

KHUTBA OF MAHOMEDANS AND DASTŪRI OF PARSEES 191

It seems that this method of killing or entrapping enemies in hidden pits was prevalent among many people, and from olden times, because we have proverbs among different people referring to this method. Some of these proverbs are the following¹ :—

1. ગુણે તો પડે (Gujarati), i.e., one who digs a pit falls into it.

2. Who so diggeth a pit shall fall therein (Old Testament, proverbs XXVI, 27).

3. Wer Andern eine Grube grabt, fällt selbst hinein (whoever digs a pit for others, falls himself therein).

4 (a) چاه کن همیشه در چاه است
(The digger of a pit is always in a pit.)

(b) چاه کن را چاه در پیش

For the digger of a pit, a pit is (always) before him.

“THE KHUTBA-(خطبه) OF THE MAHOMEDANS AND THE DASTŪRI OF THE PARSEES.”

(Read on 29th November 1922.)

Our attention to the Khutba of our Mahomedan brethren has been drawn at present by the telegrams we have received of the election of a new Khalifa. It is said, that now the Khutbas will be recited in the name of the new Khalifa. The object of this paper is to show, that there is, among the Parsees, as among the Mahomedans, a custom, whereby the name of the Dastur or the High Priest is recited in certain rituals. The recital is spoken of as Dasturi.

(1) Vide the કહેવત માળા, by Mr. J. N. Petit, edited by Mr. Jijibhoy P. Mistri, Vol. I, page 151.

I

The word *Khutba* ordinarily means any "Speech, harangue, address or sermon," but it has come to be specialised for the "sermon preached in the mosques on a Friday."¹ Dr. Hughes² thus speaks of a *Khutba*. It is "the sermon or oration delivered on Fridays at the time of Zuhr or meridian prayer. It is also recited on the two great festivals in the morning, after sunrise." The injunction for the *Khutba* is said to have been based on the 62nd *Sûrah* of Koran where we read: "O true believers, when ye are called to prayers, on the day of the assembly,³ hasten to the commemoration of God and leave merchandising. This will be better for you, if you know it."⁴ The preacher who delivers the *Khutba*, is called *Khatib*. On Fridays, the congregation first performs the ablutions and then says the four sunnah prayers. Then, the *Khatib* sits above on the *mimbar* (منبر) or pulpit. The *Mu'azzin* then calls out *azân* (أذان) or announcement, *i.e.*, he calls people to prayers. After the call, the *Khatib* descends on a lower step of the pulpit and delivers the *Khutba*. In the *Khutba*, which must be in Arabic, the prayers for the Prophet, his companions and the king are essential. In India, as they have to live under a non-Mahomedan king, the name of the reigning monarch is omitted. But, we learn from a *Khutba* published at Lucknow, and as given by Hughes,⁵ that the ruler is thus referred to: "O God! Bless the ruler of the Age and make him kind and favourable to the people." The *Khatib* is at liberty to vary his sermon as he likes in the latter part, but he must mention the name of the prophet and his companions. On the close of the sermon, he sits down, and he and all the members of the congregation say their own extempore prayers, *i.e.*, petition God as they like and submit

1 Steingass.

2 A Dictionary of Islam, by Thomas Patrick-Hughes (1885), p. 274.

3 Friday is the day of assembly. It is called *yum al Jumâ*, *i.e.*, The day of assembly.

4 Sale's Koran (1891), pp. 450-51.

5 Op Cit., p. 275.

before Him their homage, praise, desires and wishes. During these private prayers, they hold forth their hands and palm inwards, and draw them down their face. Then follows the finishing portion of the Khutba. Mr. Hughes says: "According to the best tradition, the name of the reigning Khalifa ought to be recited in the Khutba. . . . In India, the name of the king is omitted and the expression 'Ruler of the Age' is used." Mr. Hughes then adds. "In India, the recital of the Khutba serves to remind every Mahomedan priest, at least once a week, that he is in a Dâru'-l Harb 'a land of enmity.' Still the fact that he can recite his Khutba at all in a country not under Muslim rule, must also assure him that he is in a Dâru'-l Amân or "land of protection."

We see from this account of the Khutba, as given by Mr. Hughes, that, in it, there is always a mention of the name of the Khalifa or the spiritual head of Islamism and of that of the king, if he be a Mahomedan ruler, but as "Ruler of the Age" if he be a non-Mahomedan. We find from the history of the Mahomedan rulers of India, that in their time, the recital of the Khutba in the name of the king was held to be essential to establish one's right to the throne and to declare his ascension to it. Invaders hastened to get the Khutba recited in their names in the Musjids. For example, we read in Vincent Smith's Life of Akbar, that Muhammad Hakim, the Prince of Kabul, invaded the Punjab and Khân Zaman, who supported him "went so far as to recite the *khutba* or prayer for the king in his name."¹ We learn that more than once Akbar himself recited the Khutba in place of the regular preacher. We read the following in Smith's Life of Akbar.²

"At the end of June 1579 Akbar had introduced a startling innovation by displacing the regular preacher Akbar as preacher, at the chief mosque in Fathepur-Sikri and himself taking his place in the pulpit on the first Friday in the fifth month of the Muhammadan

¹ "Akbar, the Great Moghul," by Vincent Smith, 1917, f. 77.

² *Ibid.*, pp. 176-77.

year. The address (*khutbah*) usually given on a Friday is composed somewhat on the lines of the "bidding prayer,"¹ used in English Universities, and always includes a prayer for the reigning sovereign. Akbar, in order to emphasize the position of spiritual leader of the nation (Imām-i-âdil) to which he laid claim, availed himself of certain alleged ancient precedents and resolved to recite the *khutbah* himself. Faizi, brother of Abu-l-Fazl and Poet Laureate, produced a sort of *khutbah* in verse, as follows, which the emperor recited.

"In the name of Him who gave us sovereignty,
 Who gave us a wise heart and a strong arm,
 Who guided us in equity and justice,
 Who put away from our heart aught but equity ;—
 His praise is beyond the range of our thoughts,
 Exalted be His Majesty—" Allāhu Akbar ! " (Great is God !)

To those eloquent lines he added some verses of the Koran, expressing thanks for mercies and favours, and having repeated the *fātiha*, or opening section of the Koran, came down from the pulpit, and said his prayers. According to Badāoni, he lost his nerve and broke down, but the other historians do not support that statement. He repeated the experiment several times."²

II

Now, among the Parsees also, there is the practice of remembering both the ruler of the land and the spiritual head of the town, though both not in the same prayer or ritual. As to the Dastur or the spiritual head of the city, his name is mentioned in three religious ceremonies. The first is in that of the Bareshnûm purification;³ the second that of the funeral ceremony,⁴ when the body of the deceased

¹ For the "Bidding Prayer" at Oxford, *vide* my "Religious Customs and Ceremonies of the Parsees," p. 81 n. 1.

² "Akbar the Great Moghul" by V. A. Smith, pp. 176-77.

³ *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 123

⁴ *Ibid*, p. 64.

is washed and placed in a corner of the house before being carried to the Tower of Silence; the third is that of the purification of the sacred fire.¹ In the Bareshnûm the recital is by the Mobad or priest who purifies or gives the Bareshnûm to another person; and in the second by the Nasasalârs or corpse-bearers; in the third by the purifying priest.

The Dasturi. The words of the recital run as follows :

Ba dasturi-i Dâdâr Ahura Mazda.

ba dasturi-i Ameshâspandân.

ba dasturi-i Sraosha ashô.

ba dasturi-i Âdarbâd Mârespand,

ba dasturi-i Dastur-i in Zamân.

Translation.—" (We do this) according to the commandments of God, according to the commandments of the Ameshâspentas or Archangels, according to the commandments of the holy Sraosha, according to the commandments of Adarbâd Marespand, according to the commandments of the 'Dastur of the Age.' "

In this recital Sraosha is the angel who (from çru to hear) hears the commandments of God and conveys them to Man on earth. Adarbâd was a famous High priest of Sassanian times. As to the "Dastur-i in Zamân," *i.e.*, the commandments of the Dastur of the Age, the priest or the Nasasalârs of a town mention, after the words, the name of the Head priest of their town. For example, during the recital at Naosari, the head-quarters of the Parsee priesthood, they recite, at the end, the name of the present Dastur, as "Dasturi-i-Dastur Kaikobad Dastur Mâhyâr." In Bombay, as there are two Dasturs or High priests, the practice is not the same everywhere, but generally, the recital has taken the same form as that of the Mahomedans in India in the case of a king. The recital ends with the words "Dastur-i in Zamân," *i.e.*, "the Dastur of the Time or Age," corresponding to the Mahomedan expression "the Ruler of the Age." Some

¹ *Ibid.*, p. 216.

priests who originally belonged and still belong to the ecclesiastical jurisdiction of Naosari, recite, even in Bombay, the name of the Dastur of Naosari.

We thus see that the Dasturi among the Parsees corresponds, to some extent, to the Khutba among the Mahomedans.

We saw above that the Mahomedans in their Khutba pray for the king as follows: "O God! Bless the ruler of the age and make him kind and favourable to the people." The Parsees also have a recital, and that a special and long recital in their prayers, known as the Afringâns. That prayer forms the 60th chapter of the Yaçna. Whenever and wherever the Afringân is recited, whether in a house or in a fire-temple, in honour of the living or in commemoration of the dead, this prayer is recited. It asks for the blessings of God upon the ruler of the land and prays that he may rule well to protect the righteous and punish the unrighteous. The prayer runs as follows¹:—

"O Ahura Mazda! I pray for great courage, grand victory and superb majestic sovereignty for my king.

I pray for his rule, for allegiance to his throne, for a long period of his reign, for his long life, and for strength to his body.

I pray that he may have powerful beautiful courage, God-granted victory, and victorious superiority, that he may suppress those who are evil-minded, overpower the hostile, and quell the evil-disposed and quarrelsome.

I pray that our king may be victorious over all those who are revengeful enemies and malicious persons and who entertain evil thoughts, utter evil words and do evil actions.

I pray that our king may be victorious, through his good thoughts, good words and good actions. May he smite all the enemies, all the evil-doers. May he be gifted with all these boons in return for his good life. May that bring all glory to him and may all that enhance the piety of his soul.

¹ Vide my "Moral Extracts from Zoroastrian Books," pp. 8-9.

O Ruler! May you live long. May you live happy to help the righteous and to punish the unrighteous. May the best brilliant life of the righteous and pious be your lot (Afringân)."

The ancient Persians always included their king in their prayers. Herodotus (Book I, 132) says: "He that sacrifices is not permitted to pray for blessings for himself alone; but he is obliged to offer prayers for the prosperity of all the Persians and the king, for he is himself included in the Persians." In his daily prayer, every Parsee prays for his king in his final benedictory prayer, known as the Tan-darusti. He first asks for God's blessings upon the king, then upon the Anjuman, *i.e.*, the whole community, and then upon himself and his kith and kin.

A FEW NOTES ON A FLYING VISIT TO JAPAN FROM AN ANTHROPOLOGICAL POINT OF VIEW.

PAPER I.—HISTORY AND ORIGIN OF THE PEOPLE.

(Read on 27th September 1922.)

I had the pleasure of paying a flying visit to Japan, in April this year. As said in my last paper before
Introduction. this society,¹ I visited Burma, Penang and Singapore in the Strait Settlements, French Indo-China, China and Japan in turn. I entered Japan on 6th April 1922 from its port of Simonoseky and left it on 25th April at Mogi, *via* the beautiful inland sea, again paying a longer visit to Simonoseky, while our steamer S.S. Japan waited in the harbour for a day. Thus, my flying visit lasted for about 19 days, during which I had the pleasure of seeing

¹ The Phongys of Burmah (Journal No. 4, vol. XII, pp. 458-477).