

Tucholsky Wagner Zola Scott
Turgenev Wallace Fonatne Sydon Freud Schlegel
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen
Weber Freiligrath Frey
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel
Engels Fielding Hölderlin Eichendorff Tacitus Dumas
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil
Goethe Elisabeth von Österreich London
Mendelssohn Balzac Shakespeare Rathenau Dostojewski Ganghofer
Trackl Stevenson Lichtenberg Doyle Gjellerup
Mommsen Thoma Tolstoi Lenz Hambruch Droste-Hülshoff
Dach Thoma von Arnim Hägele Hanrieder Hauptmann Humboldt
Karrillon Reuter Verne Rousseau Hagen Hauff Baudelaire Gautier
Garschin Defoe Hebbel Hegel Kussmaul Herder
Damaschke Descartes Schopenhauer Bebel Proust
Wolfram von Eschenbach Darwin Dickens Grimm Jerome Rilke George
Bronner Campe Horváth Aristoteles Voltaire Federer Herodot
Bismarck Vigny Gengenbach Barlach Heine Grillparzer Georgy
Storm Casanova Lessing Langbein Gilm Gryphius
Chamberlain Schiller Lafontaine Iffland Sokrates
Brentano Strachwitz Claudius Schilling Kralik Katharina II. von Rußland Bellamy Gerstäcker Raabe Gibbon Tschechow
Löns Hesse Hoffmann Gogol Wilde Gleim Vulpius
Luther Heym Hofmannsthal Klee Hölty Morgenstern Goedicke
Roth Heyse Klopstock Puschkin Homer Kleist Mörike Musil
Luxemburg La Roche Horaz Kraus
Machiavelli Kierkegaard Kraft Kraus
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke
Nestroy Marie de France
Nietzsche Nansen Laotse Ipsen Liebknecht Ringelnatz
Marx Lassalle Gorki Klett Leibniz
von Ossietzky May vom Stein Lawrence Irving
Petalozzi Platon Pückler Michelangelo Knigge Kock Kafka
Sachs Poe Liebermann Kock Korolenko
de Sade Praetorius Mistral Zetkin



The publishing house **tredition** has created the series **TREDITION CLASSICS**. It contains classical literature works from over two thousand years. Most of these titles have been out of print and off the bookstore shelves for decades.

The book series is intended to preserve the cultural legacy and to promote the timeless works of classical literature. As a reader of a **TREDITION CLASSICS** book, the reader supports the mission to save many of the amazing works of world literature from oblivion.

The symbol of **TREDITION CLASSICS** is Johannes Gutenberg (1400 – 1468), the inventor of movable type printing.

With the series, **tredition** intends to make thousands of international literature classics available in printed format again – worldwide.

All books are available at book retailers worldwide in paperback and in hardcover. For more information please visit: www.tredition.com



tredition was established in 2006 by Sandra Latusseck and Soenke Schulz. Based in Hamburg, Germany, **tredition** offers publishing solutions to authors and publishing houses, combined with worldwide distribution of printed and digital book content. **tredition** is uniquely positioned to enable authors and publishing houses to create books on their own terms and without conventional manufacturing risks.

For more information please visit: www.tredition.com

**Observations on the
Mussulmauns of India Descriptive
of Their Manners, Customs,
Habits and Religious Opinions
Made During a Twelve Years'
Residence in Their Immediate
Society**

Mrs. Meer Hasan Ali

Imprint

This book is part of the TREDITION CLASSICS series.

Author: Mrs. Meer Hasan Ali

Cover design: toepferschumann, Berlin (Germany)

Publisher: tredition GmbH, Hamburg (Germany)

ISBN: 978-3-8491-7422-4

www.tredition.com

www.tredition.de

Copyright:

The content of this book is sourced from the public domain.

The intention of the TREDITION CLASSICS series is to make world literature in the public domain available in printed format. Literary enthusiasts and organizations worldwide have scanned and digitally edited the original texts. tredition has subsequently formatted and redesigned the content into a modern reading layout. Therefore, we cannot guarantee the exact reproduction of the original format of a particular historic edition. Please also note that no modifications have been made to the spelling, therefore it may differ from the orthography used today.

PREFACE TO THE SECOND EDITION

In the present reprint the text of the original edition of this work has been reproduced without change, even the curious transliterations of the vernacular words and phrases having been preserved. The correct forms of these, so far as they have been ascertained, have been given in the Notes and in the Index-Glossary. I have added an Introduction containing an account of the authoress based on the scanty information available, and I have compiled some notes illustrating questions connected with Islam and Musalman usages. I have not thought it necessary to give detailed references in the notes, but a list of the works which have been used will be found at the end of the text. As in other volumes of this series, the diacritical marks indicating the varieties of the sound of certain letters in the Arabic and Devanagari alphabets have not been given: they are unnecessary for the scholar and serve only to embarrass the general reader.

I have to acknowledge help from several friends in the preparation of this edition. Mr. W. Foster, C.I.E., has supplied valuable notes from the India Office records on Mir Hasan 'Ali and his family; Dr. W. Hoey, late I.C.S., and Mr. L.N. Jopling, I.C.S., Deputy-Commissioner, Lucknow, have made inquiries on the same subject. Mr. H.C. Irwin, late I.C.S., has furnished much information on Oudh affairs in the time of the Nawabi. Sir C.J. Lyall, K.C.S.I, C.I.E., and Professor E.G. Browne, M.A., have permitted me to consult them on certain obscure words in the text.

W. CROOKE.

INTRODUCTION

Very little is known about the authoress of this interesting book. She is reticent about the affairs of her husband and of herself, and inquiries recently made at Lucknow, at the India Office, and in other likely quarters in England, have added little to the scanty information we possess about her.

The family of her husband claimed to be of Sayyid origin, that is to say, to be descended from the martyrs, Hasan and Husain, the sons of Fatimah, daughter of the Prophet, by her marriage with her cousin-german, 'Ali. The father-in-law of the authoress, Mir Haji Shah, of whom she speaks with affection and respect, was the son of the Qazi, or Muhammadan law-officer, of Ludhiana, in the Panjab. During his boyhood the Panjab was exposed to raids by the Mahrattas and incursions of the Sikhs. He therefore abandoned his studies, wandered about for a time, and finally took service with a certain Raja—where she does not tell us—who was then raising a force in expectation of an attack by the Sikhs. He served in at least one campaign, and then, while still a young man, made a pilgrimage thrice to Mecca and Kербela, which gained him the title of Haji, or pilgrim. While he was in Arabia he fell short of funds, but he succeeded in curing the wife of a rich merchant who had long suffered from a serious disease. She provided him with money to continue his journey. He married under romantic circumstances an Arab girl named Fatimah as his second wife, and then went to Lucknow, which, under the rule of the Nawabs, was the centre in Northern India of the Shi'ah sect, to which he belonged. Here he had an exciting adventure with a tiger during a hunting party, at which the Nawab, Shuja-ud-daula, was present. He is believed to have held the post of Peshnamaz, or 'leader in prayer', in the household of the eunuch, Almas 'Ali Khan, who is referred to by the authoress.

His son was Mir Hasan 'Ali, the husband of the authoress. The tradition in Lucknow is that he quarrelled with his father and went to Calcutta, where he taught Arabic to some British officers and

gained a knowledge of English. We next hear of him in England, when in May 1810 he was appointed assistant to the well-known oriental scholar, John Shakespear, professor of Hindustani at the Military College, Addiscombe, from 1807 to 1830, author of a dictionary of Hindustani and other educational works. Mention is made of two cadets boarding with Mir Hasan 'Ali, but it does not appear from the records where he lived. After remaining at the College for six years he resigned his appointment on the ground of ill-health, with the intention of returning to India. He must have been an efficient teacher, because, on his resignation, the East India Company treated him with liberality. He received a gift of £50 as a reward for his translation of the Gospel of St. Matthew, and from the Court minutes it appears that on December 17, 1816, it was resolved to grant him 100 guineas to provide his passage and £100 for equipment. Further, the Bengal Government was instructed to furnish him on his arrival with means to reach his native place, and to pay him a pension of Rs. 100 *per mensem* for the rest of his life.[1]

A tradition from Lucknow states that he was sent to England on a secret mission, 'to ask the Home authorities to accept a contract of Oudh direct from Nasir-ud-din Haidar, who was quite willing to remit the money of contract direct to England instead of settling the matter with the British Resident at Lucknow'. It is not clear what this exactly means. It may be that the King of Oudh, thinking that annexation was inevitable, may have been inclined to attempt to secure some private arrangement with the East India Company, under which he would remain titular sovereign, paying a tribute direct to the authorities in England, and that he wished to conduct these negotiations without the knowledge of the Resident at Lucknow. There does not seem to be independent evidence of this mission of Mir Hasan 'Ali, and we are told that it was, as might have been expected, unsuccessful.

No mention is made of his wife in the official records, and I have been unable to trace her family name or the date and place of her marriage. Mir Hasan 'Ali and his wife sailed for Calcutta, and travelled to Lucknow via Patna. She tells little of her career in India, save that she lived there for twelve years, presumably from 1816 to 1828, and that eleven years of that time were spent in the house of her father-in-law at Lucknow. In the course of her book she gives

only one date, September 18, 1825, when her husband held the post of Tahsildar, or sub-collector of revenue, at Kanauj in the British district of Farrukhabad. No records bearing on his career as a British official are forthcoming. Another Lucknow tradition states that on his arrival at the Court of Oudh from England he was, on the recommendation of the Resident, appointed to a post in the King's service on a salary of Rs. 300 per annum. Subsequently he fell into disgrace and was obliged to retire to Farrukhabad with the court eunuch, Nawab Mu'tamad-ud-daula, Agha Mir.

With the restoration of Agha Mir to power, Hasan 'Ali returned to Lucknow, and was granted a life pension of Rs. 100 *per mensem* for his services as Darogha at the Residency, and in consideration of his negotiations between the King and the British Government or the East India Company.

From the information collected at Lucknow it appears that he was known as Mir Londoni, 'the London gentleman', and that he was appointed Safir, or Attaché, at the court of King Ghazi-ud-din Haidar, who conferred upon him the title of Maslaha-ud-daula, 'Counsellor of State'. By another account he held the post of Mir Munshi, head native clerk or secretary to the British Resident.

One of the most influential personages in the court of Oudh during this period was that stormy petrel of politics, Nawab Hakim Mehndi. He had been the right-hand man of the Nawab Sa'adat Ali, and on the accession of his son Ghazi-ud-din Haidar in 1814 he was dismissed on the ground that he had incited the King to protest against interference in Oudh affairs by the Resident, Colonel Baillie. The King at the last moment became frightened at the prospect of an open rupture with the Resident. Nawab Hakim Mehndi was deprived of all his public offices and of much of his property, and he was imprisoned for a time. On his release he retired into British territory, and in 1824 he was living in magnificent style at Fatehgarh. In that year Bishop Heber visited Lucknow and received a courteous letter from the Nawab inviting him to his house at Fatehgarh. He gave the Bishop an assurance 'that he had an English housekeeper, who knew perfectly well how to do the honours of his establishment to gentlemen of her own nation. (She is, in fact, a singular female, who became the wife of one of the Hindustani pro-

fessors at Hertford, now the Hukeem's dewan,[2] and bears, I believe, a very respectable character.)' The authoress makes no reference to Hakim Mehndi, nor to the fact that she and her husband were in his employment.

The cause of her final departure from India is stated by W. Knighton in a highly coloured sketch of court life in the days of King Nasir-ud-daula, *The Private Life of an Eastern King*, published in 1855. 'Mrs. Meer Hassan was an English lady who married a Lucknow noble during a visit to England. She spent twelve years with him in India, and did not allow him to exercise a Moslem's privilege of a plurality of wives. Returning to England afterwards on account of her health, she did not again rejoin him.' [3] The jealousy between rival wives in a polygamous Musalman household is notorious. 'A rival may be good, but her son never: a rival even if she be made of dough is intolerable: the malice of a rival is known to everybody: wife upon wife and heartburnings'—such are the common proverbs which define the situation. But if her separation from her husband was really due to this cause, it is curious that in her book she notes as a mark of a good wife that she is tolerant of such arrangements. 'She receives him [her husband] with undisguised pleasure, although she has just before learned that another member has been added to his well-peopled harem. The good and forbearing wife, by this line of conduct, secures to herself the confidence of her husband, who, feeling assured that the amiable woman has an interest in his happiness, will consult her and take her advice in the domestic affairs of his children by other wives, and even arrange by her judgement all the settlements for their marriages, &c. He can speak of other wives without restraint—for she knows he has others—and her education has taught her that they deserve her respect in proportion as they contribute to her husband's happiness.' [4]

It is certainly noticeable that she says very little about her husband beyond calling him in a conventional way 'an excellent husband' and 'a dutiful, affectionate son'. There is no indication that her husband accompanied her on her undated visit to Delhi, when she was received in audience by the King, Akbar II, and the Queen, who were then living in a state of semi-poverty. She tells us that they 'both appeared, and expressed themselves, highly gratified with the visit of an English lady, who could explain herself in their language

without embarrassment, or the assistance of an interpreter, and who was the more interesting to them from the circumstance of being the wife of a Syaad'.[5]

From inquiries made at Lucknow it has been ascertained that Mir Hasan 'Ali had no children by his English wife. By one or more native wives he had three children: a daughter, Fatimah Begam, who married a certain Mir Sher 'Ali, of which marriage one or more descendants are believed to be alive; and two sons, Mir Sayyid 'Ali or Miran Sahib, said to have served the British Government as a Tahsildar, whose grandson is now living at Lucknow, and Mir Sayyid Husain, who became a Risaldar, or commander of a troop, in one of the Oudh Irregular Cavalry Regiments. One of his descendants, Mir Agha 'Ali Sahib, possesses some landed property which was probably acquired by the Risaldar. After the annexation of Oudh Mir Hasan 'Ali is said to have been paid a pension of Rs. 100 *per mensem* till his death in 1863.

It is also worthy of remark that she carefully avoids any reference to the palace intrigues and maladministration which prevailed in Oudh during the reigns of Ghazi-ud-din Haidar and Nasir-ud-din Haidar, who occupied the throne during her residence at Lucknow. She makes a vague apology for the disorganized state of the country: 'Acts of oppression may sometimes occur in Native States without the knowledge even, and much less by the command of, the Sovereign ruler, since the good order of the government mainly depends on the disposition of the Prime Minister for the time being'[6]—a true remark, but no defence for the conduct of the weak princes who did nothing to suppress corruption and save their subjects from oppression.

Little is known of the history of Mrs. Mir Hasan 'Ali after her arrival in England. It has been stated that she was attached in some capacity to the household of the Princess Augusta, who died unmarried on September 22, 1840.[7] This is probable, because the list of subscribers to her book is headed by Queen Adelaide, the Princess Augusta, and other ladies of the Royal Family. She must have been in good repute among Anglo-Indians, because several well-known names appear in the list: H.T. Colebrooke, G.C. Haughton, Mordaunt Ricketts and his wife, and Colonel J. Tod.

The value of the book rests on the fact that it is a record of the first-hand experiences of an English lady who occupied the exceptional position of membership of a Musalman family. She tells us nothing of her friends in Lucknow, but she had free access to the houses of respectable Sayyids, and thus gained ample facilities for the study of the manners and customs of Musalman families. Much of her information on Islam was obtained from her husband and his father, both learned, travelled gentlemen, and by them she was treated with a degree of toleration unusual in a Shi'ah household, this sect being rigid and often fanatical followers of Islam. She was allowed to retain a firm belief in the Christian religion, and she tells us that Mir Haji Shah delighted in conversing on religious topics, and that his happiest time was spent in the quiet of night when his son translated to him the Bible as she read it.[8]

Her picture of zenana life is obviously coloured by her frank admiration for the people amongst whom she lived, who treated her with respect and consideration. It is thus to some extent idyllic. At the same time, it may be admitted that she was exceptionally fortunate in her friends. Her sketch may be usefully compared with that of Mrs. Fanny Parks in her charming book, *The Wanderings of a Pilgrim in Search of the Picturesque*. Mrs. Parks had the advantage of having acquired a literary knowledge of Hindustani, while Mrs. Mir Hasan 'Ali, to judge from the way in which she transliterates native words, can have been able to speak little more than a broken patois, knew little of grammar, and was probably unable to read or write the Arabic character. Colonel Gardner, who had wide and peculiar experience, said to Mrs. Parks: 'Nothing can exceed the quarrels that go on in the zenana, or the complaints the begams make against each other. A common complaint is "Such a one has been practising witchcraft against me". If the husband make a present to one wife, if it be only a basket of mangoes, he must make the same exactly to all the other wives to keep the peace. A wife, when in a rage with her husband, if on account of jealousy, often says, "I wish I were married to a grass-cutter," i.e. because a grass-cutter is so poor that he can only afford to have one wife.' [9] Mrs. Parks from her own experience calls the zenana 'a place of intrigue, and those who live within four walls cannot pursue a straight path; how can it be otherwise, when so many conflicting passions are called forth?' [10] She adds

that 'Musalmāni ladies generally forget their learning when they grow up, or they neglect it. Everything that passes without the four walls is repeated to them by their spies; never was any place so full of intrigue, scandal, and chit-chat as a zenāna.' [11] When she visited the Delhi palace she remarks: 'As for beauty, in a whole zenāna there may be two or three handsome women, and all the rest remarkably ugly.' [12] European officers at the present day have no opportunities for acquiring a knowledge of the conditions of zenāna life; but from the rumours that reach them they would probably accept the views of Mrs. Parks in preference to those of Mrs. Mir Hasan 'Ali.

Though her opinions on the life of Musalman ladies is to some extent open to criticism, and must be taken to apply only to the exceptional society in which she moved, her account of the religious feasts and fasts, the description of the marriage ceremonies and that of the surroundings of a native household are trustworthy and valuable. Some errors, not of much importance and probably largely due to her imperfect knowledge of the language, have been corrected in the notes of the present edition. It must also be understood that her knowledge of native life was confined to that of the Musalmāns, and she displays no accurate acquaintance with the religion, life or customs of the Hindus. The account in the text displays a bias in favour of the Shi'ah sect of Musalmāns, as contrasted with that of the Sunnis. For a more impartial study of the question the reader is referred to Sir W. Muir, *Annals of the Early Caliphate, The Caliphate*, and to Major R.D. Osborn, *Islam under the Khalifs of Baghdad*.

[1] Col. H.M. Vibart, *Addiscombe*, pp. 39, 41, 42.

[2] *Diwan*, chief agent, manager.

[3] p. 208.

[4] p. 182.

[5] p. 290.

[6] p. 227.

[7] *Calcutta Review*, ii. 387.

[8] pp. 80, 422.

[9] Vol. i, pp. 230, 453.

[10] i. 391.

[11] i. 450.

[12] ii. 215.

CONTENTS

INTRODUCTORY LETTER

LETTER I

Introductory Remarks.—The characteristic simplicity of manners exhibited in Native families.—Their munificent charity.—The Syaads. Their descent, and the veneration paid to them.—Their pride of birth.—Fast of Mahurram.—Its origin.—The Sheahs and Soonies.—Memorandum of distances.—Mount Judee (Judea), the attributed burying-place of Adam and Noah.—Mausoleum of Ali.—Tomb of Eve.—Meer Hadjee Shah.

LETTER II

Celebration of Mahurram.—The Tazia.—Mussulmaun Cemeteries.—An Emaum-baarah.—Piety of the ladies.—Self-inflicted abstinence and privations endured by each sex.—Instances of the devotional zeal of the Mussulmauns.—Attempted infringement on their religious formalities.—The Resident at Lucknow.—Enthusiastic ardour of the poor.—Manner of celebrating the Mahurram in opposition to the precepts of the Khoraun.—Mosque and Emaum-baarah contrasted.—The supposition of Mussulmauns practising idolatry confuted.

LETTER III

Continuation of Mahurram.—Consecration of Banners.—Durgah at Lucknow.—Its origin explained.—Regarded with peculiar veneration.—The Nuwaub vows to build a new one.—Its description.—Procession to the Durgah.—

Najoomies.—Influence possessed and practised by them.—Eunuchs.—Anecdotes of some having attained great honours and wealth.—Presents bestowed upon them generally revert to the donor.—Rich attire of male and female slaves...

LETTER IV

Mahurram concluded.—Night of Mayndhie.—Emaumbaarah of the King of Oude.—Procession to Shaah Nudghiff.—Last day of Mahurram.—Chattahs.—Musical instruments.—Zeal of the Native gentlemen.—Funeral obsequies over the Tazia at Kraabaallah.—Sentiments of devout Mussulmauns.—The fast followed by acts of charity.—Remarks on the observance of Mahurram...

LETTER V

Time.—How divided in Hindoostaun.—Observances after Mahurram—Luxuries and enjoyments resumed.—Black dye used by the ladies.—Their nose-ring.—Number of rings worn in their ears.—Mode of dressing their hair.—Aversion to our tooth-brushes.—Toilet of the ladies.—The Pyjaamahs.—The Ungeeah (bodice).—The Courtie.—The Deputtah.—Reception of a superior or elder amongst the ladies.—Their fondness for jewels.—Their shoes.—The state of society amongst the Mussulmaun ladies.—Their conversational endowments.—Remark upon the fashion and duty of beards...

LETTER VI

The Mussulmaun religion.—Sectarians.—Their difference of faith.—History of the Soonies.—The Caliphas Omir, Osman, Aboubuker, &c.—Mahumud's parting charge to Ali.—Omir's jealousy of Ali.—The Khoraun.—How compiled.—The Calipha Omir held in detestation.—Creed of the Sheahs.—Funeral service.—Opinions of the Mussulmauns respecting the Millennium.—The foundation of their faith exhibited.—Sentiments of the most devout followers of Mahumud.—

Bridge of Sirraat, the Scales, &c., explained.—Emaum Mhidhie.—Prophecy of his reappearance.—Its early fulfilment anticipated.—Discourse with Meer Hadjee Shaah on this subject...

LETTER VII

Namaaz (daily prayer).—The Mussulmaun prayers.—Their different names and times.—Extra prayer-service.—The Mosque.—Ablutions requisite previous to devotion.—Prostrations at prayers.—Mosque described.—The Mussulmaun's Sabbath.—Its partial observance.—The amusements of this life not discontinued on the Sabbath.—Employment of domestics undiminished on this day.—Works of importance then commenced.—Reasons for appropriating Friday to the Sabbath.—The Jews opposed to Mahumud.—The Prophet receives instructions from the angel Gabriel.—Their import and definition.—Remarks of a Commentator on the Khoraun.—Prayer of intercession.—Pious observance of Christmas day by a Native Lady.—Opinions entertained of our Saviour.—Additional motives for prayer.—David's Mother's prayer.—Anecdote of Moses and a Woodcutter.—Remarks upon the piety and devotion of the female Mussulmauns...

LETTER VIII

The Fast of Rumzaun.—Motives for its strict observance.—Its commencement and duration.—Sentiments of Meer Hadjee Shaah on the day of fasting.—Adherence of the females to the observing this fast.—How first broken.—Devout persons extend the term to forty days.—Children permitted to try their zeal.—Calamitous effects of the experiment.—Exemptions from this duty.—Joyful termination of the fast.—Celebration of Eade on the last day.—The Nuzza.—Nautchwomen and Domenie.—Surprise of the Natives at European dancing.—Remarks on their Music.—Anecdotes of Fatima.—The Chuck-ee...

LETTER IX

The Hadje (Pilgrimage to Mecca).—Commanded to be performed by Mahumud.—Eagerness of both, sexes to visit the Prophet's tomb.—Qualifications requisite for the undertaking.—Different routes from India to Mecca.—Duties of the pilgrims at the Holy House.—Mecca and its environs.—Place of Abraham.—The Bedouins.—Anecdote of a devotee and two pilgrims.—A Bedouin Arab and the travellers to Mecca.—The Kaabah (Holy House).—Superstitious regard to a chain suspended there.—Account of the gold water-spout.—Tax levied on pilgrims visiting the tomb of Mahumud by the Sheruff of Mecca.—Sacred visit to the tombs of Ali, Hasan, and Hosen.—The importance attached to this duty.—Travellers annoyed by the Arabs.—An instance recorded.—The Nudghiff Usheruff.—Anecdotes of Syaad Harshim...

LETTER X

The Zuckhaut (God's portion).—Syaads restricted the benefit of this charity.—The Sutkah.—The Emaum's Zaumunee (protection).—The Tenths, or Syaads' Due.—Mussulmauns attribute thanks to God only, for all benefits conferred.—Extracts from the 'Hyaatool Kaalooob'.—Mahumud's advice.—His precepts tend to inculcate and encourage charity.—Remarks on the benevolence of Mussulmauns...

LETTER XI

Mussulmaun festivals.—Buckrah Eade.—Ishmael believed to have been offered in sacrifice by Abraham and not Isaac.—Descent of the Mussulmauns from Abraham.—The Eade-gaarh.—Presentation of Nuzzas.—Elephants.—Description of the Khillaut (robe of honour).—Customs on the day of Buckrah Eade.—Nou-Roze (New Year's Day).—Manner of its celebration.—The Bussund (Spring-colour).—The Sah-bund.—Observances during this month.—Festival of the New Moon.—Superstition of the Natives respecting the influence of the Moon.—Their practices during an eclipse.—Supposed effects of

the Moon on a wound.—Medicinal application of lime in Hindoostaun.—Observance of Shubh-burraat.

LETTER XII

The Zeenahnah.—Its interior described.—Furniture, decorations, &c.—The Purdah (curtains).—Bedstead.—The Musnud (seat of honour).—Mirrors and ornamental furniture disused.—Display on occasions of festivity.—Observations on the Mussulmaun Ladies.—Happiness in their state of seclusion.—Origin of secluding females by Mahumud.—Anecdote.—Tamerlane's command prohibiting females being seen in public.—The Palankeen.—Bearers.—Their general utility and contentedness of disposition.—Habits peculiar to Mussulmaun Ladies.—Domestic arrangements of a Zeenahnah.—Dinner and its accompanying observances.—The Lota and Lugguns.—The Hookha.—Further investigation of the customs adopted in Zeenahnahs...

LETTER XIII

Plurality of wives.—Mahumud's motive for permitting this privilege.—State of society at the commencement of the Prophet's mission.—His injunctions respecting marriage.—Parents invariably determine on the selection of a husband.—First marriages attended by a public ceremony.—The first wife takes precedence of all others.—Generosity of disposition evinced by the Mussulmaun ladies.—Divorces obtained under certain restrictions.—Period of solemnizing marriage.—Method adopted in choosing a husband or wife.—Overtures and contracts of marriage, how regulated.—Mugganee, the first contract.—Dress of the bride elect on this occasion.—The ceremonies described as witnessed.—Remarks on the bride.—Present from the bridegroom on Buckrah Eade...

LETTER XIV

Wedding ceremonies of the Mussulmauns. — The new or full moon propitious to the rites being concluded. — Marriage settlements unknown. — Control of the wife over her own property. — Three days and nights occupied in celebrating the wedding. — Preparations previously made by both families. — Ostentatious display on these occasions. — Day of Sarchuck. — Customs on the day of Mayndhie. — Sending Presents. — Day of Baarraat. — Procession of the bridegroom to fetch the bride. — The bride's departure to her new home. — Attendant ceremonies explained. — Similarity of the Mussulmaun and Hindoo ceremonies. — Anecdote of a Moollah. — Tying the Narrah to the Moosul...

LETTER XV

On the birth and management of children in Hindoostaun. — Increase of joy on the birth of a Son. — Preference generally shown to male children. — Treatment of Infants. — Day of Purification. — Offerings presented on this occasion to the child. — The anniversary of the birthday celebrated. — Visit of the father to the Durgah. — Pastimes of boys. — Kites. — Pigeons. — The Mhogdhur. — Sword-exercise. — The Bow and Arrows. — The Pellet-bow. — Crows. — Sports of Native gentlemen. — Cock-fighting. — Remarks upon horses, elephants, tigers, and leopards. — Pigeon-shooting. — Birds released from captivity on particular occasions. — Reasons for the extension of the royal clemency in Native Courts. — Influence of the Prime Minister in the administration of justice...

LETTER XVI

Remarks on the trades and professions of Hindoostaun. — The Bazaars. — Naunbye (Bazaar cook). — The Butcher, and other trades. — Shroffs (Money-changers). — Popular cries in Native cities. — The articles enumerated and the venders of them described. — The Cuppers. — Leechwomen. — Ear-