee* on it, cook *pooreean*; and that without their hair being at all singed by the fire. Thus they perform various juggling tricks of legerdemain, to the no small astonishment of the spectators.

5th. *Mullung fugeers* are descendants of his highness *Jummun Juttee*, a follower of *Zinda Shah Mudar* (p. 158). Their dress is the same as that of the *Mohurrum Mullung fugeers* (p. 127), except that they wear the hair of the head very full, or it is matted and formed into a knot behind. Sometimes they wind some sort of cloth round the knob. Some of them tie round their waists a chain or thick rope as a substitute for a *kordulla*,‡ and wear a *lungotee* so slender that it conceals but a small portion of what it is intended to

* The term is not used as one of reproach, but merely from the circumstance of its not being conformable to the precepts of the *Sharra*. Consequently, they who act contrary to it are considered in the light of infidels.

† This class of wandering *fugeers*, according to Mrs. M. H. Ali, are also called *duffalees*, from the small hand-drum they carry with them.

‡ *Kordulla*, a string tied round the waist, into which a piece of cloth is tucked in before and behind, constituting a dress called a *lungotee*.



cover. They resemble much the *gasaeen*,* and usually wander in deserts and on mountains, and visit the shrines of all reputed saints. Wherever they happen to sit down, they burn *d'haneet*,† and sometimes rub its ashes over their bodies.

6th. *Rufaees* or *Goorz-mar*. They originate from Syed Ahmud Kubees, whose *fugeers* strike the point of the *goorz* against their breasts, or into their eyes, level blows at their backs with the sword, thrust a spit through their sides, or into their eyes both of which they take out and put in again; or cut out their tongues, which on being replaced in the mouth, re-unite. Nay, they even sever the head from the body, and glue them together again with saliva, and the body becomes re-animated, and stands up, and what is strange, no hemorrhage attends all this cutting and slicing; or should there be any it is very trifling; and in that case, the operator is considered inexpert. The wound is healed by the application of a little spittle; for at the time of becoming *fugeers*, the *moorshud* takes a small quantity of his own spittle, and applying it to their tongues, says, "Wield without apprehension the *goorz* upon yourself; and if cut, "apply a little of your spittle to the wound and it will quickly heal, "by the influence of Syed Ahmud Kubeer." They obey the injunction accordingly.

Sometimes they sear their tongues with a red-hot iron, put a living scorpion into their mouths, make a chain red-hot, and pouring oil over it they draw their hands along it, when a sudden blaze is produced. I have heard it said, that they even cut a living human being into two, and unite the parts by means of spittle. They also eat arsenic, glass, and poisons, and stand rattling the *goorz* at the shopkeepers' doors. Should the latter not give something corresponding to their means, or make any delay in bestowing it, they begin to brandish the *goorz*. Sometimes these *fugeers* even throw away the *pice* they thus receive, it being unlawful to take money by extortion.‡

* A particular class of Hindoo mendicants, who go about almost stark naked.

† A fire lighted by *fugeers*, over which they sit inhaling the smoke, either by way of penance or for the purpose of extorting compliance with their demands.

‡ This order of devotees are called by Mrs. Meer (vol. ii, 315) *chilubdars*. She observes, that "the presumed powers of their founder are said to have been chiefly "instrumental in curing the sick, or in removing temporal afflictions; but his effectual "prayers in behalf of people in difficulty, they say, surpassed those of any other of the "whole tribes of devotees that have at any age existed.

"They all practice one plan, whenever called upon to remove the difficulties of any "person who places sufficient confidence in their ability. On such occasions, a young "heifer, two years old, is supplied by the person having a request to make, after which "a fire of charcoal is made in an open space of ground, and the animal sacrificed accord- "ing to Mussulman form. The tender pieces of meat are selected, spitted, and roasted "over the fire, of which, when cooked, all present are requested to partake. Whilst the



7th. *Jullaleea*, i.e. followers of Syed Jullal-ood-Deen Bokharaee (p. 165). Their dress generally consists of a *sylee* of (*pushmee*, or) wool, or of thread of various colours, on the head; a *gooloobund*, *loong*, or *lunggotee*; in the hand they carry a *sonta* (club); on the right upper arm they have a scar made by the application of actual cautery; for it is customary among the household of this tribe, at the time of making them *fugeers*, to form a match of cloth, light it, and mark them on the arm with it. These *fugeers* likewise go about the *bazars* begging, and if their demands are not speedily complied with, some cauterize themselves with a cloth-match; others, dispensing with that, raise a noise and uproar.

8th. *Sohageea*, descended from Moosa Sohag, whose name they bear. They are distinguished by being dressed like women, but generally wear a cap, together with *chooreean* and other female ornaments on the wrists; and they accept of money from *kunchneean* (dancing girls) and *bungurharon* (*bungree*-makers), as *mizurs*. When any refuse them alms, they break their *bungreans* (glass bracelets) to pieces, masticate, and swallow them.

These *fugeers* generally play upon the *tumboora*, *seetar*, *sarung*, *been*, &c. sing and even dance, in presence of their *moorshud* and *jumma allah*.* Moreover, should other people wish to hear them sing, they perform before them; and they sometimes sit singing of their own accord. These *fugeers* are generally great musicians. Nay, they say, that their music hath such charms, as to cause the rain to fall out of

"meat is roasting, the *chillubdars* beat time with a small tambourine to a song or dirge
"expressive of their love and respect to the memory of the departed saint, their founder
"and patron, and a hymn of praise to the Creator.

"The feast concluded, while the fire of charcoal retains a lively heat, these devotees
"commence dancing, still beating their tambourines and calling out with an audible
"voice, 'There is but one God! Mohummud is the Prophet of God!' Then they sing
"in praise of Ali the descendants of the Prophet, and lastly, of Syaad Ahmud
"Kaabeer, their beloved saint. Each then puts his naked foot into the fire: some
"even throw themselves upon it, their associates taking care to catch them before
"they are well down; others jump into the fire and out again instantly; lastly, the
"whole assembly trample and kick the remaining embers about, whilst a spark re-
"mains to be quenched by this means. These efforts, it is pretended, are sufficient
"to remove the difficulties of the person supplying the heifer and the charcoal.

"These religious mendicants live on public favour and contribution; they wear
"clothes, are deemed harmless, never ask alms, but are always willing to accept them;
"and have no laws of celibacy, as is the case with some wandering beggars in India,
"who are naked except the wrapper. Sometimes they settle, making fresh converts;
"but many wander from city to city, always finding people disposed to administer
"to their necessities. They are distinguished from other sects, by each individual
"carrying a small tambourine, and wearing clothing of a deep buff colour."

* In all assemblies of *fugeers* there is one *moorshud*, and the rest are all called *Jumma Allah* (God's assembly).



season, to soften rocks into the consistence of wax : nay more, the very wild beasts in jungles become so enamoured of their music, that they come, surround them, and listen.*

9th. *Nuqsh-bundeea* are followers of Khoaja Buha-ood, Deen Nuqsh-bund. They are characterized by carrying each a lighted *shuma* (lamp) in their hands, and going about at night, singing verses containing expressions of honour to their *moorshuds*, glory to God, and eulogiums on the Prophet. Shopkeepers, &c. drop *pice* or *cowries* into their lamps.

Fugeers of this household are generally eminent practitioners in the science of *dawut*, *reeazut*, *wird*, *wuzaet*, and *zikkir* ; and it is a highly respectable tribe.

People in general who are desirous of having their wishes accomplished unite themselves to this *silsilla*, as they obtain their object more successfully in this than in any other.

10th. *Bawa peeary kay fugeeran*. Their garb consists of a white *tahbund* or *loonggee*. The body dress is a quilt made of *bhugvee* (cloth dyed with red-ochre), on which are sewed, at the distance of three or four fingers from each other, triangular or square pieces of white cloth : it reaches down to the feet in the form of a *joobba*. On their heads they wear a long *taj*, and over it a *p'hayta* (small turban). They carry two thin sticks as clubs in their hands. When they go begging, they first call out "*Allah-ho-gunnee* ;"† then offer up some supplication, and crave alms. They are generally found in parties of two and three. Sometimes they first offer people some fruit, and then receive a present.

In this country, with the exception of the above varieties of *fugeers*, we meet with few.

Fugeers never carry about with them any other instruments save some of the following ; viz. a *ch'huttee*, alias *ch'hurree*,‡ (a switch, wand, or delicate twig of the branch of any tree,) sometimes painted ; a *sonta*, or *asa* (club of wood) ; a *zufur-tukeea*,§ called a *byraga*,|| of iron ; a *posht-khar*, that is, a little artificial hand with a handle to

* From this it will be seen that the natives of India, though according to our ideas so utterly deficient in musical science and taste, are not at all behind in extravagant admiration of its effects. The above passage will remind the reader of the fable respecting the strains of Orpheus, and the famous lines of Shakespear.

Music hath charms to sooth the savage beast,
To soften rocks and bend the knotted oak.

† *Allah-ho-gunnee*, " God is independent."

‡ *Oh'hurree-romal* ; vide note, p. 189.

§ Lit. the pillow of victory.

|| A small crooked stick or piece of iron, which the *byragee* (devotee) places under his armpit to lean upon as he sits.



it, made of copper, brass, gold, or silver, with which to scratch the body; a *heemacha*, or bag made of the skin of a lamb; a *kuchkole* or *kishtee* (vide p. 189); a *mirwaha*, alias *badkush*, termed *punk'ha*, or fan; a *goruk dhunda*,* of iron. Some carry in their hands a *burch'hee* (spear or lance, with a wooden stock); a *sang* (spear or javelin all of iron); a *tulwar* (sword); a *paysh-qubz* (a particular kind of dagger); a *kutar* (dirk or dagger); a *ch'hooree* (knife); and a *maroo* (a couple of antelope's horns joined at their bases, which overlap each other in contrary directions).

When they go to visit any one, they carry one or two fruits of some kind or other, or some sweet-scented flower or leaf, and offering them recite the following hemistich:

"The green leaf is the *derwise's* delight."

Fugeers are of two classes: one termed *bay-shurra†* (without law); the other class *ba-shurra‡* (with law).

The generality of them are *bay-shurra*, and great debauchees. They indulge in the use of *ganja*, § *blung*, § *afeoon* (or opium), *shurab* (or wine), *boza*, § *mudud*, § *churs*, § *sayndhee*, || *taree*, ¶ *nariellee*,** &c. all intoxicating, and conceive them lawful. They do not fast, pray, or govern their passions, agreeably to the precepts of Mohummud.

The other, or *ba-shurra*, pray and fast; in short observe all the precepts inculcated in the *Shurra* of Mohummud.

Among the above-mentioned *Fugeers* or *Durwayshees††* (for these terms are synonymous), there are certain varieties. For instance, the

* Resembling a Chinese puzzle, consisting of a number of pins put through holes in a board, the pins having knobs at one end, and at the other, rings, through which a long compressed ring is passed.

† i.e. They do not act up to the *shurra*, or precepts of Mohummud, but are a kind of latitudinarians.

‡ The reverse of the former, acting according to the *shurra*, or disciplinarians.

§ For these inebriating substances, vide Glossary.

|| The juice (or *toddy*) of the wild date tree. *Elate Sylvestris*.—*Lin*.

¶ The juice of the *tar*, or palmyra tree. *Borassus flabelliformis*.—*Lin*.

** The juice of the *nariel*, or cocoa-nut tree. *Cocos nucifera*.—*Lin*.

†† Whom Mrs. M. H. Ali denominates *soofees*, (or mystics of the east); and "observes, that there are two classes of the professed devout *soofees*, viz. the *sualik*, "and the *majoob*," vol. ii. p. 248. In another part (p. 272), she remarks, "*soofeism*, "it appears, is a mystery; the secret of which can only be imparted by the professor "to such persons as have been prepared for its reception by a course of religious "instruction." And again, at p. 273, she says, "Many are devout *durweishes*, who "are, nevertheless, unacquainted with the mystery of *soofeism*; to use their own "words (by which the natives distinguish them), every real *soofee* is undoubtedly a "*durweish*, but all *durweishes* are not *soofees*."



1st class of *Durwayshes* is denominated *Salik*.* They are *Ba-shurra*; have their wives and families, employ themselves in horticultural, agricultural, or commercial pursuits, or live by begging.

2nd. Set of *Durwayshes* are called *Mujzoo*.† They are *Bay-shurra*, and have no wives, families, or possessions: in fact, *bazars* and lanes are their homes. Their dress consists solely of a *lung-gotee*, and their hair is dishevelled. If any offer them food, they accept of and eat it; if not, they fast. They rarely beg. Sometimes they speak, at other times remain mute. They are so totally absorbed in religious reverie, that they do not discern between things lawful and unlawful, and regard no sect or religion. Sometimes they go about in a state of nudity, and lie down wherever it may chance to be, regardless of every kind of dirt and filth.

Some among these become such powerful workers of miracles, that, whenever they choose, they can instantly effect what they please; and what is strange, though some of them lie in one spot for months and years together, and there obey every call of nature, there is not the least offensive smell about them. They are, moreover, neither afraid of fire or of water; for when they please, they stand on hot embers, or sit in a large frying-pan or a boiling *calaron*, for hours together: and they dive and remain under water for two or three hours.

3rd. *Azad*.‡ These are likewise *Bay-shurra*. They shave their beards, whiskers, mustachios, eyebrows, and eyelashes, in short, the hair in every part of the body, and lead lives of celibacy. They have no inclination for reading prayers daily. If they get any thing to eat or drink, be it good or bad, they partake of it. They have no fixed place of abode; the generality of them travel and subsist on alms.

4th. *Qulundur*. Among these, some have wives, others not; some are *Ba-shurra*, others *Bay-shurra*. They erect solitary straw hats out of towns, or select a suitable (retired) spot within the city, where they beguile their days in solitude, trusting to Providence; people of the world providing such with food and drink. Such residencies of *Fuggeers* are termed (not houses, but) *lukeea*.§

5th. *Russool Shahee*. These shave their mustachios, beards, and eyebrows, wear *topees* and *lunggotees* to conceal their nakedness, and a sheet to cover them in cold, wet, or hot weather. They sacrifice liberally to Bacchus, do not marry, and gain their livelihood by begging.

6th. *Eemam Shahee*. They shave their mustachios, beards, and eyebrows, and wear *alfas*, *tahbunds*, and *sylees*; but their distin-

* *Salik*, literally, a traveller or pilgrim, but here signifying a devotee.

† *Mujzoo*, signifies "abstracted."

‡ *Azad*, solitary, lonely.

§ *Lukeea*, lit. signifies a pillow, but is the technical term for a *fugger's* stand; for not having a house, wherever he lays his head, that constitutes his pillow or home.



guishing mark is a black narrow perpendicular line extending from the tip of the nose to the top of the forehead. These, likewise, lead lives of celibacy, and maintain themselves by what they obtain in charity.

Nay, among them, some possess the power of working miracles; it is, therefore, advisable to court their blessing and avoid their curse. *Apropos*, a very pert couplet has just come to my remembrance, *viz.*

"View not with scorn the humble sons of earth,*
Beneath the clod a flower may have birth."

In short, to understand all regarding *Durwayshes*, to acquire a knowledge of their *zikkirs* (reminiscences), and to learn how to obtain the accomplishment of one's wishes, are things which can only be attained by unwearied perseverance, by associating with holy men, and by the study of the science of *tusnuwoof*.†

Of *Mushaekhs*, alias *Peers*, or *Moorshuds*. They are of two kinds; the one, *Juddee*, the other, *Khoolfae*.

1st. The *Juddee Mushaekhs* are those in whose families the custom of *byat* (p. 187), or that of *peers* making *mooreeds*, has continued current, either from their grandfather's or grandmother's side; or it must have descended from two or three generations back.

2nd. The *Khoolfae Mushaekhs* are those whose fathers and grandfathers were of different trades and professions from themselves, or were sages, and in whose families such relationship had no existence; but some *Moorshud-e-juddee* or *Khoolfae*, first established the custom among them.

The dress of both these classes of *Mushaekhs* consists in a *taj*, *ammama*, *pyruhun* or *qumees*, *koorta*, *doputta*, *shal*, *doshala*, *romal*, *Hezar*, *loong*, &c., out of which they select which they please. Some wear around their necks a *tusbeeh*, or *sylee*; around their waists, *tasma*; on their wrists, *soomurun*; and carry in their hands *sach'hurree*, or any of the weapons mentioned under the head *Fugeers* (p. 195). They are *Ba-shurra* and family-people. They subsist upon the services‡ (as it is called) of their *mooreeds*, or on what other people choose to give them as an offering to God, or the *Zukat* which

* Alluding to the bodies of *fugeers* being besmeared with cow-dung ashes.

† Theology of the *soafees*, or mystics of the east.

‡ The technical phrase among these people for alms in charity, is "service." Thus a *moorshud* advises his *mooreeds* to "do service to *moorshuds*;" observing, "it is a virtue so to do." They never ask for money. The *mooreed* (disciple) according to his means, once, or oftener, in the year, proceeds to the house of his *peer*, and offers him some present; sometimes depositing it, during conversation, under the mat or bed on which he happens to sit, without saying a word about it; at others, while handing it to him, begs his acceptance of the trifle, apologizing for not having the means of offering more.

Sib-e-Nissab (p. 39) pleases to offer to them, being resigned to the will of God: or, they receive from *kings*, nobles, or *nauwabs*, a daily, monthly, or annual allowance, in the way of *2 injayeer*, or *eenam*, to live upon.

Some of them, independently of making *mooreeds*, gain additional subsistence by fortune-telling, composing amulets and charms, practising medicine, pronouncing blessings, or exercising incantations.

Sometimes, after the lapse of a year or two, they proceed on their circuits to their *mooreeds*, by way of going on a pleasure or shooting excursion; and should they be offered any money by their disciples, they accept of it. Should they meet with any new candidates for the *mooreed*-ship, they appoint them.

The method of investing one with the *kheelafut* (deputyship) is as follows:

The *peer* seats the individual who is to be vested with the *kheelafut* before him, as they do in the case of making one a *mooreed* (p. 187); and having repeated certain supplications, he grants to the new candidate such *shujray sunnud*, and *zikkirs* belonging to this subject, as have descended to him from his *moorshuds*; and says, "I have now constituted thee my *khuleefa* (deputy or successor, by Europeans vulgarly written *caliph*), and given thee authority in such and such a *sikrilla*; in which thou mayest hereafter make *mooreeds*, *fugeers*, or *khuleefas*, as thou pleasest." He then, with his own hands, dresses him out in his own *jobba*, *dustar*, *loong*, and *doputta*, either a suit which he has worn before or a new one, and reads to him the *shujra-e-kheelafut*.

Peers grant *kheelafuts* "for the sake of God" (i.e. gratis); but should *khuleefas*, conceiving it a meritorious act, offer them presents of money or clothes, there can be no objection to their accepting of them.

Should the *khuleefa* be a man of property, he, on the occasion of this installation with the *kheelafut*, invites several *mushaekhs*, *fugeers*, all his relations, &c. in the town, and having had *fateeha* offered over *sheernees* or *polao*, distributes it among them, and in their presence gets himself installed. After which the newly-created *khuleefa* may, in like manner, invest others with the same privileges.

Fugeers who are *mushaekhs* have necessarily, at the commencement, or in the middle of their names, the word *shah*; and at the termination of them, the words *qadiree*, *chishtee*, *tubqatee*, or *shootaree*: thus, *Shah Abd-oollah qadir qadiree*, *Hummeed Oollah Shah Chishtee*. *Tubqatee* and *Shootaree* occur but rarely.



SEC. 3. Penances requisite to endure, in order to become a
Wullee (or saint).

Next to the dignity of a prophet is that of a *wullee*, for it will continue till the day of judgment. Though prophecy has ceased the office of *wullees* continues.

In order to attain the rank of a *wullee*, the grace of God is indispensable. Verily, as the eternal registrar has decreed, so it must happen in this world. In short, there are certain acts and austerities current among *mushaekhs*, which it is necessary to know and practise. To publish in books the manner of performing them, or to reveal it to every body, is forbidden by *moorshuds*. It is to be disclosed only to those *mooreeds* who become *talibs* (enquirers), and who are of the Moosulman persuasion, and mean to make it their study.

Suffice it at present merely to name them; and should any wish to study them, i.e. the *shuguls*, *zikkirs*, *kussubs*, &c. they must apply to *mushaekhs* or *moorshuds*, for a knowledge of the *reeazuts* (penances), *aoorads* (repetitions), *deeds* (viewings or beholdings), and *zikkirs* (reminiscences). The two principal precepts to be particularly observed are, to eat things lawful, and always to speak the truth.

Some *mushaekhs* and *durwayshes* have likewise enjoined the imprisonment within one's self, of the following five *mowzeean* (or noxious things, alias vices):

The 1st *mowzee* is the snake (technically, the ears), who on hearing anything, without sufficient investigation, immediately takes revenge. The 2nd *mowzee* is the kite (eagle? a technical term for the eye), who covets whatever he sees. The 3rd *mowzee* is the *bhoun-ra* (or a large black bee), whose habitation is the nostrils, and who envies every thing that smell sweet. The 4th *mowzee* is the dog, whose seat is the tongue, who delights in nice and savoury articles. The 5th *mowzee* is the scorpion, concealed in the penis, and necessarily inclined to sting in the unlawful spot (*viz.* the vulva). These it is necessary to restrain.

In order to derive benefit from these *zikkirs*, it is requisite zealously to practise such as are good; to remove from one's heart envy and covetousness; to keep the mind pure and undefiled; to depend on, reflect on, and think of, God alone; to be every instant immersed in his contemplation; to cherish no love for relatives or the world, but consider all (comprehended in) HIM; to take no delight in troubling and annoying people, but to perform, with zeal and perseverance, such occupation as his *moorshud* has desire to be attended to; and then will the Almighty elevate the performer to the rank and dignity of a *wullee*.

There are many things which require to be repeated aloud and to be said; and it is easy enough to do so with the mouth; but to endure the hardships attending the performance of them is a most difficult task.



CHAPTER XXIX.

Concerning the science of *dawut*, or exorcism.

Recourse is had to this science for the following purposes, *viz.*
1st. To command the presence of genii and demons, who, when it is required of them, cause any thing to take place. 2nd. To establish friendship or enmity between two persons. 3rd. To cause the death of one's enemy. 4th. To cause the increase of one's subsistence or salary. 5th. To obtain victory in the field of battle. 6th. To call for and obtain an income gratuitously or mysteriously. 7th. To secure the accomplishment of one's wishes, both temporal and spiritual.

We shall divide the subject into four sections, and consider,

1st. The rules necessary to be observed, and the articles required by the exorcist.

2nd. The giving of *nissab*, *zukat*, &c. of the *Isms*, and the manner of reading the *dawut*.

3rd. The commanding the presence of genii and demons.

4th. The casting out of devils.

SEC. 1. *Rules necessary to be observed, and the articles required by the Exorcist.*

The exorcist is first of all to acquire a thorough knowledge of the science of exorcism from some learned *moorshud* (guide to salvation). He only is considered an erudite *moorshud*, who is acquainted with the different *usma-e-oazzum* (great *isms**) of the Deity, and to whom demons have imparted information concerning things great and small, and in whose bosom is treasured up a knowledge of all truths. A man of this description, however, should never cherish a haughty spirit on account of his being endowed with revelation, and possessing the power of performing miracles; nor should he be over-anxious to make a display of his abilities before the world. When an individual is found possessing the above qualifications, he may well be honoured with the title of a perfect *moorshud*.

Some *mushaelhs* (divines), without possessing a practical knowledge of the science, pretend to teach it to others; but, in such cases, the tutor having been experimentally unacquainted with its beneficial influences, no real advantage can be expected to accrue from the practice of it to the student. Verily, it is unprofitable to learn or

* *Ism*, literally signifies a name. It is in this sense also used in this chapter, and applied to the attributes of the Deity: but the great *isms* are short supplications made use of in this science. Accordingly they are of two kinds; the former is termed *usma-e-oazzum* (or the mighty attributes); the latter *usma-e-hoosna* (or the glorious attributes). These *isms*, are of two kinds; 1. *Jullales isms*, (i.e. fiery), or the terrible attributes; 2. *Jumales isms*, (i.e. watery, airy and earthy); or the amiable attributes.



teach the science in such wise. Moreover, he exposes his life to danger, for by such reading many have injured themselves, and becoming mad, have mixed up human offal and rubbed themselves with it, and wander about in deserts and upon mountains: whereas, when the tutor is learned, there is no danger of apprehending such consequences. If, however, through any defect on the part of the reader, any of the above circumstances should occur, it is in the power of an erudite teacher immediately to remedy it, as if nothing had happened. Without recourse to such means, madness or death will be inevitable.

This teacher-of-the-alphabet* has for a long time cherished the greatest curiosity to dive into this mysterious science, and has, consequently, associated much with divines and devotees, exorcists and travellers from Arabia and Ujjum,† by which he has acquired some knowledge of it; but all the advantage he has derived therefrom may be summed up in a well-known proverb, "*Koh kundun; moosh girruftun.*"

"To dig a mountain up, and find a mouse!"‡

Should any wish for further information than what I am about to give on this subject, there is not a better or more valuable work that I can refer him to, than the *Juwahir-e-khumsa*; in which the author, his excellency Mohummud Gows Gow-layree (the mercy of God be on him!) has treated on it most minutely.

When one enters upon the study of this science, the first thing he does is to pay the utmost regard to cleanliness. No dog, cat, or stranger is allowed admittance into his closet; and, it is usual to burn sweet-scented perfumes, such as wood-aloes, benjamin-pastiles, &c. When he has occasion to obey the calls of nature, he wears, on his exit out of doors, a separate *taj* and *loong* (garments appropriated to the express purpose), leaving the other suit behind, and on his return assumes his former habit, depositing the contaminated clothes on an *algunnee*;§ or merely performs *wuzoo* (or ablution) and re-enters his closet. The object of using a couple of suits is, that no flies may be attracted towards it, and by alighting on it cause the body of the exorcist to be defiled. Moreover, should he experience nocturnal pollution, whether it be in the day or night, he bathes instantly, and on no account for a moment delays it.

As long as he endures *chilla* (i.e. for forty days) he sleeps on a mat, &c. spread on the ground, not on a cot. Some keep a fast during those days, and bathe once or twice daily. They converse but little and scarcely sleep; nay, some even go so far as to remain within doors, and have the entrances to their apartments built up for the time.

Generally, in order to endure *chilla*, they repair to some house or other out of town; or to a mountain, cavern, or well, or any place

* i.e. "The author of this work," an epithet of humility.

† Every country in the world, save Arabia.

‡ "Montes paturunt; nascitur ridiculus mus."

§ *Algunnee* is a line or rope for hanging clothes on.



while water is near at hand; for the noise and bustle of cities are apt to distract the attention from the object, and render the reading defective; for it is necessary in this affair to engage one's mind with such energy as to be entirely absorbed in it; since, when the train of thought is diverted into a different channel, his wishes are less effectually accomplished. On the contrary, out of town there is no fear of such hindrances, and the object is more easily attained.

Their diet depends upon the kind of *isms* they are to read; e.g. If it be the *jullalee* ones, they refrain from the use of meat, fish, eggs, honey, musk, *choona* (quicklime), and oysters, and from sexual intercourse. If the *jumalee* ones, from *ghee*, curds, vinegar, salt, and ambergrise.

With readers of both kinds of *isms*, the following are accounted abominations, *viz.* garlic, onions, and assafoetida, as well as blood-letting and killing lice.

If one fail to adhere to the observance of any of the above-mentioned conditions, he exposes his life to imminent hazard.

Besides these there are two other general rules to be observed, and those the most important of all, *viz.*, to eat things lawful, and always to speak the truth.

If the exorcist has to read the *jullalee isms*, or if their number predominate, he is to commence on the first day of the week (Saturday); if the *jumalee*, on a Monday; if both together, *i.e.* if an equal number of each, on a Sunday.

If these be read to establish friendship, or undertaken for any good work, he is to begin them after the new moon; if for enmity or for any evil purpose, after the full moon.* In both cases his face is to be turned towards the residence of the individual who is the object of the undertaking.

In every case he is to fast the three preceding days, and commence upon the reading of the *isms* on the morning of the fourth.

If his victuals are cooked by a servant, he also must observe the same system of abstinence as his master. Should he be unable to submit to such privations, the master must dress his own food.

Previously to commencing the reading of *isms* in the name of a particular person, it is requisite to ascertain the initials of his or her name; and that, in the *hoorooof-e-tuhujee* (or Arabic alphabet),† which

* This rule is likewise observed in effecting other good or bad undertakings.

† As there are seven letters in other (eastern) languages which have no corresponding ones in the Arabic, an equal number of the letters are substituted in their place; thus, Not Arabic. Pay. T-ay. Ch-eem. D-al. R-ay. Zh-ay. G-af.

	پ	ت	ج	د	ر	ز	ک
Arabic.	B-ay.	T-ay.	J-eem.	D-al.	R-ay.	Z-ay.	K-af.
	ب	ت	ج	د	ر	ز	ک

consists of twenty-eight letters; and these are considered by exorcists to be connected with the twelve *booroojan* (signs of the Zodiac), the seven *seetaray* (planets), and the four *ansurs* (elements). The relation of these towards each other will be better comprehended by a reference to the annexed table; in which, for convenience, I have inserted, in a column additional to what is usually met with, each planet's *bookhoor* (or perfume) which is directed to be burnt. To render the sketch still more perfect, I have likewise included the qualities of the planets, together with the numbers which the twenty-eight letters of the Arabic alphabet represent.*

THE FOUR ELEMENTS.				The Planets, with their influences.	The Planets' Perfumes.
Water.	Air.	Earth.	Fire.		
Dal 4	Jeem 3	Bay 2	Ahh 1	Saturn, evil.	Benzoin and Coriander Seed.
Hy 8	Zay 7	Wao 6	Hay 5	Jupiter, good.	Benzoin and Sugar.
Lam 30	Kaf 20	Ee-ay 10	To-ee 9	Mars, evil.	Benzoin and Wood Aloes.
Aeen 70	Seen 60	Noon 50	Meem 40	Sun, middling.	Benzoin and Cinnamon.
Ray 200	Qaf 100	Swad 90	Fay 80	Venus, good.	Benzoin and White Sandal-wood.
Khy 600	Say 500	Tay 400	Sheen 300	Mercury, good.	Benzoin and Red Sandal-wood, i.e. Logwood.
Ghein 1300	Zoe 900	Zwad 800	Zal 700	Moon, middling.	Benzoin and Camphor.
Orab, Scor- pion, Fish.	Twins, Scales, Wa- tering-pot.	Bull, Virgin, She-goat.	Ram, Lion, Archer.	} SIGNS OF THE ZODIAC.	

By way of further illustration of the above table, we shall give an example. For instance, a man named *Ahmud* has in view the establishment of an intimacy with a woman of the name of *Rabaya*,

* These form eight words; viz. 1. *Abjud*, 2. *Huuz*, 3. *Hootee*, 4. *Kulaymun*, 5. *Suafus*, 6. *Qurushat*, 7. *Sukhiz*, 8. *Zuzig*; and the Arabian mode of calculating by these is denominated the reckoning by *Abjud*. Vide *Abjud*, Gloss.



which he must accomplish by the reading of some of the *dawut*, as presently to be detailed; but, in the first place, it is requisite to know whether their elements, planets, and zodiacal signs be amicably or inimically disposed towards each other, and this is done by reference to the above table. Should amity exist between all these, then, doubtless, affection will reign between the couple; should any one of them differ in the least, there will be some degree of friendship and some of enmity between the two; but should no friendship exist at all among the three elements, &c. no love will or can take place between the couple.

For example, the initial

of <i>Ahmud</i> is Alit (or A)	of <i>Rabaya</i> , is Ray (or R.)
his element is Fire	her element Water;
— planet is Saturn;	— planet Venus;
— sign of Zodiac { Ram, Lion, Archer.	— sign of Zodiac { Crab, Scorpion, Fish.

From this we learn, first, that their elements are very contrary and opposed to one another; for water is by no means friendly to fire. Secondly, astrologists have determined the relative dispositions of the planets to be as follows:

Venus and Saturn	Venus and Moon	Jupiter and Venus	Jupiter and Sun	Sun and Moon	Jupiter and Moon	Sun and Venus	} FRIENDSHIP.
Moon and Mercury	Saturn and Mercury	Jupiter and Mercury	Mars and Mercury	Venus and Mercury	Mars and Venus	Sun and Mercury	
Saturn and Sun	Saturn and Moon	Mars and Moon	Mars and Sun	Saturn and Mars	Jupiter and Mars	Jupiter and Saturn	} ENMITY.

Consequently, *Ahmud* having Saturn for his planet, and *Rabaya* Venus, and these entertaining friendship towards one another, it would appear by this criterion that they would live happy together.

Thirdly, with regard to the signs of the zodiac, they stand as follows:

Males.	Females.	Hermaphrodites.
Ram. Lion. Scorpion. Fish. Archer.	Bull. Scales. Crab.	Twins. Virgin. He-Goat. Watering-pot.

Between males and females exist friendship; between males and hermaphrodites, sometimes friendship, sometimes enmity; between females and hermaphrodites, the most inveterate enmity.



In this instance, part of one corresponding with the other, it is so far favourable.

From these several considerations it is to be concluded that some degree of harmony and some of discord may be expected to be the natural result of the union.

SEC. 2. *The giving of Nissab, Zukat, &c. to each ism; and the manner of reading the Dawut.*

There are what are called *nissab, zukat, ushur, qoofool, dour* and *mooduwer, buzul, khutum*, and *surrecool-eejabut*, appointed for each *ism*.

In the *juwahir-e-khumsa* there are in all forty-one *isms*;* the first of which runs thus: *soobhanuka, la illaha illaunta, eea rubba koollu shyn o warusuhoo, o razuquhoo, o rahaymuhoo*; i.e. "Glory be to Thee! There is no God save Thee, the Lord of all, the Preserver, the Supporter, the Merciful!"

By way of example we shall offer the *nissab*,† &c. of the above *ism*.

* i.e. Of the first variety, termed *usma e-cozzam*, or the mighty attributes (p. 201).

† To find out the *nissab*, &c. of this *ism*, the number of letters composing the *ism*, which is 45, as noted below,† is to be considered as so many hundreds; which makes

† 1. S-een (p. 204) stands for	...	60	25. Sh-een	...	...	...	300
2. B-ay	...	2	26. Be-ay	...	...	...	10
3. H-y	...	8	over it add				
4. A-lif	...	1	27. Humzaa,	which	stands	for	
5. N-oon	...	50	an Alif	...	...	...	1
6. K-af	...	20	28. W-ao	...	...	...	6
7. L-am	...	30	29. W-ao	...	...	...	6
8. A-lif	...	1	30. A-lif	...	...	...	1
9. A-lif	...	1	31. R-ay	...	...	...	200
10. L-am	...	30	32. S-ay	...	...	...	500
11. H-ay	...	5	33. H-ay	...	...	...	5
12. A-lif	...	1	34. W-ao	...	...	...	6
13. L-am } as a <i>tushdeed</i> doubles	{	30	35. R-ay	...	...	...	200
14. L-am } the letter;	{	30	36. A-lif	...	...	...	1
15. A-lif	...	1	37. Z-ay	...	...	...	7
16. A-lif	...	1	38. Q-af	...	...	...	100
17. N-oon	...	50	39. H-ay	...	...	...	5
18. T-ay	...	400	40. W-ao	...	...	...	6
Fe-ay 10 } omitted (a)			41. R-ay	...	...	...	200
A-lif 1 }			42. A-lif	...	...	...	1
19. R-ay	...	200	43. H-y	...	...	...	8
20. B-ay } doubled	...	{ 2	44. M-ee	...	...	...	40
21. B-ay } with <i>tushdeed</i>	...	{ 2	45. H-ay	...	...	...	5
22. K-af	...	20					
23. L-am } Do.	...	{ 80					
24. L-am }	...	{ 30					
							2,613

(a) In all other *isms* the *eeays* are to be left out, and *tushdeeds* and *humzas* added.



<i>Nissab</i> (or alms) consists in the repeating of it...	4,500 times.
<i>Zakat</i> (the prescribed offerings) ...	6,750
<i>Ushur</i> (or tithes) ...	7,875
<i>Qoofool</i> (literally "lock," i.e. for resolving mysteries).	563
<i>Dowr</i> and <i>Mooduwir</i> (or circle implying repetition).	16,876
<i>Buzul</i> (gift or present to avert calamities) ...	7,000
<i>Khutum</i> (the seal, or conclusion) ...	1,200
<i>Surreeool-Eejabut</i> (a speedy answer) ...	12,000
Total...	56,764

The giving of *nissab*, *zukat*, &c. to *isms*, is considered in no other light than as alms or charitable offerings, essentially requisite to be given for the purpose of ensuring the success of the individual's undertaking, and that his labours may not return unto him void.

The above-mentioned chief *ism* has for its demons *Hoomraeel* and *Humwakeel*, and for its genius *Shutkheesa*.

In commencing the reading of the *isms*, their demons are addressed first by prefixing to their names the word *eea* (O!) and to that of genii the words *buhug*, *nidda*, *mudud* or *koomuk* (meaning "by the aid of"). As a specimen, I shall state how these are used, by adding them to the abovenamed *ism*, viz. *Eea Hoomraeel*, *eea Humwakeel*, *buhug-e-Shutkheesa*, *Soobhanuka la illahu*, &c. (p. 206).

Thus, whether it be this *ism* or any one of the forty-one alluded

1. Its <i>nissab</i> ...	4,500
Half of that number (viz. 2,250) added to it, gives	
2. Its <i>zukat</i> ...	6,750
Half of the above half (1,125) added to its <i>zukat</i> , forms	
3. Its <i>ushur</i> ...	7,875
Half of the above half (1,125)	
4. Its <i>qoofool</i> ...	563
Add its <i>qoofool</i>	563
to its <i>ushur</i>	7,875
will give	8,438
double that	8,438
will give	16,876, which is
5. Its <i>dowr</i> and <i>mooduwir</i> ...	16,876
There is no rule required for the following, they being always the same for every <i>ism</i> ; viz.	
6. Its <i>buzul</i> ...	7,000
7. Its <i>khutum</i> ...	1,200
8. Its <i>surreeool-eejabut</i> ...	12,000



above, or any other which a person may have received in the form of a *sunud* (grant) from his tutor (for there are innumerable others current), it is necessary that its *nissab*, &c. be given, in order to command the presence of genii. Previous to reading the *ism*, he is each time to address its demon and genius by name. Should the *ism* have no genius, the demon alone is to be invoked; and after that the *ism* read: e.g. if an *ism* is to be repeated a hundred times, he is to name the demon and genius as often.

Amongst the forty-one great *isms*, some have two demons and one genius, and *vice versâ*. Each *ism* has a separate genius; but the same ones are common to several *isms* (*vide* p. 209).

After having given the *nissab*, *zukat*, &c., the exorcist, in order to familiarize himself to it, or to cause the presence of the genius, is, within the space of forty days, to repeat the *ism* 137,613* times (having previously divided the number as nearly in equal parts as possible for each day's reading); for by this rehearsal of it, his mind will become enlightened, and he will at times become quite transported, and fancy himself, whether awake or sleep, carried and accompanied by demons and genii to distant realms, to the highest heavens, or down into the bowels of the earth. There, they not only reveal to him all hidden mysteries, and render the whole human race subject and obedient to his will, but cause all his desires, temporal as well as spiritual, to be accomplished.

Most exorcists have, by experience, proved the validity of these *isms*; and whoever has strictly followed the rules laid down has invariably obtained his soul's desire.

The uses and beneficial effects of this *ism* alone, are numerous; but as they are to be noticed hereafter in the third Section, we shall at present pass them over.

I shall now describe the second variety of *ism*, termed *Usma-e-Hoosna* (or the glorious attributes of the Deity, p. 201), as connected with the twenty-eight letters of the Arabic alphabet (the knowledge of which my late Father bestowed on me as a sacred relic); and shall exhibit them, together with the demons attached to each, in the form of a table.

* The total number of letters forming the above *ism*, is 45 (p. 206). This number is to be considered as so many thousands... .. 45,000
which sum is to be multiplied by 3

and will give 135,000
add to this combined number which the letters of the *ism* stand for (*vide* p. 206) *viz.* 2,613

and we have 137,613

This sum is called in Persian *dawut*, and in Hindoo *sofna*.



A-LIF. Eea Allah-o. O God! Knikaesel-o.	B-AY. Eea Ruhnman-o. O thou Merciful! Umwakeel-o.	J-EEM. Eea Ruheem-o. O thou Compassionate! Roodeaesel-o.	D-AL. Eea malik-o. O thou Lord! Hoodaesel-o.
H-AY. Eea Qoodoos-o. O thou Holy One! Ittraesel-o.	W-ADO. Eea Sulam o. O thou giver of Health! Humwakeel-o.	Z-AY. Eea Momeen-o. O thou Protector! Roodeaesel-o.	H-Y. Eea Mohimmin-o. O thou Defender! Samkaesel-o.
T-OEE. Eea Azeez-o. O thou Beloved! Loomaesel-o.	EE-AY. Eea Unseer-o. O thou All seeing! Jurjaesel-o.	K-AF. Eea Jubbar-o. O thou great One! Kunlaesel-o.	L-AM. Eea Mootukubbir-o. O thou Lofty One! Looquaesel-o.
M-EEM. Eea Khaliq-o. O thou Creator! Ittraesel-o.	N-ON. Eea Baree-o. O thou glorious One! Jibraesel-o.	S-EEN. Eea Moosuwwir-o. O thou who fashioned us! Shamsaesel-o.	A-EEN. Eea Guffar-o. O thou Forgiver of Sins! Burkusaesel-o.
F-AY. Eea Qubhar-o. O thou Avenger! Ruftamaesel-o.	S-WAD. Eea Wubab-o. O thou Bestower of Benefits! Israfeel-o.	Q-AF. Eea Ruzzaq-o. O thou Sustainer! Kulkaesel-o.	R-AY. Eea Futtah-o. O thou Conqueror! Surhumaesel-o.
SH-EEN. Eea Aleem-o. O thou Omniscient! Meekaesel-o.	T-AY. Eea Qabiz-o. O thou seizer (of Souls)! Jibraesel-o.	S-AY. Eea Basit-o. O thou Providence! Humwakeel-o.	KH-Y. Eea Hafiz o. O Guardian! Tunkaesel-o.
Z-AL. Eea Rafeen-o. O thou who exaltest! Ittraeel-o.	Z-WAD. Eea Mowz o. O thou who honourest! Reoqaesel-o.	Z-OEE. Eea Mozzil-o. O thou abasest! Looqaesel-o.	G-AEEN. Eea Summeesu-o. O thou that hearest! Israfeel-o.

If a man wish the accomplishment of his desires, he may either read one of the above-mentioned *usma-e-cozzam* (p. 201) or one of the *usma-e-hoosna*, both which will equally answer the purpose; but the beneficial effects of the former are greater, though they are seldom had recourse to, owing to the trouble and inconvenience attending the reading of them.

The manner of reading the *dawut* is as follows. For instance, a *talib* (i.e. a seeker), is desirous of making another subject and obedient to his will. In this case, suppose the *mutloob* (the object or thing wished) to be a man named *Boorhan*, which name is composed



of five letters, viz. B R H A and N. After the exorcist has ascertained, by reference to the above table, the different attributes of the Deity attached to each letter, together with the names of their corresponding demons, by first repeating the names of the demons and then those of the Deity, as detailed before in the case of the first of the *isms* contained in the *Juwahir-e-khumsa*, a certain number of times (as will presently be more particularly stated), the object will become subject and obedient to his will.

Whether the wisher reads them himself or employs another to do so for him, it is necessary that the substance of the following, in any language, be read daily four times; i.e. twice at the commencement of the *Durood*,* and twice at the end of each day's task, viz. "O Lord, grant that the object, Sheikh Boorhan, may so deeply be "distracted in love with such a one (the seeker), as to be day and "night entirely forgetful of his natural wants."

I may here premise what is essential to be known in order to be able to read the *ism*, that the reckoning by abjud is divided into four parts, viz. units, tens, hundreds, thousands. If the numeral representing the letters fall on the Units, it is to be considered as so many hundreds;

Tens.....thousands;
Hundreds.....tens of thousands;
Thousands.....hundreds of thousands.

By this rule the following are the letters of Boorhan, viz.

B-ay, in the table (p. 204) ...	2 is equal to 200	
R-ay.....	200	20,000
H-ay.....	5	500
A-lif.....	1	100
N-on.....	50	5,000
		<hr/>
Total.....		25,8000

The exorcist having previously divided the sum-total into any number of equal parts, and fixed upon the number of days in which to finish the reading of it, such as a week or two, he must conclude it within the appointed time; or, his labour will be vain. Burning benjamin, or any other sweet perfume, with his face turned towards the house of, or directly at the object, he is to read it thus:

Umwakeel-o—Eea Ruhman-o!
Surhumakeel-o—Eea Futtah-o!
Ittraeel-o—Eea Qooddoos-o!
Kulkaeel-o—Eea Allah-o!
Jibbraeel-o—Eea Baree-o!

* The *durood* is as follows: "Allahoomma Sullay allah Mohummudin wa-Allah "Allay Mohummudin wa barik wa sultim." i.e. "O God! grant blessing, prosperity, "and peace to Mohumud and his posterity.



Previously to repeating these five *isms* 25,800 times in the way I have exhibited here once, it is necessary to give their *nissab*, *zukat*, &c.; but in reading this species of *ism*, instead of repeating it for the *nissab*, &c., the number of times as laid down for the other *isms* (p. 208), if it be repeated in the above way one thousand times for each *ism* with its demon, it is enough; and equivalent to its *nissab*, &c., even to the end of *khutum*; there being no occasion to read its *Surree-ool-eejabut*.

SEC. 3. Of commanding the presence of Genii and Demons.

When an exorcist has once commanded the presence of genii and demons, he may, through their means, cause whatever he pleases to be effected. He can obtain things mysteriously, such as his daily food, or ready cash equal to his real expenses, by demanding it of them; and I have generally heard it said that they never ask for more than what they absolutely require.*

Previous to commanding the presence of genii and demons, it is requisite to confine one's self in a closet, and the apartment is to be besmeared with red ochre; and, having spread a *moosulla* (which if also red, so much the better), he is to sit on it, and observing the utmost cleanliness, is to discharge its *nissab*, &c., in the course of a week. The sooner the better.

After that, in order to cause the presence of these beings, he is again to shut himself up for forty days, and repeat the *ism* 137,613 times, having previously divided the number into forty parts, a part being read each day.

For such *chilla* (or a forty days' abstinence), the place most congenial is a secluded spot; somewhere in the vicinity of the sea, in a rocky cavern, in a garden, or out of town, where no noise or bustle is likely to disturb the mind of the exorcist.

After he has commenced the reading of the *ism*, every night, or week, or every now and then, some new and fresh phenomena will present themselves; and on the last week the demons and genii, attended by all their legions, will appear before him; and two or three from among the latter, or one of the demons or genii himself, will advance, and respectfully addressing him, say, "Well Mr. Exorcist, wherefore hast thou demanded our presence? Here we are, with our assembled forces." At this critical juncture it behoves the exorcist to muster up his courage, and not to speak to them all at once, but by a motion of the finger or hand beckon to them to be seated. Having concluded his daily task, he is to inquire after their names, demand of them a sign or token, and ascertain how often it will be necessary for him to repeat the *ism*

* For a very good reason! because it would not be granted by those aerial spirits.



cause their presence. They will then inform him on these points, and he is strictly to attend to their injunctions. Should he speak to them before concluding his daily task, they will cause some misfortune to befall him; nay, he will be in danger of his life; or they will all disappear of a sudden, and render the pains he has taken of no avail.

Then having adjured the genii and demons by a solemn oath, in the name of Almighty God, and of Solomon the son of David, (peace be! &c.) he is to dismiss them. He is, on no account, to say a word about the interview to any one.

He is never to command their presence when his body is at all filthy or unclean, and he is never to delay bathing himself after coition or nocturnal pollution. During his whole life, he must abstain from adultery: in short he is to do nothing but what is lawful.

It is advisable for the tyro in the art not to undertake it for the first two or three times, unless his tutor be present; for otherwise he may forfeit his life. Many, from want of due regard to this, have grown and daily do grow mad and insane. Much rather abstain from it altogether.

For the information of Europeans (may their wealth ever increase!) I shall now relate some of the well-known and celebrated virtues of the first *ism* recorded in the *Juwahir-e-khumsa*.

1st. When any one wishes to go into the presence of a monarch, a noble, or a grandee, or that of his gracious master, without requiring to give the *nissab*, *zukat*, &c. and *dawut* (i.e. the familiarizing one's self with it, vide p. 208), if he merely repeat the chief *ism* seventeen times with open hands upheld to heaven, and having blown on them draws them over his face once, the instant the person beholds him he will become so fond of and attached to him, that however great his anger might have previously been against him, he will now be pleased with him.

2nd. Should any one repeat the above-mentioned *ism* after every morning and evening prayer, as they are in the habit of repeating other things, forty or seventy times, his mind will become vivid and enlightened, and he will cherish in his bosom nothing but supreme love to God. No worldly concern will he allow to disturb his peace of mind; events about to come to pass will be revealed to him in dreams.

3rd. When a person wishes any particular circumstance, temporal or spiritual, to happen, if he repeat the *ism* twenty-four times on a Sunday morning, before sun-rise, through the grace and blessing of God, that very same day, his wishes shall no doubt, be realized.

4th. If a person be anxious to make another subject and obedient to his will, he is on a Wednesday, after bathing, to put on clean



clothes; and burning sweet-scented odours, repeat the *ism* a hundred and twenty-one times, over some food or drink, and having blown on it, cause the person acted upon to partake of it, and he or she will immediately become his or her *talib* (wisher).

5th. If an individual has a number of enemies, who profess friendship towards him outwardly, but in their bosoms harbour enmity, who slander him behind his back and by their haughty looks keep him at a distance, he is, after the usual devotions have been performed, to read that greatest of all *isms* forty-one times, morning or evening for forty days successively; and by so doing, all his ill-wishers will become his intimate friends.

6th. Should any one desire to make princes or grandees subject and obedient to his will, he must have a silver ring made with a small square silver tablet fixed upon it, on which is to be engraved the number that the letters composing the *ism* represent; which, in case of its being used, 2,613 (p. 206). This number by itself, or added to 236 and 112, and its genius, 1,811, amount to the rules laid down in the 32nd chapter of its *qaid* (the *qaid* in all the *qaid* 22, to the rules laid down in the 32nd chapter, which treats on the subject of the science of *tukseer*), formed and daily, in the square of the *solasee* or *robaee* kind, and engraved. nes, and blo a m gis thus finished, he is to place it before him, he morning or evening, to repeat the *ism* five thousand times. When the whole is concluded, he is to wear little-finger (lit. ear-finger†) of his right hand.

* The number of the *ism* (p. 206) is 2,613

First Demon, Moonraaeel.	{	Hay (p. 204) ...	5	
		Meem ...	40	
		Ray ...	300	
		Alif ...	1	
		Eay ...	10	
		Lam ...	80	236

Second Demon, Humwakeel.	{	Hay ...	5	
		Meem ...	40	
		Wao ...	6	
		Alif ...	1	
		Kaf ...	20	
		Eay ...	10	112
		Lam ...	80	

Genius Shutkheesa.	{	Shaeen ...	300	
		Tay ...	400	
		Khay ...	600	
		Eay ...	10	
		Say ...	600	
		Alif ...	1	1,811

4,322

† So called, because made use of to clean the ear,



In short, it is no easy matter to command the presence of genii and demons; and, in the present day, should these race of beings be near any one, so as to obey his calls, such a one would, no doubt, instantly be set down as a *wullee* (saint), or one endowed with the gift of miracles.

The author of the present sheets (lit. this teacher of the alphabet) has endeavoured to prove the effects of the reading of two or three of these *isms*; but he found it a most difficult task to finish them; for he met with such strange sights and frightful objects as completely deterred him from concluding any one of them. Moreover, conceiving it labour lost, he relinquished the design altogether.

Independently of these mighty *isms*, there are a great number of the attributes of the Deity, and verses of the *Qoran*, which one may read without much trouble, and their effects are well established. A knowledge of them can only be obtained by the most *harrûle* communications to the great, or adepts in the art: and these are again, with him, communicated privately (lit. breast to breast, hand in hand, ear to ear).

If they do describe them in books, it is never sufficient of God's minuteness for comprehension. of power ded

To this teacher of the A, B, C, through the favour and kindness of his tutors, a great *isme* and select sentences of the *Qoran* have descended. They have been imparted to him as profound secrets, it would be improper for him to disclose them.

However one verse is so well-known, that I may as well mention it; and that is, the *Aet-e-footook*, which literally signifies a verse for receiving an income gratuitously; such as, obtaining one's daily subsistence by some means or other, or getting service somewhere, or having one's income abundantly increased. If a person make constant use of that verse, for a time, God will undoubtedly, within forty days, grant his behests and prosper him. The ancients have repeatedly tried the effects of it by experiment. The *Aet-e-footook*, which is to be repeated forty times after the five appointed seasons of prayer, is as follows:

"With him are the keys of the secret things, none knoweth them besides himself. He knows that which is on the dry land and in the sea: there falleth no leaf but He knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing nor a dry thing, but it is written in the perspicuous book." (Sale's *Qoran*, chap. vi, p. 150, new edit. 1825.)

For the purpose of obtaining an increase to one's subsistence, or wealth, a person should, after the morning and evening prayers, repeat a thousand times the following two attributes of the Deity.



derive any benefit from its repetition within two or three
any performance the rehearsal one thousand or five hundred
is long period as he chooses to benefit by it.

See *mo-gaunee*! (O thou independent!)

See *mo-gaunee*! (O thou causer of independence!)

Sec. 4. Concerning the casting out of Devils.

In the *Saurin-s-Bukharae*, Abou Hoorayree*
states that the Prophet Mohammad Moostuffa (may God! &c.)
stated that Adam was created of *teen* (clay),
the elements, water and earth; and *genii* of *m* (that is, of two of
smoke), *the* of air and fire.

Genii were called Adam, Cain was called
e. 7. Musi was he, who is called
malicious and was he, who is called
come home from of Adam (the
turn thanks for name was A, so Satan
causing wars and name was A, so Satan
of the *dustur-khwa* bool-bushur
bismilla (grace) on
uses them to forge
As A. 2. 9. 7. Habeel (I
viz. 1. Zulh
Shy the piet
moos, the son
the son of Y
Genii d between
their form, to
viz. 1st, the F
Qootbeen, out the
haun th ama
in Paradise.

When the former do perform bad actions,
no perform good actions have the appella
them; those who perpetrate evil deeds,
When the former do perform bad actions,

In the *Tufsee*, *accabeen* it of any one, or affecting a separation
valve bands of troops viz. *Abu* that it is according to their nature
An empire), *Furhang* (Europe through the means used by the
Babylonia), and *Subbance* of the *isms* of the Deity.
of the Calmucs), *Mag*
Nubia), *Zangubar* (Ethiopia as are poor and indigent consists
Western India).
as, and the
us who was most beloved of God was

one-ten words signifies "the father of cats." He was so nicknamed by the pro-
his partiality to those animals, of which he had always a great num-
ber.

us reckon seven firmaments. Vide p. 98.