

## ORDERS OF HOLY MEN IN PALESTINE.

*(Answers to Questions.)*

By P. J. BALDENSPERGER, ESQ.

THERE are four principal Orders of Holy Men, شيل الله يا رجال الله, *Shate illah ya rajal Allah*, an exclamation used in reference to a man mentioned, and which ought always to be said when a holy name is pronounced. It means "God's party, yea, men of God." The exact time when the four men lived I could not make out. They are: 1. Sultan 'Abd el Kader; 2. Sidna Ehmadi el Erfa'i; 3. Il Seyyed Ehmadi el Badawi; 4. Sidna Ibrahim el Dsuki. They may probably have lived about or after the Crusades. At all events the Tangiers traveller, Ibn Batoutah, mentions the Erfa'i in 1326 A.D. The East has always been filled with such people, and their disciples, or Darawish, as they here call them, have always quarrelled as to whose sanctity is greatest. One day Bajazid and his Derwishes met 'Abd el Kader and his Derwishes, and a dispute arose between them as to who was holier. A tree near by was beckoned to come by 'Abd el Kader, so it uprooted itself and stood still, but when Bajazid called the tree it came to him, whereupon 'Abd el Kader at once dismissed his Derwishes, and said, as he was not holier than Bajazid, he would give up being their leader, and went and lived 40 years in a mountain, with one knee bound, so that he could not kneel down and pray and get up, and so he became crippled. These men have existed, في الدراك, before they were born, and before the Prophet Mohammed. They all have supernatural powers or secrets, وإسرار, and have the power to appear now and then. They have drunk Paradise water, ميه القوس, Moyet el Kōsar, and had it in Paradise jugs, شربة الصلاح, Sharbet el Sulah, with them.

I. Sultan 'Abd el Kader el Kheirani, Sultan el Saleehien, also called Araj Abu Dirballa Bāz Allah—السلطان عبدالقادر الخيرياني سلطان الصالحين. وأخرج ابو دربله باز الله

Before he was born he was to be a Wély, therefore he is also called Asbak, اسبق, the preceding. When his mother, Kheira, خيرا was yet a young girl, gathering wood, all her companions left her, and a lion was going to eat her, so he appeared, killed the lion, and bound the wood with a serpent. At another time a man was going to violate her—he again appeared and saved her. When she got married and became with child, he told her, out of the womb, that it was he who had saved her twice before she was his mother. As soon as he was born, he confirmed what he said before, and was acknowledged as a Wély. The world was then all under the influence of the Dsuki, the Erfa'i, and the Badawi; he claimed partnership with them, and as they would not give it him

they went to Medina to the prophet Mohammed, who referred to the angel Gabriel, who himself had given him Paradise water. But the angel again went to God, and God acknowledged him as a fourth partner; for there was a prisoner among the Christians who called for help; the Badawi would have brought him within three hours, the Erfa'i within two hours, and the Dsuki within one hour—but 'Abd el Kader flew off and brought him within half an hour. They all now acknowledged him. 'Abd el Kader was looking to the west for a throne. When he was going to Algeria he met Bajazid, and, as above mentioned, remained forty years, whilst he was crippled, without praying; so the angel Gabriel came and asked him to pray, but he said he would only kneel down on the neck of Bajazid. So Gabriel went to tell God, and God allowed him to kneel down on the neck of Bajazid and Majazid.

على بيازيد و مايزيد. The last expression means *to whom will become more*. He then became the holiest of the orders. He then loosed his knee, but limped ever after—wherefrom his title اعرج, the limper. He

wore a white woollen shirt only; his Derwishes ought to wear no other, and the more their garments are patched the more honourable they are before God. He now knew that he was going to be buried in Bagdad, and sent there to have an abode for him to pray, خلوة, Khalwé, and a well for his ablutions, but the Wélies of Bagdad sent a plate of milk, full to the brim, and asked him to drink from this without spilling a drop, saying, "As little space as there is left for your fingers in this plate, so little is there any space in Bagdad for you." 'Abd el Kader then stretched out his hand to Paradise and brought a rose, covered the milk, and sent it back, telling them, "As I covered this milk with the rose, so will I take you under my protection." They at once knew the Paradise rose, and acknowledged him as their protector. He settled and married in Bagdad, and dreadfully persecuted the Devil-worshippers, عبدين الشيطان, Abadeen el Shetân, who hate him to this day, for they still exist. He died and left sons and daughters. He had a son who used to hate women, because he "walked with God." His father told him to leave Bagdad, because he could not thus live with human beings. Next morning he was dead, and when they wanted to carry him off to be buried, his bier flew off to Alouss, in the midst of the Euphrates, where his abode is still visited. Another son, Sidi 'Abd el Jabbar, سيدى عبد الجبار, is buried near his father in Bagdad, where only clean women can light and clean the abode; men are not allowed to enter. One day the father and son were praying, when a serpent came along to visit 'Abd el Kader. She had eight horns, four big ones and four small ones alternately, as a crown on the head. The son being afraid, kicked her away. When the father had done praying, he reproved his son for interrupting his prayer. The serpent asked a place in Paradise, which he promised her, and she told him to kill her at once, that she may enjoy it at once. The son killed her, and her head is still hanging there to this day.

When the Devil-worshippers again increased, he asked for a cannon from the Sultan Murad, of Constantinople, because when he ('Abd el Kader) was dead, the *أرفاد*, *Erfad*, Devil-worshippers, soiled his grave; so Sultan Murad pushed a cannon, which went alone to Bagdad, the Sultan following it; it then began shooting by itself, till all the *Erfad* were killed. He then told the cannon to be quiet, but the cannon would not. He gave it a mighty push, and still it would not. He then tore open its mouth, whereupon it was quiet; the signs of the Sultan's fingers are still visible, and the cannon is chained, lest it begin again.

He has many of his Derwishes living in the beautiful Haram and Mosk belonging to them, and money is brought there plentifully from all Mohammedan countries to embellish his monument and feed the servants attending to it and to the lands belonging to it. They wear the white cap or turban, the colour of 'Abd el Kader. His standard also is white—in fact, though he presides more especially over all kinds of weapons, and his Derwishes have power to deprive the sword of its strength, yet he is the peace-maker, as his colours and name indicate. Previous to entering the Order, the candidate goes to some holy man of the Order he wishes to belong to, and studies his duties as Derwish. He lives under observation, and if the sheikh finds him fit, he puts his hand on his head, repeating the Fattiha seven times, and says, "Have you made up your mind to walk and keep the way of our Lord the Badawy?" *نوبت تشى على طريقته سيدنا البداوي* and, after the affirmative, takes a piece of sugar, spits on it, and having told him all he should do, and what is forbidden, gives him the sugar to eat and spits in his mouth, and tells him, "God and your Lord (the founder of the Order) will punish you for your faults, and be with you in your needs." The newly-admitted can at once work wonders, and with drums and cymbals the feast is made (after paying the fee). The candidate is beaten with swords, and struck on the head, and the endless *Hei* and *Allah* are repeated. A real Derwish must openly wear his master's colours and uniform. Men are often initiated into the Orders without carrying about the spear and begging, which they ought to do. The candidate is received on a Thursday evening generally, as they mostly then hold their religious exercises, *فقر*. The man comes to the highest in rank, a *Khalify*, *خلايفه*, and says, "I beg to be admitted to the Order of our Lord the Sheikh 'Abd el Kader, all here present to be witness." Nothing is done then till a certain sum is paid, from 3 piastres up to £1, when a diploma is given with the names of the generations of the sheikh initiating him written thereon, up to 'Abd el Kader. If the sum is the highest, besides the power to work miracles and tread on fire or swallow it, to wound with swords and heal the wounds, to hold serpents and every poisonous animal, is inscribed on it. Often single letters following each other, or a sentence of the Koran, are written on the diploma. But to seal the real reception a lamb or goat is killed, and the Derwishes of the neighbourhood join in the

feast ; they all eat it as on all other occasions. Elisha had also to slay oxen and boil their flesh and give it to the people before following Elijah, 1 Kings xix, 20-21. The turban of the new sheikh also is put on by the Khalify, and he becomes *معتم*, Mu'amam. This is the first degree. The second degree is the Naķeeb, *نقيب* ; he has charge of the instruments. When they are brought forth, the Naķeeb calls down the blessing on them before the ceremonies begin ; thus : *شيل الله الفاتحه الى هذى العدة الى حضرة النبي والى سيدنا الخدر ابو العباسى والى* "God's party, we say the Fatiha to these instruments, to the presence of the prophet, and to our Lord Khadder Abu 'l'Abbas, and to his brother Elijah, the holder of these instruments, or the guardian." This is repeated three times before the music begins ; the instruments are generally the standard, *راية*, *Reiey* ; the small drum, *باز*, *Báz* ; the cymbals, *كاسة*, *Kasséy* ; and the big drum or *Nobéy*, *نوبه*. They never have any wind instruments, as the Jews of old, though the functions of the Naķeeb seem very much the same as those of Heman and Jeduthun, as mentioned in 1 Chron. xvi, 42. "Those that should make a sound, and with musical instruments of God."

Incense is now burned, and the whole congregation praise the Lord, the ceremony resembling the description of the singers (Levites) at the consecration of the temple at Jerusalem in 2 Chron. v, 13. The highest in rank is the Khalify, who can confer the Order upon another person, as he is the substitute of the sheikh to whose Order he belongs. He may also be Khalify to several Orders, which is not usually allowed to the Naķeeb or simple Derwish. As a rule, they are respected by anybody who knows them to be Derwishes, though much depends on the influence of the family he belongs to. Thus a *Khateeb*, of Beit Dejan, ridiculed a Derwish in a piece of poetry ; the Derwish appealed to his Order, and the Derwishes of the region gathered in the house of the *Khateeb* to judge the case, and punish him accordingly.

Sheikh Saleh, *شيخ صالح*, of Safrie, a village only a mile east of Beit Dejan, who was always ready to ridicule everything, wrote some poetry on a Derwish of the Order of the Seied el Badawi. This Derwish, the Sheikh Abd er Rahman Abu Ja'coub, is almost blind, and on that account had a nickname, *D'hnan*, *دحنان*. He went out one day and stumbled over the carcase of a mule and broke his arm, which so much amused our bard, the *Khateeb*, that he composed the following rhymes :—

My rhymes with measure I began,  
 Listen what happened to Dihnan ;  
 His hoe on his shoulder, eastward he went,  
 Towards Sheikh Ethman's monument.  
 A carcass met him in the way ;  
 He stumbled at it and hurt itself.  
 A rib has touched him, so we heard,  
 And a bowel spilt upon his beard.  
 When he thus fell, and was inclined,  
 His right hand broke.  
 He called out with all his voice,  
 Come and help me, oh 'Urjan! (his kindred).  
 When the news went to his house,  
 Ba'bul and Bkheth, his children, cried :

Abtadi wanzim wa awzan  
 Wali jara la Dihnan  
 Hamel faso wa muhawed  
 Imsharek darb el Sheikh Ethman  
 Lakato hal if'tissét  
 Waka' fiha rijî' mawju'  
 Wa sabahu dale' min il dulu'  
 Wa nashab fi dakno il musran  
 Liman waka' fiha wa mal  
 Inkasrat idahu il shamal  
 Saah' bisotahu ya irjal  
 Ifza'uli ya 'Urjan  
 Rah' il khabar 'alla l-beth  
 Sa'hat Ba'bul wa Bkheth

ابتدى وانظم واوزن  
 وتلى جرا لى دحنان  
 حامل فاسه ومهود  
 مشرق ضرب الشيخ عثمان  
 لقتنه هل افطيسة  
 وقع فيها رجع موجود  
 وصابه ضلع من الضلوع  
 ونشب في دقنه المصران  
 لمن وقع فييا ومال  
 انكسرة ايده الشمال  
 صاح بصوته يا ارجال  
 افزعولي يا عرجان  
 راح الخبر على البيت  
 صاحت بعبول وبخيت

Bring to him some wine,  
 'Tis a cure for the sick.  
 His son Jacob also heard the news ;  
 Running, his heart terrified,  
 He said : Bring carob-juice,  
 'Tis a cure for the sick.  
 When Ba'hur had heard the news,  
 With flowing tears she came :  
 Perfect safety to you "generous chief,"  
 Father of honours and invitations.  
 But when the Emmani (his Khalify)  
 heard it,  
 He came yelling as a jackal :  
 Bring Farrar, the physician,  
 With rags and pomegranate sticks,

Hatu lo moyet inbeed  
 Hatha shifa lal mareed  
 Rah il khabar illa Yakub  
 Yajri wal qalb mar'ub  
 Kal hatulo moyet kharub  
 Hatha shifa lal 'ayan  
 Rah' il khabar 'la Ba'hur  
 Tijri wa dumu' inhur  
 Kalat salamtak ya bahlul  
 Ya abul karam wal def'an  
 Rah il khabar il' 'Ammawi  
 Aja yeseeh' seh' il wawi  
 Hatulo Farrar il indawi  
 Bishrita wa tabet ruman

هاتوله ميية نبيد  
 هذ شيفا الالمريد  
 راح الخبر الى يعقوب  
 يجرى والقلب مرعوب  
 قال هاتوله مييه خروب  
 هذا شيفا لا عيان  
 راح الخبر الى ببحور  
 تجرى ودموع انهور  
 قالة سلامتك يا بهلول  
 يا ابو الكرم والضيفان  
 راح الخبر العماوي  
 اجا يصيح صيح الواوي  
 هاتوله فرار المداوي  
 بشريته وطابة رمان

And when Sreikhun heard about it,  
 He came running as insane  
 And called for the dirt of Danun,  
 Mixed with dirt of Sliman.  
 The news reached also Abu Shaheen,  
 Who came with fig-tree wood.  
 But when the news went to Raful,  
 She came running as a ghou! :<sup>1</sup>  
 What a pity, generous chief,  
 Your beard is yellow from being smoked.  
 And when Abu 'I Kher had heard,  
 He came running as a bird,  
 And wished his beard full of dirt,  
 As his revenge for suffering.

Rah il khabar ila Sreikhun  
 Aja yejri zeil majnun  
 Wadulo kharet Danun  
 Wagharbiha kharet Sliman  
 Rah il khabar ila Ibrahim Abu  
 Shaheen  
 Jab fi yido 'ud el teen  
 Rah il khabar il Raf'ul  
 Ajat titjri zeil ghul  
 Kalat khsara ya bahlul  
 Daknak saf'ra min il dukhan  
 Rah il khabar la Abu 'I Kher  
 Aja yejri zeil teer  
 Yulthish dakno hatha l er  
 'Ajabin midet zarnan

راح الخبر الى سريخون  
 اجا ييجري زي المجنون  
 ودوله خرية دنون  
 وغربيه خرية سلمان  
 راح الخبر الى ابراهيم ابو شاهين  
 جاب في يده عود التين  
 راح الخبر الى رافل  
 اجة تجدى زي الغول  
 قاله خصاره يا بهلول  
 دقنك صفرا من الدخان  
 راح الخبر الى ابو التحير  
 اجا ييجري زي الطير  
 يلطش دقنه هذا الاير  
 عزيني مدة زمان

<sup>1</sup> That is, "swiftly."

The shepherd boys and people of all ages sang and repeated these verses till the offended Derwish complained to his co-fraternity, and the Khateeb had to pay two hundred rattles of rice and a hundred sacrifices, sheep or goats. After trying to get the sentence changed, and having given supper to the thirty Derwishes assembled, and breakfast the next morning, without obtaining pardon he left the assembly and did not appear again in the village for some time. The Derwishes carried away what he possessed. This was a great offence; smaller offences also are punished. Throwing down the turban of a Derwish may be atoned for by a single sacrifice, but never for less.

II. The Sheikh Ehmadi el Erfai, الشيخ الولي احمد الرفاعي رضى الله عنه as his name indicates, is the Viper-charmer, and therefore his Derwishes are expected to touch vipers and all poisonous things, without being hurt, by calling out to their Lord, شيل الله يا ارفاعي, "Help! oh, Viper-charmer." His part in the world was the desert and desolate places. His Derwishes have also the white or parti-coloured cap. His standard is red and white; he is the most jealous of the four saints, and will not allow his Derwishes to leave his Order and join another. The Derwishes ought never to kill serpents for fear of them, but always invoke his name. His tomb is in Bosra, near the mouth of the Euphrates. His Derwishes, and even Christians of Palestine and Syria, told me about a pond near his Makam so full of poisonous serpents that the poison swims on the top of the water as yellow as sulphur or melted butter. As the spot is at a considerable distance from the Euphrates, all wild beasts assemble round it to drink, but are afraid of the poison. Every Friday an antelope, كراكد, *karakand*, comes there; all the beasts get up, and the antelope, gravely approaching, strikes the water with its horns, first in one way, then in the other, making the sign of the cross (this is the Christian version), when all poison becomes dissipated, and the beasts approach and drink, after which the poison again covers the face of the waters for a whole week. سبوع, *suboo'aa*. A man who was offered £300 to bring a horn of this antelope was struck with awe, and would not when he saw it. Rubbed in oil, this horn is even as efficacious against serpent bites as the horn of the cerastes, and therefore is invaluable.

The Derwishes belonging to this Order generally carry about serpents in leather bags for show, and perform with them. The Egyptians have a better serpent for real plays; although very deadly, the Fi, the Haje', or Egyptian cobra (*Naja Haje'*), is found in the southern part of Palestine only. This serpent lifts up the fore part of its body, graciously swinging itself to the sound of the Neie, نايه, but here the Derwishes keep the people in ignorance as to the danger of the different kinds whether they are venomous or not, and they know them well enough. A Derwish of the Erfai Order used to come to my house at Jaffa with snakes, the most

showy of them being *Zamenis carbonarius*, the shiny black serpent known as the حنيش by the natives, and greatly feared in some districts. It is one of the longest serpents, and on account of its powers of raising itself dreadful stories are told about it, as lying in the ways and making them impassable, cutting a man in two by twisting itself round his body. It does not live long in captivity. It refuses food, and in the bags of the serpent-charmer dies very soon. They give it bran, supposing it to eat this. The fields of Palestine abound with them, and it is easier to find another than to keep the old one. They lose their shining colour when in captivity for more than a week. They live in one place, and never go far away. A carbonarius that I let loose on the field near the house remained in the vicinity for years, coming out in the warm hours of the day, and hiding during the hottest. Next to this, the *Coluber Esculapii* is mostly carried about by Derwishes; it is a very showy serpent, often as thick as a man's arm, and nearly 2 metres long, it resists hunger a good deal better than the carbonarius. The snake-charmers take the snakes simply out of the bag, put them round their neck, and make them run on the ground. A snake seldom attacks its owner, and if it does bite, the man licks the tiny wound it makes—wholly without danger—to the great astonishment of the bystanders, and coppers flow in on such occasions.

Besides these two they have the *Zamenis viridiflavus*, which they call Yahudieh, or Heiet el Beit, يهودية أو حية البيت (Jewess or house serpent), then the *Celopeltis lacertina*, ربدة, Rabda, and the *Coluber quadrilineatus*, نشابه Nashabé, the jumper, of which serpent they have many tales, as its flying across valleys, and even penetrating camels, from its velocity, and many fear it greatly. This is probably the serpent mentioned, Isaiah xiv, 29, a fiery flying serpent. The *Eryx jaculus*—known as برجيل Barjeel, is supposed to be one of the most deadly serpents, though as innocent as any serpent can be. An Erfa'i Derwish handled them with the greatest caution, and was greatly astonished to see me take them up without previous talk; although he well knew that he himself was not poison-proof, he considered me initiated into some real secrets, altogether unknown to him, and wondered why I never handled the *Daboia-Xanthina*, which is a very deadly snake. The Daboia, in fact, is the only poisonous serpent I found with such Derwishes, but they get rid of them as soon as they can, and change them for show's sake with the finer spotted *Coluber Zamenis Viridiflavus*. As an excuse they say that the viper (Daboia) is deaf, and does not hear the invocation of the very holy Erfa'i. I have known several ignorant Erfa'i Derwishes misled by the idea that all serpents are venomous, and having tried all kinds without danger, also treat the Daboia viper in the same way. Two, I know, died in 1892—the one working at Jaffa was warned by the owner of the grounds, but invoked the Erfa'i. He felt his strength going about an hour after the bite, and twenty-four hours afterwards was

dead. Another Derwish was bitten in the thumb in June, 1892, in the environs of Lydda. No particulars are known about him. He came to the Mosk at Lydda and fell down in the court, and died without letting the Daboia go; he had choked her, for they both were found dead. Happily most Derwishes well know the dreadful effect of the bite of this serpent, and the rapidity with which the fangs are replaced when taken out. It is true the fangs can very easily be plucked out, but others soon come in their place. I found seven fangs on each side. Daboias resist hunger for an astonishing length of time. I have never seen them take any food, though I kept several upwards of a year without their touching the food given them, such as live mice, lizards, or other serpents. When a Derwish is initiated into this Order, he takes a piece of sugar from the mouth of the Khalify, and, whilst the Khalify reads his verses, appointing him to the Order, and making him serpent and poison-proof, he spits in his mouth from time to time, as giving him of his juice; this is also often done to others not belonging to the Orders, to make them serpent-proof—Christians, Jews, or Mohammedans. But even these serpent-proof candidates, *حاري* and *محموي* (literally surround and surrounded) (by the protection of the Erfai'), do not always touch serpents, although in the act of being "surrounded," a serpent is to be put round the neck of the candidate, and the ear-lap bitten by the serpent; the Hawi then licks it up, invoking his Lord. It seems a grey falcon is the bird *par excellence* into which the Derwishes, or at least the Khalify, can sometimes be changed, or at least which the Chief of the Order appears and protects. Ibn Batoutah, the Tangiers traveller, says that "the virtuous Sheikh Ebnad el Erfai' lived in Um Obeidah, and had great friendship with Abu Medin Sho'aib, son of El Hosain. Sheikh Ebnad had palm-trees. One year, when he was cutting the dates, he left a bunch for his brother Sho'aib, *هذا برسي اخي شعيب*. They afterwards met in the holy station at 'Arafat. The servant of Sheikh Ebnad, Reslan, *رسلان*, had heard about the dates, and asked him if he now wanted them. Sheikh Ebnad allowed him to have them, and soon after he laid the dates before them. The people of the abode of the Sheikh Ebnad afterwards said that in the evening of the day of 'Arafat they saw a grey falcon, *باز اشهب*, come down on the palm-tree, take the dates and fly away in the air. Thus in Damascus, near the gate Eldjabiyeh, on the burying-place of the pious Reslan, this was written A.D. 1326.

*العابد الصالح رسلان المعروف بالباز الاشبيه*

III. The Seyyed Ebnad el Badawy was considered the most holy before Abd el Kader, and is still so acknowledged, at least by his Derwishes. They wear the red woollen turban, and have a red standard. His tomb is in Tantah, in Egypt, and his feast is held about the Nile overflow. This Order is the most popular, and greatly venerated in Palestine. In the processions they are very wild, beating themselves, and sticking great

pins into their cheeks and near the eyes; they stand on swords, eat cactus-leaves, and drink the water which remains from hand-washing of an assembly. When once aroused to holiness they much resemble brutes. Although el Badawy himself never married, he is very liberal towards adulterers; it is said a pious Mohammedan went to visit his grave, and found an immense multitude there, and among them a man and woman in the precincts in a very indecent position, so, without finishing his visit, he turned away and was going home, when his beast staled in the waters of the Nile. A horseman reproved him, saying, "Why defilest thou the stream?" but the pilgrim remarked that the stream was broad, and could not be defiled by such a little thing. Well, then, said the Badawy—for it was he—"Go back and feast, an adulterer can no more defile the abode of the Badawy than this urine can the stream."

The daughter of Bari, بنت باری, was the most handsome of women that ever lived, and she was a Derwishá. One day when Badawy, Erfa'i, and Dsuki were in the plains of Mesopotamia, Bint Bari took a Paradise jug and wanted to drink it all, leaving none to the others. Erfa'i went, but was afraid to look at her for fear of losing his holiness, for a Derwish may not look at a woman and wonder at her beauty. Dsuki then went, but without success, so the Badawy put on old ragged clothes, full of lice, and came to her palace at Bagdad. Of course, as a Derwishá, she at once knew he was coming. He asked for the water, which she would not give up. She lifted her two veils, برقع, but he could not be moved by her beauty; so he said, "Earth! swallow her," and the earth swallowed her to her knees. Then he asked her the water, but without success. A second command to the Earth, and she was swallowed to the stomach, a third to the breast; and then she said, "Will you marry me?" He told her to put forth her hand, and he spat through it to the earth, and said, "Your hand cannot stand my spittle, how will you stand me in marriage?" Still she refused, but after a fourth command, when the earth had swallowed her up to the neck, she ordered a servant to bring the water. Nevertheless, she is in great enmity with these Orders, and wars against them from the sky, throwing stones at them—and hence the Derwishes of these Orders always look up in the sky for fear of Bint Bari. Sheikh 'Ali was the Na'keeb of the Badawy, and a very turbulent Derwish, who always wanted to have his Lord give him power over something, and troubling him. So the Badawy had a stick and threw it away, and said, "Where you find this stick you shall dwell, and not leave your place; you shall have plenty, and your sacrifices shall come to you as this stick went." So he followed and found the stick north of Jaffa. A harem is built there, and a yearly market is held there. Súdna 'Ali is a guardian of the sea; any ship in danger has only to invoke him, and undoubtedly will be saved, no matter of what nation. An English captain promised £100 to Sheikh 'Ali if he were saved, and eventually went back to England. Having no means of sending the money, he put it into a hollow piece of wood, which he pushed into the sea. Years

passed by, and the captain visited Jaffa again, and, for curiosity's sake, rode up to Sidna 'Ali. When he came there he found the log of wood in the court-yard, which some Derwish had brought in from the sea-shore. He told the servant of the harem to "please find £100 enclosed." He told him his story, and since that time the English also believe in Sidna 'Ali's power over the waves.

It is a speciality of Sidna 'Ali to procure for himself the vows sent to him in every shape or manner. If a goat is sent to him from any part he receives it. Grapes, wheat, bread, are received by attraction, though most gifts are brought to him at the annual feast, when all the people of the plain go to visit his shrine. These feasts generally last three days, some time in July, but they never receive the same attention as the Rubin feast, south of Jaffa. Sidna 'Ali is particularly charged to keep back the sea waters from the land, though they acknowledge this to be done by divine force, *قدرة اللهيه*, *Kudra illahid*. The ancient town of 'Arsuf, the ruins of which are only some quarter of a mile away, was miraculously thrown down by Sidna 'Ali in a war against the infidels when they were greatly in want of water and hardly pressed upon by the enemy.

IV. Sidna Ibrahim el Dsuki, *سيدنا ابراهيم الدسوقي*, has his tomb in Dasuk. He has a yellow flag and turban. Like the other two, his followers are at enmity with Bint Bari, who belongs to the 'Ajami Order. The Dsuki has a Khalify in Küryet el 'Enab. When he goes to Beit Mahsir, he has to pass by or below the abode of the 'Ajami on the hill above Beit Mahsir; but he never can pass there unprotected, as the 'Ajami is still angry for the water-jug of Paradise. So he always goes, not on the 'Ajami's lands, but on others close by, for fear of being killed. On the 6th of November, 1891, the Sheikh Ibrahim el Enbawi, *شيخ ابراهيم العنباوى*, died, leaving a son of 14 years, and this man is a Khalify. The holiness is hereditary, the forefathers having been traced back for some centuries. When Sheikh Ibrahim died, he wrought many miracles. 1. He died quietly sitting. 2. He had told his relatives not to weep at his death, but as soon as his daughter knew he was dead, she threw out her arms and could not draw them back again. The son then took his father's mantle (*see* 2 Kings, ii, 13-14), and rubbed the daughter's arms, so she got right again, and they omitted the usual wailing. 3. He groaned after he was dead. 4. His standard spread horizontally over his dead body when the bearer of it walked before the bier. The Mukhtar, *مختار*, or Mayor, of Abu Ghôsh, of the famous Abu Ghôsh family, wanted to put the turban of his father on the young hereditary sheikh, but he refused to be "crowned" by an inferior, and himself put the turban half round and left the other half hanging down, till he is old enough to go to Dasuk, in Egypt, and receive his coronation, *عموميه*, from

his own Khalify, as all his forefathers did. He is greatly venerated, and will obtain money enough from the believers to go to Egypt with all pomp, as becomes him.

As already mentioned, Bint Bari and the 'Ajami are minor Derwish Orders. The 'Ajami, عجمي, who has several mosques or *makdm* in Palestine, is a very angry sheikh. He never pardons offences, but strikes dead at once, or lames, or gives some such sign of his real existence, as is mentioned in "Folklore" (*Quarterly Statement*, 1893, p. 219). Sometimes a man may be initiated and become an acting Derwish at once—that is, he takes a spear and the cap or turban of his Lord and becomes a Fakir, فقير, a poor man, living on charity. He may do this only for a time, but generally the Fakirs remain so all their life. Usually they take up poverty, after having assisted for several years as an unrecognised Derwish, going about their work as usual, with no outward sign. The rosary may or may not be the only thing they carry, but they are not necessarily Derwishes because they carry the rosary. When they become wandering Derwishes who have made the vow of poverty, no matter to what Order they belong, they grow their hair and wear old and patched garments. The hair-growing seems to have its origin in the law of the Nazarites (Numbers vi). It is a great trouble for the fellahin to have long hair, because of the vermin, and it is thus considered to take away the comforts of life, which is its main object. It is also, of course, a visible sign of the man being a Derwish. If a Derwish commits a sin, does anything unlawful in his Order, he must repeat and never do it any more; also, other Derwishes of his Order come and beat him, or, as the case may be, reject him altogether from the Order. A pilgrimage to Mecca may take away some sins. The rosaries they wear are made of olive or storax wood, عذبر, 'Abbar, and have a hundred or a thousand beads, to facilitate repeating the name of God (الله) as often as possible daily.

The mass of fellahin consider Derwishes to be really holy, and respect them, even kissing their hands when they are known. They also believe that they can wound persons or animals with their swords or with their spears, and heal the wounds immediately by invoking their Lord. A Derwish, called Sheikh Hamdan, شيخ حمدان (the title "Sheikh" is given to a Derwish when he is acknowledged as such), lived in Urtás for several years. He came from 'Allar el fôka, and had his scenes of *fukur* every Thursday evening. He was much respected by some, but the Urtás people in general did not think very much of his holiness—nevertheless, some were initiated by him, and especially an elderly man, who gave him hospitality. His fits of fanaticism led him to run over the rocks and mountains round about, where he met his Lord the Badawy. On such occasions he often ran away naked. His friend and host, who was somewhat simple-minded, believed in his Derwish, and was initiated by him, receiving a sufficient quantity of stripes on his head to stun him. The new Derwish, Ethman,

عسمان or عثمان, was quite persuaded of his power of working miracles. On one occasion I saw him push a huge iron pin through his cheeks, one side in and the other side out. After it was pulled out, his cheek was found pierced through and bleeding, upon which Sheikh Hamdan spit on it, and washed it away, calling to his Lords يا سيادي.

This is the only "wonder" I saw. The man bled very little, and probably was accustomed to pierce the cheek, though the holes did not remain, but completely healed. However, on one occasion Sheikh Hamdan, an unmarried man, in one of his frantic runs, seems to have given a *rendezvous* to the fair daughter of Ethman, and in course of a few months the sheikh disappeared—called to Egypt by the Badawy. He has never again been seen at Urtás, and the daughter was delivered in secret by a Bethlehem midwife. Sheikh Hamdan lost respect and holiness, and became a camel driver many years afterwards in his own village. As a rule, the Derwishes are married men—at least, marriage has nothing to do with being a Derwish.

Sultan Badr, سلطان بدر, has his abode in Deir es Sheikh, a village in Wady Isma'in. He is said to have been a descendant of Hassein, the grandson of Mohammed, and when war waged between the Egyptian and Syrian Khalifs, was killed near Deir es Sheikh. The now living direct descendant is Sheikh Ethman, a man about 50 years of age, with fine features, tall and very sober in speech. About the years 1874–1882 he lived partly at Urtás and partly at Deir es Sheikh, and during these years he was voluntarily dumb, his noble ancestor having asked him not to speak for this time, and thus to avoid sin; he would always talk by signs. He was greatly venerated by everybody, both fellahín and townspeople, and even the Pasha of Jerusalem would rise when he came to the Seraia, and generally presented him with garments. This sheikh, as a descendant of Sultan Badr, relative of Mohammed, wears the green turban. When Ibrahim, Pasha of Egypt, was ruler of Palestine he took away many lands belonging to Welies and such holy men, but when he sent his soldiers to take Deir es Sheikh, a swarm of bees attacked the regiment, and as often as they tried to come up, bees kept them back. Then they knew that these bees were none else but Sultan Badr himself defending his abode. (The inhabitants of Sheikh, a village near Hebron, also claim relationship with the prophet, and wear the green turban.) Sheikh Ethman, the dumb, when I met him about 1889, had finished his vow, and was again allowed to speak, his ancestor, Sultan Badr, having withdrawn his injunction. Also this sheikh, who was respected in almost all southern Palestine, lost a great deal of his prestige on being found acting against the Government in a criminal affair. Instead of showing his power, he simply denied having done anything. The following were the circumstances:—

A murderer, who was brother-in-law of Sheikh Ethman, was brought, bound, to Jerusalem from Hebron, passing along the Wady el Biár to

Solomon's pools. Above Deir el Benât, Sheikh Ethman and six Urtás people were hidden behind the rocks, and all of a sudden jumped out shouting and swinging swords, and frightened the two gendarmes accompanying the murderer. Feigning to be the avengers trying to kill the convict, they cut loose the handcuffs and set him free. Not long afterwards an officer and twelve gendarmes came to Urtás. All the culprits, except Sheikh Ethman, had left the village and hidden in the cave of Khureitún. The officer did not care for his holiness, and began administering a flogging, whereupon the sheikh seized an opportunity of slipping away. This occurred in 1881, and since then the sheikh has lost a good deal of his esteem both in the country and in towns.

Different districts have sheikhs of this class, of more or less sanctity, but these do not belong to the Orders, but are hereditary sheikhs, like Sheikh Ibrahim Nasr, of Kūryet el 'Enab, already mentioned. The Rubin Bedawín, too, have a hereditary family of Derwishes, descendants of the Sheikh Zooeied, شيخ زويد. Their sanctity is of a quiet kind.

Hamed, a Derwish, was cheated by his partner, but Sheikh Zooeied took revenge and struck the wife of the cheat with insanity. A Bedawy told me that one day, running through the Rubin marshes, where there are plenty of buffaloes, a buffalo all at once pursued him, and would have gored him to death had he not taken his gun and aimed at the animal, at the same time crying to the sheikh, "Yellah, ya Sheikh Zooeied,"

يائه يا شيخ زويد, when suddenly the animal stood still, looked at him, and turned away.

A Derwishá (female Derwish), living at Sfdna 'Ali, north of Jaffa, with a green head-dress and veil, is consecrated as the *prophet's foal*, مهرة النبي. Her way of begging or asking alms consists simply in neighing just as a young foal would, never saying any more.<sup>1</sup> She can

<sup>1</sup> [NOTE BY DR. CHAPLIN.—Once when I was at Sfdna 'Ali (el Haram) this young woman came into our camp. She was suffering from a peculiar nervous affection, not very uncommon among girls born in Palestine, which seems to compel those labouring under it to go about imitating the sounds made by animals. I knew one girl who rendered her presence almost unendurable to her family by constantly making a sound like a goose, or a donkey, or some other creature. She was cured by being taken to spend three nights in Elijah's cave on Mount Carmel. On the third night a venerable old man appeared to her, placed his hand on her head, and said (in the Arabic language), "Fear not, my daughter, fear not, thou wilt be healed." And healed she was. The old man was, of course, the prophet Elijah. Insane people are sometimes treated—or used some years ago to be treated—in a similar way, being shut up in the vaults under the Haram area at Jerusalem, or chained to a pillar in the church at el Khūdr, or sent to the cave of Elijah. It is said that benefit is often derived from this method of treatment; the awful sacredness of the place, the silence, the solitude, producing a kind of shock to the nervous system which proves beneficial. The remedy is akin to the sudden fright which cures hiccup,

often be seen in the streets of Jaffa going from shop to shop *neighing*. Sheikh Ibrahim Abu Rabah', originally from Beit Dejan, now one of the notables of Jaffa, is Khalify of the four Orders of Derwishes, *i.e.*, he can deliver the diplomas. He has the power to work miracles; as already mentioned, his mare fought in the Turco-Russian War. Many Derwishes also, as *grey falcons*, used to hover above the Turkish army, and catch the shells or musket-balls as they flew. The general idea of these Derwishes, and the reason why they exist, is that they may not sin. By wearing bad clothing, being absorbed in prayer, having no earthly comfort, and going about asking alms, they are supposed to keep their souls pure, and the more welies, nebies, and holy places they visit, the more they have "merit before God," *أجر عند الله*

A Derwish in my service was trying to qualify himself for becoming a wandering Derwish. But he was irascible, and that would not do for a good Derwish. He was fond of arms and shooting; but extinguishing life, even that of a caterpillar, was sinful in a Derwish. He was also fond of good dress, and was sorry for it. He went twice on foot from Jaffa to Bagdad to visit as many welies as possible, and he hoped, by the grace of 'Abd el Kader, in Bagdad, to become converted. On one trip he was absent eight months, suffered hunger and thirst and fatigue through the Syrian desert, even wore bad clothing in the time of his pilgrimage, never omitted the five regular prayers and his own voluntary prayers, but after all returned to his passions—good clothing, bearing arms, and ill-temper. The poor fellow was much perplexed about it, and told me he could be no real good Derwish as long as he did not put aside all these sins, that he knew Derwishes who even let themselves be beaten without reply. He even went further and said the 38th to 42nd verses of the fifth chapter of St. Matthew's Gospel seem to be wholly written for, and ought to be kept by, a real Derwish. A Derwish is never completely sanctified till he has done all, and then he may even see angels. Angels communicate with and minister to Derwishes. They have shining faces, as the full moon, and have green veils, but this is a secret which may not be divulged. A Derwish who had regular visions, invited another Derwish in Ramleh to come and see in what company he passed his time. When alone on his way home the spectator thought to tell what he had seen, but on beginning, was struck dumb, became insane and died, and the first one soon died also, because

swallowing live spiders for ague, drinking the warm blood of a slain gladiator for epilepsy, as described by Cornelius Celsus, and perhaps the supposed efficacy of the royal touch of the pious King Edward and his successors for the "Kynge's Evyll." The chain with which patients are bound to a pillar in the church at el Khüdr (St. George) is, perhaps, that which was shown to Felix Fabri in the fifteenth century as the chain with which St. George had been bound. Brother Felix narrates that he and his companions put it *round their necks* out of devotion. It is (or was when I last saw it) still fastened by means of a large ring round the neck of the sufferer.]

he could not keep his secret to himself. My Derwish did not know whether he ought to have told me so much. He took away his papers, when I wanted to see them, and would never again talk about Derwishes. He said he would ask a Khalify whether it was lawful to show his papers, but ever afterwards avoided talking on the subject. He had a drum on which he used to perform alone, repeating chapters of the Koran and prayers, and accompanying them by interrupted knocks on the drum. Finally he quitted my service. Several others have told me such things as the above, but referred me to the Khalify for more. Some have their secret (سر) direct from God, and these do not belong to any of the orders, but belong to God's order. On Ramadan nights they may be heard calling the faithful to their prayers, going from house to house and chanting, accompanying the chants with the drum (other derwishes also do this):—

Oh, Moslems! oh, God's people! I'm a Derwish of God's way—

يا مسلمين يا اهل لله . انا درويش على باب الله

Ana Derwish alla Bab Allah. Ya muslimni ya ahel Allah.

Get up to your morning meal, the prophet visits you—

قوموا ال سحوركم . والنبي يزركم

Wu el Nabi yazourkum. Kumu la Shurkum.

The prophet redeems you! and your Creator will not forget you—

النبي فداك . والى خلقتك ما ينساک

Wuli Khalaka ma yensek! Il Nabi fadak.

They then get food or not, according as the people have to spare.

A Derwish may become a *وليه*, *walieh* (female), and then sits among women, as he is for the moment changed into a woman; the term "*walieh*" is the feminine of *wely*, and the woman is considered in many instances holy, as being the mother of mankind, carrying no arms, and often suffering beating, baking the bread, entering the oven. The oven (طبون) is considered a *wely*; but the woman is only theoretically a *walieh*; she turns to be a woman, *حرمة*, in ordinary cases, and even an outcast of society. *بعيد منك مرة*. *Ba'id minak mara*. "Be it far from you—a woman"—is an expression used when talking of a woman generally, and which does not at all indicate the theoretical esteem and respect of the *walieh*. Although the Derwishes may have a good deal of freedom in their behaviour towards women, very few cases of the abuse of such liberty are told, and it can never have been tolerated, unless amongst the most simple-minded. The natural jealousy of the *fellahin* would prevent it.