

The Khawwas was also regarded as a healing physician. Women took their sick to the makam so that the spirit of the weli would cure them. In case of troubles such as losing valuables or wanting the beloved to come back safely, women would also visit the makam asking the weli for help. Some visited the makam so that the weli would give them and their children his blessings (barakeh). They would gain his blessings by touching and kissing the makam or by taking some earth back home with them. Although a person could ask the weli for help without visiting his makam, it was believed that he would be more responsive if the person was present at the makam:

"Experience has shown that these awlia will answer more promptly if the person calling upon one of them goes to their sanctuary or calls upon them during the Mosam [religious festivals]" (Cana'an, 1934: 78).

Thursday evenings, the month of Ramadan, and the night of Divine Decree (laylet el-qadr) were also considered sacred times to call upon the weli for special attention and personal assistance. Visitors to the Khawwas would often tie small rags on the gates or to tree branches around the makam. These were to remind the Khawwas of the visits that had been made and hence remind him to intercede on behalf of the visitors on the Day of Judgement. Stone-tokens i.e., piles of six or seven stones, were also packed on top of one another. These miniature pillars called kanatir or shawahed, can even be seen today around the shrine or on top of the shrine itself (Seger, 1981: 192; Graham-Brown, 1980: 67; Wilson, 1908: 29). The idea behind these kanatir was similar to that of the tied rags; they were material witnesses.

The supernatural powers associated in the villager's eyes with the Khawwas played an important role a social function in the administration of village justice. In case of theft, for example, the Khawwas could intervene. The suspect would be brought into the makam and be asked to swear in the name of the Khawwas that he was innocent. It was strongly believed that if the suspect lied, the curse of the weli would rest upon him or her. The suspect's physical or mental ^{condition} would then deteriorate; death was also possible. In the case of dishonesty, the lintel (shashieh) of the door was likely to fall on the offender.