

The Bahraano Sahib Ritual Performance of Jhule Lal in Sindh, Pakistan

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Abstract

This paper addresses the performance and perspective of Bahraano Sahib Ritual at Jhule Lal. Bahraano Sahib is a vernacular and main central ritual of the Sindhi Hindus at the Jhule Lal complex in Sindh, Hyderabad which is almost performed on every new Sindhi month of the moon sighting Nao Chand, Cheti Chand and Jat Jo Melo (annual fair), which has also an essential role for the remembrance as well as the celebration of the Jhule Lal by the Hindus in Sindh at the Jhule Lal complex. The twelve Bahraanas are celebrated annually at the Juhle Lal complex. This ritual shows the aesthetic relationship of the disciples with Jhule Lal. The Bahraano Sahib ritual was started as an Indus Cult (Darya Panth). Therefore, offering the Bahraano Sahib is a way to feed the species that live in the Indus water. Nowadays, Jhule Lal's devotees bring the Bahraano Sahib from different parts of Sindh on the Cheti Chand to offer Jhule Lal and immerse into the Balanbo Sahib (well). The Bahraano Sahib is the central and prominent Ritual practice of the Sindhi religious culture because it makes the necessary memories and attachment of the Jhule Lal between India and Pakistan (Boivin and Rajpal 2018).

Keywords: Jhule Lal, Bahraano Ritual, Balanbo Sahib, Indus River, Sindh, Reflection.

1. Introduction

Jhule Lal Complex is located in a small village of Udero Lal in the district Matiari and is located 45 km north of Hyderabad City in the province of Sindh. The site of Jhule Lal complex is regarded as a symbol of interfaith harmony, unity, tolerance and peaceful coexistence among the Sindhi Hindus and Sindhi Muslims in Sindh. Jhule Lal has multiple identities; He is a god for Hindus and a saint for Muslims. Jhule Lal is called with different names such as Udero Lal, Khwaja Khizar, Zinda Pir, Shaikh Tahir, Amar Lal and Lal Sain. He is also known as Sufi saint but popular

Sufi saints are known as Shah Abdul Latif Bhittai , Lal Shahbaz Qalandar, Shah Inayat, and Sachal Sarmast in Sindh. Jhule Lal was also born on Cheti Chand 1007 Vikram Samvat, (AD 950) in Nasarpur, Sindh. Mata Devki gave birth to a boy, wife of Ratan Chand Lohano. The complex of the Jhule Lal was constructed in the 17th century (Boivin, 2018).



Fig. 1- Aerial view of the Jhule Lal complex (Source: Sarfraz, 2019)

The most famous oral tradition is known when Muslim ruler Mirkh Shah was ruling over the Thatta. He was a tyrant ruler who issued the “*Shaahi Farman*” order for the Sindhi Hindus “Either embrace the Islam, leave the Sindh land or be ready to die”. Sindhi Hindus got some time from Mirkh Shah to think regarding the acceptance of Islam religion. All Sindhi Hindus went under the rituals of *Chaleho* for forty days on the bank of the Indus River (*Sindhu*) to get rid of the cruel despotic ruler who was forcibly imposing Islam religion on them. They worshipped at the bank of the Indus River for 40 days to get help. A young man appeared from the Sindhu River (Indus) on a lotus flower with the beard who was sitting on the Palla fish, asked all Hindus “Do not worry, I have come to save you, would be born in the home of Rattan Rai from the womb of Mata Devki at Nasarpur and would defeat the despotic ruler Mirkh Shah”. Jhule Lal

showed many miracles and saved all Sindhi Hindus from the genocide and conversation into Islam religion from the Mirkh Shah. Finally, Mrikh Shah was defeated and became a follower of Jhule Lal.

Ritual is a religious ceremony that influences the strong belief about the spiritual perception of the truth that religious directions are rigorous and then become more effective due to human mood and motivations that help the communities to survive logically and sensibly (Geertz, 1972). Moreover, ritual performance is an essential part of any religion. Religious rituals are mainly performed in situations and unique places such as sacred spaces, temples, and social and cultural places. Rituals have cultural practices and are complex. Ritual practices have non-verbal meanings and communication that are important for human culture. Rituals push the functions of societies, cultures, and individuals. Ritual gives the primary interpretation and explanation of the culture (Pountney and Maric, 2015). *Bahraano Sahib* Ritual is performed at the complex of Jhule Lal like an annual fair in which all the followers of Jhule Lal sing Panjras, songs and *Jumar* (dance). Turner (1969) further argued that ritual performance is like a drama in which the participants perform their actions as actors in each situation. Due to the intrinsic accomplishment the rituals are transformed and change society. *Bahraano Sahib* Ritual is the main ritual that takes place every month on the 1st day after the sighting of the moon.

2. Research Methodology

Case study research was conducted on Jhule Lal which was based on ethnographic fieldwork. Participant observation, informal discussions, and in-depth interviews were used to collect data. During our fieldwork, Vernacular terms were learned by the researchers which were used by the Sindhi Hindus such as *Joyat* (light), *Jal* (water) *Bahraano*, *Bhandaro* (sacred food) *Sukha* (sweet dish) and *Saisa* (salty grains), which are served at the Jhule Lal complex.

3. Bahraano Sahib Ritual

Jhule Lal had instructed all devotees to perform this ritual with punctuality and full fervor because he becomes happy when his disciples offer the *Bahraano Sahib* into the Indus water. He loves and wants to save all the *Jeewo* (species), who live in the water. When *Bahraano Sahib* Ritual is

served to them then, all the species pray for the universe's well-being. This ritual used to be offered in the Indus River before the partition. Nowadays, it is offered in the *khuh* (well) at the complex of Jhule Lal shrine. Moreover, Prehstom, a Sindhi Hindu devotee of Jhule Lal, stated:

There was a heavy flood into the Indus River in Southern Sindh in 2011. Many people died and became homeless. When the Indus is flooded, it overflows its banks and vast lands are inundated. A large population is displaced and there were huge losses of property and livestock. Therefore, we all performed the *Bahraano Sahib* ritual in the Indus River and the water of the Indus River receded and started flowing in a normal manner after a few days. Sindhi Hindus perform the ritual together with the *Bahraano Sahib* to calm down the Indus River and make her happy. Makhdoom Amin Faheem, the head of the Sarwari Jammāt and Dargah in Hala Sindh, also offered his gold ring to the Indus River during the flood in 2011 to hold the Indus River at bay. He also accompanied Hindus who offered the *Bahraano Sahib* to the Indus River which gradually withdrew its fright. (Personal Interview, 15 November 2019).

An infertile married couple came to Jhule Lal's shrine for the baby's blessings. When their wish was fulfilled then they offered the *Banraano Sahib*. This Ritual is also offered to the Indus River to fulfill many wishes such as a healthy job, successful marriage, good health, a wealthy business, a prosperous family, and a good agricultural crop. Moreover, when there are crises at home, and the family faces hard times, the *Bahraana Sahib* is also offered to the Indus River. Shankar Hindu a follower of the Jhule Lal stated that:

The Indus River is our lifeline. It's not possible to breathe and survive without it. Our survival and happiness depend only on Indus water. Our avatar is also a River god who has also come from the Indus; when we offer *Bahraano Sahib* into the Indus water, all species (*Jeewa*), get the food. In return, we get prosperity and prayers from the Indus water's river god and species. He further added that this Ritual is an integral part of the *Jal* (water) and *Jot* (lamp) (Personal Interview, 12 July 2019).

4. History of the Bahraano Sahib Ritual

According to the oral tradition when Jhule Lal was incarnated at the home of Ratan Rai and *Mata* (mother) Devakee; he was a newborn baby; his

mother Devakee breastfed him, but he refused and closed his mouth, all family members saw the baby's refusal and they could hardly believe this strange and unusual scene. His father Ratan Rai called the priests but even they did not have an answer to the child's behavior. When the baby opened his mouth, his mother, *Mata Devakee* was taken aback to see the Indus River flowing into the newborn baby's mouth and a large number of species floating. She further saw that *Maha Pursh* (Priest) was gulping down the water of River Indus. After having seen this entire weird thing, his mother observed that the newborn baby wanted first to offer the food to River's species. The mother offered the sweet meals and kneaded flour to the Indus River and poured three drops of River water into the baby's mouth. The baby immediately started taking her mother's milk and continued afterward.

There is another oral tradition about the origin of the *Bahraano Sahib* when Jhule Lal was young, his mother Mata Devakee gave him boiled grain *Thaal* (large metal plate) to sell in the market so that he could earn to run home expenses. Instead of selling the grain, he offered the *Thaal* to the Indus River for the species of the Indus River. In return, he used to get full *thaal* of wheat and pearls/jewels from the River. Since the origin of those events, Jhule Lal devotees started to worship the Indus River and offered food such as sweet meals, kneaded flour, and fruits to the River. *Bahraano Sahib* tradition started in this way. When people had any wish (*bass*), they would offer the *Bahraano Sahib* ritual to the Indus River and their wish was fulfilled. Devotees of Jhule Lal believed that their river god becomes happy when the Indus River's species eat the food and, in return, get the saint's blessings for their well-being. *Bahraano Sahib* is offered on different occasions such as on the day of *Jumo/Tharoon* (Friday), *Chand* (moon), and *Chodas* (bath) ritual. *Bahraano Sahib* can be made in the house, and it could be offered to any river, well, and canal of water; there is no fixed day for the *Bahraano Sahib* ritual; it can be performed on any day. Geeta, a female Hindu follower of Jhule Lal mentioned that:

Jhule Lal gave *Bahraano Sahib* I which is important, because he loves all the species, including those who live in the water. Jhule Lal has become a source for all the species. When *Bahraano* is offered to the water, Jhule Lal becomes happy, and all our wishes are filled. My son was not feeling well, and I made the wish, now he has recovered. I offered the *Bahraano* at *Balanbo Sahib*, we all are happy today because Jhule Lal prayers are

always with us; therefore, we say “*Ayo Lal Jhule Lal, Sabhaee Chao Jhule Lal, Sabhni Ja Bera Par*” (Jhule Lal has come, all should say Jhule Lal and we all succeed) (Personal interview, 12 July 2019).



Fig. 2 - Shavadar, who prepares the Bahraano Sahib
(Source: Researchers, 2019).

5. Process of the Bahraano Sahib

Assan is an old disciple and main *shivadar*; (worshiper) who performs the *sheva* (worship) at Jhule Lal for 35 years. When he was ten years old, he started the *sheva* at the shrine of the Jhule Lal. He belongs to Sindhi Hindu Lohano caste. He prepares the *Bahraano Sahib* without any charges for the *sheva* of Jhule Lal. He decorated the *Bahraano Sahib* with various beautiful designs and colors.

The other Asthaans (worship place) of Jhule Lal replicates decorated Bahraano sahib. He was also *murid* (disciple) of Maula Ali (A.S) and all others in Sindh. He has also decorated the Taziya the Hazarat Imam Hussain (A.S during the month of Muharram. When the wishes of Jhule Lal’s devotees are fulfilled, they call him and prepare the

Bahraano Sahib for them, but do not charge any money. If they willingly want to give any money, he receives, but does not demand making the Bahraano Sahib. Aama (mother), old Gaadinasheen (custodian) of Jhule Lal Mata Gopi, has given him the responsibility of making the Bahraano Sahib and its sheva . He performed it with his heart and soul. He wants to transform this sheva of making Bahraano Sahib to the new generation so that the tradition of making the Bahraano Sahib is carried forward. He has learned this skill from the old Gaadinaheen of Jhule Lal Ama (mother) Gopi. Aasan old Shevadar, further stated:

Jhule Lal says that if someone wants to make me happy, he must first make the Indus River happy. Jhule Lal said that you should serve every species on the land, whether human, birds or animals; they would not ask you for food. You might have observed that a crow comes home and sits on the open roof or tree and caws for food same as a dog who just barks for food. A beggar begs for a loaf of bread in the name of God and people give them. Jhule Lal said if you have served the *Jeewa* species that live under the water in the Indus River it means you have served him. He further said that first give food to those species who do not demand food because it is not possible for them to do so, this is a saying of Jhule Lal to all Indus River worshippers.

6. Steps for the making of the Bahraano Sahib

There is a specific process for making *Bahraano Sahib*. It takes two to three hours for preparation. The first two *daigs* (small cooking pots) are made, the name of the first *daig* is *bojee daig* (*baked rice pitcher*), and the other is *Kheerani wari daig* or *Tahiree wari daig* (sweetened rice pitcher). The composition of the *Kheerani wari daig* is *Mesri* (crystallized sugar lumps), *Kheer* (milk), *Elaichi/ chai wara phota*, *Peshta*, *Badam* (coconut) *Akhrot*, (almond) *Keshmesh*, *Gur* (a form of sugar) *Ghee* (oil) is not used. The milk is added instead of water in this *daig*. It is called *Tahiri* or *Kheerani daig*. This *daig* was not cooked in the past but now a day's people cook this *daig*. They do not cook this *daig* here; it remains uncooked because *Mata* (mother) has explained *shevadar* not to cook the *Taaheree daig*. When *daig* is prepared, then the symbol of Hindu Ganesh and Om is made with vermilion on the cover of the *daig*, made of kneaded wheat flour.



Fig. 3 - The right side is the Boji wari daig, and the left side is Kheerani/ Tahairee wari daig. (Source: Researchers, 2019)

Bojiwari Daig: this is a small pot which is made by the potter and offered with the *Bahraano Sahib*, the composition of the *daig* is *chawar* (rice), *tel* (oil), *loor* (salt) *basar* (onion) *Garhyoon marchoo* (red chilies), *chara* (grain). Afterward, this *daig* is cooked on the fire; this *daig* is also offered with the *Baraano sahib*. Both *Kheerani* and *Bojiwaree daig* are also part of the *Bahraano sahib*. The *Jot sahib* is the core of the *Bahraano sahib*. Jag Jeet Hindu follower of the Jhule Lal, argued that:

Jhule Lal has advised the *Jal* (water) worship and *Jot* (lamp). Both are eternal parts of the *Bahraano Sahib*. When this ritual is offered to the Indus River, *Jal* is also floated along with it which symbolises Jhule Lal's boat. If there is no *Jal* and *Jot*, then humankind is incomplete. Everybody can offer the *Bahraano Sahib* ritual wherever he lives. If anyone's wish is fulfilled, then they offer the *Bahraano Sahib*. One can perform everywhere; whether it is in Tando Adam, Thano Bula Khan, Karachi, and even in the *Samand* (ocean). Where there is a river, well, and canal, one can offer this ritual. *Jal* and *Jot* both are offered with the *Bahraano Sahib*. He is a worshipper of the Indus cult (*Darya panth*) and will first

offer fruits to the Indus River before taking it home. This is an old tradition of venerating the Indus (Darya Panth) and the followers are called Darya Panthis. When people bring any vegetables, sweets, and fruits, first they offer to the Indus River (*Sindhu*); if there is no river, or canal water then it can be given to *Nayani masoom* (little girl)

First, in a large *thaal* (big flat metal dish) *Ganesh* symbol is made, and five *Modak* (kneaded wheat flour-like cones) are placed on the green leaves around the metal dish. The *modak* consisted of the *kark jo ato* (wheat flour), which is garnished with the *Misri* (crystalized sugar lump) cardamom and cloves. White uncooked rice is poured into the *thal*, till the *modaks* are fully covered. Fruits are placed around the *thal*. Seven or five fruits are placed into *thal* of the *Bahranno Sahib*, such as mango, (*anb*) orange, (*naarangi*) banana, (*kela*) apple (*soof*) and grapes (*angoor*). Fruits or *modak* must be in odd numbers. Flowers of the rose's leaves are placed around the *thal* to make a *Bahraano Sahib* decorative and beautiful. The other decorated small *Thal* of *Jot sahib* is placed in the *Bahraano Sahib* *thaal's* main centre.

The *Jot Sahib* is also made from wheat's kneaded flour, which is also decorated with rose garlands. The *Jal Jee Jahree* (water pot) is also placed beside *Jot sahib* in the *thaal*, for making *Bahraano Bahib* steps. The *Jal* and *Jot* are an eternal part of this ritual. Now *Bahraano Sahib* has been prepared, ready for the other steps to proceed for *Jhule Lal's Bahraano Sahib's* ritual performance. Old Shavadar Aasan, who made the *Bahraano Sahib*, mentioned that:

Bahraano Sahib Ritual is increasing daily and globally because the Sindhi Hindus diaspora who are the *Jhule Lal's* devotees, celebrate this ritual on every *Cheti chand* (annual fair) of the *Lal Sain*. This is the age of the internet and all Sindhi Hindu diasporas are closely related to *Jhule Lal* and the *Bahraano Sahib's* ritual. All the devotees of the *Jhule Lal*, home and abroad, celebrate the *Bahraano Sahib's* ritual with *Satsang* (sacred gathering) to have all their wishes fulfilled. *Ali Qazi* is head of the Sindhi national Channel *KTN TV* and Sindhi newspaper *Kawish* in Sindh. He offered the *Jot* of blood to the Indus River and the Indus River got angry at the Sindhi people. As a result heavy flooding was caused due to the overflowing of the Indus River in 2011. *Jhule Lal* was annoyed by the offering of the blood ritual with the *Jot* to the Indus water because *Jhule Lal* did not like the blood ritual; he was a peace lover and tolerant person. He is against any bloodshed; therefore, heavy floods were

witnessed due to the Indus River. Jhule Lal has said that food should be offered to the water species, but instead of food, Ali Qazi offered the blood to the Indus River as that was his serious blunder. Ali Qazi was educated, he must have studied the importance of this ritual that how it could be performed. *Jot's* blood ritual symbolizes the hatred and war of blood in which innocent people are killed.



Fig. 4 - Preparation of the Bahraano Sahib in the Thaal (metal plate) with fruits and other items (Source: Researchers, 2019).

7. Performing the Ritual Steps of the Bahraano Sahib

The performing ritual of the *Bahraano Sahib* consists of five steps at the Jhule Lal complex in Sindh.. First step is to light the *Jot*. After the preparation of the *Bahraano Sahib* in a sacred room which is decorated with pictures of *Gaadinashen's* family members. *Bahraano Sahib* is brought in an equestrian room (*Lal sain jo Ghory waro kamro*). Jhule Lal is shown seated on riding a horse and holding the sword in the right hand. After a while, an announcement is made for the preparation of *Bahraano Sahib* in the sacred room. All the devotees of Jhule Lal are requested to

gather in the sacred room without their shoes, and heads covered with a piece of cloth. The women too are asked to cover their heads with the *Rao* (a piece of cloth) to show respect to honor *Bahraano Sahib*.



Fig. 5 - Decorated Bahraano Sahib with Jot
(Source: Researchers, 2019).

Men and women gathered in the sacred Hall where the equestrian statue is placed. The main *Shevadar* Ramesh appears who is authorised by the *Mata sahib* Hindu *Gaadinasheen* of the *Jhule Lal* to light the *Jot*. All the men and women stood in front of the *Bahraano Sahib*, which was placed before the equestrian statue at the centre of the Hall. Men were sitting on the left and women on the right side of *Bahraano Sahib*. The assembly raised the slogans “*Aayo Lal Jhule Lal, Sabhaee Chao Jhule Lal Jeko Chawando Jhule Lal Tahnja Thenda Bera Par, Wari Sabhee Chao Ayo Lal Jhule Lal, Jae Jae, Jae, Jae.....Jae.... Jhule Lal*” (Jhule Lal has come. He is present among us, again all should say Jhule Lal, he who will say Jhule Lal, he will succeed, and again all should say Jhule Lal, live long, live long Jhule Lal). *Shevadar* Ramseh lit the *Jot sahib*, amid the slogans “*Aayo Lal Jhule Lal, Sabhaee Chao Jhule Lal*” (Jhule Lal has come, all must say Jhule Lal).

Second step is to perform the *Aarti* (moving the lamp clockwise in front of the *Bahraano Sahib*. All the men and women wait for their turn to perform the *Arati* of the *Bahraano Sahib*. First male devotees perform the *Aarti* ritual one by one to the *Bahrrano sahib*. They are followed by women who perform the *Aarti* to the *Bahraano Sahib* one by one. After performing the *Aarti*, men sit on the left side and women on the right side of the *Bahraano Sahib*. The *Bahraano Sahib* is placed in the center of the Hall in front of the equestrian statue of the Jhule Lal. Female Nandni follower of Jhule Lal stated that:

When we sing the *Panjrahs* of Lal Sane, we are involved in trance and ecstasy. I feel that Lal, Sane is sitting in front of us and listening to us. Lal Sane is always among us, he watches and hears us. Lal Sane said that you will find me in your inner soul when you remember me. (Personal interview, 17 October 2019).

Third step is Jhule Lal's remembrance through the *Panjraas* (Rhymes of two to three lines in praise of Jhule Lal). Ram Dass, an old *Shevadar* (worshiper), started to play the keyboards, Ramesh Lal, the main *Shevadar* started to beat the drums, and Devan began singing *Panjraas* in his beautiful voice. Men and women sang the *Panjars* in admiration of Jhule Lal, and it appeared that all the devotees of Jhule Lal were mesmerized in ecstasy and spirituality and started singing in a beautiful voice such as:

1. *Dolha Darya Shah, Ahe Lalan Jo Lal,*
Dokhyan bokhyan paapeyan ja, bhla karen tho bhall,
Kaee meryan mal, jay achan daar Juhlelan jay,

Jhule Lal, you are the king of all,
Sad people, hunger, you solve their problems,
Many people come; you bestow their wealth and health

2. *Dolha tunhjy dar tey, Karyan thee ardas,*
Naam panjho dae chet mein, Maan mein dae wesh vas,
Bekhran dar panjhe tan, Kajaen keen naras,
Pori kajahs ahs, Panjho jary nader khe,

O! Jhule Lal, I humbly request at your shrine,
Make my heart pure; give me your love in my heart,

Please, do not despair me from your door
Fulfill my wish, as if I am yours,

3. *Palae paen dar te, Aaj ayo pojari,
Bankhy bahro ja, Sabh ahn bekhari,
Jotan waro jag jo, Ahe datar datary,
Bhar por Bhandari, Dendo daan dadan khe,*

Devotees have come to your door for the prayer,
All Indus venerating followers request to you humbly,
You are the powerful and king of the light's worshiper,
You always fulfill the wishes of the hopeless and destitute,

4. *Julan dar sawaly, Achy bodho aney bar,
Dar tan hin datar jy, Wajy na ko khaly
Waseelo aney waly ahe saro sansar jo.*

O! Juhle Lal,
Young and old come to your door for a solution to problems,
No one returns empty-handed from your door; you are the king
and head of the whole universe.

Fourth step is the *Chhando* (sprinkling the holy water), the water is kept beside the *Bahraano Sahib* in *Jahree* (small pot) which is sprinkled on the devotees one by one, who receives the *Chhando*, and becomes the blessing for the devotees. Ramesh also performed this *Chhando* ritual. The *Chhando* water is thought to be the sacred water of the Indus River and a remedy for all sorrows and difficulties.

Fifth step *Palao* (holding the lap for praying). After the *Chhando*, all the men and women perform the *Pallao* ritual; they catch the front part of the shirt and (*Johlee*) hold up clasped hands to pray for their wishes to be fulfilled. Devotees continuously hold the *Pallao* for fifteen minutes and call Jhule Lal to help them overcome their sorrows. After performing this ritual, devotees come and perform the *dandey* dance before the *Balanbo Sahib*. They enjoy a lot while performing the folk and traditional *Dandeya/Chhej* (crescendo, and inundation) dance in front of the *Balanbo Sahib*. *Chhej* dance performers hold the sticks and clap with sticks in the circle with rhythmic drums and music. The dancers make such movements during the *Chhej* dance which looks like Sindhu waves (Indus River).



Fig. 6. Dandiya (folk dance) was performed at the time of the Bahraano Sahib ritual (Source: Researchers, 2019).

In the sixth step of the main procession *Bahranno Sahib* is placed into a mirror box. It was taken to Jhule Lal's shrine in the main complex beside the mosque. The *Bahraano Sahib* is also passed in front of the mosque in the Jhule Lal shrine's complex. The *Bahraano Sahib's* procession continues with the slogans “*Ayo Lal, Jhule Lal, Sabhae Chao Jhule Lal*” (Udero Lal has come, all may say Jhule Lal). The *Bahraano Sahib* passed from the complex's seven gates to reach the main graveyard (*qabar*)/*Qubo sahib* of the Jhule Lal

Muslims Mujawars Sarfraz, Imtiaz, Ghulam Ali, Afaq, Abdul Jabbar, and Sikandar Shaikh remain in Jhule Lal's shrine before the arrival of the *Bahraano Sahib* in the shrine; they all collect the *bhetta* (money) which is placed on the *mazar* (graveyard) of Jhule Lal. Hindu devotees of the Jhule Lal give the *bhetta* to the Muslim *Mujawars* during the *Bahraano Sahib's* procession at the complex of Jhule Lal. Before the arrival of the procession of the *Bahraano Sahib* ritual, other Muslims, old *Mujawar* Aleem Muhammad, and Ghulam Muhammad Shaikh remain present at the door of the old graveyard shrine of the Muslims *Mujawar*. Hindu devotees also give them the *bhetta* during the *Bahraano Sahib* ritual at the Jhule Lal complex.

People place the *thaal* (metal plate) on their heads and circumambulate *Bahraano Sahib* seven or eleven times in the shrine of the Jhule Lal with the slogans “*Ayo Lal Jhule Lal, Ayo Lal Jhule Lal, Sabhaee Chao Jhule Lal* (Jhule Lal has come, all should say Jhule Lal). This is the importance of the ritual and the natural feelings that go with the ritual, accompanied by dance, songs, singing, loud clapping, and rhyming of bells. *Bahraano Sahib* is placed in front of the *Jot* room and brought to the old four Muslims Mujawar’s graveyard rooms, then taken to the *Kachhari* (discourse) room where *Chhakhri* (wooden sandals) of the Jhule Lal Sahib is placed in front of the *Manik Taro* (miracle tree). After that, *Bahraano Sahib* is placed ahead of the mausoleum of the Jhule Lal, which is the last place of the procession of the *Bahraano Sahib* ritual at the complex of Jhule Lal. The Sufi fakirs also perform the Muslims Sufi *raag* during the *Bahraano Sahib*’s ritual with the *Yaktaro* and *Chapri* (local music instruments) and keyboard instruments. The Sufi singer sings in front of the *Bahraano Sahib*:



Fig. 7. The local folk singer sings the Sufi kalam at the complex of the Jhule Lal (Source: Researchers, 2019).

1. *Mazbhan mulk mein mahroon munjhaya,
Shekhi peeri buzrgree behad bhlaya,
Kay namazoon navree parhan, kan mander wasaya,,
Oda keen aya Sachal aqul wara, Ishq je,
Religions confused the people,
Priest, and elders also misguide the people,
Someone prays in the mosque, someone worships in the
temple,
The wiser man did not come close to love, Sachal says*

2. *Aesa koe Jahan mely, Jahan hoton pey muskan mely,
Oh! Kash mely madir mein Allah aur Masjid mein Bhagwan
mely.*

There may be such a world where there must be love and
tolerance,
Would that! Allah may be found in the temple,
Moreover, Bhagwan (god) may be found in the mosque.

3. *Ko ah Rehman ji pasy , ko ah Bhagwan ji pasy,
Munjho sajdo un hee khe aha jeko insan jey pasy,*

Someone takes the Muslim side, and someone takes the
Hindu side,
I kneel to those who take humanity's side,

4. *Khateeban khe budae chhad ta mokhy khufkone ko,
Munjhee halat na hooran san, nakee ghlman ji pasy,*

Tell the priest, and I am not afraid of you,
I do not need the princes and heaven,

5. *Awhan joon aadtoon dasjee asan jo rooh roe tho,
Ehyo je thunjho je mazhab aha, Ma ahyan shetan ji pasy,*

Our soul is unhappy to see your evil deeds,
If you belong to such a religion, then I will take the side of
Satan,

6. *Asan je deen aeny eeman jo dastor panhjo aha,*

Na hondo jekadhen hafiz, bory beman je pasy,
Our faith and religion are different from others,
Hafiz will not take the side of evil deeds,

Bahraano Sahib was taken from the Jhule Lal complex to the *Balanbo Sahib*, which takes three minutes to reach at the *Balanbo Sahib*.

The Seventh and last step is about the offering of the *Bahranno Sahib*: It is brought to the last destination of the *Balanbo Sahib*. It is placed on the wall of *Balanbo Sahib* which is the last step of the *Bahraano Sahib* ritual procession in which all the items of the *Bahraano Sahib* are immersed one by one in the deep water of *Balanbo Sahib*. Once again, male and female devotees come close to the *Bahraano Sahib* to perform the *arati*. All the devotees performed the *aarti* ritual of *Bahraano Sahib* one by one. The *Chhando* (sprinkling water) ritual is performed. *Palao* is also performed. The first two *daigs* (round steel containers filled with rice) were immersed in the *Balanbo Sahib*; before immersion of the two *daigs*, every devotee kissed the two *daigs* to show respect, both *daigs* are immersed into the depth of the *Balanbo Sahib*. All the items of *Bahraano Sahib* were immersed one by one into the *Balanbo Sahib*. Finally, *Jot sahib* was immersed in the *Balanbo Sahib*. Immersion of *Jot sahib* is worth watching into the deep water of the *Balanbo Sahib*. Once again, all Jhule Lal followers said, *Sabhaee Chao Ayo Lal, Jhule Lal, Jheko Chawando Jhule Lal Tanhja Thenda Bera Paar* (All should say Jhule Lal, Jhule Lal has come, all may succeed).

8. Conclusions

Sindhi Hindus and Sindhi Muslims performed the rituals at the complex of Jhule Lal. Sindhi Hindus regularly performed the rituals at the complex of Jhule Lal. The Hindu followers performed these rituals in large numbers with their families from all over Sindh. The core segment of this ritual is *Bahraano Sahib* which is performed every month at the Jhule Lal complex. They sang *Panjas* (rhymes), danced, and distributed sweets and food till late at night. Everyone participates in this ritual process of the *Bahraano Sahib*. This ritual is worth seeing how Jhule Lal's followers exhibit their emotions and show that Jhule Lal also participates with them in this ritual. Every follower of the Jhule Lal is in ecstasy elate while performing this ritual. They perform the *Bahraano* rituals in the Jhule Lal complex in form of a procession and chanted slogans “*Jai Jhule Lal, Ayo*

Lal Jhule Lal Sabhaee Chao Jhule Lal” (Jhule Lal has come, all should say Jhule Lal) continued to be raised till this ritual ends. Cultural dances and folk songs are performed as part of this ritual. Mostly Sindhi Hindus personified Jhule Lal with waters of the Indus River because they believe that their Avatar (Jhule Lal) appeared from the Indus River therefore, Indus River water is sacred to them. They worshiped the water and performed the *Bahraano Sahib* Ritual to the Indus River water to pay tribute to the river god. Nowadays *Bahraano Sahib* Ritual is performed at the *Balanbo Sahib*, instead of at the Indus River.

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