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HAYAT-E-WARIS

AN ENGLISH VERSION OF

THE LIFE OF THE ILLUSTRIOUS SAINT OF DEVA SHAREEF

IN THE NAME OF THE MERCIFUL AND BOUNTIFUL GOD

INTRODUCTION

Before portraying the life of Al-Hajj Hafiz Sarkar Waris Ali Shah, it is essential to throw light on the contemplative and mystical element in Islam, the votaries of which go by the name of Sufis or mystics. Since our Saint was a complete mystic of highest and eminent exaltation, it is essential to detail in brief the aim and object of Sufism to understand his dedicated life for common weal and welfare, both in this world and the hereafter.

Sufism is a mode of religious way of life and an aspiring effort to uplift one's soul to reach the proximity of Divine Abode by discarding worldly pleasures and ties which benumb the urge of the soul to join its immortal source. It took its cue and significance from the words of The Holy Prophet Mohammed (peace be on Him) of Islam emphasised and spoke with fervent rapture constitute the fundamental basis of Islamic Sufism.

The pious and God-fearing persons during the heyday of Islam were led to believe that there is a deeper and more inward sense in the words of the Quran. This conviction with a deep feeling of Divine pervasion and instructive guidance from the Holy Prophet Mohammed (peace be on Him) led to the formation of the Idealistic and contemplative philosophy which has received the name of Sufism.

Intuitive knowledge of God is inherent in Islamic faith. The intention of approaching the vicinity of God is an essential preliminary of true devotion; Hazrat Ali discoursed on the, "Inward light" in his sermons but too much emphasis was not laid on it to give up the affairs of the world and entirely lose oneself in the pursuit of truth.

The mystic cult was in vogue in great religions of the world and its devotees discarded all ties with worldly affairs. Due to the chaos followed by the termination of orthodox caliphs, assassination of Hazrat Ali and personal rule of the Omayyad dynasty, the laxity of morals drove earnest minded Muslims to take refuge in retirement and religion. A set of holy men

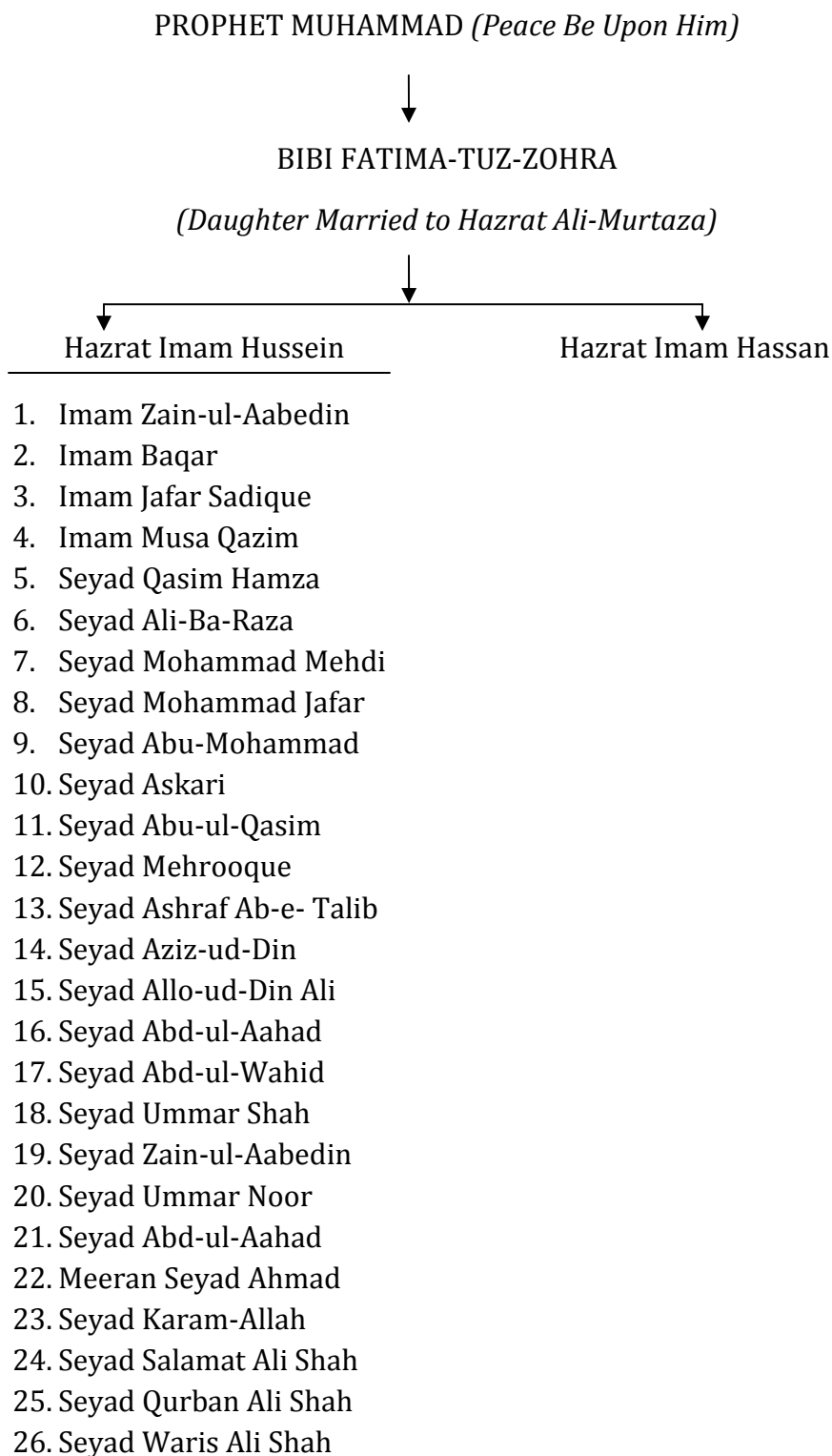
emerged to channel the practice of Sufism in the right direction and free it from abuses crept in its body. They were Saints endowed with supernatural powers. At present their tombs are the objects of pilgrimage to Muslims as well as to people of other religions. Most of the Saints authoritatively trace their lineage to the family of the Holy Prophet Muhammad (peace be upon Him).

These Saints were known as spiritual preceptors. In the west these preceptors are called Sheikh and in the Eastern Piran or Murshadan and their disciples are called Mureedan. One becomes a Mureed to his faithful followers at similar to the one the Holy Prophet Muhammad (peace be on Him) initiated to his faithful followers at Al-Hudieybiyeh in Sura-e-Fat-ha (Victory). In fact quoting from the Quran, Sura-e-Fat-ha (Verse-18), "Verily those, who take the oath of allegiance to the prophet, in fact it is an allegation to God, for the Prophet's hand is in fact God's hand."

The Holy Prophet Hazrat Muhammad (peace be upon Him) in the tenth year of the Hijrah went to Mecca as a pilgrims for the last time-his "pilgrimage of fare-well" it is called, when from Mount Arafat He preached to an enormous throng of Muslims. He spoke to them of all the duties Al-Islam enjoined upon them; He reminded them that he was leaving in their trust two precious legacies namely the Holy Quran and Ahle-Bait, (his family). After his death and the expiry of the rule of orthodox caliphs there was chaos in Islamic world and the Omayyad dynasty hankering after power revolted against the last caliph Hazrat Ali. Later he was assassinated and they managed to establish themselves as rulers of Islam ending the Republic regime of Rashidin Caliphs. Even they went to the extent of shedding blood; so much so that the field of Karbala was drenched in the blood of the Prophet's family chiefly his grandson Hazrat Imam Hussein and his loyal supporters.

The Holy Quran, the revealed book of God was not respected by the Omayyads and when the armies of Hazrat Ali were victorious Ameer Mawiya played a trick by urging his soldiers to raise the Quran on their spears to cease fighting for arbitration. In Sufism utmost respect is given to the descendants of the Prophet's family, namely the Holy Siants and the inner meaning of the Holy Quran.

GENEALOGICAL TABLE OF AL-HAJJ HAFIZ SYED WARIS ALI SHAH



PART 1

BIRTH AND EARLY CHILDHOOD

Unique personalities and those near to God rarely appear in the world and take birth in most respectable and distinguished families. From such personalities fountains of blessings and bounties gush forth waters of immortality and revive the dejected morbid souls.

He is a direct descendant of the Holy Prophet Hazrat Muhammad (peace be upon Him), Hazrat Bibi Fatima-tuz-Zuhrah, and Hazrat Hussein, as illustrated by his genealogical table.

BIRTH

Our Saint SARKAR WARIS was born on 1st Ramadan (Islamic month) Friday, 1228. Hijrah, according to MAROO SHAH alias KAMRAN MIAN, This version is regarded as the most authoritative as KAMRAN MIAN was the son of SARKAR WARIS' own aunt. He was born to a family of learned and distinguished Syeds of NISHAPUR (IRAN) an off shoot of twenty six generation of Imam-ibn-e- Imam Moosa Kazim. Hence authoritative and persons of eminence of Deva Sharif avow that his ancestors belonged to the noble and distinguished family of Syeds of Nishapur. Syed ASHRAF ABI TALIB migrated to India with his family.

Maulana Syed Muhi-ud-din Rasoolpuri, a venerable scholar and aged person of this family and a descendant of the fourth generation of Hazrat Ala-ud-din states in his book a Persian manuscript titled "SEERUL SADATS" (Biography of Syeds) in [02] Hijrah that HILAKU KHAN, a family enemy of the descendants of Hazrat Bibi Fatima-tuz-Zuhrah sacked Baghdad in 657 Hijrah putting an end to the rule of caliph Muhtassim billah, The last ruler of the Abbasiya dynasty. When he ravaged the city and its surroundings by fire and sword Sarkar Waris remote ancestor Syed Ashraf Abi Talib, a contemporary of learned scholars and savants, their chief leader and mentor migrated to Nishapur and then to India.

He settled in the outskirts of KUNTUR town of Bara Banki District. He built a home there, now known as Rasoolpur. Its main gate still survives and is called "ALAUD-DIN GATE" because Ala-ud-din was the grandson of Syed Ashraf Abi Talib, a venerable person held in high esteem as one of the deceased Caliphs of Shah Nasir-ud-Deen Chiragh Dehlve.

It is universally admitted that Our Saint Sarkar Waris' remote ancestor Syed Ashraf Abi Talib, when he migrated from Nishapur to settle at KUNTUR was a pure Kazimi Syed maintaining his descent of pure blood from the Holy Prophet Hazrat Muhammad (peace be upon Him) intact, without any intermarriage in any family other than Syeds. Even our Saint SARKAR WARIS ALL SHAH spoke about the distinct dignity of his family circle. He gave some concrete examples about his assertion. For instance one of the Syeds of Nishapur was apparently suspected to be an addict of wine drinking. To corroborate this allegation, burning fire was placed on the out skirt of his garment but it did not catch fire.

BIBI FATIMA KI SANAK

Similarly when ladies of Syed's family were invited to participate in some ceremonial dinner to pray for the dead such as "Bibi Fatima ki SANAK" (MAKING OFFERING TO God with prayer) were given lime (calcium-oxide) first to eat to test their blood. If they did not feel its biting effect or doubting the purity of our Saint's ancestor's blood. In spite of migration the family tradition with great care.

For instance Janab Bedam Shah Warisi who is a mendicant of Sarkar Waris since forty years said, "During the Winter I came to Deva Sherif. Sarkar Waris was resting in his room and Maulvi Abdul Hai Sahib Warisi Jigori was pressing his feet. I also sat beside him, Directing his gaze at Maulvi Sahib Sarkar spoke: Our ancestors thought of coming to India but first went to Khorasan and keeping their hands on Hazrat Imam Raza's tomb pledged that in spite of going to India would maintain the purity of their blood under any condition and would never mar its purity. Likewise our ancestors kept their word and it so happened if no boy was born in our family, then the girls remained virgins and died but never married outside. In case a girl could not be secured in the family, then the men grew old but did not marry in other Syed families. In fact my paternal grand father married at the age of sixty to my grand mother who only fourteen."

After four centuries of stay at KUNTUR, Syed Abdul Ahad due to some reason (eighth generation descendant of Syed Ashraf Abi Talib) shifted in 1127 Hijrah to Deva Sherif. The people of Deva Sherif felt happy at this change of residence of our Saint's ancestors, whose bounties and generosity had already won the hearts of the people. Besides, Syed Abdul Ahad was a learned savant of Islamic Jurisprudence, a well informed mystic and a qualified teacher as well as an apt religious guide, to turn the attention of the people to traverse on the path of rectitude. Miran Syed Ahmed Ali was born at Deva Sherif in 1141 Hijrah. He was the father of Syed Karmullah whose sons were Syed Salamat Ali, Syed Basharat Ali and Syed Sher Ali.

Syed Salamat Ali had two sons, one was Syed Qarram Ali, whose descendants are in Bareilly the other was Syed Qurban Ali Shah, the father of our Saint Waris Ali Shah. He married his

uncle Syed Sher Ali's daughter Syed Bibi Sakina alias Chandan Bibi on whom God bestowed the honour of being the mother of such an inimitable personality as our Saint.

PROPHECY OF SARKAR WARIS' BIRTH

The glad tidings of the birth of our Saint Sarkar Waris Ali Shah, it is said was predicted long back by exalted saints during their respective periods, even his attributes and bounties including his way of life.

One day while Miran Syed Ahmed was sitting on the tank parapet engaged in discussion with his mystic companions an unknown Dervish approached and announced in Arabic the glad tidings of the birth of the spiritual mentor of world-wide fame and a prodigy of divine favour who would lead the astray to the right path of love of God and humanity. The dervish said, "As-salaam walaika wa-Aala wo-Zaalikallazi, Fi-sulbika innallaha bizahoori-hi Fatooba lakum Ya Syedi Miran Syed Ahmed Farmoodare mibinam Shamim Mashk barishi dar chamanistan-e-Alam munthashar wo zia-e-husn wo jamalish choon Mehr_thaban mun fashar.

Meaning of the Prophecy of the Dervish.

"My greetings to you and the same to him who will take birth in your family. Undoubtedly the glorified God has illuminated your forehead. By His light and manifestation has enlightened the world. Oh my Chief I offer to you my hearty congratulations."

Hearing this Miran Syed Ahmed said, "Yes I am seeking the fragrance of his musk emitting and spreading throughout the world garden and the lustre of his beauty has spread like the rays of the sun."

His companions asked the significance and explanation of this talk as they could not make out to which child the venerated dervish referred the good tidings. And he said, "You have confirmed the happy news. If you do not mind may we be informed about this sacred talk?"

Miran Syed Ahmed said, "God by His kindness has bestowed on me a son. He will open his eyes in this world after five generations. It is a true fact that he will be the light of his soul and heart. The numerical figures of his name will form two words. His name will be one of the beautiful ninety nine epithets of God Almighty. His name will spill over the boundaries of two worlds. His behaviour and kindness will resemble the light of Mustapha's (chosen Holy Prophet's title) bed chamber and Hazrat Ali Murtuza's a beautiful tree of his garden and his hut of final stage of his penury. In his tavern the secret of the Creation's Day is hidden. He is the lion of love's jungle. He is the popular from East to West, Youths, Magus (Fire Worshipers) Jews and Christians will acknowledge him as their leader and he will be the guide of every religion. He will fulfil the aspirations and hopes of everyone. Those who trek in the path of unity of God,

those mystics who meditated on the mat, those who dived into the ocean of truth; those who unravel the secrets of mysticism those who love to sit on the throne in their mansions; the lion-hearted; horseman and those riders who ride on the plane of knew the secret of the association of angels; those who sacrifice their heads on the plain of Omnipotence; those who aspire to annihilate themselves on the acme of annihilation all these will form the circle of this Head of the Spiritual Tavern.

The Numeral of Sarkar Waris Name is 707.

It is a known fact each Arabic letter common to the Persian, Urdu and Pashto script has a fixed numerical number. The derivation of numerical figures of SARKAR WARIS' and which is 707 is shown as follows from the words of the dervish and Miran Syed Ahmed's reference to Sarkar Waris as "Noor deeda" and Jigar Band.

Noor deeda	279	Jigar Band	279
Miran Syed Ahmed	482	Miran Syed Ahmed	482
	707		707

The Numeral value of each letter is as follows;

NOOR DEEDA		MIRAN S. AHMED		JIGAR BAND	
Noor	50	Mim	40	Jim	3
Wau	6	Ye	10	Gaf	0
Ray	200	Ray	200	Ray	200
Dal	4	Alif	1	Bay	2
Ya	10	Noon	50	Noon	50
Dak	4	Sin	60	Dal	4
Hay	5	Ye	10		279
	279	Dal	4		
		Alif	1		
		Hai	8		
		Mim	40		
		Dal	4		
			428		

Since the letter 'Gaf' is not used in Arabic the numeral of 'Kaf' is used.

W A R I S

Wau	6
Alif	1
Ray	200
Sat	500
	707

DISCUSSION ABOUT THE EXALTED DIGNITY OF THE HOLY PROPHET

Once Chaudhery Latafat Hussein Sahib Waris, resident of Ramadana Sitapur district was the guest of our Saint and the biographer was also with him. A Maulvi belonging to the Wahabi sect of Ahle-Hadis was already residing there. He recited an Arabic verse, 'LAQADH JA-A KUM RASOOL UM MIN ANFUSIKUM' in support of equality and against the exalted dignity of our Holy Prophet.

Hearing these many differed from his view. The author also argued with him for a long time but he remained stubborn reached the ears of our Saint. He said, "It would have been better if it had been told to him the correct intonation of the verse; 'Anfusikum' would nullify his contention.

This Allama Iqbal says in praise of the exalted dignity of our Holy Prophet:-

*WO DANA-E-SUBUL KHATAM-UR-RASUL MAULA-EKUL
JISNE GHUBAR-E-RAH KO BAKHSHA FROGHE WAADI-E-SEENA
NIGAHE ISHQO MAST! MEIN WAHI A WWAL WAHI AAKHIR
WAHI QURAN, WAHI FURQAN, WAHI YASEEN WAHI TAAHA.*

MEANING:

You are the guide, last Prophet, Supreme Lord,
Who cleared the barren desert, turned it into the enlightened valley of Seena.
Those who view you with love declare
You are the Beginning you are the End
You are the Holy Quran; you are the Furqan (distinguishing truth)
You are the Ya-seen; you are the Ta-Ha.

He would eschew acts of injury to humanity and guide the people to adhere to the principle *or* probity. His renowned contemporaries of piety and high order paid a high tribute to our Saint's spiritual purity. For example Haji Aughat Shah Warisi a special devotee of our Saint Waris Ali Shah, once paid a visit during his sojourn to Ambala to meet Dervish Taukat Shah Sahib, a renowned mystic and when he learnt that Aughat Shah is a devotee of Waris Astana was immensely pleased by the honour done to him by such a person's visit.

Similarity Maulvi Muhammad Yahya Warisi, a wakil and an eminent resident of Azimabad states, one Sunday, when he was in the school suddenly Janab Noor-ud-Deen

Shah Sahib a mystic of deep contemplation (majzoob) and a well known pious person of Bihar enquired where the wakil had gone. In reply he said that he had paid a visit to the Astana of Hazrat Waris Ali his person to be a devotee of the grandson of Sher-e- Khudha (Lion of God, an appellation of Hazrat Ali Murtaza) who in a moment by his glance of gift turns a drop of water into an ocean. And added, Maulvi Sahib, what I have today is due to his favour.

Likewise Maulvi Faqrul Hussein a resident of Agra always stated that he enquired from his spiritual' guide Hazrat Muhammad Shah Sahib, resident of Allahabad and the Khalipha of Shah Niyaz Ahmed Sahib of Bareilly about his estimation of our Saint Waris Ali Shah. He said that Hazrat Waris Ali Shah Sahib is a pious person and by his dint of endurance and perseverance surmounted all the obstacles that impeded his way to attain love of God. Today he holds. the key of success to attain Divine love and vicinity of God. Many a spiritual guide and those fully drunk with the spirit of Unity of God acknowledge the grandeur and majesty of our Saint's spiritual personality. Thus the correct prediction of the dervish to Miran Syed Ahmed was confirmed by the above instances.

Once, Sarkar Waris was a guest of Nawab Sadiq Ali Khan Sahib Warisi of Darbhanga. Sarkar ordered him to proceed to Muzaffarpur and arrange for a house. there saying, "Tomorrow we will come there and reside for a night" Khan Sahib immediately went to Patna, met Syed Hussain Ali alias Mahruq Shah who was daily attending to the Holy Astana and asked him to accompany him. There by chance they met Asghar Ali Shah Sahib who was a renowned Saint of that place. Even Mahruq Shah respected him a lot. But Khan Sahib regardless of respect had a stiff argument with him.

The next day he was surprised to see Asghar Ali Sahib who was part of the welcoming committee at the station, follow the palanquin of Sarkar right up to the house. In the night he expressed his desire to touch our Saint's feet. When he was taken before Sarkar, he humbly kissed the ground. Sarkar Waris said, "Stay within limits or else you will be forcibly taken out."

Asghar Sahib said with humility, "I am your beggar, I do not even have the courage to shake my head before you" Our Saint gave him a tahband and two rupees saying, "Shahji now you may leave. We will meet again".

THE PLACE OF HIS BIRTH

Deva Shareef earned the proud name of being the birth place of such an earnest personality as our holy Saint Waris Ali Shah. It has also been historical as well as laudable land of illustrious, intellectual luminaries, religious learned personalities and men of intellect who took birth there. It is also a place of higher university education from whose portals come out savants of universal fame, saints whose bounties from whose portals enlightened the dark hearts, spiritual guides, who illuminated the path of rectitude to save the misguided from flowing off the stream of piety, love, humanity and worldly brotherhood.

Many aged and especially venerated persons of Deva Shareef have declared when "the time for the birth of our Saint was nearing his mother noticed at different times, wonderful signs and incidents but the author of "Hayat-e-Waris" feels different to record them, since broad minded and enlightened persons may mistake his temerity as an expression of his excessive zeal and exaggeration of his firm belief. Hence, he would adhere to the sober versions which will not give room for doubt.

Coming events cast their shadows and before Our Saint stepped into the domain of material world, Scenes of marvels began to take shape. Still in the womb of his mother, means of endurance and strength to face the vicissitudes of the world were formed.

Just like our Holy Prophet Hazrat Muhammad (peace be upon Him) Our Saint also lost his Father's protecting hand at the age of two years and the solacing care of his mother at the age of three. His grandmother Janaba Hayatun-Nisaa Sahiba under took the duty of carefully bringing him up.

Ever since the period of suckling everyone in the family were astounded at his strange behaviour. Unlike other children he would not drink his milk hurriedly but gradually and slowly; moreover his thirst would be quenched with just a few gulps, which reflected the future qualities of patience and contentment.

The ladies of Deva Shareef were also surprised at the noble behaviour of the child and expressed that such a marvelous child is rarely to be seen. Unlike other children his sleeping bed was clean, free from filth. Whenever he felt the urge to answer the calls of Nature he made strange signs and the nurse promptly attended to help him ease himself. Unlike other children he never cried but was mostly silent. During nights he was seen gazing at the moon and stars as if to appreciate the artistry of the Creator. He used to sleep very little. He was a light sleeper and whenever he opened his eyes awaken with a smiling face.

Witnessing the and serene activity of this precocious child, elder people of Deva Shareef began to respect and hold him in high estimation. As the child began to grow, his habits assumed dignity and a spirit of independence. At the age of five his grandmother engaged a fit instructor to begin his education. To accustom him to learn the lessons with interest, he began to teach the Arabic primer and joined with him in his games.

CHILDHOOD GAMES OF SARKARWARIS

The aim of his plays and games was to display the quality of Divine truth dignity, generosity and kindness, a legacy of his ancestors which ran in his blood. In the garb of games he was distributing sweets purchased from a sweet meat seller named Lukai Halwai, Whenever a reference was made to his childhood days Sarkar Waris would nostalgically recall, "In my younger days I would secretly remove a rupee or a gold coin (Ashrafi) sovereign from my grandmother's casket and used to order LUKAI HALWAI to make a big Batasha (puffed up sweet drops) and distribute them amongst my playmates. My grandmother on learning of the raid on her casket, instead of rebuking, enjoyed my childish pranks." Even through games one can discern his aversion towards worldly life and glorification of Divine Love.

His most delightful pastime was to distribute clothes and coverings to the poor and needy. He would even distribute home utensils of value. His grandmother on missing many of the familiar house articles commented that possibly there is a Jinn (Spirit) who is the cause of their removal. Our Saint just smiled knowingly.

Such feeling concern to help the children and poor in the garb of games and innocent acts of charity are signs of revulsion towards mundane life.

Instead of enjoying, the fruits of his inherited property he lavishly spent out for the benefit of the poor and this indicates his spiritual inclination and hatred for worldly life. These are the manifestations of his ancestor's blood in his veins and urgings to lead a life dedicated to serve humanity and foster on then feelings of piety, sincerity and amity.

The well known scholar of traditions and doctor of Muslim jurisprudence Abu-al-Muwahib Abdul Wahab Sherani quotes in his book "Tabqat-ul-Kubra" the sayings of the renowned mystic Sheikh Dawood Kabirin Baqala, "Whoever Loves God, he would view with friendly eyes everything of God's creation." It is the distinctive quality of love that anything made by his beloved, even though it is mean and contemptible, the real lover without scorning regards them with respect. Even if they are causing worry and trouble he views them is sources of eternal delight because they owe their origin to his Beloved. It is a well known fact that Majnu the legendary lover adored the legs of Laila's puppy.

Since man is created by God his relationship with Him is eternal. Man is the non-pareil of God's entire divine artistry decked with distinguishing features a treasure, mystery and a mirror of

his Beloved. He is constant in his love towards his Beloved, irrespective of whatever troubles and trials come in his way.

The secret of his hobbies was not apparent because he was a devotee of his Beloved. Accordingly when he stepped into the world, the first thing he did is a mark of the distinguishing quality of lovers, such as sympathy towards God's creatures, helping them according to their needs. For example, his distribution of sweets to the children is a trait of affection of the elders for children, helping the poor willingly without any selfish motive. In short this was an essential and inherent quality of Our Saint's full and genuine love which appears to us as children's play.

SECULAR EDUCATION OF SARKARWARIS

When he reached an age to read his grandmother, a disciple of Hazrat Ameer Ali decided that the Quran should be taught by him. He had a great liking for the child and kept telling others that he would be a great spiritual leader of humanity with universal fame and his name will be on the lips of everyone. Thus he learnt Quran-e-Shareef from his uncle Hazrat Ameer Ali. Daily he would attend lessons balancing precariously a big sized Quran-e-Shareef on his head much to the perplexed anxiety of his uncle teacher. Infact his uncle commented "Mithan Mian, why do you bring such a big sized Quran-e-Shareef?" but out of pure mischief Our Saint Carried, the same Holy book. On returning home he would not open his book to revise his lessons. Later seated in the lap of Nature, in the quiet stillness, would immerse in deep meditation. With the aid of God-given intellect, within two years he memorized the whole Quran and became a Hafiz (one who learns the Quran by heart.)

It was the ambition of his grandmother to impart to him secular education also. Maulvi Imam Ali Shah taught him primary text books with great sympathy and love, treating him as his companion and joining in his plays including kite-flying. Through the teacher was venerable and an elderly person yet he treated Our Saint with great respect. Whenever Our Saint protested that he was his student and deserves no respect from such an elderly person he would say, "Young gentleman I am your teacher to mundane education but you will give heart's latent instruction to mankind." The reason for respecting a young student was that he was himself a Saint and could make out a man's urgings for acquiring Divine Love.

The habits and actions of Our Saint were so strange that he often told his grandmother that her grandson was a degree holder of the school of Love and is a divine teacher, teaching men such lessons that are acquired without learning and without any teacher's aid Thus he was not in need of worldly education. He wanted to teach such lessons to others which were beyond the comprehension of laymen.

Any how his grandmother pleaded to teach secular education as far as it could be done, since his ancestors were men of letters and highly educated. Therefore, Maulvi Sahib taught him lessons carefully without any compulsion in a pleasing manner. Our Saint was also fond of learning but due to the urge of temperament he could not continue it without break. The ingredients of love which were hitherto latent came up to the surface, but being too intelligent, he never forgot whatever was taught to him.

At the age of eight he was deprived of his grandmother and there was none except the Lord of the Universe to look after him.

Ishq Aan Shalasth Kuchoon Bar Farooqth.

Har Chei Juz Mushuq baqi Jumla Sukhth.

Means: Love in such an all consuming Fire Except the Beloved it destroys everything.

Deva Shareef was found to be not congenial for his stay and so his brother-in-law Hazrat Haji Syed Khadim Ali Shah Sahib a resident of Lucknow took him under his supervision and continued his education where he learnt under renowned savants.

But it is not clear, what was the benefit of this education imparted to him with such care and concern and how far he continued his further education. Some are of opinion that he completed his education but according to other versions he hardly could complete his text books, the fervour of love made him uneasy and many a time he was deeply absorbed in contemplation. Hence, he ceased his education and turned his attention to travel to Arabia. Others say that after studying preliminary text books, severed his connection with the world and in 1253 Hijrah desired to visit the two sanctuaries of Mecca and Medina. He travelled by trekking, Sarkar would fondly recall: During my first lesson when Maulvi Sahib said, "Read Al Kalima", I said if Kalima is only one word then its study is useless. What will we do reading one word?

From his sayings and particular circumstances it is quite clear that he was proficient scholar of literature and had a perfect knowledge of Quranic exegesis; besides these he was well up in the knowledge of Divine Love.

INCIDENT THAT PROVED SARKAR WARIS WAS A SCHOLAR AND A LINGUIST

Once it so happened that while our Saint was the guest of Justice Maulvi Syed Sharaf-ud-Din at BANKIPUR, Maulvi Lutfullah Hussein Sahib, resident of Sheikhpura MANGHYR district, a well known literary expert of literature and philosophy recited to our Saint Waris-e-Pak a lengthy encomium Ode couched in high flown Arabic language decked with metaphors and similes.

Hardly had he finished reciting two or three couplets when our Saint took it from his hand read it fluently, explained the difficult words and figures of language saying, "You have taken great pains which shows your competence and ability otherwise such idioms are used by those who are experts of the mother tongue." From this one can estimate our Saint's literary, ability of Arabic language, as such eloquent style to Arabic language.

Whenever a reference was made about various verses of the Quran he would translate them into idiomatic language along with their circumstances of revelation and explain their symbolic utterances and subtle points. There are many instances of his knowledge of Quran and God inspired ability to throw light on enigmatic passages in verses of Quran. He had perfect knowledge of recitation of Quran and its verses exegesis. The power of his memory was so sharp that what was taught to him at the age of 12 or 14 he would recollect at the age of eighty. Regarding discussion on Hadhis, without any reference he would compare and contrast with other Hadhis; convincing all assembled.

It has also been noticed that Our Saint conversed fluently with the Arabs and Persians in their respective languages. From his scholarly and pithy, sayings one can estimate depth of his learning. Hence, he was a graduate of external knowledge, a seeker of truth and a broad minded instructor as well as profound research scholar.

Any how there is no use discussing deeply how far he studied. It is the universal opinion of great mystics and eminent Saints that favourites and trusted devotees of Almighty acquired of mundane knowledge of mind and heart which in Sufic terms is called Divine favour and eternal exaltation. Such people do not need acquisition of worldly knowledge, neither teaching nor instruction but without it acquire knowledge of art and sciences. They are fit to answer any question about them and appear as if they are experts of art and sciences. They also receive knowledge of mind and soul. Learned men of external knowledge are like the human body and experts of inner knowledge of heart and soul resemble their bountiful Beloved.

Thus Maulana Rumi declares:-

INTUITIVE KNOWLEDGE GAINS THE LOVER OUTWARD KNOWLEDGE IS A BURDEN ON THE BODY PEOPLE OF INTUITIVE KNOWLEDGE CARRY THE BURDEN OF THE LOVER

The eminent mystics of exalted stature have clearly clarified different kinds of knowledge and their stages.

Knowledge is of three kinds.

1. Knowledge of Divine Law: rules and regulations of which are recorded. Its attainment depends on practice and effort. By its completion religious affairs and worldly necessities become obvious. The difference between instruction and deviation from the path of rectitude is emphasised. Its beauty and perfection can be deduced from their

sayings and activities. Its beauty and perfection can be deduced from their sayings and activities.

2. Knowledge of Mysticism; which is concerned with the elimination of sensual qualities and cultivation of spiritual attributes. Its teacher is a learned mentor. It is taught neither by writing or verbal instruction. Such people learn to understand without the help of eye and ear.
3. Knowledge of facts and truth of God; through this the beginner learns of God and sees glimpses of God. These are achieved in two ways:-
 - a) Without arguing or proof but by observation and eyesight. It is called the knowledge of taste or revelation.
 - b) The other way is acquiring without hesitation and informalities and without any intermediary from Omnipotent Lord. This is called the Divine knowledge.

The mystics are the learned people and through the blessings and efforts of this knowledge acquire a command and control over arts and sciences. Therefore, it is seen that our Saint Sarkar Waris in addition to having knowledge of Divine Law which was learnt apparently, was also an adept of other arts and sciences. Whenever a reference is made about these arts he used to describe clearly their principles and regulations and experts of these arts acknowledged his ability and experience. He imbibed this knowledge from Divine medium which is the basis of all arts and sciences. From this point of view there is no need to investigate whether our Saint received external knowledge or not.

For six years Our Saint's relatives tried to impart external education to him but as much as he learnt this knowledge at this period so much time he spent in meditation, thinking about God and His love for Him increased so much that he was subject to fits of religious frenzy. He was inclined to lead a life of loneliness, frequenting uninhabited places, repeatedly invoking God's name day and night. When Hazrat Haji Khadim Ali Shah noticed Our Saint's inclination towards love for mendicant way of life, according to tradition of exalted Saints, initiated him in the Saintly line of Qadriya and Chishtiya.

Our Saint's heart from the outset was a treasure of truth and field of knowledge, by the bounties of Saints of mysticism was still more clarified and became bright and burnished. The effects of separation from the Beloved of Truth became unbearable and gained momentum; as such he become restless day night.

PART II

DASTAR BADHI CEREMONY

Meanwhile Hazrat Haji Syed Khadim Ali Sahib fell ill and in spite of treatment by expert hakims, his soul flew to Heaven. His mortal remains were consigned to the earth. On the third day of his death the ceremony of Fateha- Khani (praying for the dead soul) was performed. After the ceremony the selection of his successor and the function of Dastar-Bandhi came up for discussion (function of tying the turban for confirming a successor.) Maulvi Manna Jan Sahib, manager 'langar' (the public kitchen) brought a turban on a silver tray and offered it to the assembly of learned persons of becoming the successor.

There are different versions about the tying of the turban on our Saint's head. The learned compiler of "Jalwae-Waris" has mentioned two versions of Dastar Bandhi:

1. The one was that, on the third day of the sacred death ceremony, spiritual leaders tied the turban on the head of our young Saint.
2. The other is that Sheikh Hussein Sahib a village resident of Bara Banki district says that two collarless patched shirts (Kharqa Posh, as Saints dress, one of Qadri mystics and the other of Chishti Sect.) were given to our Saint. While going towards the market he sold one to eat Kababs and the other to eat sweetmeats.

Janab Shah Hussein Sahib a venerable person and devotee of our Saint, has given his version about the ceremony of Dastar Bandhi. He says that Sheikh Ghulam Ali Sahib alias Ghasitay Mian, a close companion and playmate of our Saint accompanied his father at the time of the third day ceremony of Khadim Ali Shah Sahib when the Dastar Bandhi ceremony was taking place. Being very intimate with our Saint, he told Sarkar Waris that he had a great desire to eat Kababs. Our Saint purchased it from the Kabab vendor for four paise. When the vendor demanded money, he said that he had nothing. Our Saint gave him the priceless turban which the vendor accepted with happiness and regarded it as a priceless possession. Our Saint further states that when he returned home and his sister learnt how he parted with the priceless turban, she commented. "Now I know, you have further illuminated the nobility of Syeds!"

The grandson of Hazrat Ghouse of Gwalior, Akbar Shah and other luminaries unanimously selected our Saint to be the deserving successor. The turban was tied by august and noble persons on his head. Thus at a very young age he was elevated as a spiritual leader and guide.

Just as he gave away such a valuable turban with a view to help a poor vendor of Kababs, in like manner, he helped the common people which was his special habit, rendered monetary help to the needy and to seekers of eternal truth and fostered the habit of Divine Love. Within a short period he had a following of hundred the habit of devotees and initiated them in the circle of high station. In this how his father related to him, the incident that led to his becoming a devotee of our Saint.

"Hazrat Haji Syed Qadim Ali Shah Sahib, a spiritual personality was held in high esteem. I participated in the religious ceremony of his death anniversary. In this gathering after the 'Fateha-Khani' I noticed a youth of dignified bearing and engaging personality on whose head, men of religious learning and Saints tied the turban of honour. My heart was struck with wonder at his dignified and commanding personality. I desired to shake hands with him but was afraid to do so and went home. A few days later, I saw him in my dream and heard him saying "Come to me".

Early in the morning I stated to pay a visit and offer my respects to him. Before I reached the mosque, on the way he came out returned my greetings in a cordial manner and said 'wait here, I am coming'. Within a few seconds he came Running from the female quarters with a kite and a small spinning wheel."

He gave the kite and asked me to fly it. Hardly had I lift the thread for a distance of ten or fifteen pace when he smilingly said "Don't leave the thread." This small sentence had a deep effect on my heart. Weeping bitterly He fell on his feet and said, "For God's sake help me to hold the thread firmly."

He sat down and holding my hand ordered me to repeat, "I am holding the hand of my spiritual guide."

When I repeated this sentence he loosened his grip on my hand and instructed me not to be worldly minded and for the sake of love of God render service as possible to his creatures to guard the soul and curb sensual pleasures.

According to his advice, I returned and desired to remain at home, but his pleasant features and embodiment of Divine likeness made me restless to see him often and so repeatedly I visited his house. After a week to my surprise, he came to my house and admitted your mother to join his fold. He advised me to by content be holding one face and the same will be with me here in the grave as well as in the Hereafter."

Thus the chain of instruction to lead a life of moral uprightness and righteousness continued to be given and many became his disciples to render Divine service. Sarkar Waris returned to Deva Shareef, distributed his elder's obsolete things and household furniture amongst the poor persons of the neighbouring arrear and the remaining valuable landed property and costly books he distributed amongst his kith and kin, Finally he consigned the documents of his

property to a watery grave in the lake. He thus broke off all worldly ties. In 1838 A.D. he decided to visit holy places to perform Hajj.

His devotees and disciples insisted to take someone as his companion but refusing all worldly arrangements for his journey, started on foot towards the Holy Shrine. It is also narrated that he saw Haji Qadeem Ali Shah Sahib in a dream gesticulating his to proceed to Mecca. Thus an impetus was given to the passionate longing of his heart and casting aside all worldly shackles proceeded on foot, refusing any companions.

When he started on his journey bidding adieu to sister and paying a farewell visit to the tomb of Hazrat Haji Syed Qadeem Ali Shah, he wended his steps towards Kanpur. He was seen going alone with a black rug on his shoulder the only luggage he carried on this arduous on this arduous Journey.

UNNAO

The first halt was at Unnao and many seekers of truth joined his fold and from there he went towards Kanpur.

SHIKOHABAD

On the way he halted at Shikoh Abad in Sheikh Chand's house, a tobacco merchant of wide known renown. He described his unexpected meeting with our Saint Waris thus, "I was coming with my uncle from the mosque after Friday prayer when I saw a young dervish of angelic face sitting all alone on the banks of the lake. My uncle went near him. The young dervish addressed him in a charming tone.

"Oh you have come". My uncle fell on his feet and the dervish said, "You are an eternal disciple". I pleaded with him to make me his disciple. He addressed me, "The seeder of God never tells a lie. He is always honest and upright in his dealings". On our repeated request he came to our house where many became his disciples. To them he advised, "Serve Parents", and told others, "Do not take bribes and obey God's command". He further said, "According to the sayings of Sher-e-Khuda (Lion of God) Ali Murtaza, the world and hereafter are like co-wives, one will be most pleased and the other so far displeased. He also said, "Love for worldly life makes one a wild animal and love for God turns one onto an angel."

There is one interesting incident during his stay at Shikoh Abad Munshi Tahwar Ali became his disciple with his whole family. The next day a young man named Talib Hussein came to join his fold with tears rolling down his cheeks. Our Saint enquired the cause of his trouble. In reply and due to his poor circumstances could not ask her hand in marriage. The Saint asked him,

"Have you become my disciple, only for the sake of your marriage?" The youth boldly replied, "Yes". The Saint appreciated his frankness and was convinced of his genuine love. Meanwhile Munshi Tahwar you are still inexperienced for at this tender age you have decided to go on such a lengthy journey unequipped and it is not proper to do so. It is better you settle here and I shall give the hand of my daughter in wedlock. You will also be the sole owner of my property after my departure from this world."

Hearing this strange proposal Sarkar smiled and did not trust him-self to speak. Munshi Tahwar Ali mistook his silence to be an acceptance of this proposal. Going home he arranged every detail to perform the marriage and his daughter to sit in bridal apparel for the proposed marriage and his daughter to sit in bridal apparel for the proposed marriage. Hearing the news of Sarkar Waris's intended departure; Munshi Tahwar Ali came and told him that every arrangement was made for the wedding and expressed his anxiety as to what he should do. To overcome his difficulty Sarkar Waris suggested to marry the girl to Talib Hussein. Thus the lover got his heart's object.

FEROZABAD

His next halt was at Ferozabad where the welcome accorded to him was full of warmth. He stayed in the house of Hakeem Amjad Ali Khan Sahib where the lovers of Divine truth flocked to become his disciples. He spoke to them thus, "Just as God is the Creator of all. He is their Sustainer, since without consulting anyone, He has created us and in like manner without anybody's recommendation provides means of sustenance to all His creatures, it is obligatory on us to have full faith in Him and should not stretch our hands before others". Turning towards Khan Sahib, Sarkar Waris said, "God is the friend of all who render service to his creatures without any ulterior motive or selfish end".

Khan Sahib said to Sarkar Waris that there was a lady of a noble family staying near his house but unfortunately she was possessed; especially on Sundays she was having a very severe fit. Her husband became a disciple of our Saint and mentioned his wife's sufferings Sarkar Waris commented, "I am not an exorcist." To which he later added that she may be admitted to his fold for enjoying a better life in the hereafter.

The next day Sarkar Waris visited his house. It being a Sunday the lady was under the severe influence of the evil spirit. Our Saint questioned the lady who she was. She replied in a gruff voice, "I am a jinn."

"Why have lover. Every Sunday I come here" She replied.

Our Saint smilingly said, "You are a raw lover. Are you not ashamed coming after a week to see your beloved? If you are a real lover remain here permanently."

"It is rather difficult for me to be with her always. If so I abandon such love and will never come again." So saying, he left the lady once, for all. After sometime the lady regained her senses and became his disciple.

AGRA

Later on our Saint went to Agra. Hafiz Gulab Shah Sahib Warisi a resident of Agra residing at Katra Madar Khan Mohalla related a strange incident of his becoming our Saint's disciple. During his school days his classmate became a disciple of some dervish and urged him follow in his footsteps. He rather hesitated and his friend urged him repeatedly to become the disciple of his murshid. While sleeping he saw in his dream an elderly person of benign countenance telling him that his desire to become a disciple would be fulfilled, but asked him to await his spiritual guide from the west.

Hafiz Gulab Shah continued, "I became restless and was anxious to see the venerable face. I saw him in my dream and felt a kind of relief. After three years the same face appeared in a dream and said that my spiritual guide has arrived and asked me to meet him in the Sarai (rest house) to enroll myself as his disciple. Hearing the glad tidings I opened my eyes in a state of frenzy and anxiety, wending my steps in the short hour of the morning, I reached the Sarai and enquired from the watchman about the arrival of our Saint. Without replying he opened the door and told me to find him myself. I inspected every room and could not find him. Suddenly from a different room I heard a voice saying, "Gulab Shah, you have come after all. I am here."

When I peered into the room I was stunned to see a noble youth of angelic face sitting on bare ground in deep contemplation. I ran, fell on his feet and with folded hands pleaded, "Oh Leader of mankind and Guide of the world, help a sinner and vagabond like myself deviating from the right path by taking me in your fold as your slave. In reply the Saint said, "You are with me from the dawn of the world and if such in your desire take the oath of allegiance on my hand."

After the oath of allegiance I heard our Saint remark about the transient worldly life advising to adhere to path of rectitude and concluded saying, "God willing we'll meet again." I humbly pleaded that it is not proper for such an eminent person to stay in an ordinary rest house and accompanied me. His only luggage was a solitary blanket which I carried on my head.

The public of Agra learning of his stay with me came in large numbers and became his disciples.

One day in the late afternoon our Saint expressed his desire for a kite flying session. Some time elapsed in securing it and in the night it was flown quite unsuccessfully. Artlessly smiling our

Saint said that the kite has disappointed us and is not in mood to reach higher altitude. But it was a marvel what effect it had on others. Meanwhile Mir Altaf Ali still a young man later on a Hakim of celebrated fame came to our Saint accompanied by his father and became a disciple, Addressing them to lead a life of purity invoking Divine blessing.

Khalipha Maulvi Bakhshi Sahib of Agra recounts his experience thus, "One day I noticed an unusual crowd in the house of Hafiz Gulab Shah Sahib and imagining it to be some bridal occasion went to see it. On entering the house I was stunned to see a noble youth seated dressed in simple clothes. His dignified face suffused with "Inner Truth" looked a personality of awe and respect. When I greeted him he returned it in a jovial mood and asked me close questioning where I had been since the past two days. I replied that I was unlucky to have wasted two precious days and promised to be at his service day and night. In the evening he asked me to take my leave but I declined to lose his company and accompanied him as far as Kutghar where he advised me to go to the tomb of Shah Vilayat Sahib and distribute the rest among the poor and deserving. Saying this Sarkar Waris proceeded to Fatehpur Sikri.

For thirteen years Khalipha Maulvi Bakhshi Warisi spent his life as a sweeper of Hazrat Shah Vilayat Sahib's tomb. When our Saint returned from Mecca from his third journey he reached Agra and thus the object and aim of Khalipha Maulvi Bakhshi Warisi was fulfilled. By Our Saint's command he came to Deva Shareef on foot and remained there permanently in a room at the sacred shrine and left this world permanently in 1311 Hijrah.

HARDADAL

The next journey of Saint Waris-e-Pak was towards Hardadal from Fatehpur Sikri where he remained the guest of Thakur Panjam Singh Warisi. Some of his Rajput friends came to meet our Saint. During the conversation there was a reference about Bharatpur and its subsidiary states and our Saint praised the benevolent and generous attitude of the chief of Hardadal towards the poor and needy.

JAIPUR

From there our Saint trekked to Jaipur where a warm reception was accorded by all communities. The Rajah also joined his fold and became his devoted disciple. Next day his Rani also followed in the footsteps of her husband and due to her repeated request our Saint accepted her invitation. During his stay at Jaipur hundreds of Hinduds and Muslims became his disciples. He asked them to cultivate the love of God and render human service.

Risaldar Jaleel Khan Sahib on behalf of Hindus and Muslims requested our Saint to show a correct way by which the heart should become fit to cultivate Divine love. Instantly our Saint

replied, "Sympathy with humanity and noble treatment to everyone with out distinction of wealth and poverty as they are God's obedient servants and are creatures of his artistry worthy to be remembered. By this way you will achieve Divine Love. This is the fundamental basis of Sufism cult." Hearing this, the zeal of the audience bubbled with fervour and in honour of his visit they came forward to build a travelers rest house, open to people of all castes and creed.

Hearing their laudable generosity our Saint felt happy and said they will be honoured and included among the friends of God. A Hindu noble gentleman amongst the audience came forward and promised to send a poor Muslim to perform Hajj every year bearing the entire expenditure of Hajj and feeding his family during his absence. Our Saint smilingly said, "Oh! You want to perform Hajj, sitting in your house.

Another person promised to endow the rest of his house as an income for the poor and down-trodden. The people of Jaipur were benefitted by the august and venerable presence of our Saint.

After a week's stay he made up his mind to continue his journey from Kishangadh to Ajmer. Chaudhery Khuda Bakhsh Warisi resident of Agra and a building contractor stated how he and his father became the disciples of our Saint. The father expressed his desire to accompany our Saint to our Saint. The father expressed his desire to accompany our Saint to perform Hajj but was advised to go separately and God willing they might meet again at Agra. Then Sarkar Waris took his way to Fatehpur Sikri. After the Saint's departure there was a sudden and complete change in his father's behaviour due to separation from his spiritual guide. He washed his hands off from all his business. Actually he was seen behaving like a man of unbalanced mind weeping and sitting aloof in some corner from din and stir of the world.

AJMER

When people began to travel towards Ajmer Shareef to participate in the anniversary of Hazrat Khawja Gharib-e-Nawaz, Chaudhery Bakhsh's father also went there to visit the shrine. After his return from there he said, "I learnt at Kishangadh that Sarkar Waris left for Ajmer the previous day. I also went there and learnt that our Sarkar was camping in the house of Syed Ehsan Ali, next morning I went to meet him but he was preparing to continue his further journey towards Bombay."

The attendant of the holy shrine of Ajmer and important personages pleaded with folded hands entreating our Saint to participate in the Saint's anniversary which was about to be celebrated. He yielded to their request and stayed

for two weeks more. Many seekers of truth including Abdullah the well known sculptor and wealthy person joined his cult of mysticism.. The next day Abdullah made his daughter, named Bi-Ban his disciple. At that time Sarkar Waris delineated the ills and evils of worldly life and it

had an immediate effect on the minds of those present there especially Bi-Ban whose pure heart imbibed our Saints moral precepts. Forgetting her close relations and strangers, she absorbed herself in meditation and communion with her Lord. According to our Sarkar's advice she remained day and night at the shrine. She earned a distinctive name as, "Bi-Ban the pious lady of the shrine." Omit to enjoy her blessings and bounties. In 1380 Hijrah her soul flew to Heaven and earned an immortal name by her selfless devotion and service to common weal and woe.

One day, Sarkar after paying a visit to the shrine was sitting near a well, when unexpectedly a murshid of Naushaba sect came and fell on his feet. With tears gushing forth from his eyes, desired to say something, with a ripple of smile on his cheeks Our Saint embraced him and said, "Is it for this you were awaiting?" He replied, "My benevolent maser, my long cherished desire has been fulfilled."

When he was relieved of his heart's burden the people enquired the main object of his visit to our Sarkar. In reply the murshid said, "What should I tell you: My patron Saint Saien (mendicant) Nasrulla Shah Ekrangi was residing at Mount Abu. When the time for his departure from this mundane world was nearing I besought him to bless me with a piece of his inspiration saying, "favour this dog, a piece of bone." He advised me to go to Ajmer and await the arrival of a young man from Oudh. Furnishing a description of his features and assuring me that my problem would be solved. Since the past twelve years. I have patiently awaited his arrival. God ultimately fulfilled my heart's craving."

After a few days stay with our Saint he was advised to return to the shrine of his former spiritual guide and follow his precepts. He was also advised without personal motives to provide water to the thirsty and prefer death rather than to stretch his hands before others.

Observing our Saint's spiritual bounties by which the common people benefitted, the high class spiritual leaders classified Sarkar Waris Ali Shah as a Saint of highest rank and acknowledged his grandeur. There, many people were willing to be his constant companions but he declined their offer and started alone.

NAGORE

The first person to become his disciple when he arrived in Nagore was Maulvi Hussein Bakhsh, an important resident and a Saint's son. Sarkar Waris was a guest of his for three days accepting his invitation. Everyday people assembled in large numbers to benefit from his sane and saintly advice but he soon started towards Bombay unwilling to prolong his stay there.

BOMBAY

Nearing Bombay Haji Yakoob Sait met him and enamoured by his genial temperament and deep spiritual aura begged Sarkar Waris to accompany him to his house where he and his

family became his disciples. He had the honour of being the first host of our Sarkar in Bambay. Here also people flocked everyday to hear his sayings full spiritual guidance.

From our Saints sayings it is gathered that while he was the guest of Khan Bahadur Maulvi Syed Fazal Imam Warisi at Bambay, Mr. Ibrahim Memon who held the post of munsiff visited our Saint to become his disciple. Our Sardar learnt that he was a Memon and enquired his name. He said his name was Ibrahim Zakria. Our Saint enquired "Are you the son of Haji Zakria?"

He replied, "No, I am his grandson,"

Sarkar asked, "Do you know me?"

He said, "I've heard of your name."

Then our saint said, "When I was fifteen years old, he became my disciple along with his whole family."

VOY AGE FROM BOMBAY TO JEDDAH

While awaiting the arrival of the ship his host decided to arrange some servants to look after him in the ship. Disliking this Sarkar boarded the sailing ship with his rug draped over his shoulder like any ordinary traveller and spreading his blanket lay down in a corner of the ship.

INCIDENT RELATING TO THE SHIP STOPPING IN MID-OCEAN

There was a remarkable incident during the voyage, which throws light on his spiritual eminence and nobility of his conception of life, devoted to uplifting his soul for the correct guidance of erring humanity. He was at that time fasting and would break his fast with whatever was available.

He boarded the ship while fasting and took nothing to break his fast suddenly the ship lost its propulsive motion and was becalmed. It is narrated that very night Mohammed Zia-ud-din Saint a prominent merchant of Bombay travelling in the same ship saw in this dream our Holy Prophet (peace be upon Him) saying, "Zia-ud-din you are eating, but at the same time think of your co-passengers." Opening his eyes the fortunate Saint recalling the command of our Holy Prophet (peace be upon Him) bestirred himself to carry it out. To obviate the difficulty of searching the real person on whose behalf the Holy Prophet (peace be upon Him) came in his dream, finding none he searched every nook and corner of the ship. Finally in a dark niche he found a solitary figure lost in deep meditation. He entreated Sarkar Waris to honour him by accepting his invitation.

It was a marvel of Omnipotent Divine power that as soon as our Saint conceded to accept the invitation of his host the ship resumed its motion and the journey was continued.

The co-passengers stunned at this Divine miracle, were captivated and became attached to our youthful Saint. Saint Zia-ud-din and many joined his cult holding him in highest estimation.

JEDDAH

Sarkar Waris got down there to continue his journey to the Holy Shrine on foot. It is also narrated by his devotees that according to our Saint, when he got down at Jeddah, Zia-ud-din Saint was so attached to him that he wanted to accompany but our Saint advised him to travel by ship, as the time for Hajj was still far off and advised him to go to Medina as none can be certain of his life. Zia-ud-din agreed to abide by his advice. Later on at Mecca our Saint learnt the sad news of Zia-ud-Deen's death due to heart failure within the precincts of the Holy Shrine when he bowed to enter it.

MECCA

On the night of 29th Shaban our Saint set his foot into Mecca and stayed in Abdullah Hassan Makki's house. Next day on the 1st of Ramadan he was going to perform circumambulation. At the "Gate of Greeting", a venerable person embraced him and conveyed the good news that after a lapse of centuries God has favoured Sarkar Waris Ali Shah with the capacity and aptitude to see the Divine lustre.

Consequently our Saint with utmost humility and reverence entered the sacrosanct vicinity with ardent desire to be graced by Divine favour; saw the reality of the Holy Kaaba which was revealed to him. He beheld what his heart was aspiring without any veil draping it.

A few compilers of his biography have stated that a venerable saintly personage was awaiting his coming and embracing him said, "You have come very late," and breathed his last. Our Saint arranged his funeral ceremony for consigning his mortal remains to the mother earth.

From that time his program was to enter the Holy Shrine before breaking the fast and after the Taraweh (special night prayer .during Ramadan) break open his fast. Afterwards standing at Moqam-e-Ibrahim (name of a place in the precincts of Holy Kaaba where lies the stone on which) Prophet Abraham, (peace be upon Him) placed his feet while building the sanctuary and conducting supererogatory prayers (nafl) would finish the recitation of the entire Holy Quran in two Rakats (one set of standing, genuflexion) in cheerful modulation in Egyptian tone. He spent the whole day in visiting historical and sacred places.

His virtuous deeds attracted the attention of the public but he was so busy in adhering to his activities to his activities, he had hardly time to see them but the public wherever they met him

were favoured by his benediction. Many prominent persons joined his cult and became his disciples.

Gradually Sarkar Waris spiritual eminence came to be known through out the city of Medina. from reliable sources and traditions it is known our Saint had undertaken the arduous travel of Hijaz and each time he spent three or four years in the holy land of Kaaba. But during the pilgrimage season every year he performed the Holy Hajj. In this way the number of Hajj performed is seven or nine.

INCIDENT AT THE ZAM-ZAM SPRING

The old devotee of our Saint Janab Shah Fazal Hussein Warisi, Sajjad-e-Nashin (Shrine supervisor) of Hazrat Shah Vilayat Mohammed Abdul Munim Qadri was saying that when he reached Mecca he was the guest of Maulana Shah Imdadulla Saheb Mahajar. When he went to perform the ceremony of perambulation at the entrance of Holy Shrine, near the Zam-Zam spring, a venerable aged man was crying aloud, "Ya.Abdul Hai, Ya Abdul Hai!!" He

mentioned this to his host Maulana Saheb who smilingly explained, "The man whom you heard emphatically reciting, is Maulvi Abdul Hai, who was always lost in Divine contemplation. He is a member of a high family and the people liked him for his deep knowledge and far sighted vision. He came here as a refugee long back and his spiritual guide was Syedena a resident of this place. He was often visiting him and some day when a problem was under discussion he denied the Divine oneness and unity. To undo his hauteur Syedena hid him under his rug. When he was left free, God alone knows what visions were revealed to him under the rug cover, for from that time onwards he was always in a state of intoxication and near the spring of Zam-Zam would cry in a hoarse voice "Ya Abdul Hai!" It is a known fact that Abdul Hai got relief from the blessings of Sarkar Waris during his visit to Mecca.

INCIDENT AT THE CAVE OF HIRA

When Sheikh Mohammad Ismail Saheb Waris resident of Bilchi, a surbub of Bihar returned from Hajj Our Saint enquired from him about the certain sacred places of Mecca. During the talk about them our Saint said, "I went towards the cave of Hira where I saw a person of his physical exertion." He said that he did not wish to keep me in darkness. His solicitation was to see the Divine vision from a long time. He could never achieve it and his desire remained a desire. I told him, "If you close eyes what can you see?" Open your eyes and view with love on the screen of existing things and you will see your Beloved's vision. When Hazrat Moosa (peace be upon Him) in quest of Divine vision made the mountain his halting place and looked with open eyes he was rewarded with the holy vision of God-saying this I came away and within a few days that venerable person meeting me said, "My spiritual leader, let me take the oath of

loyalty to be your disciple. Due to your kind favour achieved the result of my many years of labour."

I said, "It is not necessary to take the oath. You might have heard that one who navigates two boats drowns himself. The hand you have already grasped, hold on to it.

The same face will always guide you properly."

INCIDENT IN THE CAVE OF SOOR

Sarkar further said, "One day while going towards the cave of Soar I saw an old woman lamenting bitterly. When I enquired the cause of her sorrow she said that her youthful son had just expired. I advised patience but she complained where could she get relief from sorrow on such a deserted place? Neither had she money to buy medicine nor could she implore anyone to make arrangement for efficacious relief. I removed the clay from his face and sprinkled water over it. Fortunately he opened his eyes and began to talk. Perhaps he was in a swoon hardly distinguishable from death."

INCIDENT OF ALL BIN HAFIZ AT TAYEP

Once there was a discussion about the methods of training of the sect of Tariqat mystics (who have intimate knowledge of God). Sarkar Waris Ali Sahib said, "In this connection I know of a well to do person mimed Ali Bin Hafiz at Tayef. When he became my disciple he entreated with humility and folded hands to show him some way by which he could make God happy. I advised him since God has done well to him he should likewise behave with his creatures. He agreed and went away. After eight days he came to Mecca and told me he carried out my instructions and did good deeds to God's kindness. But from the next day without his asking God was favouring him with good meals. Now that he was penniless, he wondered how he could continue to serve God's creation? I told him in return for this Divine favour to supply free water daily to his creatures because water is a great divine blessing. A chaugal was purchased and given to him. From that day to make God happy he was distributing water free to people. After sometime he came again and said that he was suffering from another anxiety. God was favouring him with tasty food but his eyes were suffering from a strange disease. He could see none but God and to whom should he supply water? Then I suggested to throwaway the chaugal, betake himself to the cave of Soor and sit there till he breathed his last.

MIRACULOUS CURE OF A MAD CAMEL

In Tayef, Sarkar came across a mad camel running wildly around spreading fear and disaster. Its master was weeping bitterly for the camel was the sole source of maintenance for his family. Heeding to his pleas Sarkar merely took a thorn and punctured the blister on the camel's head. Relieved of the agonising pain the camel calmed down and became his disciple.

Our Saint spent three months to see the surrounding places around Mecca and during his stay many persons became his disciples. To each he advised according to his ability to take up avocation of trade to sustain his family and children and to the others, to fast always.

ATTACK OF BEDOUINS ON SARKAR WARIS CARAVAN BETWEEN MECCA AND MEDINA

Arrangements were made for his departure to Medina in company of a caravan on a camel accompanied by servants to look after him, but he disliked it and started alone on foot to Medina. One day a caravan was about to be attacked by Bedouin raiders and the travellers sought his aid and good offices. He went directly to the Bedouin marauders' chief and boldly chided him for attacking pilgrims in a land sacred to the memory of their world wide and God chosen Prophet Mohammad (peace be upon Him) whose teachings they had of the accompanying fee by the officials. Hearing this, our Saint expressed his desire to compensate him for his financial loss and asked a wealthy Bombay merchant, a disciple of his to pay the amount. When Sarkar Waris took a sum of two hundred rupees to the Bedouin Chief he refused to accept it expressing his sorrow to our Saint with tears flowing down his cheeks never to attack pilgrims in future.

HUMOROUS INCIDENT OF THE PEDANTIC MAULVI

Sarkar Waris related a humorous incident that occurred during the journey between Mecca and Medina. He gave a pillion seat to an old Maulvi on his camel. On the way the old man was constantly reciting in a dead monotone, "Innalla-ha ma-us-sab-e-reen." It is a verse from the holy Quran to cultivate patience. Our Saint enquired the reason for reciting the verse, to which the old man indignantly replied, "Young man, what do you know about the benefit of this verse for a patient person?" Later they had to endure and surmount innumerable trials and troubles and patiently on the way but due to the extreme heat the old man's throat was parched beyond endurance. Moreover to his horror he found his water skin empty. Forgetting the recitation of the verse he begged around for a cup of water from others but could not quench his thirst as water was not available anywhere. The frenzied Maulvi nearly exploded when our youthful

Saint very calmly recited, "Innalla-ha ma-us-sab-e-reen." In a fit of anger he burst out in indecent language about the verse unable to endure this acute thirst. Eventually a cup of cool water was offered by a person and he vowed in return never to recite a verse unless he was able to practice it.

SARKAR WARIS MEETING WITH MAJZOOB MOHAMMAD SALEHA ON THE WAY TO MEDINA

In this connection Hakim Sabdar Ali Shah Warisi, compiler of "Jalwaiy Waris" writes that on the way to Medina our Saint came across a mosque where a majzoob (a Saint always absorbed in Divine meditation) Mohammad Saleha was residing. When our Saint entered the precincts of the mosque the majzoob embraced him saying, "Take this in your charge" and gave up his life. After this Sufi embrace, Sarkar Waris Ali Shah's face was bathed in Divine lustre. Apparently this is such an incident about which many religious persons feel proud, if we view it deeply there is adverse criticism about it. For instance our Saint himself has said, "While travelling in Arabia I met with a religious person who on seeing me said that he was waiting for me since seventy years and would entrust to me his charge. For, a real person is one who distributes his income to others while a coward is one who takes advantage of others property. The lion eats its prey and does not even sniff at others kill. "He further stated." I met a venerable person in Arabia, who asked me what I was searching for and said that he would fulfil my desire. In reply I said, "What is not available in our family." The pride of surrender to the will of God is also prevailing in the family of God's Lion (an appellation of Hazrat Ali). From this saying of our Saint one can infer his grand temperament, spiritual exaltation and his hatred to take advantage of others spiritual attainment. Whatever he obtained it was *from* Divine favour and gift of heritage from his family. It is rather regretting to note that the compiler of his biography has mentioned that the majzoob Muhammad Saleh entrusted the Divine gift to our Saint which is contrary to his rank and divinity of temperament.

INCIDENT THAT REVEALS SARKAR WARIS WAS A SAINT OF HIGH CALIBRE AND NOT A MAJZOOB

The other statement of the compiler of Hayat-e-Waris cannot escape criticism. Relying on his visual sight and enquiry writes that our Saint a learned leader adopted frenzied attitude, that is he became a majzoob, but in fact the highest rank of mysticism was conferred on him by our Holy Prophet's court.

One day our Saint reproved his servant who kept much quiet. Then he turned towards Haji Aughat Shah Sahib and asked why the servant was silent to which Haji Sahib with folded hands said, "Perhaps he might have heard from womenfolk that you are a majzoob." Hearing this, our

Saint said in a disapproving tone, "females are deficient in understanding. I am not a majzoob. Majzoob are those people who are deprived of sense and are of subdued condition. Even if they are learned and accomplished they cannot make others perfect." The whole world knows that our Saint was not a majzoob.

MEDINA

When our Saint was in Medina he was ardently longing to have a glimpse of his grand ancestors and went near the Holy Prophet's tomb. He was restless due to the pain of long separation and the condition of his pure heart was such that it is possible our Holy Prophet aware of his young grandson's state of mind favoured his to reach the highest elevation of Divine vicinity, the effect of which centuries after, in every nook and corner of the world, springs of divine love and human sympathy burst and gushed forth.

Similarly when he passed through the Eternal Resting Place of the Lady of Paradise (Khatoon-e-Janat an appellation of Hazrat Bibi Fatima-tuz-Zuhrah) what blessings she conferred on him is known from his fountains of bounty and blessings. Hence our Saint has - said many a time, "Bibi Fatima-tuz-Zuhrah reached the highest stage of surrender to the will of God. Who ever got the blessings of patience it is from the family of our Holy Prophet Hazrat Muhammad (peace be upon Him). Who ever got this gift he was always successful. "

It is due to the cultivation of the habit of endurance and fortitude our Saint never complained any suffering even illness. In this manner visiting the tombs of his ancestors in Medina, he remained there for three months where many devotees became his disciples.

NAJAF SHAREEF

Later on Sarkar Waris went to Najaf Shareef and embracing the tomb of Hazrat Ali wept bitterly. His heart imbibed the blessings and favours of our Prophet's family. He saw, what he was longing to behold.

INCIDENT OF THE MU-E-NAJAF

The fact that his heart imbibed the blessings and bounties of the Lord of the Universe is corroborated by a subsequent event at the time of departure to Iraq in 1312 Hijrah by his biographers to whom he ordered to search in the valley of As-salaam in Najaf to bring precious Najaf pearls for beads and fifty two Mu-e-Najaf (The hair of Hazrat Ali) when he brought these things our Saint said that the "Mu-e-Najaf" was not brought on which the likeness of Hazrat Ali is visible, holding the sword Zul-Fiqar (the sword of Hazrat Ali).

The father of the biographer of "Hayat-e- Waris" was often saying that when our Saint returned to Hijraz, from his hints and suggestions it was evident his spiritual attainments were accomplished in Najaf, where he learnt the way to surrender to the will of God completely.

KARBALA

At Karbala Sarkar Waris camped in the vicinity where his ancestors became martyrs and learnt the habit of enduring thirst and hunger.

BAGHDAD: AT THE SHRINE OF HAZRAT GHOUSE-E-PAK

When his thoughts were charged by the atmosphere of Karbala he reached Baghdad via Kazimine and Samarah and camped near the shrine of Hazrat Ghous-e-Pak for some days. During the day he visited the tombs of past Sufis and was praying at night in the mosque near the tomb of Hazrat Ghousul-Saqlain.

PALESTINE

It is reported that he returned to Mecca from Baghdad and participated in the Hajj ceremony and left for Medina. From there he proceeded to Africa and returned to Medina. Now and then he was paying a visit to Haleb (Aleppo) and Sham (Syria). During his visit to Hijaz he performed three or four Hajj, visited Medina and returned by sea to Bombay. From there passing through Indore, Ujjain, Tonk, Ajmer and Delhi in 1257 Hijra reached Lucknow. Remaining there for one week he returned to Deva Shareef.

None could recognise him when he entered Deva Shareef wearing a tahband (loose garment draped over lower body) bare foot and bare head. When he was recognized news spread that "Mittan Mian" has come back and everyone felt happy.

SARKAR WARIS'S REFUSAL TO MARRY AND REMAIN A CELIBATE

Friends and relatives visited him and relatives compelled him to marry. Syed Azam Ali Sahib desired to give his daughter Syeda Rajabban Bibi Sahiba who was betrothed to him from the day of her birth, but our Saint was unwilling to marry and returned to Lucknow.

SARKAR WARIS SECOND JOURNEY TO HIJAZ

Our Saint's second journey to Hijaz was as memorable and illustrious as his spiritual fame. The author of his biography feels sorry for the geographical errors committed by other compilers of Sarkar's biography and not giving in order names of places of his travels.

The second journey to Hijaz he performed by foot, passing through Kabul and Kandahar, reached Medina, visited the Holy Shrine of Prophet Muhammad (peace be upon Him) and returned to Mecca where finishing his pilgrimage rites proceeded to Constantinople along with the Turkish Caravan where he remained in Abdullah Hajib's house who had become his disciple on the way to Turkey.

One day while strolling in the Sultan's garden he met Sultan Abdul Majid Khan of Turkey who, impressed by the dignified demeanour of our Saint became his devotee. Later his courtiers also joined the Warisi fold.

INCIDENT AT THE STRAIT OF DARDNELLS

For a few days our Saint visited surrounding historical places of Turkey and conferred the Divine Blessings on seekers of truth. For example Rumi Shah Warisi Sahib whose former name was Hassan Baig enamoured by the spiritual dignity of our Saint came to Indore to pay respects to him. For sometime leading an ascetic and mystic life breathed his last on Mount Abu, This fortunate Turkish officer chanced to meet our Saint while he visited the strait of Dardnells, a fortified fort and offered a cool tumbler of water to quench the thirst of our Saint with utter humility and respect. Our Saint's favour bestowing eyes glittered with such lustre that his heart was attracted by his spiritual way of life. He immediately forsook worldly life to seek Divine Love and became a Tahband (Loose garment draped over lower body) mendicant.

Sarkar Waris became so popular in Constantinople that many people were unwilling to be separated from him, when he was about to depart from Constantinople. But when he expressed his desire to proceed to Mecca to perform Hajj they felt helpless and allowed him to leave their place.

RETURN TO DEVA SHAREEF AND NEXT HAJJ

After performing the Hajj Sarkar Waris proceeded to Sankledeep (an island) in 1259 Hijrah he returned to Lucknow and later to Deva Shareef where after a few days he again made up his mind to visit the holy shrine of Mecca. Many are of the opinion that he started by foot but the fact is in 1260 Hijrah (1844 A.D.) he covered the journey walking as far as Bombay and from there boarded a Ship, disembarked at a way port and reached Medina. After performing Hajj he joined the Persian caravan and reached Iran.

ACCOUNT OF SARKAR WARIS'S EUROPEAN TRAVELS

A few compilers of our Saint's biography have written some interesting events about his European sojourn. Accompanied by Muhammad Arif our Saint left Iran for European travel passed through Germany where, on a few Christians he bestowed spiritual and favours. Consequently they became ascetics and devotees of Divine Love and settled on mountains.

The fact about his European travel can be gleaned from his talks to justice Syed Sharaf-ud-Deen Warisi, a resident of Patna who reported to him his European travels particularly Germany. Sarkar Waris asked him whether he visited a certain town named by him and he replied that he had visited it. Then Sarkar Waris said he also visited the same town and halted for three days in the town of a priest named Morrison and praised the good behaviour of the people of that place.

INCIDENT OF THE EUROPEAN GENTLEMAN AT BARABANKI STATION

Once, Sarkar Waris along with his retinue boarded a train at Bara-Banki Railway Station. There was already an European gentleman of high rank sitting in the compartment. He was asked by our Saint's people, if he felt inconvenient he may shift to another compartment to which his luggage would be transferred. He conceded to their request and left the compartment. When the train started our Saint asked in a surly tone why the European gentleman was sent to the other compartment when he had previously occupied it. They admitted their folly and when the train halted at Safdarganji Station he told them to request the gentleman to come back to his compartment. When he came there Sarkar Waris treated him kindly offering fruits and a woollen lower garment i.e., a tahband; enquired about his native place to which the European gave the name of the town situated in Germany. He asked him whether he knew a certain gentleman mentioning the name and the European said that the person in question was his grand father, who passed away from this world two years back. He further mentioned that he was always sleeping on the bare ground and engrossed reading a book. Then our Saint said that the gentleman's grand father was his close friend and attended to his needs and comfort when he was his guest in Germany.

From the above incident not only the sterling qualities of our Saint are seen but also the devotion of the people of these places paying a tribute to his spiritual attainment.

SARKAR WARIS'S FINAL HAJJ AND TRIPS ABROAD

He also visited Egypt and returned to Medina passing through Palestine and from there went to Mecca to perform the Hajj rites. Since he was indisposed many people of high status were not in favour of his further travels but when he regained his health he went to Aden and again returned to Mecca to participate in Hajj ceremony. He became grand restless. He remained for two weeks in Medina and the other places of his grand ancestors. He remained for two weeks in Medina and after Friday Prayers paid a farewell visit to the tombs of high spiritual leaders and his grandsires with tears flowing from his eyes and heart yearning, kissed the last resting place of Khatoon-e-Jannat (Lady of Heaven) and with heavy heart bidding goodbye returned to the land of his nativity.

From Bombay, travelling via Ajmer he reached Deva Shareef in 1266 Hijrah (1853 A.D.) and ennobled the name of Deva Shareef by his deeds of humanity and bounties of spiritual favour. It is narrated he remained in the house of Daim Ali Shah attendant of Hazrat Haji Syed Qadeem Ali Shah Sahib. It is also narrated he remained for some time in the house of Lady Rajan.

In short, our Saint spent fourteen years completely, travelling to the Holy shrine of Kaaba and performed seven or according to tradition eleven Hajj. But other compilers of his biography are not unanimous about the number of Hajj he performed. However it is not a case to debate over a mere number but what is more important and significant is the devotional spirit, purity of heart with which it is performed rather than the mere display adding the appellation of Hajj with one's name.

It is also narrated that Daim Ali Shah Sahib who was his host at this time told our Saint's special devotees that he was likely to undertake another foreign travel. The news caused consternation and dismay. In a body they went and told him they would not like to see him travelling alone and would accompany him with their ladies and children, prepared to face any sufferings either acute starvation or thirst. He said he was reluctant to cause unnecessary suffering to ladies and children and further promised to confine his travels within the Indian border.

PART III

A DETAILED ACCOUNT OF SARKAR WARIS' WAY OF LIFE AND HABITS

Our Saint distributed sweets and semi tahbands to his loyal devotees. In this connection his close association urged him to keep servant to look after him during his travels to which request he accepted after their repeated pressure. Daim Ali Shah Sahib was specially appointed as his companion servant.

From now onwards his travels were confined with India and for recreation he often visited Oudh and North Western Frontier cites. When his devotees of Bihar repeatedly urged to pay a visit to their place he went to Azimabad and after many years he visited Agra also. He enjoyed frequent travels and they had become second nature to him.

SARKAR WARIS AS A GUEST

In every place his stay did not exceed more than three days. He was very particular that his host should not be subjected to bear the heavy burden of his stay and even servants were instructed not to ask anything from his host. Such of those servants who ignored his command they were dispensed with.

SARKAR WARIS FOOD HABITS

Further Sarkar Waris food habits were simple and as such not a burden to the host. Once he spent a night and halted a tottering decayed house of his old devotee Hafiz Ramzani a poor person of scanty means. He served him boiled gram mixed with salt in an earthen trough and pleaded his inability to provide better dishes as he had only so much gram and nothing more in his house. Our Saint ate this ordinary food with great relish and praised his host courage and frankness. Further he never troubled his host to provide modes of conveyance since he preferred walking to other modes of conveyance.

When he fell ill at Shikohabad and became weak, his devotees entreated him to travel carts. They were worried and afraid that if he were to walk it would be adverse effect on his health and they would become the target of the public for not providing the carriage to travel. More over it would be a sad reflection upon their so called devotion to neglect providing means of

prevention to the life of such a noble and dignified person. Even if they reached Deva Sheriff with Sarkar by walking what could they answer to Munira Bibi Saheba who would accuse them of endangering her brother's life out of greedy or money. After due consideration he complied with their request but preferred walking whenever his health was sound. But later on due to debility he resorted to make use of palanquin for travelling. There was also no necessity for his host to provide furnished and comfortable rooms for his stay and even preferred to stay in thatched houses.

According to the way of life of high ranking mystics it is evident they were prepared to endure every inconvenience enjoyed upon them.

PRINCE OF PAUPER TREATED A LIKE BY SARKAR WARIS

In fact Sarkar Waris made no difference between wealth and property, comfort or inconvenience. Our saint travelling from Bihar halted for a night at Gorakhpur according to his previous promise in the fully furnished palatial building if Sheikh Samsaam Ali Saheb, Taluqdar of Gandhara Justice Syed Sharafuddin Waris was with him with his relatives along with Sufdar Hussein Khan Saheb of Gorakhpur. They were served with rich food and rare delicacies. Next morning our Saint departed and on the way he got down from a boat.

A person wearing soiled clothes met him with great humility and in rustic dialect reminded him of his promise when he came for Gandhara that he would be his guest for a night and solicited to honour him by accepting his hospitality. He was asked whether he was ready to serve him and other who were his company. He replied that he had not thought of that, Sarkar Waris' presence according to him would solve all difficulties of food and he would serve similarly like the time when he had halted previously. So there was no necessity to think about the service to him and to even think of providing comfort. Hearing this, our Saint accepted his invitation and accompanied him.

While going with him Sarkar Waris noticed a humble house of low walls with a thatched roof in the open ground in which our Saint was taken and made to sit on a threadbare bed. He spread a gunny bag on the open uneven ground and made other to sit including Justice Sharafuddin and Safdar Hussein Khan Saheb. The poor man catered to their wants according to his means. At night some middle class people with trays on their heads spread a piece of cloth on the bare ground and served chapattis with dal and vegetables. Our saint did justice to this ordinary fare most wholeheartedly as also his companions. Next morning they left the place.

His host in fact was Main Rajan a sweeper by cast and an old devotee of our Saint, In 1267 Hijrah he became a mendicant wearing a tahband and favoured with a title of Ahmed Shah. He was directed to proceed on a pilgrimage to the Holy Shrine of Mecca. After performing the Haj, while travelling back he left this world forever.

One can learn better lessons from these events that Divine Hand is behind them. Truth seekers do not attach importance to worldly things which are not important but of a transient nature. Poverty and wealth are only an additional attribute that is liable to change and alteration. It is only those who are lovers and devotees of God, are aware of the value and respect of sincerity and love. In this instance, we have seen that a poverty stricken sweeper received such enormous encouragement from a sovereign descendant of the Holly Prophet Mohammad for his sincerity and truth.

It was special habit of our Saint during his travels, where ever he halted at first he preferred to stay as guest in the same place. At time he happened to be the guest of a poor and low class man his well-to-do devotees requested him to reside in their houses but he ignored their request as it was against his habit and custom.

There are such instances of his habit of stay with poor and less income people. Once in 1313 at Bahraich, Hafiz Pyare Saheb invited our Saint along with few Rajahs who were also his guest. While returning to the house of some disciple, Mohammad Suleiman an ordinary mason, drawing a low pay in the state of Pugur invited him to be his guest reminding of his previous stay with him and insisted Sarkar Waris should accompany him to his house. When the Rajas of Pugur learnt this news he came to our Saint and with great humility expressed that Mohammad Suleiman was a very poor person and his house was very far off from the Railway Station. Moreover he requested Sarkar Waris to reside in his house which was very close to the Railway Station. But our Saint disliked his remarks against Mohammad Suleiman as a mason and said it was immaterial to him whatever his host was poor or rich. In fact our Saint halted in the thatched house of sweet scented grass.

It was a habit of our Saint to revisit the places through which he had passed in his previous journey. For example, whenever he drank water from the same well and sat under the shade of the same tree.

During the days, his sojourn was mostly in the district of Lucknow or in BaraBanki and occasionally he went to Agra. His only companion was Daim Ali would carry his meagre luggage of blanket comb and antimony (surma) container. During his prospective host, any time or at any moment he would arrive and leave the place as he liked.

His biographer states that during his younger days he would arrive suddenly at the day time and enter his room especially kept from him near the female quarter and Daim Ali Shah Saheb his attendant would halt in the menfolk's quarter. From the point of his method and way of life his programme of sojourn was not prearranged and naturally it would cause confusion and anxiety to his host to provide all means of comfort to him and also to his companion.

If we deeply think on the hidden truth for such haphazard visits and departures our opinion is capable of being changed. We have to acknowledge, his non-arranged sojourn was a source of

lesson to be learned by his guests and his servants as it always demanded a kind of spiritual efforts.

His devoted disciples in whose houses he used to be the guest were always in a state of anxiety expecting his sudden visits and in which manner to provide comfort for his stay. The biographer of "Hayath-e- Waris" states that everyday from early morning his mother expecting the arrival of our Saint would clean the room and was ready to serve him but was disappointed if he did not arrive. It was clear that his devoted disciples' activity was channeled in this direction and was a sort of endeavour to practice and accustom themselves for the stage of a learner to become a novice mystic.

Later on our Saint made some changes in his touring programme after hearing the complaints of his devotees. They were acutely disappointed after learning of his departure from his places of visit and were unable to take advantage of playing their respects to him. In fact complaints were genuine and a positive proof of their devotion and zeal to meet him, their spiritual guide. Those who were fortunate by his visit were so busy in discharging the duties of a host that they had hardly any time to inform others of his visit.

To give no room to his devotees to complain he used to intimate his programme of visit a week or two earlier. In this way his tour gained publicity and his devotees were expected to meet him and satisfy their urge and anxiety by not missing his visit.

In course of time he promised his disciples to definitely intimate them his programme of visiting their places. For example, he intimated Sheikh Inayathullah Saheb Warisi, Taluqdar of Saidanpur that he would spend his Bakrid festival with him and Ramadan with Rajah Dost Muhammad Khan Saheb Warisi, Taluqdar of Monha of Sultanpur district and would arrive on 29th of Ramadan. He adhered to his promise. He was very scrupulous to follow the set programme of his daily life.

He helped the needy person to fulfil his wants, with large hearted generously and would never fail him if he come again for his aid. He used to pick his teeth with a toothpick after dinner. Every Friday he would bathe before breakfast and did not like sitting cross legged. His particular devotees would assist him in bathing. One would wash his hair with basin flour another would scrub his back and legs, another to him he would rather attend to himself but never replaced him.

Once due to travel his toes were swollen, although he never expressed it was apparent our Saint was in acute pain. It was a physician's view that the toes should be massaged in the red oil of musk and kept warm as they were also affected by cold. Accordingly the biographer massaged his toes presented a pair of socks, to be worn but Sarkar refused saying the massage was enough and if God wills he would recover.

He was averse to sleep on couches or to sit on the articles of furniture. He would never touch fish. He gave up wearing the usual dresses of his ancestors time and instead of it, covered lower portion of his body with pilgrim robes but made no changes in his head dress. If ever his gaze fell on a cot in a devotee's house he would turn back and never come back again. He slept turning towards the right side and never rested his back on the floor. This posture of sleep was an indication of his mystic life.

Mystic who often absorbs themselves in contemplation does not feel the inconvenience caused to their bodies.

One should not think of the details of his mode of life and its regular features. The food he took and the dress he wore might appear superficial features but it reflects the inner intrinsic mode of life, the ultimate goal of which is to reach the highest rung of spirituality.

He was inclined to eat less but to distribute his food profusely to the needy people of his neighbourhood. There was a rumour that a spirit was spiriting away clothes and utensils from his grandmother's house but they were ultimately found in the house of poor people.

This distribution was no prank of the boyhood days of our Saint and when questioned by his grandmother his reply was unique, "Your house is loaded with profuse grain and there is hardly any place to keep the vessels. Poor people are starving even they possess no earthen vessels in their houses. I could not bear to see their pitiable situation and so disturbed the surplus them."

It was his natural habit to help the poor and needy. During his boyhood days he would even give away the clothes he was wearing to the poor people. His food was simple and he disliked delicious dishes. From the age of fourteen he began fasting and was breaking his fast once a week. At the age of fifty he fell seriously ill and due to the pressure of his doctor he consented to take broth with his food. He made no distinction between the rich and poor to honour their invitation by his august presence. In fact the mode of his eating his lunch as an ordinary fare had a deeper significance. If we deeply consider it, the attribute of dignity, exaltation and his desire to break the shackles of worldly way of life, it reflects his spiritual inclination.

A real religious mendicant is one who is deeply absorbed in contemplation of his lord and has no need to entangle himself in worldly affairs which in mystic term is called, "Abdication of worldly life."

THREE STAGES OF THE MYSTIC IN GIVING UP TASTY AND DELICIOUS FOOD

Research scholars of ways of mystic's life have classified three stages for giving up tasty and delicious food.

- The first stage is that rich food is delectable for carnal ways of life, hence religious Persons of spiritual bent should avoid them. It makes one's spiritual strength infirm.
- The second stage is the desire for tasty food should be eradicated. This involves difficulty and need firm determination.
- The third stage is ascetic development of mind which paves the way for giving up delicious food. This effort is rather difficult, hardly surmountable and success in this way enables one to reach the highest state of spirituality.

Our Saint surmounted all urge for the tasty food and felt no difference between vegetarian and non-vegetarian food. Once a servant offered a sweet dish to our Saint. He dipped his finger and tasting it said, "The biryani is fine." From this we can infer that he completely lost the sense of taste of different preparations whether sweet or pungent. This is called a terms of Sufism as "absolute abandonment of taste."

SCHOLARLY DISCUSSION BETWEEN HAZARATH HASSAN BASRI SHAFIQ BALQI AND MALIK-EDINAR

In this connection pertaining to non feeling sense of taste Maulana Jami states that there was a discussion about the attribute of sincerity of taste between Basri, Shafiq Blaquiand Mailk-e-Dinar in the house of Hazarat Rabia. Hassan Basri declared, "One who does not endure patience of Divine ill luck is not sincere about his assertion of claim about patience." Hazrat Rabia said "it is true but there is a sign of self and or ego in this assertion." Shafiq Balqi said "one is not sincere who does not complain about one's Beloved's cruelty." Hazrat Rabia said, "True but to think Beloved's cruelty as an oppression is against a lover's etiquette" Ultimately Hazrat Rabia said, "one who is insincere in his claim while observing the Beloved does not forget his difficulty."

Thus Sarkar Waris was very punctilious with regard to his food and stroll after supper and the way he slept. He was also very particular about his dress.

CHOICE OF COLOUR OF HIS DRESSES

From tradition it is known the colour Sarkar Waris liked best was yellow colour. It is only those disciplined ascetics who serve connection with the world and depend upon their Lord, prefer this colour for their dress, for example Jesus Christ whose spirituality, Godliness and his

isolation from the world preferred yellow colour for his dress. It is also prophesised that when, Christ will descend on the last day of the world he will have two sheets of similar colour on his body and from his locks, water drops would trial.

The description of Jesus Christ is an embodiment of spirituality and an artistic creation of divine craftsmanship; like wise our Saint Waris Ali Shah liked such dressed for apparel. In like manner we discern in his personality qualities of heart and head. Till the old age of seventy years he endured with patience, trial and tribulation without any complaint which are the unique qualities of those whose ultimate goal of life was to achieve the desire of reaching divine vicinity and merging themselves with the infinite.

We discern in our Saint the qualities of Jesus Christ.

Not only did Sarkar observed strict code of formulation but he also advised his devotees to follow likewise. And anyone did follow he was extremely pleased. For instance Maulvi Mohammad Yahya Saheb Warsi, Vakil of Azimabad followed a set pattern of habits, in the sense he would every year came to Deva Sharif for the Karthik Mela on a particular date. But once is so happened when the date for his departure to Deva Sheriff neared his daughter was very sick, but he left her in the delicate condition and came to Deva Sheriff. The next day he received a telegram for the family doctor Asad Ali khan Saheb that his daughter died. When this news reached Sarkar he 'called Maulvi Saheb aside and said, "Maulvi Saheb you have passed the test of formalities. But generally people make a swoon to be death." At the time no one care to understand the meaning behind this utterance but not the third day, Maulvi Saheb received a letter from his brother that his daughter became alive; six hours after she was pronounced dead.

STYLE OF DRINKING

Our Saint 'would at first drink a lot of water in small qualities and would feel thirsty after short interval. At the time of drinking he would thoughts in an atmosphere of tranquillity and after drinking his lips moved as if to express some thing. If ever our Saint fell thirsty would never say "bring me water" but with humility and in a pleasant tone requested his attendant, "Shall we drink water? In case the attendant, replied that he had drink water just a few moment ago he would remain silent and in case the attendant brought water to drink it. So his mode of drinking depended more on the will of attendant than on his thirst.

STYLE OF EATING

It is so difficult to explain the detail of Sarkar Waris' mode of eating. Since it is incumbent the children of Adam to eat our Saint perfunctorily followed but eat it very little. Since our Saint

depended on God entirely, perhaps his food from unknown quarter. Although his eating was limited, his disturbed to other has limitless. This was evidenced from his childhood days and it has also been the habit of Saint and Prophets.

So much so in addition to his sparing food habits at the age of fourteen after observing the Ramadan fasts for six more days, until he became an eternal faster. When he went on his second journey to Hijaz he would break open his fast after seven days. But when at the age of fifty, he fell sick at Shikohabad, on repeated requests he included stew in his meals which were simple and sparing. But mostly his meal included peeled green gram or black gram cooked in spinach or wild green grown in the wheat fields Chapattis and rice. He never liked any arrangement for food as it was against his way of life. He accepted the invitation of all his devotees, irrespective of rich or poor.

Although he was stickler for time, in case his host delayed the meals and when later the host announced that food was ready he would say "yes, food is ready" "or" "you " have come". He would eat sitting on his haunches with his knees raised upward, and with his head covered by a portion of his tahband. Never in his life did he eat with his head uncovered.

The decorum followed by his saint during meal has a unique grandeur. Apart from the dishes cooked by his attendant the spread include dishes brought by his various devotees. The attendant would present every dish to our Saint but he had no desire for tasty meals therefore he would time and again ask the attendant, "In which dish is the dal (grams) served?" and when it was passed to him he would take one mouthful; at the same time the attendant would break a few pieces of bread and dip it in the stew, at which again our Saint merely pecked. This dish was stated by our Holly Prophet as good food and traditionally followed by Saints and scholars. He would conclude by taking a few grains of rice with broth and look at the attendant who would offer a glass of water, our Saint drank half a glass and would ask for the dishes to be taken away. But the attendant would draw his attention to the various dishes laid on the table to which he would simply taste some like taking a pinch of salt or merely touch his hand to it as a form of blessing. His entire food if weighed would be five tolas (50 grams) and from 1318 Hijrah his meals taken once a while had decreased to one tola (10 grams) and later not even this.

The greatness of his table spread was that all the devotees of Deva Shereef bring their dishes and include on his table spread. Apart from these, even cooks would present their delicious dishes prepared by them as an offering. The attendant presenting the sweet would say, "This sweet was brought by Thakur Panjam Singh, this Pulao was specially prepared for you by Nawab Abdul Sukur Khan, and this Kabab was prepared by the cook of King Hussein Khan. Huzoor taste these also." Although his habit was to eat very little, yet since his devotees had prepared the dishes with a lot of effort and love he would merely taste or touch his hand to it so as not to disappoint them.

He had completely lost his sense of taste such an extent that Sarkar dipping in the sweet would comment, "The dal is cooked fine." And tasting a few grains of the Pulao would say, "The cook is very efficient. He has cooked the Kabab well."

SLEEP AND STROLL AFTER SUPPER

Our Saint was very punctual in his habits. He would pick the teeth after supper, take a stroll in the bed room which was supposed to be forty steps as a sign of health, but with much difficulty cover twelve steps and would be down.

Even his sleep in reality was not a sleep. His every action was never personal but to please other. Once our Saint was not keeping well. Hakim Abdul Aziz Saheb Lucknowi attended on him and recovered very quickly. But Hakim Mamdu on seeing our Saint always sleeping on the right side suggest that he should sleep on the left side for some time for health's sake. Our Saint would lie on the only left side for only a minute sit up and then change to the right side but his backed never touched the ground. The reason being he had already forfeited rest and comfort for love of God. As such his lying posture of resting on the right shoulder without pillow was not in reality a rest and his back never touched the floor.

Regarding his height he was neither too tall nor too short but he carried himself with such a bearing that all assembled recognized his grandeur.

Our Saint remained a life- long celibate and was not keen to saddle the responsibility of being a family man. The author of his biography discusses in detail the pros and cons of being a celibate quoting the authorities and justification for his determination to remain a confirmed celibate, to concentrate his attention to achieve the ultimate goal of merging him self with the Infinite.

The pages of history have recorded the names of eminent and exalted personalities of spiritual attainment who preferred to remain celibate as marriage and the responsibility of bringing up children would have come in their way of life they were wedded. The whole world is aware of their purity of life, their efforts to guide common people to travel on the right path of rectitude.

As our Saint was a luminary of highest spiritual exaltation and a true celibate he spent his whole life time as an ascetic and had no inclination to become a family man. He spent his whole life time as a globe trotter mystic serving his connection with Mundane affairs. ,

In fact his mode of dress and facial features resembles the Holy Prophet Jesus Christ; was endowed and blessed with those sterling qualities of head and heart, peculiar specialities of that sublime and high prophet about whom our Holy Prophet Muhammad referred as "Holy Ghost".

From his state of affair and happening it is clear that he is a true descendent of the family of our Holy Prophet and from his gesture, movements, precepts and practice companion.

SLEEPING BED

His sleeping bed was also like that of hermits. The aged people narrate that when he returned from Hajj, one of his physical exertions being, sleeping on bare ground spreading a blanket and with his bent arm serving as a pillow. The pillow was one of the comfortable things he had forsaken and it was against etiquette. Later on his attendants obtain permission to spread a mattress over it. It happened that a Shikohabad his hand constantly being used for a pillow, turned red. At that time some of his devotees humbly requested him not to rest his head on his arm, lest it may develop into a sore. He removed it saying "Alright in future it will not serve as a pillow," but when the servants noticed his discomfort with out the pillow it was like "out from the frying pan into the fire." They prevailed upon him that if a pillow is against manner a rolled quit will serve the purpose of a pillow. The Saint told them it would cause more inconvenience and if they think that it will provide comfort he will use it. But in spite of the rolled quilt he was seen sleeping below it, which in mystic term is called "feigned ignorance". Later on he gave the quilt to be beggar, when his servants were tardy to fulfil his desire. So except a tahband and a bed he owned nothing in this world.

HIS DISLIKE FOR CONSTRUCTING HOUSES

The same was the fate of his landed property. He neither built a house nor allowed a garden to be made on his own lands; his plea was that if a thing remained unutilized it is not worth while to be used and gave instance that it will remain unlighted in pitch darkness. This shows his final decision not to step in his paternal house. Even when he returned from Hijaz he remained in Daim Ali Shah's house and he was frequently also residing in Mrs. Rajan' shouse, where once a snake bit his finger and to remove its poison he cleaned it with water. The next morning he found the snake sitting near his room to intoxicate to move. Baba Rahim Shah was to put the snake into the tank.

Later on Marukh Shah, who was now designated as Karam Ahmad, offered his house as convenient for him. He made use of it for his stay. Near this house Raja Sir Andeep Singh Saheb Warsi, Taluqdar Ramnagar, Barabanki district constructed a new house in which our Saint began to reside. Its enclouser was built by Haji Sheikh Muhammad Ismail Saheb Warsi, resident of Bilchi, Bihar district and outer portion by Justice Sharaf-ud-Deen. Even today it is the eternal resting place of our Saint.

From this it is clear he had not constructed any house to remain but always spent his life in travelling. He referred to himself as a "traveller mendicant"; he had no house but every house

is a mendicant's house. Every house every garden and every town had the honour to be called a

"WARSI MANZIL, WARSI NAGAR, WARSI GANJ" AND "WARSI BAGH"

Conditions and events of his life corroborate with his solitary life which is rare and a unique example of its own. He entirely rid himself of human necessities and never even thought of them. For example a house provides a healthy life and is a safe resort to perpetuate longevity. He was reluctant to own it and every document of his paternal property, he consigned it to a watery grave, so that none could claim it. He preferred a life of travel a way of ups and downs of life.

Even food the source of human life and its perpetuity, he paid scanty attention. According to his saying "pious people do not think of hearth and grinding stone."

In fact everything of comfort and rest he avoided and completely cut off worldly entanglements. He always referred "we are lion -cloth tightened people." It is essential a mendicant should lead a lonely life, he should not entangle himself in love of his children. He also said "women, land and wealth are the source of worldly wrangles." To remain free one should avoid them.

A mendicant should regard every woman as his mother and sister so he even avoided marriage. From the life and saying of pious people of antiquity the celibates were regarded as people of highest rank and status, because the researchers among the mystics have clearly portrayed the attributes of solitude and stated that solitude is a necessary result of compulsory love.

But with great to the benefit of celibacy and marriage there is a slight difference of opinion. Many eminent persons regard celibacy as excellent and others are in favour of marriage. Both the parties base their views according to way of life, verses and traditions.

LAWFUL COMMAND OF MARRIAGE

It is necessary to clear the misgiving that it is generally stated, the inducement for marriage is mentioned in religious tradition. If solitary life had been better and useful religious people would not have urged celibacy. The people would not have married. Therefore avoiding of marriage would be regarded contrary to tradition practised by Holy Prophet.

Therefore in religious law, marriage is legally justified as no excuses for any sect. The existence of the world and its causes depend upon it. Many persons of rank and eminence due to its benefit contracted marriages and became family men. Therefore marriage is an inseparable part of Islam. Thus in Islamic law the justification of marriage is permissible but not

compulsory. Therefore marriage is not prohibited so also celibacy is not banned. Similarly if marriage had been absolute, celibacy would have been its opposite. The object of marriage is propagation of species and the health of man depends upon it; further marriage solves social and economic problems and sets them in proper perspective. Due to the expediency in Islamic law, marriage is justified. So the celebrities of Islam followed the system of marriage and acted upon it.

Keeping this pious and beneficial point of view the popular devotees of the unity of God who had relinquished the connection with the world were not inclined for marriage and has avoided it in the ardour to merge themselves with the infinite. Hence they preferred a solitary life of a recluse.

In the world studio people do that work for which they are fit and ordained by the God. Hence those persons whom condition was favourable, married. For those whose taste and way of life was towards solitude remained unmarried and led a free life and as such both are not to be blamed.

For example Imam Ghazali writes in the chapter in his book "Ahya-ul-Uloom" with reference to the excellence of marriage. Muslim theologians are not unanimous in their opinion. Some favour matrimony, others view it is an impendent in the way of prayer and devotion to God.

This is due to the tradition not being explicit and clear in their interpretation. Even in Quranic verses, marriage is justified but at the same time warning is given about the likely adverse attitude of wives and their children.

Even Hazrat Ibn-e-Abbas says that a pious person's devotion will not complete if he is not married. Imam Ghazali in his book "Ahya-ul-Uloom" quotes a saying of Abu Suleiman Dari "In solitary life one tastes the affect of his activities and largeness of heart which is denied to a wedded person." Again from his eye witness account he says that amongst his companions none remained firm to his former status in life after marriage.

Hassan Basri says when Glorious God confers prosperity on his creatures it does not mean that he should completely absorb himself in his family and his progeny. This saying is against the custom of marriage Thus from above saying it is clear that the excellence of matrimony and celibacy are conflicting. It cannot be said that they are absolute.

But researchers among the mystics have compared apparent inconsistency and have stated that neither matrimony is wholly beneficial nor the bounty of celibacy is universal. This command is subject to human conditions.

As a matter of fact human conditions vary; to some matrimony is condusive and for other celibacy. The result of both is indistinct or in other words the object is abstinence and purity. This inconsistency is a fact apparent. But seeking God, which is away of approach to be followed, since both the groups are pious and God fearing?

For example the author of "Awariful-marif " in his detailed and well grounded language commenting on these inconsistent views, states that if anyone is unable to control carnal urge which is likely to come in his way to be pious and pure. For him matrimony is essential and for those who are also in research of truth and zealously pursue and to research their goal for them celibacy is necessary. It can be compared to an expert physician whose prescription is efficacious to one and injurious to the other.

The mystics have advised to cast aside worldly worries to reach the divine proximity. It is axiomatic truth matrimony is an impediment to restrain the worries of heart as the mystics repeated and have stated.

It is better if the mystic devotees are capable of controlling resistance of self and peace of mind is a blessing. One cannot be involved in pleasure of woman and self to be disturbed. To achieve the definite and positive object it is most useful procedure especially the way of love depends upon it and expect God others shackle is to be rent asunder and to destroy the every existence before the beloved. Consequently from this clarification the inconsistency of lawful and religious is out of question and completely eliminated. It came to be known the doctor of hidden disease prescribe the suitable medicine efficacious for such pain but the others apprehension is that celibacy is against the principal of Islam. In the genuine tradition there is no mention of the system of monks. Its meaning as they understood is rarely pure and it is completely prohibited. If the meaning of monk is rarely pure it is totally banned as it is contrary to Islamic tenets.

Hence it is the meaning in the dictionary is longing and this meaning is not contrary to Islamic tent because the fear of God is praise -worthy but not blame worthy. The authors of "Sarha" and "Burhan" write that in a common law a person who is pious and longing solitary life is called a monk. Due to abstain they abstained from tasty things. From this they were known as monks by name to a certain limit in a common law its meaning is not "base" or mean because Christ hermit's seclusion and abstain is considered praiseworthy in Islamic tradition.

In "Tafseer Ibn-e-Kasir" Hazrat Ibn-e-Masoom narrates that the Holy Prophet of Islam stated that in Bani-Israel, there were seventy three sects. In this Holly book three persons were free from sin. When the Christian monarchs tampered with the Biblical text due to exigency of circumstances the sects fought with patience and lost their lives but received salvation, the third group had no guts to fight and took shelter in jungles and hilly tracts, and gave up worldly connection, and relinquished lawful tastes and engaged themselves in a very hard struggle.

Similarly in other traditions Ibn-e-Abbas stated that Christian monarchs tampered with the "Torah" and "Bible" told the believers that if they did not recite like them they would be put to the sword. Hence they led a retired and secluded life and some took shelter in the jungle.

From these narrations it is clear that they led a solitary life. A few retired to jungle and delivered of their sins were include amongst the faithful. But, the other of "Gulshan-e-Raz" regarded them as votaries of god and true seeker of God.

But similar to Christian, ascetic novices imitated the old monks and tried to prevent sinful attitude. Its pure face was foiled by their erratic deeds and lost its lustre of purity. The old monks for perfect tranquillity of mind and carnal urge ties but innate fondness of temperament their initiative initiates.

Brought a bad name and they had no capacity to prevent resistance. Avoiding marriage was a necessary custom. In the arduous way of becoming monks they began to rid themselves of genetic organs for maintaining celibacy pure a genuine. From that time the monks became unworthy and their puritanical faces were soiled with the mud of slur and its original meaning lost its true significance.

The almighty and Glorious God has referred to this event in the Holy Quran "we sent Jesus, son Mary and gave them Bible and thus we have created mild kindness and worship of God, we have fostered in their hearts but in no way make the system of monks compulsory."

INCIDENT WHICH REVEALED SARKAR WARIS' ALLFORGIVING NATURE

Once Sarkar Waris due to the compulsion of the villagers of Gadis promised to visit their village on his return from Mathkara town. When his palanquin passed through Saifpur the youth of that place due to some trivial caused attacked his party. Faizu Shah's head was injured. When Sarkar reached his destination the people of that place wanted to take vengeance against the miscreants who caused injury to Faizu Shah, but he did not allow them to go there. He pacified Faizu Shah to be patient and said it was God's will. Immediately two elderly and well to do Hindus came to meet our Saint, keeping their turban on our Saint's feet, with folded hands standing on one leg expressed their regret in rustic dialogue and begged to forget the misdeeds of rash youth. Our Saint replied calmly that the youth had not done not done any injury to them. Had they caused their death, even then he would excuse them. He offered syrup to them to drink. He further said there was no quarrel and as such it is not necessary to forgive or forget. He asked his servant to give them tahband and sweets.

TASLEEM WA RAZA (FORBEARANCE)

Sarkar Waris was an embodiment of patience. He always bows his head before the will of God. He never complaints in any circumstances and trusted God Infinitely. The devotees have often heard our Saint declare "patience is the privileged share only of Bibi Fatimz-Zohra and Husnain patience is an inseparable part of Ahle-Baiyat", and in this same connection he would

also say: patience and forbearance is the slave girl of the house of Ahle-Baiyat", He also said, "the dignity of patience and forbearance was given to Bibi Fatima from her father and through the medium of Hussain is given to others as their share to whomsoever it is destined. To step into the plain of patience is very difficult and the job only of the spiritually strong. It is easier to give up one's life for the goal of patience to utter even a word of complaint is against the dignity of it. Who ever the narrow streets of patients and forbearance, he loses his authority. There is no arrangement in the way and manner of patience". He also declared "There is a difference between the school of thought of patience and the Sufi approach to it. For the love of God Hazrat Imam Hussein martyred his entire family on the plain of Karbala. Can anyone understand it? It is a secret only between the lover and the beloved" Sarkar also said. "Our way of life is love. There is no arrangement and one always bows down to the will of god. Patience is the fruit of love."

Seeing his merciful gesture they desired to become his disciples and he fulfilled their desire. Thus resigning to the will of god was his ideal and submission to the power of creator, his ultimate goal of life. His praiseworthy qualities, his special relationship with his habit of complete resignation to the will of god along with the incidents of 1220 Hijrah one can know his fortitude and disciplined life.

SARKAR WARIS' ATTITUDE TO THE SPREAD OF PLAGUE IN DEVA SHRIF

For the first time when the fatal disease of plague appeared in Deva Sheriff, many people fell a victim to the disease and many left their homes and camped in open places as a measure of safety and protection. Our Saint was requested to occupy the upper storey room which was well ventilated and airy but he was not willing to oppose their requests at the same time did not heed to their pleas. He was further unwilling to shift from his house and even many eminent doctors and hakims who came to pay their respects as a measure of safety, requested him to reside elsewhere. His only reply was "whatever God desires will surely happen." Ultimately a few people who were close to him and men of respect and rank urged for their sake, to change the house. He said he understood their concern for him and their intention for his welfare. Moreover it is a matter of shame to run away from a disease sent by a close friend and it is also goes against one's submission and love. The need of the hour is to bow one's head before God's will.

In fact there were so many instances which throw light on his submission and resignation to the will of God. His daily routine and way of life show his scrupulous adherence to divine command.

Everyone knows during his lifetime a word of complaint did not escape from his lips. Whenever the weather was too cold or extremely hot or due to heavy downpour the house was damaged or due to famine there was scarcity of grain he would never complain. He even

disliked hearing complaints from other and if anyone uttered such complaints to him a frown would appear on his face. The definition of love is that a lover should not hear complaints about his beloved because it will be a reflection upon God. Even when Sarkar Waris fell seriously ill he never complained about his trouble. When his doctors asked him how he felt he used to say he was alright.

It was Sarkar Waris' custom never to pray either for friend or foe just as he safeguarded the entrusted qualities of his ancestors with determination so also he avoided praying for others as it was against resigning oneself to the will of God and remembering that he is a descendant of the holy prophet, he never cursed any person as it was against the dignity of his remote grandsires. It is God alone who awards punishment or bestows favour. If viewed from this point neither friend deserves prayer nor an enemy curses. It is rather expedient to remember comfort or trouble is one's destiny for good or bad and one should bear it and resign himself to the will of God. Our saint has furnished practical example towards the fulfilment of this view of life.

He has also clearly advised his devotees "whoever loves you return the same to him but do not pray or curse anyone." he further added, "it is the bounden duty of the mendicant to abide by the duty of surrendering to the will of God." Many a time he also said "Pray nor curse against the mode of life of a mendicant." our saint's sayings were always intended for the guidance of mendicants because a mendicant's personal desire and intention should be left to the divine will. Hence pray or curse against a friend or foe is against the will of God to which a mendicant should adhere.

It should not be thought that these instructions were not intended for worldly people. If they desire guidance it is bestowed as benefaction. He should abjure his authority and it is better to efface it from his heart "why" or "what" Questions: for any occurrence.

There is a divergence of opinion about the problem. A section of mystics who accordingly to their religious rule and citation pray for others or curse and also regard it as commendable and desirable. But the other group avoid prayers and citation.

For example Maulana Rumi state "Those dignified people who resign themselves to the will of God and obey him absolutely they do not go against the Divine will". Similarly Sarkar waris was reluctant to give knotted strings and amulets to those who came to seek them. He instructed his disciples not to use them. A mendicant should avoid giving them. It is against their learning of life of surrendering to the will of God.

Some mystics in the interest and welfare of the people were in favour of receiving amulets but others are firm and refused to issue them. For example Hazrat Imam Ghazzali in his Ibook "Ahya-ul-Uloom" in the chapter entitled "Unity of God" and trust in God, clearly states that our Prophet said" One who gives amulet and bands has no trust in God."

Hence the correct and conspicuous dignity is resignation to the will of God, all cravings and aspirations should be left to the will of God, should not think of any correction and reason, should bow their head before God's intention, just as our Saint demonstrated by his precepts and practices. Apparently there is a peculiar incident, if we scan patiently it is clearly obvious that the effect of patience and resignation to the will of God was so intense, that his other qualities appeared subdued and bashful. People of patience and willingness forgo their power of authority, with perseverance and endurance they obey the Divine will with unqualified submission and believe in the Divine Decree.

It is possible due to permanent absorption and excessive exaggeration our Saint's other qualities and blessings appeared veiled and dim. Its other cause may be a different one. Our Saint's ideal was Divine Love. It is obvious that lovers in their anxiety to meet their Beloved subdue their qualities, their miracles, desire and objectives renting asunder their relation with worldly affairs, resign themselves to the will of God.

ACCORD & DISCORD-ITS PLACE IN A SUFI'S LIFE

Accord is the exact proof of love. It is no wonder his other qualities due to the effect of exaltation of the attributes of surrender to the will of God, might have remained indistinct. Along with this the sayings of Hazrat Habib Ajmi deserves consideration. He said relating clearly concerning the high rank of surrendering to the will of God, Its relation is with the heart; the quality of which should not be published. But ill-feeling of difference and misunderstanding due to animosity in which it is held, may affect the ability to resign to the will of God. Hence discord it may be said is entire aversion and accord is associated with the heart. The difference between the two is-one is blameworthy and the other praiseworthy. Discord is an attribute of foe and accord is the habit of friend. The heart is their source of origin one or the other of which has deep relation with heart and due to their influence on human faculties, their precepts and practices come openly in favour of discord or accord with respective vices.

In short when the effect of discord and accord becomes apparent from man's precepts and practices or in other words it may be said the intrinsic value of man's heart can be know from his mode of talk and the way of his manners.

From this clear explanation we can come to know the effects of this attribute on the heart of our Saint and which was most proper in shaping his precepts and practices. Regarding the effect of the attribute of discord it may be said with certainty that our Saint's heart was so brilliantly illuminated, the glowing effect of concord on which even the shadow of unpleasant ill-feeling and enmity never fell. From the way of life and practice it is clear that he hated discord, never thought anyone as enemy or never entertained feelings of animosity against others. Our Saint regarded everyone as friend and innocent creature of God irrespective of his

caste and creed, viewed with friendly eye subjects of others nations and followers of diverse religions. Concord and amity in every community professing diverse creeds and acknowledging respect and loyalty to their motherland was his ideal and ultimate goal of life. By Divine Grace his heart was pure from the tinge of bias, ill-feelings and communal animosity. Whenever a Hindu, Christian, Parsi or Jew came to seek his spiritual blessings he treated them all alike and made no invidious difference.

Our Saint's warmth of affection and behaviour of equal treatment with every community professing diverse creeds and nationalities and others who were firm believers of their ancestor's religion became his devoted disciples.

BABU GANESH PRASAD WARISI' S PERSONAL ACCOUNT OF HIS MEETING WITH SARKAR WARIS

Babu Ganesh Prasad Warisi of Allahabad a rich landlord and a banker related, "I had come on certain business to Unnao. On seeing a huge crowd I thought that possibly there is a bridegroom, when I went near I found not a bridegroom but a saintly person, his face glowing with Divine grace. Everyone whether Hindu or Muslim was keen to have a look at him. Somehow I managed to go near him and offering a few cardamoms paid my respects. He received me in a gentle manner and said "Sait, we will meet again."

Ever since I saw him I became restless, neither could sleep nor relish my food. So I immediately left for Lucknow and upon seeing my bridegroom felt tranquil. He received me in a pleasing manner and said, "Sait, you have come." I expressed my desire to become his disciple and my wish was granted. He advised me to prefer Divine Love, never to give expression to pain or utter sorrow. On the very day I came back to Allahabad my insanity grew more and more day by day. Once again I came back to Deva Shaeriff. While I touched his feet he gave me a gentle blow on my back and said, "Sait, you have come to the right place. Remain in this shrine with Fazal Hussein".

Hearing this information the kith and kin of Sait Saheb occupied his estate and gave him fifty rupees every month for his expenses. He began to remain in Deva Sheriff spending his time with our Saint and addressed him in submissive tone "my bridegroom" and paying respects offered a few cardamoms in similar way as he had behaved in the Railway Station.

INCIDENT OF AN ENGLISHMAN SARKAR WARIS FOR JESUS CHRIST

Once our Saint while returning from Darbhanga as per his promise became the guest of Munshi Safdar Hussain Khan Saheb, Judge of Gorakhpur Mr. Syed Sharfuddin High Court Judge was also with our Saint. One day after late afternoon prayer an Englishman of high status visited our

saint who received him with great warmth of feeling. The Englishman began to stare at Sarkar's face keenly. After taking leave he once again returned that very night and addressing Sarkar Waris with great respect said, "I am keen to ask you what was your name?" Our Saint replied, "the same what I bear today. He said, "No! excuse me. I know too well at first your name was Jesus Christ. I would like to remind you to fulfil your promise to me. Otherwise you will be responsible for committing an innocent's blood hearing this Mr. Sharfudding said, "gentleman your remarks and complaint need further elucidation." The Englishman continued, "a year back on the twenty seventh of December I saw in a dream Jesus Christ embracing me and holding a corner portion of his coverlet said, "do not fear, we will give the same to you." Our Christ had the same clothes what you are wearing, the same facial features like yours. From that time I am awaiting when my Christ would give the same cloth to me. Today after seeing you at the Railway Station I am convinced you are the same person for whom I have been waiting since the past fourteen months. You are the same person who broke the promise."

Mr. Sharaf-ud-Deen asked our saint what he had to say and the reply was that the Englishman's assumption of his likeness to Jesus Christ was presumptuous. Then Sharaf-ud-Deen reminded our Saint that the person in question was determined to forgo his life. This aroused the sympathy of our saint who gave his own tahband to the Englishman to warp around. Which he instantly did. Our saint then give him the name of Vilayat Shah and advised God, and never to stretch his hands before others. He further commanded him to go to Nepal, sit on any peak he liked and he would get the portion to which he is entitled.

SARKAR WARIS, MEETING WITH THE MAHANT (HINDU MONK)

When our Saint was camping at Faizabad a mahant (Hindu monk) came to meet him. Our Saint embraced and asked him to sit close by him Impressed by our Saint's sincerity and gentle manners he said, "Maharaj, favour me with whatever you can give."

Our saint smilingly asked, "What is the love of asceticism?" The mahant said, "I will accept whatever you favour me, I have come to pay my respect with ardent expectation that my desire would be fulfilled from your charitable rest house."

Our saint got four tangerines (a kind of small oranges) and giving it to him said, "please depart, we will meet again." Saluting our Saint he came out, and instead of going home sat there and was so absorbed about something that tears were flowing from his eyes but he was insensible to his actual condition. Learning of the Mahant's pitiable condition our Saint said, "Mahant, in your love, you have lost your creed and world." Whereupon the monk declared, "Even if I lose my faith and world I am prepared to forsake my life. But I have one last request, please honour

my dwelling with your presence and partake of whatever humble food is available. If not I will set fire to every thing and retire to the jungle."

Our Saint in a bantering tone said, "from now itself you have begun consigning everything to the flames of fire. It is your desire to take me to your habitation let us go tomorrow." Hearing this happy news the Mahant made obeisance and took them to his dwelling place where he made them sit in a spacious room spread with an exquisite carpet. He had a similar room decked readily for Sarkar's servants. Seeing his mansion and elaborate arrangement for a banquet, our saint came to know beside being a religious head he had every convenience to lead a comfortable life. The Mahant's few Muslim secretaries were ready to cater to our Saint's wishes with tight waist bands as a mark of respect. At night rich and delicious dishes were spread on the table. Our Saint as usual ate chapattis with broth. At midnight he learnt that the Mahant Saheb sought an interview with him. The Mahant came and after paying respects sat by his side. On seeing a pick-axe in his hands our Saint's looked at it and the Mahant spoke, "Maharaj this pick-axe ready. Anything that is contrary here to your way of life and habit dig it out or if I am bidden I will uproot it."

Our Saint said, "The God who is here is Ram. What shall we dismantle and what shall we rebuild again. One who discards the feeling of self he sees everywhere one entity."

He entreated our Saint to make him his disciple to which he conceded his desire. Once again the Mahant with folded hands begged saying, "Guruji show me some charm for meditation." Our Saint advising him said, whatever you want, temporal or spiritual do not forger the love of God. Travel for three years with belief and confidence, in God. On the way without any distinction of race and creed visit every temple and mosque and every shrine without bias. Do not fear, we will be with you."

Next morning the Mahant made his followers, our Saint's disciples. They were advised according to the capacity and ability or trust by our Saint. Other followers of the Mahant Hindus as well as Muslims joined Sarkar waris' fold. In the evening our Saint returned to Jaunpur.

PART IV

QUALITY OF DIVINE LOVE AS EXPLAINED BY SARKAR WARIS

Hence our Saint's fame of his exalted pure heart and sterling qualities spread everywhere. His silent advice, truth, blessings and sincerity gained universal fame. Many devotees irrespective of their castes and creeds came under his benign influence and in pursuit of Divine Love forgot their differences and behaved like brothers with each other. Hazrat Habib Ajmi's second conditional quality for Divine Love is essential with regard to his devotees who were of unanimous opinion that the sacred heart of our Saint was so full of bounteous love, it was hard to find a single example in anyone. Everyone was aware and witnessed that from his habits and conditions of life the effect of Divine love gushed out from his heart just like his other attributes which bestowed blessings and favours on the public.

The meaning of his many sayings is one should pursue with fortitude to secure the pleasure and willingness of the glorious God without evading and shrinking back. To get this sanctioned with pleasure was the real way of our Saint's life.

Similarly in this way our Saint advised, his devotees about love and declared love was his principal way of life. To know the consequences and advantages, kind quality and importance of love is a sacred way of life of mystics. He also said love is the step to reach the highest truth.

Sometime he said that angels were given partial love and human beings full love.

If love is real and true a lover sees his beloved in everything.

Love makes man the most eminent of created beings.

Love makes mosques and temples appear grand and dignified.

There is rivalry in love and in love Satan is not a stranger.

In love Satan also becomes a friend.

One, who is ruined in love, becomes prosperous.

To a real lover knowledge of God is invisible in every atom, like a mirror. In love man becomes blind and deaf; except disgrace he will not be associated with good qualities.

In entanglement in love, one's wisdom vanishes away.

There is no arrangement in love.

If love is perfect, the faith also is full and perfect.

If love is defective, faith will be defective too.

His instructions to his devotees and disciples, was to cultivate the habit of love.

It is essential to have a heart to heart relationship with the Beloved. Man due to the effect of Divine Love becomes what he is now to what he would be as days pass by, what he would see and what he would hear.

Although the mystics full of confidence, trusting their knowledge have explained with hypothetic examples for the knowledge of common people the effects of heart experience, their kind and degree and the benefit of every particularity are still complex and remain unexplained.

QUALITY OF DIVINE LOVE AS EXPLAINED BY SARKAR WARIS

Our Saint had intense knowledge of laudable love and its necessary ingredient. He regarded Love as a Divine gift which found full expression in his way of life. His disciples had the same inclination and regard for love. It is due to the effect of this attribute of love our Saint carried out the Divine decree entirely by control and firmness and by surrender to the will of God which is the highest rank of perfect resignation.

Hence the rank of resignation to the will of God is of two kinds of which one is ordinary and the other complete. Both are accumulated and become part and parcel of blessings.

The stages of love are both ordinary and perfect and the term mystics, use for perfect love is practising love'. The chief way and mode of life of our saint which is apparent from his sayings and which has the aspect of continuity expressed both in theory and practice generally to his disciples is that of seeking love. His other sayings were clearly seen from his habits and actions. "In love" our Saint said, "there is giving up and foregoing and in love a lover only sees the manifestation of his beloved in everything.

DISTINCTIVE QUALITY OF A MYSTIC LOVER AS RELATED BY SARKAR WARIS

A lover is one who regards a beloved more than his life. He is always lost in contemplation of his Beloved and looks sorrowful in a moment's separation.

It is necessary for a lover never to complain even if his head is cut because the murderer is not a stranger. A lover is one in whose breath the remembrance of his beloved is audible.

A beloved's oppression is his loyalty it is necessary for a lover to be obedient to his beloved; he should be helpless before his beloved just like a corpse in the hands of an undertaker. The symptom of real love is that a lover should constantly invoke the name his beloved and even for a moment should not be indifferent and ,forget his beloved otherwise that would be the last journey of his life.

A lover should bow his head before his beloved's oppression as reward. A lover is one who is not elated by praise or grieved and morose by censure because the one who praises and condemns is not a stranger. Sarkar Waris also said that a time will come when the lover will not complain about his separation from his beloved nor narrate the tale of his meeting with the beloved.

A lover should in no way have connection with anyone else except his beloved.

A lover's daily recital should be invocation of his beloved.

In love there is no arrangement.

A lover becomes worthless from religion and the world.

A lover who is aware of himself is not conversant with love.

If a lover forsakes all, he gets his beloved.

One whose love is perfect, there is no change in his desire of meeting or separation from his beloved. Love is divine and not achieved by profession.

Lovers are less but Saints are numerous,

A true lover is like an eye's pupil which is small, existing tiny as opposed to God who is big and Omnipotent but a true lover can capture the image of the Omnipotent.

A lover with whomsoever he is in love, worships him, of which face he has fallen in love with, he is absorbed in that face.

The official position of a lover is to bow his head before his Beloved a lover's faith is his Beloved's desire.

Hence from our Saint's sayings, it is evident, excessive love is his principle way of life. In similar way from his affairs, perfect approval dignity and grandeur of his most perfect submission is obvious. If deeply considered his precepts are not such as free from taste of love. His every action showed that he has surmounted the difficult path of submission to the will of God with firmness and fortitude.

It is written that Ibrahim-bin-Daud has said, 'the symptom of those who surrender to the will of God with patience and endurance do not ask for their needs and their correct symptom may

be inferred that they do not solicit aid from others which they desire. Those things which are prohibited and against the intention of God they do not seek.

In addition to our Saint's sterling qualities, this quality of not stretching hand before others was his exclusive attribute and this he advised his disciples to adhere to firmly.

By turning over pages of history it is clear that many eminent saints absolutely avoided seeking help from others. Those who at times requested help was due to their prime necessity and peculiar situation. Specific request for some special purpose is prohibited among the mystics which is against their way of life. Hence urging for love and prohibition of request are two eminent and dignified qualities; the cultivation of which was constantly advised by our Prophet.

Our Saint for the stage of journey to reach the destination of submission to the will of God prescribed rules and regulations as additional necessities to achieve this object to his disciples. Many exalted and high status mystics have considered true love to be the centre of sterling qualities as Hazrat Imam Abdul Wahab Sherani in his book "Tabqat-ul-Akbari" has written that Syed Ali, son of Syed Mohammed Wafaa said, "love is like a pole star and all good deeds revolve around it."

TRUST IN GOD

From our Saints saying we know that his way of life is love positively. Now from Hazrat Sha Ali's authoritative sayings it is clear and "proof positive, our Saint's other qualities are token of love which in mystic terms are called "result of love or supplement of love". We feel satisfied when we view with comprehensive patience our Saint's sterling qualities, the expression of anyone of them excite our surprise and wonder. For example trust in God, which is a jewel in mystic term means complete forgetfulness about causes, utter trust in God and to resign oneself to fate. This superb attribute is the result of resignation to the will of God and love. From his early days till his departure from this world Our Saint was free from finding causes and had complete trust in God, the parallel of which is hard to find.

During his whole life he never paid attention to things of necessity and means of comfort, neither constructed a house to reside in nor thought of delectable dishes and drinks nor provided himself with essential necessities to be healthy or to prolong his life.

In every action he had complete trust in God and in every condition relied on Divine succour.

INCIDENT AT THE HOUSE OF HAFIZ RAMZAN

Whilst once returning from the tour of Satrakh as usual according to his old custom Sarkar waris resided in the house of Hafiz Ramzani. Ramzani Saheb looking sorrowful and restless, expressed with great respect and humility that they has not eaten anything from morning as they had not a single pie for expenditure, He felt acutely sorrowful and helpless as he was unable to serve our Saint Sarkar Waris con soled and advised him to be patient saying, 'Ever since my younger days I am accustomed to starve. When God our cherisher sends us food we will eat. Have you not heard that the exquisite dish in Divine Larder is starvation? God bestows his choice dish on those who submit to his will. Perform two sets of thanks giving prayer (one set of prayer standing on genu flexion and prostration. "The style of reading is in the first set (rakat) read the chapter(Surah) "wad-u-ha" and in the second set the chapter "Alamnashraha". After the completion of Namaz in the posture of prostration recite for seventy times "Hasbunallaha wa-Neimal Wakil Neimul Maula wa-Neiman-Naseer." Your name will be included in the list of God's friends.

Whilst Haji Saheb was busy in performing prayer news came that Raja Sarandeep Singh had celebrated the Holy Prophet's Nativity. Munshi Ghulam Dastagir Saheb has sent the food. Hafiz Saheb placed all the dishes before our Saint and insisted that he should eat it first but our Saint requested him as it was not against table etiquette that Hafiz Saheb should eat first. Later Hafiz Saheb declared that from that day onwards due to Divine favour he never starved and in some way or they other food was always available.

There are many instances of our Saint's trust in God which portray the grand and dignified example of his reliance on Divine favour. He has repeated many a time that God is a true creator and an absolute sustainer.

The commandment of our saint is "be patient even if you are starving. God is all knowing omniscient. He also said, to whoever it is destined you will surely get it, whoever trusts God He surely helps him.

Man however far he may be from his house is always anxious, thinks of his wife and sends the amount earned by his labour. But one who is as near to you as your jugular vein would He not think of you like a husband worries about his wife?

Trust in God is all prophets tradition. Make God your counsel.

God is responsible for your food.

Trust in God is opposite of avarice.

Trust in God is a symptom of modesty, The sense of the moral conclusion of our Saint is his sterling qualities of trust in God as a superfine quality. The miracle of trust in God of our Saint,

its rays of light on others, makes them his votaries gifted with this quality, which becomes inherent in them.

QUALITY OF MERCY

In his praiseworthy qualities begging mercy is also a unique quality and is a part of mystics. In fact begging pardon is complete trust in God. The sense of craving pardon in mystic terms is emptiness of all desires and intention, because the beholder of God is content to see God alone. In fact craving mercy is one of the consequences of love.

Among the symptoms of begging pardon, there is also symptom of love because those that pass through the valley of love should be self-satisfied. Hence a few mystics say, in the stages of love quality of craving mercy in the provision of true love.

"Sarkar Waris" craving of mercy is worth mentioning which is his old but natural habit. It is seen from his younger age that he helped that neighbouring poor with food, clothes and even costly vessels literally more than their needs. His saturated eyes never took the trouble to know the value of things. He freely distributed to the poor as the definition of craving mercy is indifference concerning the essential requirement and articles. Since this attribute was perfect it may also be defined as completely sweeping off from the heart the variety and worth of articles distributed. To corroborate this there were concrete examples, whatever things he gave freely he never took into consideration whether the poor people deserved to receive them. From this distribution it is clear that in front of quality of seeking mercy the precious stones were equal in value and worth as flint stones. This is evidenced in his distribution of sweets in his younger days to the children for which he paid one gold coin. Sarkar Waris was more anxious to get the sweets but indifferent to know its value.

This tendency of his temperament grew more and more as his age advanced to such an extent that he became averse to worldly things and never called anything as his own. Man is forever anxious to earn money to purchase the necessities of his life but our Saint had a kind of aversion for coins.

It is an established fact that at the age of fifteen when he journeyed to the west he even gave up the habit of touching coins and they were classified as his forsaken objects. So much so he even disliked to see coins in the pockets of his companions and would coax them to distribute their money. Later he would have a sign of relief when their pockets became empty.

For example during the tour of Agra he learnt that a man of his, as a means of prudence was keeping some money. This made our saint uneasy, who saw to it that the money was spent when they reached Etawah from Lucknow. Relieved our Saint said, "Now there is no fear of thieves. Money, women and land are the cause of quarrel and temptation in this world. When the connection with these ceases the heart is free from worry and feels a kind of relief. By

money a few achieve their objects but the work of hereafter is spoilt. By touching the silver coins the hand becomes black its love makes the heart impure. How wealth brought trouble on Kharron (Croesus) needs no reference." Whatever costly gifts were presented to him he was distributing to the people irrespective of their rank status and economic conditions. The quality of craving mercy had erased from his heart, the intrinsic value of worldly things.

This daily distribution was routine.

FULLFILLING THE NEED OF PETITIONERS HUMOROUS INCIDENT THAT REVEALED SARKAR WARIS' OVER GENEROUS NATURE

Our Saint never disappointed anyone who came with their various requests. While our saint was camping at Shikohabad during the night poor "purdahdar" ladies visited him to pay their respects. When they departed Babu Kanhyalal Warisi, a wakil of Aligarh and others entered the Saint's room where they were astonished to see him completely naked except for a loin cloth. The room was bereft of carpets, coverlets, bed-sheets and even tahbands. When questioned what he had done with them his cool reply was the ladies asked and I parted with them"

There are many instances of such profuse liberality, an inherent quality grand and unique, inherited from his forefathers, generation after generation. In short his exalted attributes were not solely based on this quality but every part of his being was a nosegay (bouquet) of his sterling qualities and a collection of his blessings. Since he was always absorbed in pursuit of perfect love, in contemplation and communion with his lord, his whole being was saturated with effects of his special qualities. Even his face was gifted with these attributes and was a mirror of spiritual concern and aspiration, to guide erring humanity to the right path of rectitude. His body was symmetrical and imposing. Though his stature was normal his features were so commanding that they were recognizable even amongst a sea of human faces. This distinguishing quality was not momentary but everlasting, a hereditary gift from his forefathers and descendants of the Holy Prophet (peace be upon Him).

THE ENCHANTING EYES OF SARKAR WARIS

Sarkar waris eyes stained with antimony were exceptionally beautiful, unique and nonpareil, but at the same time modest, unassuming, truth knowing and beaming with spiritual bestowing rays. Apart from this he was very modest. He never viewed the world with lust and avarice to the extent he never wore transparent clothes at the time of bathing so much so after his bath he would ask his attendants to depart while he changed and no one ever saw him reveal his legs which is a tradition of the Holy Prophet (peace be upon Him).

INCIDENT AT MUNSHI TAFAZZUL HUSSEIN WARISI'S PLACE

Once our Saint was the guest of Munshi Tafazzul Hussein Warisi and Vakil of Unnao, Moulvi Abdul Mannan a resident of the suburbs of Saharanpur visited and enquired our Saint's opinion about some question beyond the day of Resurrection: "Can elevated God's sight be visible?" Our Saint looked at Maulvi sahib with smiling eyes and asked whether he knew the Quranic verse, "one who is blind here will be blind there also". In his replying words there was a streak of intuition. Perhaps he started at his questioner. One might assert that it was a miraculous dart of his eyes that on hearing this concise sentence Maulvi sahib was enraptured and becoming absent minded, began to dance repeating in an ecstatic state, "Eyes full of magic have struck me. "In this state he was taken to the neighbouring room. After three hours he regained his senses and when asked the reason of his uneasiness he said, "How can I explain what I have noticed in those eyes." He again reverted to the same condition repeating his former outpouring, the burden of his song.

The next day the Maulvi sahib was taken before our Saint by Munshi Tafazzul Hussein who stated that the poor Maulvi had not touched a single morsel of food nor a drop of water; since the previous day. Our Saint smilingly enquired of the Maulvi, how he was feeling. Thanking God he requested our Saint to admit him amongst the circle of his slaves. Our saint advised him not to utter blasphemous words to which the Maulvi said, "Whether my talk is religious or Islamic just admit me in your fold." He took the oath of allegiance (Baiyat), and was allowed to depart. He was asked by Sarkar waris to meet at Saidanpur (district Barabanki) on ninth of Ziljhaj.

SARKAR WARIS ENCOUNTER WITH THE MENDICANT OF NANAK SHAHI SECT

During the last ailment days of Sarkar waris on the 25th of Moharram 1323 Hijrah an old mendicant of Nanak Shahi Sect came to meet him. His Guru had advised him to immediately meet our Saint saying that in Sarkar Waris eyes of lustre he would see the way of his salvation. The next day he was admitted into our Saint's room where he made a profound bow. Sarkar Waris beckoned him to come near as he was bedridden with illness and made him his disciple.

He was given a mendicant's tahband and instructed to proceed to the Holy Shrine to perform Hajj, never to have any connection with worldly things and never to beg food even if it meant starving for weeks.

MR. P.S. JOHN'S STATEMENT ABOUT SARKAR WARIS MAGNETIC EYES

The well known barrister of Bankipur Mr. P.S. John would always visit Calcutta whenever our Saint came there. One day Khan Bahadur Munshi Syed Fazal Imam Saheb asked him why he was not coming to his house whenever our Saint was residing there. Mr. John replied that after

observing his friend Hakim Mubarak Hussein's condition after his meeting with Sarkar Waris he had become slightly wary, For after seeing Sarkar Waris eyes, he has become mad, Now he was wandering bare-head without shoes and declared his name was Abdul Ahad Shah.

Many gentlemen said that after seeing the eyes of Haji Sarkar Waris Sahib, they felt averse to worldly things and had no interest in any work. So Mr. P.S. John did not want to become mad and run away from Bankipur.

His disciples and non-disciples were of the unanimous opinion that there was something miraculous about Sarkar Waris eyes. People of diverse races professing different religions realized that Sarkar Waris eyes were universally praiseworthy and had profound effect on their outlook.

INCIDENT WITH THAKUR ADHGARDH MOHAN SINGH

Syed Shareef-ud-Deen Warisi, barrister, High Court Judge, Calcutta related an eye witness incident. Thakur Adhgardh Mohan Singh an eminent resident of Bhagalpur was his guest. Once, on his return from court Thakur Saheb was not to be found anywhere. Later he learnt that since the past four hours Thakur had closeted himself in his private study. When he entered his study, he found Thakur Saheb sitting beside his cot in a very disturbed condition with a card size photo of Sarkar Waris in his hand. When he enquired what the matter was, he said in a sorrowful tone, "brother Shareef-ud-Deen whose photo is this?" The barrister explained as briefly as possible upon which he became even more curious. Claspings the photo to his chest he said, "ever since, I saw the eyes in this snap I have lost sense of my body, mind and wealth. "For God sake, show me the real eyes."

The barrister consoled him not to fret as in the last week of that month the possessor of those eyes would be visiting their town. Accordingly on a Friday after the office hours the barrister took Thakur Sahib to Deva Sheriff and introduced him to our Saint saying, "Take this latest victim of your drunken eyes." Our Saint smilingly replied in an offhand tone, "Thakur Saheb is extremely gallant." Gave a gentle blow on his back saying, "Always keep in mind the face you have seen at first, remember even your resurrection would be with him."

These are only a few of the numerous achievements of Sarkar Waris charming unparalleled eyes with an enigmatic quality, so much a part of his personality.

SARKAR WARIS MANNER OF SPEECH

Our saint's way of speech was peerless and in its intrinsic and extrinsic value capable of satisfying the needy and spiritually guiding the people so as to fire them from heavy loads of

worldly entanglement's Our Saint taught people that except repeating the invocation of God and thinking always of the Beloved, one should be inattentive to other matters. The necessities and desires of any of his devotee were fulfilled according to their quests and interests. From this point of view his comprehensive talks were unique and needed no further elucidation. His speeches from the point of eloquence though abstruse and always plunged in contemplation were pithy, clear and pleasant. His speeches were full of reliable idioms.

He would converse with his devotees in short sentences that could satisfy different people who came for solving their own questions. There were sparks of humility in his speeches free from arrogance and contempt against others, pure from stains of bias and sensuality but overflowing with love and truth.

The flow of language in his speeches was natural and flexible, able to uplift one's soul to higher exaltation. Though his mother tongue was Urdu, he spoke with Arabs, afghans and Persians in their respective languages without formality and unhesitatingly.

If we view his speeches from the rhetorical point of view they were brimming with issues of spiritual anecdotes, truths of penury and the audience would be entirely on their tenterhooks.

MOST COMMENDABLE FEATURE OF HIS SPEECH

Although the people, assembled to listen to his speeches were of different conditions and states of mind, the commendable feature of his speech was such that everyone though our Saint was directing his attention towards him and referring to his desires and expectations. In this way every one was benefitted and satisfied that his main purpose was achieved.

Incident of Four Devotees with different requests satisfied by one speech of Sarkar Waris addressed to the gathering:

Once four devotees of different minds with different objects paid a visit to Sarkar Waris and never openly expressed their personal difficulties. But our Saint addressing them said, "whoever trusts God, surely he helps them. You remain today but tomorrow you will depart," The four devotees took leave of him but were pleased with his speech. When asked the reason for their happiness, the first one said that his case was pending in High Court and he had come in this connection wondering whether he would be successful. The second came to clear some tenets of Islam with which he differed. The third one wanted some formula for the invocation of God and the fourth wanted to know the truth of the unity of God. As such each was happy in obtaining his object. Later the four devotees were benefitted: the first won the court case the second's doubts on tenets of Islam were cleared the third continued invocation of God; and the fourth realized the truth of unity of God. The glory of our Saint's ordinary words conveyed the meaning to each and everyone according to their desires. In his off-hand speeches there

was a streak of spirituality which uprooted the selfishness and ill-feelings from the hearts of his disciples.

Another exalted symptom of his talk was that he addressed his disciples in their absence and it was heard in their respective places.

Once after sunset Sarkar Waris uttered spontaneously, "Read! Ya Basit" when there was nobody with him. His biographer heard this and wondered what it meant, carefully noting the date of its utterance. A few days later Choudhery Khuda Bakhsh Saheb, contractor and resident of Ottawa came to pay his respects to our Saint. Being an old devotee the biographer, enquired about his business and why he came? The Choudhery related that prior to this he was sunk deep in debt. So on a particular day after the evening prayer he was thinking of our Saint entirely absorbed in contemplation and heard our Saint's injunction to repeat "Ya Basit" and from that time his monetary conditions had completely changed, for the better. Our Saint clearly declared "Anyone who reads with conviction "Ya-Basitu" will never come into straitened circumstances.

THE SPECIAL QUALITY OF HIS FEET

In fact every portion of Sarkar's body was a model of Divine art and for seventy years he bestowed gifts and blessing to people at large.

A few compilers of his biography have mentioned the special quality of his feet which were always clean from dust and mud. Although he never wore shoes, still no traces of impressions were left on the carpets or on the white bedsheets whenever he passed over them. Even after travelling bare-foot and passing over mire on the road in pouring rain it was a wonder his feet were clean, free from dirt and left no imprints. In spite of his travelling bare feet over wide expanse of desert, swamps, river valley, jungles and mountains his soles remained as clean as a new-born infant's and softer than the skin on the cheeks in spite of walking through Hijaz, Iraq, Iran, Russia, Egypt Constantinople Syria, Halib, Aleppo and Europe.

FRAGRANCE EMANATING FROM HIS BODY

Sarkar Waris wide renowned and special quality was a fragrant scent emanating from his body which his devotees sniffed during their visit and unanimously acknowledged its exhilarating and soul-solacing fragrance. It may seem strange to the present generation as it is against nature but from reliable, and incontrovertible sources it has been proved that our Holy Prophet was gifted with this Divine quality which left a trail of fragrance over places through which he passed. People were certain from the fragrance emanating in the atmosphere that our Prophet must have passed through those places. It is narrated in Hadith-e-Sahih that those

brides who were anointed with the fragrance of our Holy Prophet Muhammad (peace be on Him) this divine fragrance was passed down in their children for generations to come.

It this authoritative report is witness to the effect this fragrance had on outsiders one can estimate its phenomenal effect on the Holy Prophet Who became celebrated just by this quality alone.

Thus in accordance with the above authoritative saying for instance among the descendants of the Holy Prophet a fortunate child was born in 13th Hijrah, the enchanting fragrance of whose body, a symptom of superiority, spread his fame in the world. Even those close companions and far off strangers were wonders truck with surprise. Even the other group of mystics acknowledge the unusual gift bestowed on him by the Almighty God.

His disciples were already aware of this enchanting fragrance. It's another rare quality was, even Sarkar Waris' clothes when they touched his body absorbed this fragrance and people would easily identify his clothes. Any cloth cotton, woollen or silk would immediately be saturated the moment they touched Sarkar's sacred body. His "ehraam" cloth was always of different kinds and qualities because his devotees coming from different places were bringing clothes to present of different varieties.

Even to this day this unique quality of fragrance is not extinct and felt during the anniversary when his devotees of all religions from the highest to lowest level of society offer covering sheets to be spread over his-tomb, resting one above the other and are saturated with this fragrance from top to bottom.

PART V

TARIQATHAY-BAIYATHOR THE WARIST OATHOF ALLEGIANCE

The WARISI oath of allegiance has its origin in the oath of allegiance taken by Our Holy Prophet (peace be on Him) from his faithful followers at AL-HUDEY-BIYEH. In the sixth year of the HIJRAH, the prophet set out with some one thousand five hundred Muslims from AL-MADINAH and the country round in the garb of pilgrims not for war but to visit the Kaabah. When they drew near Mecca, they were warned that Qureysh had gathered their allies against them and that their cavalry under Khalid-ibn-e-Waleed was on the road before them. Making a detour through gullies of hills they escaped the cavalry and encamped at Al-Hudey-Biyah. The prophet resolutely refused to give battle and persisted in attempts to parley with Qureysh who had sworn not to let him reach the Kaabah. Finally Osman-Ibn-e-Affan was send into the city, as the man most likely to be well received on account of his relationships. Osman was detained by the Meccans and a rumour that he had been murdered reached the Muslims in their camp.

It was then that the Prophet, sitting under a tree took from his comrades the oath of allegiance that they would hold together and fight to the death. It is mentioned in Surah-Al-Fatha or the 'Victory' verse 10. "Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The Hand of Allah is above their hands So, whosoever breaketh his oath breaketh it only to his souls hurt; while whosoever keepeth his covenant with Allah, on him will he bestow immense reward. Verse: 18. 'Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, "and He sent down peace of reassurance on them and hath rewarded them with a near victory.

Thus in the Warisi Silsila, the same message travelling through the centuries has been passed down and repeated, "Hath Pakda Pir Ka, Panjatan-e-Pak Ka, Khuda Rasool Ka" meaning I grasp the hand of my pir, of Panjatane-Pak (the Pious Five) of the Holy Prophet and of God Himself." Oath of allegiance is of two kinds-Physical and spiritual. Of the two the spiritual oath of allegiance demand complete faith and love of the disciple for his pir without which it is useless. In it love is everything.

Thus the research scholars of mysticism, as the basis of their thought do not depend on their personal conjecture and earnest effort but the Holy Quran is the true witness, that God the expected Preserver for His recognition clarified and taught this mode.

Hazrat Abu Bakr Siddique also declared, "If your object of love is the magnificent Beloved of the world adored, then you can see Him, if you make the Holy Prophet's chaste descendants as mirror and see in their sacred face our Prophets graceful figure, you will be blessed."

Even to this day the blessings of Sarkar Waris the direct descendant of our Holy Prophet rectified the life of his devotees and his spiritual gifts are still continuing to sprinkle on all who have taken the oath of allegiance.

The manner of taking the oath of allegiance to our Saint was simple and facile, bereft of elaborate and arduous ceremonies. In fact it was unlike the ritual of different classes and sects of mystics. It was performed even in absentia or through correspondence, others became disciples in a state of dream which was later on confirmed by our Saint when it was brought to his notice.

OATH OF ALLEGIANCE IN ABSENTIA

Our Saint's way was so simple that it embraced all. Once, Aughat Baba brought the request of a person to become his disciple. Our Saint said "write to him. If he has love, he is my disciple." Once Syed Namdar Shah requested our Saint to include in his fold of disciples an old lady who is unable to travel but was desirous to become his disciple. Our Saint said, "Let her stay where she is. I have made her my disciple. Then Shah Saheb pleaded to include his children in his fold. Our Saint replied "alright, they are also my disciples." Seeing our Saint overflowing with generosity Shah Saheb said "Please include my ancestors also," And our Saint said "Alright they are all my disciples."

Once Qazi Munir Alam of Darbhanga requested, "I had the good fortune of becoming your disciple, but please include my forefathers in your fold." So our Saint said "regard them also as our disciples." Seeing his generous mood Qazi Saheb said, "Include all those who will be born in my family for generations to come." To which our Saint said, "Munir, with love everything is possible, alright I have also included them among my disciples."

So much so our Saint at time waived aside all formalities of talking the oath of allegiance and would say that since they had love from the dawn of creation there is no need for any formal entry into the Waris fold.

It is sufficient to say our Saints's lineage is directly connected with Panjatan-e-Pak (Pious Five). Often our Saint reiterated that his ancestors were Nishapuri and the family blood had remained pure. Apart from this our Saint's spiritual connection with Panjatan-e-Pak was very strong, and due to this love, its effect can be seen that in this oath of allegiance the name of Panjatan-e-Pak is also included and the glory of our Saint was that he also handed over the care of his devotees to his venerable ancestors and lovingly guided them to their goal.

Often our Saint declared "our goal of journey is love. That is why our Silsila (saintly line) of love end on Panjatane-Pak Thus our Saint's approach which was simple and bereft of all ceremonies was so unique that it cannot be compared to any other in the past.

On request many of their children were also given permission for admission into the fold of his disciples. From these instances it is evident for the oath of allegiance to join the fold of his disciples what is essential is sincerity of intention and pure love. For example Imam Sherani in his book, Tabqat-ul-Kubra states "you can never benefit from your Pir except in the manner of love, and your faith with regard to your pir should be more sublime than any other faith.

This novel kind of becoming disciples was based on true love. This is the result of spiritual grace and urgings of love that worked miracles. The mystics also followed the same procedure for admitting disciples to their cult. To some he said that since they had faith and love from eternity there is no necessity for them to become his disciples.

It was customary amongst the mystics to furnish a genealogical table of saints to intending disciples for their knowledge before they join the fold. But it was otherwise with our saint for he never attached any importance to this kind of procedure and used to connive if at all his name was included in the list of saints.

From our Saint's sayings, habits and symptoms it is clear that since he was favoured directly with latest knowledge by Amir-ul-Mominin (commander of the faithful Hazrat Ali Ibn-e-Abi Talib) his relationship with the family of the Prophet. Panjatan-e-Pak, (The pious five) was intense and efficacious and which was lacking amongst the other mystics. Hence he had extraordinary zeal and magnetic attraction. If we skip over the pages of History we come to know with those specially and directly gifted with divine favour, there is an ocean wide gap between their affairs and those of non-Divine gifted person.

Our Saint's saying and instructions were issued in daily spoken idiomatic language but it was full of spirituality and veracity. His each instruction was beneficial and the gist of which was divine love though difficult and abstruse for us to comprehend was taught by our saint in such a manner that it was clear to all. Moreover he taught them with practical facts and perfect guidance.

REPEATED INVOCATION OF GOD'S NAME

His instructions had the grandeur and dignity which acquired universal fame and many people felt it was a privilege to join his fold our adept spiritual guide instructed each of his disciples according to his mental back- ground and comprehensive capability.

He instructed some to repeat the incantation (Wazeefa) with contemplation. To some he assigned the duty of fasting permanently. Some were instructed to perform Haj many a time. A

few were told to lead a secluded life. Others were directed by Our Saint to travel. Some were asked to invoke the name of God loudly and to some silently. Certain people were advised to become ascetics, and others to become mendicants.

His often repeated instructions were couched in two small sentences. They may appear plain, but if viewed deeply they are pithy, meaningful and significant. His advice to love is a panacea (a medicine for every disease) a passport to open the gates of paradise and to enjoy a blissful after-life.

It is universally admitted that the route of praiseworthy virtues is love and for this reason our saint often dinned into the ears of his devotees to love, so that their life would become exalted. Every attribute of the mystics is an indication of love and its fruit.

Our saint often reiterated: 'The lover becomes so obedient to his Beloved as a slave to his master. The duty of a lover is to bow his head before the beloved and to fulfil the pleasures of the Beloved is the duty of a lover. Pride and haughtiness are to be avoided. Due to these detrimental qualities, the seeker of divine grace would be unsuccessful.

But the nature of love is that a true lover is never haughty.

Our esoteric doctor Sarkar Waris has prescribed the medicine to cure our sensual desires and advised his devotees to cultivate the habits of love. Certainly the effect of love obliterates the pernicious habits of pride and prejudice from our hearts. Endurance and perseverance are well known attributes of mystics. From the sayings of Alea-Bakr-Wasty in true love's activity the habit of love and thoughts of love become mature and loves none other than his Beloved.

Hence our Saint often stressed, a lover, except his beloved does not see others with his loving eye. In the way of practising love he sees one face alone (tassawur) and to see other faces is polytheism Sarkar Waris further said "adhere to one face it will help you".

Two attributes connected with love.

To spend sleepless nights and to lead a recluse's life are the attributes of mystics. These two attributes are connected with love and are distinctive features of love. Due to love a lover relinquishes worldly affairs.

SIFATHAY TASSAWUR OR CONCEPTION OF THE BELOVED'S FACE

Just as he taught his devotees the repeated invocation of God's name in various ways, in the same way he taught those disciplinary engagements which were concerned absolutely with Divine love.

The researchers amongst the mystics agree that the kind and quality of the lover repeating invocation of God's name out of love has the same dignity in disciplinary engagement and needs no instruction as their excessive love plunged them in deep meditation as a natural consequence. Hence Abu Hamza Bin Ibrahim Baghdadi narrates in his book. "Tabqat-ul-Akbar" that his companions enquired whether the lover has leisure from his Beloved to divert his attention to other occupation. He replied in the negative. Sheikh Mansoor states that the lover in his intoxication is fully drunk and bewildered. In the terms of the mystics this state of a lover's condition is called "Occupation without Occupation."

Sarkar Waris instructed his devotees that the easiest way to reach the Beloved is conception of the beloved's face. He also said "Concentrate on one face. The same will be with you in this world at the time of death and on the day of resurrection." It's regular practice makes seekers of truth turn into complete and chaste human beings.

The reality of Imagination on conception of the beloved's face is born from love. For example the purport of Maulana's fine verses is the miracle of yearning for the sight of the beloved. During his separation from his beloved his power of imagination which forms an image of his Beloved's face, gradually looks like a real face with which he begins to converse. Love in its flight of fancy is not visionary but a reality. Our Saint kindly taught us this occupation so that we were benefitted, and commanded all his disciples to love, for the conception of the beloved's face is a result of love.

Those who are lucky gifted with the heart of good qualities in the corner of which the manifestation of their beloved is visible, their life is priceless and their death also is eternal life.

Roz Qayamat har kisay dardast geer damana

Man neez Hazeri shoam Tasveer Jana dar bagal

When on the day of Resurrection everyone will appear with their deeds and mis-deeds in hand. I too will be present, clutching the Portrait of my Beloved. The Day of Judgement for them is better than the night of meeting the Beloved and in the plane of resurrection they embraced their object of imagination. Our saint has taught his special and intellectual devotees and given them instructions regarding the recital of praise of God.

The mystics have explained with detailed exposition the qualities and blessings that follow the constant conception of ones teacher. It is clear the seekers of truth with the same Sheikh's face as a guide would lead them through the difficult and impenetrable valley's love to reach the Divine Proximity and the same imagination unveils the hidden truth as Hafiz Sherazi in his couplet describes.

Har dam arzooy thoo naqshay zindom rah qayal

Bakay goyam kay dareen par dah chaha mi binam.

Every moment I make your facial picture in my thought. So that, I may come to know, what I am seeing behind the veil.

Therefore Maulana Rumi's narrative is in connection regarding advantage of imagination. The imagined face will appear on the Day of Judgement and according to our ability of understanding giving us an example of a seed remaining hidden under the earth comes out in its original face later in the same way the glory of the imagination of the sheiks face will be revealed on the Day of Judgement.

Aan qayalay Az-daroon Aedh Baroon.

Choon Zameen kay Zaid Az-thuqum daroon.

The thought about him come from the interior outside. Just as a plant emerges from the seed sown.

Har quyalay ku kund dardil watan

Roz mmehshar Surath Qwahidh shwdan.

That the same thought that makes its heart as the native city of his birth emerges on the plane of resurrection and assumes a picture of my spiritual Guide.

This saying of Maulana is in accordance with the principle of Divine Law as Our Holy Prophet states that during one's life the thought which is dominant) in which one dies, one will arise with the same thought on the Day of Judgement. It is necessary, if the face is praiseworthy one will reap the benefit and if it is damned the loss will be likewise.

To decide which thought is laudable and which is blameworthy it is enough to go through the mystic books.

There, each pager is a sort of declaration that the best imaginable face of perfect spiritual leader and to concentrate on it. This thought in reality is spiritual companionship. Its effect is evident when we die with such pure and chaste thoughts and with the same sacred thoughts we would arise on the Day of Judgement. Really good fortune is Eternal.

Hence even in our worldly affairs we get the help of our Sheikh. For example one Sheikh Inayatulla Saheb Taaluqdar of Saidanpur, an old devotee of our Saint, for whom he had a soft corner in his heart, paid a visit to him. He requested Our Saint to show him a way to be free from the difficulty burden of Jagir's management. Smilingly our Saint said "If any difficulty arises, concentrate your whole attention and imagine our face. Inayatulla acted on his advice always and during the difficulties and extricate affairs he diverted his concentration on Sarkar Waris and overcame his difficulty.

Once Masoom Shah Saheb a tahband wrapped devotee stated that according to his instructions, repeating the name of God was unable on some days to concentrate entirely. Our Saint advised him to practice and concentrate on some face. He questioned, "On whose face? To which our Saint said "On your close friend's face." When Masoom Shah pointed to our Saints face, he smilingly agreed.

Once Maulvi Fazl-ur-Rahman Saheb alias Faizu Shah visited and informed that he is an employee of an office but his superior was not pleased with his work. Our Saint advised him to practice concentrating on some face and acting on his advice within a short period his superior officer sent a favourable report about him.

A novice devotee met our Saint and said that according to his instruction he was practising imagination but imagination of the face was not possible. Our Saint advised him to chant Darood-e-Shereef (to invoke the blessings on our Prophet) and the face will not be hidden under a veil. He further stressed "a lover should see only one face and to see other faces is not right"

It is possible that it might be a hint to the other devotees. Now the question arose what was the procedure followed by our Saint to teach imagination of the Beloved's face. The same instructions were adopted for invocation of God's name, keeping in view the capacity and condition of the learned. They were instructed at the time of imagination to keep the eye open and to imagine the thing with the heart's eye also, to see the face of the not existent or absentee.

The fact is there is no specific rule in the way of love and in similar way there is no rule regarding disciplinary practices. The condition of those who go through the arduous task itself shows the correct way to be followed. When they are more restless they acquire consolation by the thought of the Beloved. Gradually the imagined face acquires shape and stability and amongst the worldly things only the Beloved's face is visible.

Although the mystics have framed rules and regulations for the exercise of imagination they are correct and useful to learn for which a little attempt is essential. By exertion it becomes mature. Without love it never acquires stability. Imagination is the result of love. Hence if there is love there is imagination Love is Divine and not acquired by profession.

The Strange dignity of Love is that any attribute of a mystic is based on love.

Hence Abu Abdulla-bin-e-Faizi says, "The symptoms of love invoking the name of God, gladdens the heart." Sheikh Abdul Tufsaji says that a love invoking the Divine name forgets his feelings. Our Saint said that a lover is one whose every breath is not void without the mention of God's name. Thus according to Our Saint love was the objective of the Warisi cult.

ATTRIBUTE OF TAFFAKUR OR FORGETFULNESS

Besides the sum total of mystics attributes there is another attribute called Taffakar, the definition of which is proved by the Prophet's tradition.

From the sayings of the research Scholars it is apparent that the attribute of forgetfulness is a mental state of a lover which is the fruit of excessive love. Accordingly Ibrahim Tabari States that the peculiarity of a lover is he is entirely absorbed in forgetfulness. It is clear that from this attribute the condition of lover is excessive love. The real fact is desire, "Which is an extraordinary condition as well as excitement of a mystic heart to seek consolation from the Beloved." According to our saint

"LOVE IS POSITIVELY MONOTHEISM AND MONOTHEISM IS POSITIVELY "LOVE".

He also said, "Love is a gift of God bestowed and cannot be acquired by skill or occupation."

The sayings of scholars and exalted Saints are proof that love is a divine gift. But some of them have now and again said about the efforts and exercises to achieve it. Our Saint not only instructed to clear our hearts from the cobwebs of detrimental morals and sins but also strove to reform our external habits and manners. An expert Physician prescribing medicine to cure diseases instructs to avoid luxurious dishes. Hence Our Saint doctor of spirituality advised us to avoid the vicious and ignoble habit of stretching our hand before others for our necessities. Just as practising love is a noble quality begging is an ignoble symptom.

Once, Sarkar Waris said to his devotees that "ISLAM IS ONE THING AND FAITH IS ANOTHER THING. Many people who were present failed to understand the meaning behind this comment. So Sarkar Waris further clarified that all people who have embraced Islam by birth or by conversion just blindly follow the outward injunctions of Islam but their hearts are like stone. They pride on their prayers and it is well known the moment pride enters humility is lost. Our Holy Prophet declared in the Book of Traditions "The man who loves me more than his family, property and wealth he has faith." Thus Islam is one thing and faith another.

Our saint further stated that faith also is not to stretch one's hands before others, the significance of which is to desist asking anything. It protects modestly so he advised his disciples not to beg alms. It is a part of faith.

Asking others for our needs, is an indecent quality which destroys the quality of man's belief and the mystics have inculcated that a mystic should have belief and trust in God. So our Saint fully aware of this demeaning quality instructed his devotees to abstain asking others their requirements. Many pious persons and scholars have spoken well of this attribute. In their opinion one should be proud of patience and carry this belief to his grave.

The food of a mendicant is that which he gets without asking. Thus our Saint said, "Do not ask anything be satisfied and patient whatever you get without asking,"

In addition to safe guarding our dignity and respect the quality of not asking questions is of high rank. Our Holy Prophet when he migrated from Mecca to Medina while administering the oath of allegiance to some of his migrated companions impressed upon them the attribute of not asking details of that which is really mentioned in the Book of Traditions. They adhere to their promise so strictly that their tongue was not familiar with the word on which even a slight implication of asking questions is probable.

"Malice or Jealousy" Our Holy Prophet praised the quality of contentment and condemned avarice. Contentment can be defined as trust in God the attribute of greed or avarice is so mean, in addition to being a disgrace it comes in the way of religious progress.

Just as avarice is a disgraceful quality similarly jealousy is an opponent of manners and ruinous of faith. That is why our Holy Prophet often stressed to avoid jealousy. So Our Saint advised his devotees to shun it.

One of the devotees asked, "Our Saint which sect is free from this obnoxious quality" to which our Saint promptly replied, "One in which there is no smack of jealousy.

It is self evident just as contentment is a sum total of laudable traits in like manner avarice is a source of mean qualities. There is a cure for this ignoble disease. The elixir which mystic doctor Sarkar Saris prescribed for his devotees when he said not to stretch one's hand before others, coupled with the maxim to love, because without love it is difficult to eradicate avarice and covetousness.

Our Saint also instructed his devotees to mention the name of almighty God repeating always. He also taught his devotees to invoke God's awe-inspiring attribute. To some, to repeat it openly and to others mutely. In like manner he urged his devotees to invoke God's blessings (Darood-e-Shareef) on the Holy prophet keeping in view their capacity and mental background.

MUJAHID-E-AAM-PEOPLE WHO STRIVED

A brief statement is necessary to describe that instructions were given by Our Saint concerning all out endeavour by his devotees and how they could discard the worldly comforts and wealth to attain their heart's desire to win the affection of their Beloved entirely.

A few examples of his devotees will bring out the miracles of revolution in their life due to effects of love and to gain it. In spite of the sacrifices they had to endure they were always absorbed in the thought of their Beloved, all their mundane leanings and cravings were effaced from their heart. This eternal hardship is an extraordinary effort and truly it is an attribute bestowed by Divine favour.

Thakur Panjim Singh Saheb Warisi a resident of Mallevall, Manipur district was wallowing in wealth and comfort, spending his leisure in shooting and indulging in recreations and amazing activities. Due to the tormenting affects of love within a wink of a moment his life was thoroughly changed. He discarded his dignified life of pomp and glory and descended to the level of a common man, wearing the common garb of a mendicant and spent his life in the name of Vaqas Shah. Thus he discarded the evanescent riches for eternal honour.

Similarly Syed Muhammad Waseem Shah sahib Warisi residing in Maulanagar, Manghyr district whose income from his lands was annually twenty thousand rupees, due to the blessings of Our saint gained honour and disgusted with the worldly authority, tore as under the worldly shackles and in a zeal of love garbed himself in mendicant's clothes and spent his life in a garden like a recluse.

Thus due to the affects of love many devotees of Our Saint became uneasy and perturbed, so that there was a remarkable change in their ordered life and they lost themselves in contemplation of their Beloved, losing completetouchwiththe mundaneworld.

Hindu Pandits who were proficient in Vedic knowledge and spiritual leaders of their belief and creed, due to the heart rending affects of love, found a sudden and revolutionary change in their lives. Pandit fazul Shah Warisi, whose former name was Ramavtar Shastri, was a Sanskrit Spiritualist and was far superior in meditation. When he became a disciple of Our Saint and practised uttering prayer of love, he attained highest degree of knowledge because of absorbing himself in Divine love and submission. He discarded the outward forms of worship till his death and remained in Radhawalli Shereef.

Similarly Pandit Sita ram a well to do priest, came to pay respects to Our Saint. During their mutual conversation Our Saint advised him to know and find out God. He replied that he had just found God in whose quest he was wandering from door to door. He further, asked, "when I have found Him, where should I go?" smiling our Saint gave him a mendicant's garb advised him not to go home and to embark on with travels and never to stretch hand even if he were to starve for a week.

A similar incident happened about Pandit Keshawa Rao of Malabar. Although he was a deep scholar of learning he was in search of Divine truth. He joined the fold of our Saint and learned the lessons of love. The result was that he became a mendicant wearing a patched dress and spent his life in Deva Sheriff lost in prayer.

Hundreds of our Saint's devotees who were educated men of intellect and wisdom after undergoing training in the school of Warisi love became self forgetful and discarded their previous mode of life, native place and spent their life in wandering without means and stayed away in travelling. They had no comfort during day and rest during night. Every moment they were lost in thought of their beloved, ceaseless in their efforts to reach their goal. In fact love is

an extraordinary endeavour to reach their goal. Our Saint instructed his devotees to engage themselves in different kinds of efforts.

To some our Saint instructed to be spare in their food and others to abstain from relishing food and to be satisfied with simple fare, to others to be vegetarians, ordered some to fast continually. Hence Faizu Shah Saheb fasted twenty six years Abul Hassan Sahib Warisi resident of Etawah for twelve years and Babu Kanyalal Saheb Warisi wakil of Aligarh for fourteen years, Haji Makki Shah Saheb Warisi resident of district of Barabanki. Miskeen Shah Saheb Warisi. Bibi Sakina Sahiba Warisia, daughter of Gulab Sahib of Agra and Haji Ramzan Shah Saheb, resident of Fatehpur for life.

Rumi Shah Saheb Turk, Miskeen Shah Saheb Warisi, resident of suburb of Allahabad were ordered to fast for life and so also Bibi Naseeban Shah Sahiba Warisia abided by our Saints, command breaking her fast with water for two days and on the third day by food, Ahmed Shah Sahib Warisi of Akbarabad for twelve years spent his life in nocturnal prayer and Maulvi Barkatullah Saheb Warisi to recite everyday twenty four thousand four hundred times Darood Sheriff (i.e. to recite blessings for our Prophet). In Lucknow Syedani Bibi Warisia was instructed to recite Kalam-aytaiyaba and also to implement it. She was so absorbed in reciting that she left off speaking with anyone and was taking food once a time and that too by pressure lest she might commit a mistake in recitation. So, different sets of efforts were prescribed to various disciples.

There were disciples of Our Saint beyond India who carried out his commands wholeheartedly, For example Mohabbat Shah Warisi a resident of Punjab states that during his tour of Iraq was going towards Beirut accompanied by Karam Ali Shah Sahib from Baghdad. They lost their way and reached a place where there was a solitary mosque facing the pole star a portion of which was in ruins. There was a water reservoir in the courtyard and they sat beside it to rest. After sometime Mohabbat Shah wanted to answer the call of nature and felt a fragrant smell emanating from the ruined portion of the mosque. So he and his companions searched the place and discovered the fragrance emanating from a cave. When they entered they found an elderly person seated. Whom, they mistook to be Sarkar Waris. They wished him and were directed by a gesture to sit down. During the course of the conversation the name of Sarkar Waris was mentioned and the venerable old man enquired about Our Saint, when asked how he knew him he replied with a deep sigh "I became his disciple when he was hardly fifteen years old. I accompanied him from Shahjahanpur till this place where he ordered me to sit here saying "We will come again." From that time I am awaiting the arrival of my guide. "

INCIDENT OF SARKAR WARIS'S DEVOTEES WHO NEVER COMPLAINED

When Sarkar Waris at one time was guest of Haji Mohammad Ismail Saheb Warisi resident of Bitchi, Patna district, a Hindu gentleman paid a visit. Although he looked a stranger, from his

manners appeared to be a devotee of our Saint. In an affectionate manner Our Saint addressed him by name Kanverji enquiring from where he had come. He replied he was from Amritsar and Our Saint reminded Sheikh Ismail Saheb to arrange for his food and stay.

During the night it was known that he was sick. Hakim Mirza Baig Sahib who was staying with Our Saint wanted to prescribe some medicine but Kanverji insisted he was feeling well due to the grace of Our Saint. Yet from his anguished agitated face and change of colour Hakim Saheb understood that he was in dire need of medicine.

The next morning Hakim Saheb told Our Saint that Kanverji refused to take medicine. Our Saint replied, "I know he would never disclose his trouble or take any medicine. He is a Raja's son. From the time I set foot in Punjab he left home and became a mendicant."

Kanverji could not differentiate between sorrow and happiness. At every time and in every condition he bowed his head to the command of the Almighty. The next day he was given a mendicant's garb and allowed to depart.

In 1307 Hijrah Ahad Shah Warisi was given a mendicants garb by Our Saint. Ahad Shah was a descendent of an eminent and exalted family of Darbhanga. Our Saint set a strange task for him to practice. Since his early life was spent in ease and comfort the present rigour told on his health. He fell seriously ill and his father Wahid Ali Khan Sahib Warisi, left no stone unturned to cure and spent money lavishly.

At this juncture Sarkar Waris visited Bankipur where many devotees came to pay their respects accompanied by Ahad Shah Warisi, who was sitting alone in a corner.

"A Shah Saheb had an ulcer in his stomach which he was covering with his tunic, when people asked him why he was not getting it treated by a doctor his reply was that the ulcer was a gift from God. He could never view this Divine gift with repulsion and regard its pleasant effects as painful, could he, instead of thanking God, complain and seek the help of deities (non-Gods) which is against the love of God? Turning to Ahad Shah 'our Saint asked. whether he understood the significance behind the above incident, Ahad Shah stood up respectfully and replied "Your honour, I have understood it", He later pleaded Sarkar Waris to reward him with the gift of "Pious Five" (Prophet's Family's title).

From that time Ahad Shah never attempted to cure the disease nor complained about his pain. Although he endured it for thirty four years to obey the injunction of Our Saint, he passed away in 1346 Hijrah from the disease of piles.

INCIDENT OF SARKAR WARIS DEVOTEES WHO ENDURED BEYHOND ENDURANCE

From books of mystics the definition of love, is in every condition to obey the Divine desire. A few devotees of Sarkar Waris as a measure of prevention and safeguard adopted recluse life and except necessity never went out to meet anyone.

To a few Our Saint made it more important and difficult which was even beyond endurance. But he bestowed on them such energy and perseverance that they complied with it.

For example Badnam Shah Sahib Warisi resident of Barabanki at first a special servant of Our Saint was directed to adopt a recluse life. Our Saint took a promise from him to remain indoors and open it whenever he came to Dewa Shareef. From the provisions supplied for food he used some of them when Sarkar Waris visited him and the remaining kept for his use. When even that food supply was exhausted, he spent his days by eating mud but never opened the door. For sixteen years he abided by the command of Our Saint. In this condition he gave up his life once and for all.

A few according to the command of their spiritual guide Sarkar waris observed complete silence. Once Our saint referred to a meeting he had with a deaf Maulvi, in Hijaz. The deaf Maulvi was passing adverse remarks on past learned persons calling them imbeciles who committed mistakes in some problems and their memory was weak. By chance one day the same Maulvi due to deafness could not hear the backbiting remarks others made on him. Then Our Saint advised that since he cannot hear the backbiting of others never to open his mouth to talk ill of others and be absorbed in repeating blessings on Our Prophet. He felt ashamed and from that time became silent.

INCIDENT OF A MENDICANT WHO SACRIFICED HIS LIFE RATHER THAN BREAK HIS VOW OF SILENCE TO OUR SAINT

Once an elderly person of Lucknow related an incident of a mendicant clad in patched clothes who suffered by silence according to the command of Our Saint. During the First War of Independence the spies mistook him to be a secret agent of the British and for refusing to answer their queries was fatally wounded and died but never opened his mouth, sealed by the command of Our Saint. The result was that his tomb became a shine for people's pilgrimage.

ABDUL RAZAAQ SHAH SAHEB WARISI of Khaivalli town of Bankipur was generally residing at BARHA-ZILLA in Patna District. Our Saint made him to observe silence. From that time he was writing or gesturing for his requirements. The people seeing his pitiable condition approached Our Saint when he camped at Bankipur to relax the order and permit him to speak in time of necessity. So, Sarkar Waris questioned Abdul Razaq Shah whether he experienced any

difficulty. He stood dumb before him, eyes filled with tears and our Saint advised him to maintain his mode of life and spend his short span of life for a few months as befitting his way of life, never to open his mouth even in the grave before the angels who come to question and before the Almighty Lord on the Dooms day.

Our Saint's sayings were couched in simple words but their order was dignified and so impressive that his hearers were dumb founded and awestruck His forecast about the short life of Abdul Razaaq Shah was so apt and convincing that they were stunned.

INCIDENT OF MUSTAQIM SHAH WHO CLOSED HIS EYES ETERNALLY

It is known from reliable sources that during Our Saints's second voyage to Hijaz, Mustaqeem Shah, an old disciple and mendicant went with him. He was ordered by Our Saint to sit on Madartekri (hillock of Ajmer) for sixty years. He requested him to show his face to which Our Saint complied and told him never to see any thing of this world. From that time he closed his eyes. He had taken with him an elixir, a sovereign remedy and also knew how to prepare it. This extraordinary effort, the implementation of which was beyond the capacity of human beings and the grandeur of Our Saint's spiritual face was such that an ordinary person kept his eyes closed for seventy-two years against nature and abstained from seeing worldly things. At first he remained for forty-years on Ajmer hillocks, Madartekri and afterwards sat near the ground gate of the shrine. He died at the age of one hundred and ten years in 1335Hijrah and earned unusual fame in Ajmer.

If we think patiently for a time it will be clear that Our Saint's instructions to his disciple to love and proposing love as attribute in their way of life he had actually instructed his devotees the method of endeavour. As the effort of Mustaqeem Shah was concerned with love, the compulsion of true love is that the lover should sever connection with the worldly things and except his beloved none should be visible to his sight. Hence the significance of Our Saint trusted saying are that a lover becomes blind due to love.

INCIDENT OF SAKAR WARIS' DEVOTEES WHO ENDURED BEYOND ENDURANCE

To other Sarkar Waris proposed hard unbearable efforts which were against human nature. To Hafiz Gulab Shah, resident of Agra, Khattri-Madar Khan, his strict order was not to close his eyes at any time, to sit day and night in one posture alone and always to remain awake, to see whatever God shows and for all time observe meditation. He also instructed him to repeat the name of God continuously.

Hence for forty four years the loyal devotee of Our Saint rested on a stone pillow with eyes open in a state of wilderness. From his entire appearance it looked as if he was staring at the miracles of Divine Phenomenon. In this contemplative mood this Warisi devotee attained freedom from worldly existence as if lost to reach the Divine proximity. This unique effort was hard to find during any century and Hafiz Gulab Shah Saheb succeeded in this most important ordeal as it was the fruit of love inculcated by our saint. Sleep was also a forbidden item. If not for the power of love, no other force could have helped Gulab Shah to achieve this impossible feat against nature.

PART VI

UNITY OF GOD UNITY OF GOD AS

EXPRESSED BY SARKAR WARIS

For seventy years our Saint left no stone unturned to advice God's creatures on leading a good life and during his life time he conferred blessings on his devotees.

Our Saint concerning the Unity of God said that He is Omniscient and All-Knowing and knows the inner as well as outer condition of the heart. He is All-pervading. Whosoever's love is true they see his manifestation in everything. Sarkar also said, "God is the creator of each and everyone in like manner he is also Master of the Universe and everything contained in it". God is the sustainer. This saying of Our Saint is a true translation of the chapter of the Holy Quran. He is so omnipotent that the entire world is in His grip and power. Our Saint further reiterated that one who trusts God is always helped by God. One who entrusts his work to God, his work is done by Almighty Lord at a specified time.

God fixed time to do everything. A believer in one God should know panegyric and censure equally well. One searches truth through self his unity of God is imperfect. Unity of God is knowledge of heart and one in whose heart is no room for others. Unity of God cannot be achieved by speech not by writing. The discovery of God's truth is achieved by a Unitarian through supplication.

Hence mystics are of opinion the disclosure of hidden unity of God cannot be achieved by effort or occupation, but by humility and loneliness. A mystic initiated, declared his inability to comprehend the secret of unity of God though he is favoured by God with the ability to succeed in achieving his object.

Our Saint further declared that a Unitarian is one who is absorbed entirely in God's meditation not in other things. Unity of God is defined as sublime attribute. Just as unity's literal meaning is to reduce multifarious object in to one entity, likewise it is universally admitted that if there is any doubt, it is polytheism. It also veils Vision. Hence a mystic definitely is one who is a complete Unitarian, who has attained the rank of believing that God is one has no partner as Abul Abbas Qasim-bin-Mohammad's assertion that unity of God's definition is that except God's face there is none person's heart. One, who has the knowledge of the unity of God, forgets worldly things and becomes one with God. One who assigns all occurrences and events as the actions of God he is a Unitarian. That mosques and temples are one, whatever there is a mosque is also in the temple, only the name differs.

Our Saint has emphasized that Rab and Ram are one. The former is in Arabic language and the latter in Sanskrit but their meanings and connotations are the same.

The miracle of our saint's sayings and different instructions were that many of his devotees discarding of worldly comfort for the willingness of the Beloved, in the plain of submission stood till their existence and passed boldly, crossing the impossible valleys of love and sacrificed their life for their true Beloved. A rare example is hard to find in the thirteenth century Hijrah. In every nook and corner of India and beyond its frontier's in many countries we find such devotees of our Saint who earned extraordinary fame. They attracted the attention of the inhabitants captured their hearts and became one with them.

The author of, "Hayat-e- Waris", fifty years after the arrival of Sarkar was touring in Iraq and the vicinity of Persia. By that time devotees of this had passed away from this transient world but those who were still alive, their number was satisfactory. Their condition was such that excited the author's jealousy.

Even to this day the blessing of our Saint rectified the life of his devotees and his spiritual gifts are still continuing to sprinkle.

The instructions of our Saint were not confined to one particular body of religious persons. They were of high nature, glorious and cosmopolitan and none were against any religion, To Muslims taught the fundamental aspect of unity of God. To Hindus he pointed out the disadvantages of polytheism and blessing of God's oneness. Many of them inclined towards monotheism and their number exceeded those of Muslim devotees.

Hazrat Abu Bakr Siddique has instructed, "If your object of love is the magnificent Beloved of the world adored, then can see Him if you make, Our Prophet's chaste dependents as mirror and see in their sacred face Our Prophet's graceful figure, you will be blessed",

The research scholars of mysticism at the basis of their thought do not depend on their personal conjecture and earnest effort but Holy Quran is the true witness that God the expected Preserver for his recognition clarified and has taught this mode. Hence in Holy Quran's verse entitled "Sura-e-Aaraf" (The Heights).' It is stated that the Prophet Moses desired to observe the Divine Loveliness. God clearly stated that he could not bear the brilliance of his Divine scenic and Unity. But it was the earnest desire of God's interlocutor (Kaleemulla-title of Moses) and on his humble request God has taught how to see Him i.e. to see towards the mountain or to make the holy place, the centre of his vision. Then the Divine Brilliance was she on it. But the Divine awe inspiring glow reduced the mountain to pieces and Moses fell down senseless. Line 143, 'And when Moses came to our appointed tryst and his Lord had spoken unto him, he said! My Lord! Show me (Thyself) that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still its place, then thou wilt see me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell

down senseless. And when he woke he said.' Glory unto Thee I turn unto Thee repentant and I am the first of (true) believers.

From the Quran's proof it is clear that in spite of the high exaltation of Moses as a messenger of God he was admitted to make the mountain as his target to witness the Divine Entity. It was also apparent that the mountain was worldly thing but the Divine Brilliance was focussed on it, and in spiritual affairs he was permitted to participate and was benefitted by it.

EXPLANATION OF TERM UNITY OF GOD TO THE HINDUS

The glorious and illustrious characteristics and dignified aspects of our Saint's teaching and instructions were not meant to one particular race or confined to one religious body. According to the principle of equality they were meant for all communities, irrespective of race and creed. Just like the affection of elderly person, subtle topics were taught in simple language and bestowed rare attention in clarifying the concept of unity of God to Hindus and taught them ways and means of Divine affection, as a result of which many of them were successful and benefitted by it. The devotees of the shrine knew well the number of Hindu disciples was exceedingly encouraging. Their way of admission to his fold after their recitation of the formula, asking pardon and mercy and promise of loyalty. His instruction to them was to worship the one God, avoid eating meat of sheep hastily slaughtered and to recognise Brahma, the supreme diety.

In reality all these instructions were, couched in simple and short sentences but meaningful and comprehensive. For example thousands of Hindu gentlemen promised to acknowledge God as a result Sarkar's grace, achieved their purpose and strangers acknowledge them as pious virtuous persons.

Pandit Chatra Bahah Sahai due to his profound knowledge of "Vedas" was a leader in Tirhath district. Learning from Hakim Mirza Yaqoob Baig, the renowned name of our Saint was keen to join his fold of disciples. He paid a visit to Bankipur when our Saint was guest of Khan Bahadur Maulvi Syed Fazal Imran and recited before our Saint two slokas about unity of God;

Hearing these our Saint said to Pandit, "This oral confession needs heart's confirmation, without which it will be like tasteless food lacking salt or a headless portrait". For comprehension love is essential. The distinctive quality of love is effacement of self thought and polytheism clearly, without which the belief of unity God is impossible, you might have read in Bhagwad Gita that krishnaji taught Arjuna that until the thought of polytheism is obliterated from the human heart oneness of God and his intimate knowledge is impossible. Panditji with great humility said, "I have read the black words printed in the book and for their confirmation I have come to you. You are a renowned teacher from your door surely this beggar will get a crumb".

Sarkar-e-Alam replied, "Panditji the intervening of veil between God and his humble creatures hides the secret and man's eyes become squint". When the nails of love tear off the curtain man observes the real dignity of divine qualities Panditji the gist is if there is love, you get every thing, if there is no love you will get nothing". Saying this he permitted Panditji to depart.

Panditji obeyed his command but after touching his feet stood for sometime. and was in such a condition that in his mental restlessness he threw his turban shouting the slogan " Jai Kanhaiyalal" and fell down senseless.

He was taken to the adjoining room and when he recovered his senses felt a sort of relief and uttered these words, "Hither to I was ignorant. Today I came to know that the divine lustre is prominent in everything".

He became Our Saint's disciple and was always lost in coptemplation remaining awake in the latter part of the night.

Similarly Tilak Narain Saheb resident of Suburb of Muzaffarpur, who was well versed in secular and religious education used to be present with Sarkar Waris always. Once in his presence a Hindu penitent joined the fold of Warisi disciples. Sarkar taught him the invocation of God's name, instructed him to continuously repeat the name of God, advised him not to eat meat of hasty slaughter and learn know God. When he departed Tilak Narain with tears rolling on his cheeks was following the mentioned instructions and begged Sarkar Waris to enlighten the way to find our God. He said he was not interested in contemplation mentioned in old books as he was under his direction. Sarkar Waris-e-Park replied" when you invoke the name of God it is enough. If you become aware of how to find out God, how will you manager your jagir affairs and the protection of your family members?" With utter humility he said." I will never think of jagir work and taste even the water of jagir as I am convinced that God is Provider and Sustainer and I will surely get my share of food.

Sarkar Waris said "Tilak Narain, the demand of love is to concentrate on one face. The same will be with you here, in death in the grave and on final Day of Judgement." In reply he stated "with this upbringing your divine gift of guidance is essential. If not this humble self will not achieve his purpose". Sarkar was pleased with Tilak Narain's humility and smilingly embraced him saying. "There is no formality in love".

From this time washing his hands off his jagir, he remained in the guesthouse of the garden which his ancestors kept for travellers stay. He became so absorbed in his contemplation and looked like a deaf man heedless to others' calls. At times he was seen during the nights weeping embracing trees.

Many disciples were benefitted by Sarkar's sayings. "Behold one f.ace" and this was the easiest way to acquire the knowledge of God'.

Hence research scholars among the mystics in connection with the training and instruction of their disciples mentioned two stages to acquire Divine knowledge. They have further added knowledge of God is of two kinds. The first kind is the knowledge of Entity which cannot be achieved by occupation or through the good offices or medium but this distinctive honour is bestowed especially on few selected personalities or on those nearest devotees of God. In the terms of mystics this is called Divine live.

This second is the knowledge of Divine Attributes is concerned with gifts and spiritual favours and efforts. To achieve this there are two ways. A few seekers of ways of truth observed symptoms of Divine craftsmanship. When this thought of theirs becomes mature and permanent every atom of worldly things reflected in them just as in a mirror. The entire and heaven portray the unity of the Lord of the Universe and paralleled existence of his Beloved.

A few lovers yearning to observe the lustrous divine view free from worldly ties stand in the plain of seeking truth, ready to face boldly and at the same time feeling the lack of their authoritative power and inability to reach their object. With great humility they make the Beloved as a mirror and medium to know the Divine secret and to witness Divine lustre, being to search. If their humble prayer is approved the Divine lustre will be visible on the screen especially to those who make the face of their spiritual guide (Pir) as mirror, their success is immediate.

Therefore the mystic, Syed Ali Bin Mohammad Waffa who was a well-known writer and exalted mystic who for forty years devoted his service for teaching floral uplift and spiritual exaltation died in 861 Hijrah. His sayings are narrated in Tabqat-ul-Kubra, 'A person who will always be with his spiritual guide will be accompanied by him before God. Maulana Rumi in his narrative poetry describes in simple words and has shown a good way to seekers of Divine proximity.

The sayings of these two eminent mystics is in accordance with the saying of Sarkar Waris which especially vouchsafe to Babu Tilak Narain to meditate on one face which will be here with him, in the grave, as well as on the Last day of Judgement.

By its benevolence Babu Tilak Narain was liberated from the fraudulent trap and a good number of gentlemen according to these instructions were blessed and benefitted and succeeded in achieving their object. Similarly Munshi Ram Sahai resident of Rahimabad a devotee of our Sarkar Waris, by acting according to his instruction earned the title of "Brahmacharya" and this God knowing person's soul flew to during the Hajj Pilgrimage at Arafat in Mecca.

During our Saint's tour of Kamal while he was the guest of Hafiz Abdul Khayyam Sahib, due to his recommendation made Ram Swarup a resident of Amritsar, a leather merchant, his disciple and asked to him repeat the name of Allah daily and seek our Brahma. After some time he revisited Dewa Sheriff wearing a tunic of Arab style. Next day he was permitted to depart,

proceed to Baghdad and to sweep the tomb of Maulana Hilaj. Debi Prasad Srivastava after pledging loyalty on Sarkar Waris' hand was commanded to seek God by witnessing Divine splendour and by invoking Gods name continuously. During the annual gathering of Kathak he visited our Saint, who presented him a robe of honour and bestowed on him the title of Brahma-Shah.

Thus many Hindu Gentlemen by the grace of Sarkar Waris became Unitarians and pious and few abandoning their worldly ties for ever with families adhered to his principles.

THE DEVOTION OF JEWS TO SARKARWARIS

The Jews also were not deprived of our Saints blessings. They too, like other devotees with sincerity and faith joined the Warisi fold as his disciples. Faizu Shah Sahib, the personal attendant of our Saint stated that while Our Saint was camping at Lucknow a gentleman and his lady in western attires, cam to meet Sarkar Waris with an offering of sweets. When our Saint was informed he asked them to me admitted in his presence. He made them his disciples and asked them to accept whole heartedly, that just as Moses is the messenger and interlocutor of God similarly Mohammad is the messenger and friend of God. To avoid those things which are prohibited in the Quran and to adhere to those which are obligatory and never utter falsehood. Giving them a tahband Our Saint permitted them to depart. Then Sarkar Waris informed Faizu Shah that they were not Englishmen as he had mistaken them to be but Jews who had now joined the Warisi fold.

Raja Dost Mohammad Khan Sahib Warisi Ta-alluqdar of Munh of Sultanpur district narrated that he accompanied his friend Itifat Ahmed Sahib, Vakil, for pilgrimage to the Holy shrine of Mecca and returned with him to Bombay where he fell ill due to heart trouble, He sent for the famous physician Doctor Haroon for treatment and mistook him to be an Eurasian. When the doctor felt his pulse by saying "Ya Waris", Raja Dost Mohammad asked him the reason for uttering 'Ya Waris'. Doctor Haroon replied that it was the name of his spiritual guide which he invokes whenever he feels difficulty. When Dost Mohammad Saheb questioned what concern was it for a Christian to take this name, he smilingly clarified that he was not a Christian but a Jew. His ancestors were Jews but now he is a Warisi. He said his,real name is Haroon but when he was studying in England his class mate due to his loud voice nick named him 'horn' and till now the same name continues. He enquired when he had joined the fold. The Doctor replied that Saheb (Sarkar Waris) at the time of Ajmer Urs. First Doctor Haroon became his disciple and then his whole family joined his fold.

In 1891 A.D. he came to Dewa Sheriff with his wife and children. He was ordered to resign his appointment and serve God's creatures. As God is the Sustainer of his creatures, surely, he would give his share. From that time he was giving medicines free of cost to his patients and was now leading a comfortable life but earning more then his previous income.

Hearing this Dost Mohammad Saheb embraced him saying "I am also a devotee of Sarkar Waris" For a long time they were talking about Sarkar Waris and he invited the Doctor for dinner in the night. His sister and wife were also present.

Due to the mentioning of this fact mystics also narrate this since the incident of their conversion is full of interest. If an estimate is made, they outnumber the other devotees as disciples. It may be also said that Our Sarkar's devotees are many in the suburbs of Baghdad, Iraq and other Holy places.

Once, our saint was a guest in Agrm when his servant Hafiz Gulab Shah informed that an elderly Arab had come to meet him. The Arab on entering uttered in a passionate tone "Ya Warisi Anta Maula" and paid his humble respects.

Our Saint said "Een Baldhak" (where is your house) with folded hands he replied "I am the native of Quwathay-Amara which the surroundings of Baghdad. When? Our Saint questioned "Maa-Ismaka?" (What is your name) he replied his name was Yousef-Ibne-Shammun Mazoa!. Then Sarkar Waris smilingly embraced him and enquired how his mother was? With tears trailing down his cheeks he said, "Alas! She has passed away". Facing his audience our saint said, 'He is my old friend. At the time of my tour I was his guest at Quwathay-Amara. He was very young. His father was the chief of the Jews and was the privileged key carrier of Hazrat Aziz Ali Bina's tomb. He provided every comfort for me. His entire family became my disciples. He discarded the worldly ties and became a mendicant. His mother also was keen to renounce the world. One my advice to look after the children, she abandoned her desire'. Turning to Hafiz Gulab Shah Our Saint said. 'He is your brother serve him well and provide every comfort, while serving please keep in mind that he is a good eater of meat and drinks tea profusely.

During Yousef's stay while conversing, it was known he was a Haji also and spent the later part of the night invoking the Divine name. The guest informed that he undertook this journey on his late mother's advice.

FIRM BELIEF OF THE PARSIS

In this way the Parsis also became his disciples. Since their population is less than the Jews their number was meagre. Sarkar's influence stirred their love and had a great effect on their heart. Their belief was not in any way less than the Muslims because he taught them divine love without any distinction of caste and creed.

For e.g. Maulana Hidayatullah Warisi, resident of Madras, well known scholar of Tradition, a luminary writer and linguist was a Parsi. Since he was well versed in theology, he was a religious head of Parsis. He was broad minded and a comprehensive scholar of knowledge. He was not in the habit of accepting any theoretical knowledge not based on scientific facts. He had not fully comprehended fire worship. He was endeavouring to remove some doubts. For

some time, he was inclined towards atheism and for a few days followed Christianity. Since he could not understand Trinity he came to Our Saint. He was in search of a true religion and dissatisfied with other religions. He became a disciple of our Saint and learnt from him, the religion which satisfied his mind most.

His life was simple and was not entangled in worldly affairs. He was inclined more towards a recluse life. In this condition he spent his life until he died.

Similarly Doctor Dossa Bhai Warisi who affixed the term Warisi with his name was one of the greatest doctors of Bombay. It is not known what urged him to come all the way to Dewa Sheriff to meet Sarkar Waris and to join his fold of disciples along with his sister.

Our Saint smilingly said "you have already worshipped fire and now for the rest of your life spend your time worshipping the fire of love".

The next day they came to pay their respects and the Doctor requested him to enlighten them with any beneficial instruction. Our Saint facing him said "Love demands that one's heart should be busy in the thought of the Beloved and dedicate one's service for the benefit of God's creatures.

Do your work in such a way with heart and hands that both of them should not know each other in taking part. Go and do service to humanity."

The Doctor's sister pleaded, "My dear Guide, what is your command for me? Our Saint said, 'Except God do not worship anybody. During the middle of every month, must be in fast for three days. Feed anyone who is hungry and who ever may be thirsty, quench his thirst". Saying this he permitted them to depart.

During their stay many people asked the Doctor the reason for coming here. They kept the reason for their visit a secret. They said they were fortunate they came from fire to a garden of roses.

CHRISTIANS URGE FOR BENIFICENCE FROM SAKAR WARIS

Similarly many Christians influenced by his instructions gave up their old beliefs promised their belief in the unity of God. From Our Saints special benevolence there was benefitted and like other Warisi devotees they were absorbed in Divine love till the end of their life.

Haji Aughat Shah Warisi an old devotee of Our Saint in his journal "Ziafat-ul-Ahbab" has published the names of Christian devotees of our Saint along with their petition's every sentence of which portrays their restless minds urge for spiritual solace and their heart's cry.

For e.g. Mister Thomson Warisi a native of Africa and an employee of O.R.R. Railway, an old devotee of our Saint states in his letter "Everyday my mind is restless for a visit to Our Saint, you are aware of my mental condition. My wife and I are his old disciples".

A well read European of high status Mr. Salisbury traffic Rajputana Railway came to Ajmer to meet Our Saint and presented. a petition every sentences of which was a reflection of his yearning and desire every word a breath of his deep rooted belief and article of faith, the effect of Our Saint's spiritual blessings. He further wrote a letter as follows, "My guide, I know there is none except you as any spiritual Guide. I am sure you will O fulfil my heart's desire. Bestow a piece of your dress and from your Gifts my heart's desire could be achieved".

A satisfactory reply to his every urge was sent to him. His other letter 25th December 1903 A.D. came couched in passionate language. He said that he would never part with the sacred gift sent by Our Saint. He further stated that his heart's yearnings may kindly be fulfilled and his sins be pardoned. He added "I am one of your sons. My condition is changed. I desire that my yearning would be complied with", He again wrote, "My dear father, please hear my lamentations and help me to tread the right path. I am glad to learn you are hale and healthy. In October I met five devotees of yours at the Urs and from them I learnt that you are well." Every sentence of each letter of Mr. Saliburry is an expression of his passionate desire and excessive love which corroborated the dignity of Our Saint's spiritual force.

By his bountiful instructions people professing diverse religions, addicted to ease and pleasure were transformed by Our Saint into seekers of truth and deeply sunk in love of their Beloved.

Some Christian devotees of Our Saint were blessed with such bounty that Our Saint presented them, robes of honour. These lovers of God adopted the life of a recluse and spent their time treading with bare feet and head. For example Rumi Shah Warisi and old devotee of Our Saint hailed from the surroundings of Turkistan and by religion was a Christian. A greater part of Rumi' s life was spent in travel in India. During the tour the he fell ill at Mandalay (Burma).

Likewise Vilayat Shah Sahib came from Germany to India for trace. He was blessed with Divine gift and joined the fold of Warisi devotees and became a recluse. He went by foot to the Holy Shrine of Mecca to perform Hajj and died on the way.

Abdullah Shah Saheb Warisi was also a Christian. His name was also in the list of mendicants, wearing patched clothes. He was old and feeble but was invoking the name of Almighty God with such force and vigour that it had efficacious on the heart of his audience. He was taking parched barley called "Sathu" once in every twenty four hours. Every year he would visit Dewa Shareef to pay respects to our saint. He spent a secluded life in some rural part of Madras Presidency and died in 1285 Hijrah.

INCIDENT OF COUNT GALARZA OF SPAIN

In addition to old devotees during the last stage of our saint's life many Christians of higher status and wealthy gentlemen joined his fold and enjoyed the benevolence of his spiritual grace.

In December 1904 A.D. a young European gentleman came from Paris to meet Our Saint and bought with him an interpreter. After taking the oath of loyalty with extreme humility pleaded that he wanted to attain sublimity, see the Divine lustre and Divine manifestation in his life time, through the good offices of our Saint, Our Saint smilingly and kindly assuring, embraced him and gifted him with a few instructions consisting of secret and subtle points and from their special effects the fortunate person due to passionate love and excessive joy began to shed tears. Arrangements were made for his stay in Thakur Sahib's house and Haji Aughat Shah was instructed to see his comforts.

The newly admitted devotee came in evening to pay his respects and our Saint told the interpreter to make him understand God's love cannot be obtained by rupees or gold coins. The one who does not mind his welfare or health, God meets him and if confirmation is required, in everything. His divine lustre is visible.

On the second day in the afternoon the saint sent for him and gave him sweets and semi-tahband with instructions to concentrate on one face and the same will be with him always. The employees of our Saint enquired the name of this god fearing Christian gentleman and came to know that he was a scion of an aristocratic family of Spain. His name was Count Galarza, son of a wealthy person. He was always camping in Paris in hotel continental for recreation. Besides Religious learning and other arts he was a doctor of Scholastic Philosophy.

Although he was pious and a believer of God's Unity; he was in search of recluse and mystics. He came to know the renowned name and unique qualities of Our Saint from Ehtesham Ali Saheb who had gone to London for studies of a Barrister. From that time he was keen to meet Sarkar Waris. He spent one night in Dewa Sheriff and met three times and that too for live minutes but acquired such spiritual knowledge in such a short period that others took days and days to grasp its significance and to comprehend its inner meaning.

A few days after the demise of Sarkar Waris, Count Galarza wrote a registered letter from Paris dated 13th May 1905 in which he added a paragraph for Haji Aughat Shah Saheb as follows. "I saw my honoured Saint going to the other world and at the same time of his death he fulfilled my desires and made me one with his heart". From this it denotes his inner cleanliness and correct exposition. The mystics consider true revelation as symptoms of spirituality which after years of effort and endeavour is bestowed from the fountain head of bounty to the novice mystic seeking the path of truth. This appears a strange miracle of the bounties of Sarkar Waris that a Count sitting in Paris in Paris sees clearly the happenings of Dewa Sheriff. Thus he acquired the spiritual blessing from Our Saint beyond his expectations.

In addition to the above benefits he has also stated the other benefit he received and expresses his conviction that his Saint fulfilled all his desire as promised. What was his desire? It is already mentioned above, i.e. to witness the vision of Divine lustre. He also confessed that the Saint had bestowed this benefit is dignified and exalted and it is a combination of all his blessings.

This fortunate Christian had written a second letter dated 8th September 1905 to Haji Aughat Shah Sahib, mentioned only this minute study and stating that Sarkar Waris ordered those commandments in easy language which he had engraved on his heart. In his third letter dated 1st October 1905 he wrote to Aughat Shah in Arabic as his interpreter was away that he was free from literary activities and was diving in the sea of unity of God.

Count Galarza in metaphoric language expressed his spiritual activities in such eloquent language, the gist of which is an ambiguous picture of two sides from one side his spiritual dignity is apparent and from the other one side his research and ardour for unity, Although the two sides are concerned about the inner affair of unity, the difference is, the first one avers complete spirituality and the other the process of accomplishment.

One can infer that the count is absorbed in the Sea of Unity and is aware of the proofs of unity and in this way one can say that he is capable of observing and achieving his desire. The enquiry is not an ordinary achievement but pearl diving into the sea of unity is really a great dignity of the mystics.

For e.g. the well known mystic Sheikh Ali bin Ilahathi's saying is, "Unity of God is superior to fields of knowledge". And Abdu-r-Rahman Tafsunji states from all the learning, the knowledge or unity is superior.

Research Scholars among the mystics regarding the truth of the unity of God agreed that it is rather difficult to reach the vicinity of God. Only those with the acceptance of God, breaking their worldly connection, while passing through the valley solicitingly and willingly annihilate themselves before the Beloved, are ready to sacrifice their life to see the divine lustre are capable of achieving their goal. Beside these qualities and the attributes of Unitarians there are superior systems, mystics have also narrated. But, selected personalities are gifted and such sacred people come to the world after centuries and their exaltation and distinction is acknowledged even by strangers.

If anyone expressed doubt about Count Galarza's external condition his achievement and exalted rank to the ordinary eye rather inconsistent. But in reality one should acknowledge he was always striving to know the real connection of unity.

THE FACE OF THE PIR IS LIKE A MIRROR REFLECTING THE REALITY OF GOD

The face of the Pir (Spiritual guide) is like a Divine Mirror for, among the faithful brethren, such change had occurred that one could infer that thoughts must have been influenced by extraordinary change as seen from their actions and movements.

A few days earlier their facial expression indicated that they were hankering after something important and noble. During the period of waiting of this achievement their worry and anxiety was writ large on their amazed and sorrow stricken faces.

But their present peace of mind is a positive proof that their heart was satisfied. Their every talk is full of divine dignity. It is an undenying truth that they might have observed some wonder of divine deed (the Accomplisher) which has not been visible earlier to their eyes. Perhaps Our Saint under this title had predicted the good news that God is found in the face of the Pir and in unequivocal words must have enable his devotees to witness the real Divine lustre.

There were such pious devotees whose state of condition and action needs no clarification and who by seeing the Divine face of Our Saint became so intoxicated that some gave up their property and adopted an ascetic life, some shed their ancestral temperament, some cut off the shackles of worldly life while some others led a lonely life to commune with God and in his remembrance. They were so absorbed that they witnessed Divine lustre in the face of their spiritual guide.

Research scholars among the mystics, regarding the truth of the unity of God, agreed that it is rather difficult to reach the vicinity of God, except those who willingly annihilated themselves before the Beloved or are ready to sacrifice their life to see Divine lustre are capable to achieve their goal. For e.g. Our Saint once facing his devotees said "A disciple who thinks his spiritual guide is far off is an imperfect disciple".

A spiritual guide who regards his disciples not near him is also not a perfect guide."

From literal point of view this saying has two parts the first shows a disciples; devotion and love are deeply connected and that it is the duty of a disciple to make this thought unshaken and mature. In the second part, a perfect spiritual guide's higher stages are described and the devotees are informed of his bounties and blessings. With what amount of sincerity and affection the disciple absorbs himself in the thought of his spiritual guide, similarly the latter becomes his helper and assistant. If the disciple is not absorbed in the thought of his spiritual guide and if the Pir does not help his disciple it will be a great loss and the sincerity becomes null and void.

DIGNITY AND VALUE OF A PIR

Our Saint said a true and sincere disciple is one who regards the spiritual Pir's place as free from blemishes. He also said, "Whoever has no spiritual guide, he has no faith". A disciple's success depends on his guide's favour.

A disciple who has mere devotion towards his guide than his beliefs, his guide protects him in absence. A disciple should desire that, for which his guide has give a signal. A disciple is like a bedridden sick person, and the guide is his doctor.

It is obvious that a sick person who abides by his doctor's instructions is cured soon. A disciple is one who regards a guide's services more than his father's. A guide is one who should be more affectionate to his heart's children and than his own children. A disciple should make his guide the centre of his affection and submission, if he swerves from it he would suffer and would not be successful. A disciple who makes his guide the object of his desire would be successful.

The first condition of a disciple is he should not over step the boundaries fixed by his guide. A true disciple is one who forgets everything in the presence of his guide. A disciple should meet his spiritual guide like a drop joins an ocean, if he does not join, then he is a mere drop but one he merges he becomes an ocean.

GOD APPEARS IN THE FACE OF A SPIRITUAL GUIDE

A disciple's intention and sincerity if in accordance with the guide, he is merged with his spiritual guide.

The above mentioned collective sayings may be regarded as rules of procedure for disciples and the later sayings are comprehensive benefits for the devotees. Our Saint in simple words has referred to that sublime issue which is the moral code of mystics in the most exalted attitude which is specially the name and highest goal of lovers. Amongst mystics complete isolation from the world and mergence with Truth (God) is called FANA (Annihilation).

DISCUSSION ABOUT THE DIFFERENT STAGES OF ANNIHILATION BETWEEN SARKAR WARIS AND BABA AUGHA T SHAH

Once, Haji Aughat Shah Sahib stated before our Saint that from the mystic sayings and from their unanimous opinion that annihilation is divided into three stages. First a stage is with their Pir, second with the Prophet and third with God. Every stage is superior to the proceeding one. The mystics complete one after the other and the last stage they regard as complete and final. It is apparent that the literal meaning of annihilation is complete

obliteration, so how is it possible for him to accomplish other stages when his self if merged in spiritual Saint's existence.

Our Saint smilingly said that one the disciple merges with the Pir and with the same face the Pir he crosses the second and the third stage. The annihilation is riot a physical death. The Mystics assume conventional terms i.e. it is an unconscious state.

The disciple is so absorbed in carrying our instructions of his Pir that he forgets the worldly ties, their connections and forgets his very existence.

INCIDENTS WHICH REAL THE DIVINE MANIFESTATION OF SARKARWARIS FACE

Haji Aughat Shah Sahib in his journal narrated that an elderly person of Punjab dressed like a religious learned person cam to see Our Saint and devotees arranged for his stay in the upper story room where Maulvi Syed Mohdin Sahib Wafis, Deputy collector and Qazi Lateef Alam Sahib Warsi, Deputy collector were staying. In the morning the Maulvi questioned them why they delayed the morning prayers and he had come precisely to discuss about it. Seeing the bigoted attitude of Maulvi Sahib, both the collectors said, "It is better we shift to another place so that no trouble is caused to Maulvi Sahib by our company".

The Maulvi had come to meet Our Saint to elucidate some points regarding daily prayer. Haji Aughat Shah Sahib enquired from where and for what purpose he had come. He replied that he was a native of Multan. His name was Abdullah and he had come to speak about the clarification of prayer from our Saint.

When he was taken to our Saint he sat there silent and while coming back asked, 'where is the Saint? Please take me to him'. He was taken again before our Saint who enquired who he was. Haji Aughat Shah Sahib replied that the Maulvi Sahib had come from Multan. Our Saint said 'tell him to go. We will meet again'. In this way three times he met Our Saint and on coming out would ask. 'Where is the Saint? The fourth time when he met Sarkar Waris he was asked to sit. Turning to Aughat Shah Sahib Warsi said 'Please provide comfort to him. He is the guardian of religion and a staunch supporter of Islam.

Sarkar Waris asked Maulvi Sahib Whether he knew the meaning or understood the meaning of this Arabic quotation. "FI ANFUSIKUM, AFLA TRFSIROON". God; is existing in you, Can't you see? Maulvi Sahib was so absorbed in some thought that he was silent. Then Sarkar Waris enquired of Aughat Shah Sahib, who was reciting the "Maulvi who was reciting the "Masnavi" of Maulana Rumi in the night. Aughat Shah Sahib said that it was the Maulvi who was reciting it. Our Saint with an angry look stared at Maulvi Sahib and said "Read wit understanding. If not,

leave it. If you have not understood the meaning, do not read it. You may depart, we shall meet again".

The Maulvi caught hold of Sarkar Waris feet paid his respects, raising his head, he looked at Our Saint's countenance with amazement, went out into the verandah and in a passionate tone recited a Persian couplet.

Mathar-e-Pyala Aqs Ruqay Yar-a deed-urn

Ay bayqabar Zalazzathay Shurby Mudhan Ma

I was unconscious of that which I always drank. But today within that cup I have seen my Beloved. In this condition he reached the upper storey and for a while sat speechless. Then standing in a state of intoxication began to dance reciting the couplet from Maulana Rumi's Masnavi.

Bishnau Az-Nai Choon hikayath me kunadh

Waz judhaee ha Shikayath me kunadlt

Listen to what the flute says, she is complaining of the separation from the Beloved.

In this condition descending down the staircase, the danced enraptured before him door the verandah. He wandered into the streets and alleys of Dewa Shareef in a rapturous condition. And while reciting the couplets of Masnavi, would weep profusely saying ' Now I have understood what I had not understood, and saw what I had not seen". If anyone were to ask him to come to his senses and question why he was weeping and dancing he replied with tearful eyes 'I cannot describe what I have seen. It is useless to make you understand. This is not intoxication whose effect could be sobered by sourness. Instead of explaining I would say one with Khwaja Ameer Khusro.

Gar ay zahid Duwa-ay-Khair me goee

Mora een go ki een awara ay-kooay buthan awara tar baada

Oh people! If you wish my welfare, then pray that this ecstasy of mine progresses.

This state fervour lasted continuously for eight days and Maulvi Saheb danced without food and water. If anyone reminded Maulvi Saheb, perform your prayer he replied with a sigh full of grief.

Sar-ay dar Sajda-ay har darn a daram

Juzeen dar Qibla-ay-deegar na daram

Beside this threshold, my head will not bow towards any other.

This is my Qibla; I will not bow to any other.

Sometimes, turning his face towards the holy residence of Sarkar Waris, with great fervour, weeping and in appealing tone, raising both his hands would say.

Qadira Behary Jamalay-Qeeshtan

Bar fogan een purdah az Ruq bar figan.

Taba Qud Binam Qudra darwajood

Geh rukoon aareim Shadaan geh Sujoodh

Oh God, unveil your face. Oh unveil, Oh unveil it.

So that I can stay within my sense and view you.

Perhaps in control of my senses I could bow to you, of prostrate to before you.

Everyone seeing his perturbed condition felt sorry for him, but Raja Dost Mohamed Khan Saheb Warisi expressed his sympathy repeatedly. Through Khan Sahib's persuasion Haji Aughat Shah Baba gave him a thoroughly cold bath, changed his clothes but his enraptured condition was in no way lessened. Gradually he regained his former condition and mental balance.

When he was completely recovered in the second week he appeared before Our Saint and declared. "By God! The whole Universe is illuminated by your Brilliance; and it is this relationship with the Pir the sanctity of Harem (Mecca) has come under the ambit of Islam; it is this bewitching face that inspires the Brahmin to utter, Ram! Ram! "

According he quoted the following couplet.

Az-Rindi wo Parsai thoo

Maiqune wo khanqah dar raqs

The mystic and the outwardly chaste are you.

For love of you, they dance in the tavern and the shrine.

He also said, "My Master, this miscreant slave is expecting your favour as I am tired of this life.

Qwab za Chashmein man hashudh

Chashmein that Lasth Qwab-ay-man

You are in me so much,

In sleep or in conscience, I view only you.

To this humble one bestow the dress of a mendicant and from your generosity liberate me from the ties of this world to be free. Our Saint advised, "It is better to return home and start a religious school and be busy with missionary work as service to religion is the main prayer."

But when the Maulvi Saheb, remained restless, Sarkar Warsi said, "if you want to involve yourself, much more, travel towards the west and come.' He was ready to travel saying.

Ab-tho Jaathay hain, Buth Kaday say Meer

Phir Melayngay agar Khuda laya-

I am proceeding from the Idol-temple Oh-Meer We will meet again, if God wills it.'

Shah Mohammad Wasim Sahib, resident of Maulanger, Manghyr district received the blessings or our Saint. He was deeply learned, had a charming personality of noble behaviour and was affable. In addition he was a zamindar and a care-taker of a shrine.

He was aware of Our Saint's sterling qualities. Accompanied by Fazihat Shah Warisi he paid a visit to Sarkar Waris and became his disciple. Next day he came to pay his respects and seeing the brilliant face of our Saint cried out and became unconscious. Our Saint said, "He is also entangled in the web of love".

In this condition he was carried outside. After a while he became alright, but remained amazed and flurried throughout the day. In the night Fazihat Shah came to greet Our Saint and brought Wasim Saheb along and mentioned his mental condition. With great love Our Saint gave a gentle blow on the back of Mohamed Wasim Saheb and told Fazihat Sahib. 'Now he (Wasim) has become useless. The face which you have seen, hold on to it. When you came you were alright but will leave, as a madman," Our Saint also advised him to recite Darood-e-sheriff (to invoke God's blessing on the Holy Prophet) and repeat God's in the dead of night. Whenever he felt frightened by the administrative work of jagir, he should give up to become a mendicant, by

attiring himself in patched dress. Till his death he should sever worldly connections and remain a recluse. Accordingly he gave up the jagir affairs, lead a solitary life in a garden till his death.

Haji Aughat Shah Baba, in his journal narrated an incident. Once, a Punjabi dervish in the dress of a recluse came to Dewa Shereef and sat near Aughat Baba's bed. He enquired from where he had come and in what quest. He replied that he had come from Amritsar and for twelve years was wandering in search of a Pir to attain the way for salvation. Learning the name of Our

Saint he had come to seek an interview for mental relief, to unburden his worries and disentangle the knot of his desires.

Haji Aughat Shah Sahib, took him inside and Our Saint was standing near his bed in the verandah. Seeing his God like face the Punjabi mendicant bowed, kissing the ground and with diffidence went near him and placed his head at his feet. Our Saint advised Aughat Shah to see to his comforts as a guest.

When they our Haji Aughat Shah Saheb asked him why he remained silent and not placed his grievance before him especially to his query whether Narain (God) is within or outside the human body. He replied with tearful eyes, "without enquiry, I got the answer. When the door opened I saw a beam of light emanating from his face and reaching the sky. When I laid my head on his feet, I found his body. Thus I was satisfied. Up-to know, what I had not grasped, I understood".

Another incident is also worth recording. When disciple was present, he expressed his heart in this pleasant heading and wrote this poem in bold letters and reciting in person to Sarkar Waris.

Mannam wo hameen thama una Ba-waqt jaan supardan

Ba ruqe thoo deed a Bashum thoo daroon deeda Bashi

My desire when I live and die is May my eyes be fixed on your face, remain in you alone.

Going through it with kindness Sarkar stated. "Why have you titled it with the word longing [tamanna]. This especially is the share of you people which is bestowed according to one's capacity and surely you will get it. Instead of postponing for tomorrow take it today." Saying this he showed the dignity and generosity of Panjatan-ay- Pak (Pious Five) by embracing him to his heart, this seeker of truth. It is not known what wonder he saw and endeavoured to say something when Sarkar Waris commanded him, "Be silent you are not aware of patience which is the special jewel of those who love. Till death you should not utter anything from your mouth and while concentrating on this face, do not contemplate any other face. But remember this couplet:

Gar thoo Qahee Kay Beenash bar doz

Deedah ha raza ghair woo kum baz

If you desire to close your eyes, shut them in such a way, that you see none except God".

This disciple hearing the final commandment asked with folded hands, "Should I close my eyes along with my tongue?" Our Saint smilingly said, "It is not the meaning or gist of shutting one's eyes which you have understood, because the creatures of God with good intention are permitted to view keenly or indifferently. To get the lesson of warning and dread they should

concentrate on the divine craftsmanship, as it is a sort of prayer. Therefore in the pursuit of love one should see the Beloved with such rapt attention and be absorbed so as not to divert the attention to another which is against love. In reality except the Beloved, one should eradicate all else from the heart, only then, its name is love. It is not necessary to close the eyes or stitch them but the aim is just like the eyes of the falcon which when stitched does not see anyone. Similarly, stitch your eyes with the needle of love. In other words incline towards the companion and be indifferent with the stranger. And amongst the creatures do not see any other face with attachment. His connection may be ingrained in your heart.

Apparently see everything but in reality except one do not be attached to other."

This devotee was at sixes and sevens and with great humility said, "My master, you have bestowed on me priceless things similarly favour me to view only you and not others. Otherwise I am not entitled to this patronage and from its strength I may completely fulfil this most important command and from your generosity its conviction will be impressed on my heart."

"Sarkar Waris feeling happy embraced him and favoured him his quilt which he was using and said" "Do not be afraid God is the Sovereign."

Some devotees of Our Sarkar by seeing his face were benefitted. In 1307 Hijrah, Syed Maqsood Ali Shah Warisi, resident of Pitapur presented himself before the Saint when he was busy with his mendicants mentioning about discipline and efforts. Sarkar told Maqsood Ali. "One who has not seen here, he will be disappointed and he will also not see there. The real definition of sight is that it should be observed with the heart's eye, without the intervening of any veil because the external eyes are included in the limbs of human body and see God but the "Inner Eye" is gifted with vision of which is also an attribute of God and hence sees the illumination of God. When humanity sees the secret of truth then he is convinced, which is the first step to conviction. It is bestowed directly because the success of a disciple depends upon his spiritual leader's favour.

Maqsood Ali with tearful eyes asked, "Is it our ill-luck though we are your loyal servants we would remain blind both here and next world?" Our Saint smilingly said "you will not be blind" Then Maqsood Ali asked, "When will we be fortunate?" Our Saint ordered him to go and come again during the Mela (annual Ceremony). After a week it was learnt that Maqsood Ali became a Majzoob (one lost in Divine meditation) and was weeping every time uttering "Haq Waris Haq Waris" and was spending his time in the forest.

Rahim Shah Sahib who was special attendant of Sarkar Waris informed his news of Maqsood Ali. Our Saint smilingly commented, "It is good that he has met his punishment and has become and cannot manage domestic affairs". Rahim Shah said with humility. "Though he has become useless his son is able to manage household affairs". Then Sarkar said, "after all the boy is also his son. Did you not know the effect of love will last for three generations?"

When Maqsood Ali was present in the Mela in reality his condition was changed. Instead of talking sense he was absorbed and plunged in deep contemplation. Rahim Shah Saheb asked "Brother what kind of disease is this?" In reply said "On the day I want from here, in the night in a state of drowsiness Our Saint has bestowed a favour on me and shown me the miracle which I wanted to see. Now I have become useless to do anything'.

A number of devotees were benefitted by merely seeing Our Saints face. In 1317 Hijrah during the anniversary mela of kathak the weekly invitation arranged by Hafiz Pyaray Sahib was closed. Most of the articles for the dinner remained unused and Hafiz Sahib arranged for the night dinner to make use of these things but it was a new arrangement and the permission of Sarkar Waris was essential which was given after repeated requests. Many guests participated, fried sweets (gul-gulay) were prepared. At for o'clock in the morning with great pomp and glamour, many persons came to make a votive offering where Sarkar Waris was sitting. Everyone paid his respects. In the glaring light, the effect of his Divine face made everyone wonderstruck and without any distinction of age or test everyone in a rapturous mood automatically began to dance and for nearly four hours this rapturous conditions remained unabated. In fact these few incidents were proof positive that most of his devotees were favoured and they witnessed in the face of Sarkar Waris, the Divine lustre. These instances are self evident that may of his devotees due to Our Saint's benevolence saw the Divine manifestation in his face. This favour was not ordinary which in mysticism; is an extraordinary favour of spiritual guides.

PROHIBITION

Our Saint for our correct guidance repeatedly mentioned those things which are forbidden and cause injury to our way of life. He taught affectionately to avoid them, which is obligatory for one who aspires to reach the Divine proximity. It is positive proof that it fosters a noble heart and a special system of knowing God. By his instructions one group of his devotees became patched mendicants and their way of life was similar to ascetics and free from worldly burden.

The other group though engaged in worldly occupation are full of love and have a leaning towards mysticism. Among this group he advised Mustaqeem Shah not to open his eye, Hafiz Gulab Shah Saheb to me awake day and night, Abdul Razaak Shah Saheb not to speak and to Qadar Bakhsh Saheb to abstain eating vegetables, beef meat or birds.

His instructions to mendicants were general, to avoid mean matters; it was unlawful to hoard worldly. It is necessary for a Pir to sacrifice his life in the cause of God and not to amass any worldly wealth. He also stressed that a Pir is one who owns nothing, never to rely on anyone except God, he should not hoard for the morrow, should not seek help from anyone other God. A Pir is imperfect if he calls anything his property. One who makes profession a means of subsistence is not a mendicant.

It is the dignity of a Pir to be free, independent and self-less should never fear adversity, never complain if any trouble occurs because hardship and comfort are God given and if so to who should he complain? A Pir is one who for love of God should obliterate himself. A Faker is one who has no capital in this world and after life. A Pir is one who maintains his behaviour and manners. One who relies on God succeeds and one who trusts humanity he loses. A Pir is one who should not think of other except God. A Pir is one who is always contented with God and is absolutely aloof from this world. A Pir should not pray for a friend or curse an enemy. A Pir should never indulge in making amulets or knotted strings.

Our Saint often advised mendicants not to sit on a stool or sleep on a cot. The leaven of man is mud and he should merge himself in mud. It is obligatory for a mendicant to make the hard floor his bed. To sit on stool or couch causes pride, to sit on the floor is a proof of his humility.

What Sarkar Waris preached he practised, he never made use of a stool or couch for his comforts and always slept on the bare ground. Sarkar Waris refrained from leading the prayer as it suggests his superiority and he disliked this temporary honour.

He advised his disciples never to wreak vengeance even on an enemy. Thus precepts and practices were the unique way of his advice and instructions. He instructed his disciples to carry out the practice in full. Breaking promise is a sin, greed is a prelude to dishonour. When common sense is subdued the symptom of greed raises its head. Envy is an ignoble quality and it spoils one's faith. One should adopt the distinctive quality of the earth it bears the burden of all and never shift its load on others, one should hide one's good deeds and never discern evil in anybody.

A patched clothed dervish said that according to instruction he was invoking the name of god during the last hours of the night but lacked concentration and sought remedy. The Saint advised that he should not at all think about others. It is the courtesy of love that to a lover everything belonging to the Beloved appears good to him. Just as the legendary lover Majnu appreciated the dog of his beloved Laila. For if one views God's creatures with good intention the heart's condition will become proper. Sarkar Waris also said never to speak ill of anybody's religion.

For example it is narrated that Maulana Rumi during his last days never differed with precepts and practices of different sects of Islam. A high ranked Muslim jurist to corroborate this, sent two of his students of Maulana instructing them to abuse him and find out this truth. Accordingly they met Maulana and abused him to which he meekly replied 'I respect the feelings of others about their beliefs'.

Sarkar Waris further stressed on his disciples that to contract debt is a reprehensible act and is a slur on their dignity. If one forwards a loan should not expect its return. If credit is given with the object of getting it back, it is against love. In Divine love as well as mystic law they will reach divine vicinity if they avoid mutual bickering. Whatever they do they should do it relying

on God. Selflessness increases modesty. Ego separates a disciple from his guide. Obscurity should be regarded as a friend and publicity should be avoided. The yearnings of one's base self keeps one away from God. But to act against one's appetite is prayer. To be friendly with the heart's urgings corrupts one.

The steps to a disciple's success are good manners. The love of this world would deprive one of the advantages of the Hereafter world. The root of all evil is this mundane world. One who fears truth is not afraid of humanity and one who fears God is afraid to commit sins. If one is struck with adversity one must be patient and offer thanks when in comfort.

QUESTION OF SUCCESSOR TO THE WARISI SILSILA

Unlike other sects, in the Warisi Astana founded by Our Saint has no inherited successors or "sajjada-nashin." In fact there is no question of inherited successor. Our Saint repeatedly said that there is no necessity to nominate a successor for the demised Saint. Yet attempts were made by certain devotees even before Sarkar Waris' demise to secure the possession of the Asthane-Sheriff as evidenced by the unique case of Mustaqeem Sahiba. She was a resident of Fatehpur and a respectable devotee of Dewa Sheriff Shrine. She died in Dewa Sheriff but was buried in her ancestral home in Fatepur.

Her relatives residing at Dewa Sheriff were held in high estimation among the Warisi devotees and were casting their eyes to secure the eminent office of caliph but other devotees who were in no way inferior sided the claim of Our Saint as the genuine successor to that dignified office of highest spiritual eminence.

This was brought to the notice of Our Saint and to avoid further split among the devotees and unnecessary bickering ordered Qazi Bakhsh Ali Saheb to write his declaration, "Our stage of journey is love, whoever asserts the claim to succession, it is spurious and false. Amongst us, whoever he may be, whether he may be a cobbler, scavenger, who love us he is our man". Later after twenty seven years the association of Dargah Sheriff got it registered as public wake.

Thus the Shajra (geneological tables) closes on Sarkar Warisi. He was the last heir to the venerable family of Syeds as after him the Dastar-Bandhi ceremony came to an end. This issue of Shajra of geneology which Sarkar Waris, in a written declaration had dosed was mistaken with the Shajra of khilafat which can never be closed for it if only through the Warsi Pirs that the Warisi cult can be perpetuated and spread. In fact Sarkar Waris himself declared, "One who recognises my Pir, has recognized me."

Among all tahband mendicants Baba Rahim Shah, an eternal bachelor mendicant was regarded with great respect and honour and everyone was aware of his exalted position. Sarkar Waris empowered Rahim Shah Baba to make disciples' but he flatly refused saying, "Can a son, in the

presence of his father usurp his authority? But Sarkar Waris consoled saying, "Make them disciples; your disciples are my disciples."

The disciples of Sarkar Waris were many but the tahband mendicants were comparatively few and each mendicant of Sarkar Waris was empowered to spread the message of Sarkar Waris and include disciples in the name of Sarkar Waris. But there is no doubt that among all mendicants Baba Rahim Shah Saheb was a highly venerated and a distinguished mendicant.

Hence Our Saint often repeated that the ultimate object of his ways of life was love and who loves him be he a person of the lowest rung, he is to be befriended. Therefore love is sublime. In the terms of mystics it is the highest exaltation of those having an intimate knowledge of God and trusted persons especially those truly popular are of delegatedly Divine Favour. Our Saint has expressed this in other words "Lovers are less and our saintly guides are many".

Further attainment of love does not depend on instructions and lectures but the latent condition and heart's occurrences are Divine gifts as Our Saint often said, "Love is not acquired by profession' and this issue is acknowledge by the mystics as unalloyed munificence.

PART VII

POETS OF THE SHRINE AND INSTRUCTIONS ON NAMAZ FAST AND ZAKAT POETS OF THE WARISI SHRINE

The devotees of Our Saint developed an inclination towards metrical poems and versification as it suits their temperament for giving vent to their aims and object in poetical form. Some mystics have delineated while mentioning about love and its symptoms, that desire is the result of love. They considered it feasible to express their sentiment in verse.

It is the unanimous opinion of learned men of letters and experts of fine arts that real portrayal of passions and desires is to be painted on the screen of metaphor by light colours of similes so as to be more pronounced. It is the accomplishment of artists if euphemistically called the poet. Men of desire and passions in a state of restraint for consolation, repeated amorous poems of the ancient. The result of this interesting practice and the fruits of love make them expert incident recorders and ultimately they became famous poets.

The public welfare done by Our Saint; needs no introduction. It is self-evident that there was no devotee without passion according to his capability. It may not be out of place if it is said that the favours of Our Saint equipped his devotees with taste of love and they developed poetic talent according to their capacity. They were clever and became gant poets, the cause of which was, they had little leisure at the time of interview with the Saint to open their heart and lay bare their aspirations. During the interview they were engrossed and enamoured of his face, so they presented their desires in poetic lines. Our Saint also enjoyed this way of expressing their heart-felt requirements in the form of poetry.

At the outset the poems written were in the form of encomium odes (Qasidah) couched in high flown language and verse comprising of couplets (Masnavi). This exercise of flight of imagination became very popular with the devotees of Our Saint who also exhibited an interest in composing poetry. This led to the development of panegyric poetry (Madahquani).

Among the Warisia shrine poets, Munshi Qudha Bakhsh Sahib Warisi wrote under the pen name of Sha-eq along with Maulana Aqal Warisi, Lucknow, Faqeer Rahim Shah Saheb, was a patched mendicant of Our Saint and expressed his deep love in poetic form in Bhaka language. His pen name was Nadim. He was an eminent and special attendant of Sarkar Waris. He published his first anthology of poems entitled, .

"Yadgaray-Nadim 1319, Hijrah. It begins with the bhajan (hymn)".

Prahhu ham dekhi Tahari Prahhu, Thai'
Jal key oopai Bhum Bechaieyoha pa,thi dayhoa Basai
Bina tek kay Gangan phit Aayoha Ekchan Thar mirhaee
Pani Poon Agan aur khaiya daynahoa ek Malhai
Char yo kalay Pind Banayoha thaha Baj gayo samaee,
Jogi Ban kay jog karath hoa Thapsi Bin Tbaplaee
Sarnhan kay nith sang rahath hoa Anth koo na pae
Ghat say jab parghat hoaway Waris daynahoa dars dikhaee
Nir khath moouh gayoha main Nadim nainan surath samaee.

Baba Rahim Shah

O God! We have seen your Divine marvel
Spread land over water decked it with garden city.
Without any support the sky revolves even for a second never stops.
Mixed water air fire and mud as one.
Made life possible by four things to live on.
In your own city you became a saintly person, in jungle a wild person.
Saintly person always remains with his people but no one understand
Manifesting in world, shows your face to all.
Nadim beloved coffees, seeing your love in his heart engender.
Your face penetrates in to eyes permanently.
It is always present within the hearts eye.

The other poets were Maulvi Latafat Hussain Sahib Warisi, Sheikh Ameen-ud-Din and Sheikh Hassan Ali Sahib. Hazrat Bedam Shah was an eminent poet of the Warisi Mystic circle and like other poets of the Warisi Shrine essayed to cloth his desires and passions in the garb of poesy and presented them to his spiritual leader Sarkar Waris. By dint of incessant industry and

unclogged perseverance overcame his initial obstacles and blossomed into a mature poet, portraying the spiritual blessings of his master. No assembly of musicians was complete without his hymns and soul stirring strains sung by them.

At the outset he was learning by rote, other's poems and was forced to learn the art of poetry. Allama-Be-Qudh Moahani Sahib commenting on his poems praised his higher fancy, easy and natural style free from the constraints of rules and regulations. "His poems breathe ardour and depth of feeling. His verses reflect truth and piety".

Badam Shah Warisi was born in 1876A D at Etawah, well known town of V.P. He had his primary education there and had a natural poetic inclination in his temperament. At the outset he was hearing other's lyrics and humming them. By and by he became adept in this line of literature. To become a perfect poet and achieve his heart's desire he went to Agra to join the group of eminent poets of Akbarabad circle. Within a short period he earned the title of "melodious sweet tone poet" and joined the group of Warisi poets.

His name was Siraj-ud-din and earned the title of Lamp of Poets' (Siraj mean Lamp). Commenting on his art of poetry Khwaja Hassan Nizami a perfect mystic and an eminent literary writer says "I heartily welcome the poetry of Bedam, his poetic name is a complete poetry by itself and is so clear and significant it has won eternal fame." But the critics of the twentieth century and research Scholars have done a great injustice to his poetic merit and his popularity is confined to religious music assemblies (Sarna).

A few illustrations of his poetry will reveal the depth and beauty of his poems.

1. The morning breeze towards the holy Prophet blew. My heart yearned to see and view.
The musk of fragrance spread, enveloped the Universe of Bedam's heart. When the locks of Prophet Mohammad Scattered apart.
2. If in Kashi, the Brahmin is engaged in sacrifice so also does the Shiekh in Kaaba. But we pray forever for the welfare of Dewa. In every heart is spread the light of his lustre
Waris Ali is the shining light among the Saint's assembled.
3. What can be said of this drop from the lover's bleeding heart. The world of faith has turned it colourful. Without the lover, the house of a beauty is denied the light. Laila needs khais, the lamp needs the moth.
4. I am myself a florist bud and flower. Myself a Nightingale and a gardn~r. How should I prostrate, oh my Beloved, my object of worship. I am also the mind of a holy person.

5. Whether you are the lamp of Mecca Sanctuary or a temple torch. How should I address you oh my Beloved. My goal is neither Kabba nor the temple. Take me further away from it Oh man's courage.
6. Is there any limit to the offerings of the drunkard Oh Cup-bearer? In the tavern is present the wine drawer in uniform. All places of worship are imaginary whether it is Kaaba or temple. You are in me I am in you, Oh appearance of my Beloved.
7. The Passion of frenzy is revelling with zest Oh cup bearer with your entrance. The wine bottles fell one over another and measure over measure. Populate my desolate heart, Oh Beauty of every gathering. Oh owner of every tavern. It is my luck to be an abstainer, but the House demands prostration.
8. The home of my Beloved will me always one and will not part from me. You are the lamp of my praise, Oh flower and pinnacle of palace. The nightingale becomes the self-immolating lover and the self-immolating lover the nightingale. When obliterated from you Oh cup-bearer and whatever remain.
9. When effaced we become mud of your tavern. The differentiation between believer and disbeliever is of no use. All are your friends and no one is a stranger.
10. What a pleasure it is on the Day of Resurrection when I go on complaining. My Beloved smiling says, "you are a lunatic a lunatic." Oh Bedam they do not know who or what I am. A friend among friends, a stranger among strangers.

RELIGIOUS INSTRUCTIONS

It was obligatory that eulogists were favoured with prizes according to their intention and attainment. Though outwardly they appear valuable but in face they were full of blessings and also enjoyed the company of Our Saint for a specific period. They also enjoyed the privilege of direct conversation with the Saint from which their heart and souls were purified.

Our Saint liked poetry often and the coloured statement of the applicants was liked by him. The mystics unanimously declared that to make their spiritual leader happy, their success is assured. Maulana Rumi has declared. "Behthar az Sadh sala tha-ath bayriya."

It is better than a century long obedience.

Sometimes Our Saint favoured his eulogists by bestowing on them special gifts. In terms of mystics it is called "(TABARRUK) sacred relic of offerings" to true devotees, it is just a pride and glory as well as an asset to them. To some eulogists he used to mention some

distinguished remarks which were honour to them. To some he smilingly remarked, "You are an Amir-khusro of the present age" "Your ode is an expression of your love.'

Once Maulvi Latafat Hussain Sahib, resident of Sheikhpura, MANGHYR district presented a controversial ode. Our Saint listened with pleasure and said, "One who view with pleasure his spiritual leader's attributes, he is blessed with Divine."

Sometimes listing to odes read by his panegyrists, his instructions led to their success. Once a devotee presented a poem on festival day in which there was reference to his anxiety. Our Saint said "One who reads the Quranic chapter on Sura-e-Falaq, his means of subsistence would improve,"

A devotee under the screen of a poem portrayed his daily needs in such charming way that the audience was stunned. Our Saint said, "I have heart that one who recites with great care at the time of sleeping, "Aitul-Kursi" (throneverse) his bodily aliments will disappear".

Mr. Aulad Ali Sahib, resident of Rampur was advised by Our Saint, "After Isha prayers (night prayers) recite the "Tazbih of Bibi Fatima" and you will die a faithful Muslim".

Once, Riaz Khan resident of Shahjahanpur, presented a narrative poem under the pen name FAROOQ'to Our Saint, determination of which was a demand for love. Our Saint smiling said, "Khan Sahib, be regular in your prayers, even if there is an excuse for delay, perform it by signs". After prayers he was advised. "Repeat invocation of God's name four hundred and eighty times (480) preceeded and concluded by invoking God's blessings or the soul of the Holy Prophet".

After the departure of Khan Saheb, Qazi Bakhshish Ali Saheb a gentleman of gay temperament said with folded hands, "What is the secret behind your advice to Khan Saheb to invoke the name of God four hundred and eighty times, if it is increased by twenty and it becomes five hundred is it not easier to remember?"

Our Saint clarified, "It is God's special blessings on the brethren of faith, that if you do one good deed you reap the reward of ten virtuous deeds. Accordingly after every prayer reciting the name of God for four hundred and eighty times, its daily total comes to two thousands four hundred times. (2400). If you multiply it by ten the total will be twenty four thousand times more (24,000). It is the unanimous opinion of the mystics that a healthy person daily breathes twenty four thousand times (24,000). So the name of Khan Sahib will be included in the list of professional reciters, whose every breath will repeat the name of God Almighty. He will be blessed by Divine Vision".

INSTRUCTIONS OF SARKAR WARIS ABOUT NAMAZ

Prayer is one of the obligatory tenets of Islam and its importance need not be repeated. Our Saint made it clear and often advised about it. (For e.g., Chudhery Qudha Bakhsh Saheb Warisi, resident of Attawa narrated that for one year the people were perturbed by continuous drought. At this juncture Our Saint came to Shikoh-a-bad from Agra. Every one complained about the crop's failure for want of rain and that they will be utterly ruined. Our Saint said, "God likes humility, repent (toba) and perform your namaz regularly. Prayer is an exact picture of humility and a symptom of God's devotee. God will be merciful", Hearing this everyone repented and promised to be punctual in prayer. The next day rain poured heavily. Crops came up profusely and the produce of again was bountiful.

Once, Our Saint during his sojourn became the guest of Munshi Tafazzul Hussain, wakil of Unnao on a hot summer day. On learning that Our Saint was in the habit of walking for Friday prayers he escorted him to the nearest mosque in the locality. It was in need of repairs and our Saint learnt very few people attended prayers. The Saint asked Munshi Saheb to get it repaired and inform the people that whoever does not visit the mosque for prayer he would not be made his disciple.

Hearing this strict warning of Our Saint people regularly attended prayers. It was repaired and was humming with activity. Our Saint informed Munshi Tafazzul Hussein Saheb, "The Mosque would testify your prostration on the day on Judgement".

A similar incident has been narrated by Janab Shah Fazal Hussain, a member of Dewa Sheriff and successor to the Gadi of Hazrat Shah Vilayat Mohamed Abdul Munim Qadri. One day on hearing the glad tidings of the arrival of Our Saint all assembled in the garden to welcome and pay their respects. Surveying the gathering, he got down from the palanquin and said, "Fazal Hussain Saheb, inform the people that whoever is not observing prayer (Namaz) 'He will not be admitted as a disciple."

One day Haji Aughat Shah Saheb complained that people were not performing prayers. On hearing this Our Saint Said, "It is necessary that everyone should pray. Prayer is a world's system and if this is abandoned, order and law would suffer".

Maulvi Ahamed Sh.a. h Sahib, an advocate and a resident of Agra, rather religious minded came to join the fold of disciples. Sarkar Warisi advised, "Everyone should abide by Divine law and it is obligatory to follow the tradition".

Qazi Munir Alam Saheb was not regular in his prayers. He was residing at Darbhanga and Our Saint when he visited him explained, "One can know from prayer the difference between a slave and his servitude. A slave bows to his master and before whom he prostrates that is his

lord". Thus he became regular in performing prayers and requested for a blessing of Panjatan-e-Pak also.

There are many incidences of his advice about prayers and his clarification of problems relating to prayers needs no further emphasis. Once while camping at Shahjahanpur he was the guest of Hakeem Kalan Khan Saheb. He decided to take Our Saint in a palanquin to the mosque for Friday prayers due to intense heat and taking into consideration his old age. Our Saint said according to tradition one should walk to the mosque for prayer as each step fetches a reward of virtue.

Once while camping at Bankipur as guest of Khan Bahadur Maulvi Syed Fazal Imam Saheb, Our Saint was escorted for Friday prayers to the nearest mosque by walking. But Our Saint told him. "You have discharged your duty love but it is a loss to me for I lost a day's wage". Maulvi Syed Ghani Sahib Warisi of- Bihar, once

narrated that Our Saint while camping at Bilchi on Friday after his bath said, "Just as the problem, whether India is a non-Muslim country or a country of Islam needs decision, likewise regarding the number Rakats to be read, whether some. additional Rakats are necessary or not needs clarification". Later Our Saint clinched the argument by stating that what is required is intense concentration and the number of additional Rakats is negligible.

Our Saint further stated, "punctual performance of prayer is excellent and it is a sign of obedience. It is a proof of laziness to delay prayers intentionally. It is contrary to God's command. One who always performs ablutions and retains it he will be one amongst the rank of those who are under regimen on the Day of Judgement and the limbs of ablution will appears bright."

The sense of these sayings meant general instructions both for mystic why of life as well as Divine law (Shariat). He made it clear that one who does not perform prayer will not be admitted to the fold of his disciples. He has also stressed that prayer should be performed with well intention and with one's heart. Our Saint further stated that in prayer fear of God and humility are essential and it is an acme of believers for it enables one to reach Divine proximity. One who's thought is mature so far, he feels the Divine pleasure. Prayer is the food of the soul. It is clear from this that a distinct hint is given to his disciples that along with namaz there should be a sufficient ingredient of spiritual effort.

According to this while halting Agra he told Hafiz Qudha Bakhsh Saheb, a regular performer of prayers both tradition and supererogatory (tahajjud) "Just as you are regular in performing mid-morning prayers in the same way during night be regular in reverse prayers".

Once Maulvi Syed Mohamed Yousaf Saheb with tearful eyes asked Our Saint Whether an evil minded person like him could be capable of seeking God. Our Saint's reply "If one is confident that during prayer God observes him, he will surely be fortunate to be gifted with Divine vision

and in every atom he would perceive Divine manifestation". Another devotee said to Our Saint, "The waywardness of my evil mind does not lessen". He was advised to be awake during mid-night prayer because mind is prone to sleep.

It is universally acknowledged that those who are passing through the valley of love in quest of truth find that their habits and affairs acquire respect and culture. Their prayers, Mystic exercises (Zarab) are decked with truth and spirituality. Accordingly their spiritual leader selects their programme of training which concerned with meaningful blessings and speciality. (Gradually the human qualities are replaced with angelic qualities; hence in the physical efforts of a novice mystic the spiritual exercises are also included. Ultimately a time comes when the apparent prayers of these raw mystics come to an end and their inner cleanliness acquired leads them to Divine proximity.

High thinking persons enamoured of Divine Begin, free from worldly trammels, brave men of solitude familiar with the unity of God' casting aside and severing connection with the existing were always absorbed to see the brilliant light of the object of their heart (Beloved). Through sinfulness we wished to know the truth and reality of Our Saint's devoted and humble prayer, and Our Saint by his favour taught such particular prayers during his leisure time.

In 1301 Hijrah Our Saint was camping in Lucknow where Maulana Sufi Hidayatullah Sahib Warisi, Scholar of tradition, a savient and a mystic came to pay his respects to Our Saint. At first he cleared some doubts and enquired about the prayer of a sincere lover of God and its qualities. In reply Our about the prayer of a sincere lovers and their object is one but due to occurrences of heart, their emotions appear different, and due to pressure of events is difficult to define in toto.

According to the ranks of Divine lovers, two groups are well known, but there is some difference in their thoughts and taste. Apparently the difference lies in their prayer.

Amongst these divine worshippers is one group desirous of beholding God, free from present existing things and in every condition careful of submission to the unknown and willingly bow their outward tenets of Islam regarding prayer, their bodily limbs along with spiritual energy are absorbed in prayer so deeply that nothing disturbs them.

It is the assertion of Hafiz Rain Basri that one is not true if he does not forget the trouble given by God when absorbed in communion with the Almighty Perhaps to this system, learned men of high rank call it acme' of believers. But in special terms of mystics this prayers is called Salat-ul-Shur, (Namaz prayer of Omnipotence of God) and Salat-ul-Visal (Union with God) the teaching of this prayer is by Hazrat Ali Murtaza especially for those mystics who desire it. This mystic came to know from Hazrat Hassan Basri that when arrow was extracted from the feel of Asdulla-Ghalib Ali-Ibn-e-Abi- Talib he was engaged in prayer and never felt the excruciating

pain. A few awe struck servants enquired the cause of it. They were instructed to benefit by it. In the other group of sincere lovers there are such pious trusted glorious men of solitude from their meaningful experiences and wonderful activities, flow stream of blessings.

The mystics are agreed that the scared soul at times due to profuse observation of Divine Refulgence are intoxicated, their intoxication and joy remains the same in their existence. Those who are permanently involved in love due to their eternal condition abandon the world and lead a free life enraptured by God, away from polytheism, avoid fame and name.

Except pathos and grief they have no comrade. The grief stricken in state of compulsion express their way of life, their devotion is free from selfishness, and their prayer emanates from their heart. They regard friend and foe alike, grief and comfort likewise. Except the narration of their love and mentioning the yearning of their heart they never discuss about other's beliefs and never talk about followers of faith. Neither they discuss religion nor their spiritual leader or argue about the life of a Brahmin. They are neither concerned with the people nor with the created. They are completely absorbed in contemplation of their beloved and abandon the world. Their aim is to remain alive in this condition and their duty is to die in this state.

This is according to the sayings of Maulana (a mystic poet). A prayer of the lovers casting aside worldly concerns, since the self immolation lover the candle of unity, in the state and condition of intoxication, without any interest and welfare, annihilates his very existence before the beloved in the ardour of love. The result is that he is always concerned with one existence. The mystics call this 'Self-immolation'.

FASTING

Fasting is the most exalted duty of Islam and it is a glorious part and parcel which Our Saint explained with great respect and honour. Before sighting of the moon for fasting the mosque in Dewa Sheriff was white washed Hafiz Qaiyoom Khan Sahib, especially came from Karnal to recite the Holy Quran during the special night prayers. Arrangement was made for breaking the fast and nearly thirty bound and costly Qurans distributed for recitation. Charity in the form of food, money and clothing were distributed to the poor according to Our Saints order. One the last ten days of Ramadan clothes were distributed to poor people. On the morning of the festival day milk and vermicelli was server.

Our Saint's fasting was unique and displayed the dignity of an exalted lover for he was taking food once a week. Research Scholars of mysticism have described this as a symptom of true love. Some old devotees state that he was fasting all the days of his life till the age of twenty four. He discharged his duties with patience and endurance and it reached the extremity of physical exhaustion. He observed the fasts scrupulously but it is evident that in spite of

avoiding food and water from morning till evening he could not find solace for his heart's yearnings. He was chary in taking food for a period a hundred and sixty eight hours. This habit continued till he reached the age of eighteen years.

If we his devoted dispels in emotional tone were to declare that our high thinking courageous leader, just as he was gifted with Divine blessings, similarly while surmounting impending obstacles displayed Panjatan-e-Pak's dignity and completely fulfilled all the commandments. It may not be an exaggeration but it is self-evident that Our Saint displayed great liking and an intense in fasting. Hence his instructed to his devotees and disciples to observe fasting scrupulously.

Our Saint also emphasized the benefits and qualities of fasting. Fasting is such a priceless prayer that those who fast are included in the Divine list of friends. They are also blessed by angelic qualities and are gifted by Divine food. Fasting erases out sins and subdues urgings of ego. It is also a kind of spiritual food. To display desire for fasting is the tradition of Our Holy Prophet and increases Divine love.

For seekers of God, lifelong fasting is beneficial and Our Saint ordered such fasting his devotees. He would regard with affection those who were fasting and also break his fast with water and take food once a week. Those of Our Saint's devotees who observed lifelong fasts are Rumi Shah Sahib, a Turk who was once military officer, Vilayat Shah Sahib, an Afghan who was supplying water to the poor at Ajmer Sheriff and sweeping the Shrine, Miskeen Shah Sahib Warisi, a resident of Allahabad Surburbs, Misamat (Mrs.) Nasiban was fasting always and breaking fast with food once in three days. She earned her income by spinning cotton thread and half its income spent in charity. Makhdoom Shah Saheb of Darya-bad a lover of fasting died while in a state of fasting. Haji Makki Shah Saheb Warisi was breaking fast once in three days and fasted till his heath. Misamat Sakina Warisia fasted for twenty one years during the day and performed a hundred supererogatory prayers in the night. In this condition she passed away to the next world. Haji Faizul Shah Saheb a vegetarian fasted for twenty for years. Haji Abul Hassan Saheb Warisi of Etawah, Babu Kanyalal Sahib, Vakil of Aligarh always fasted and discharged his legal duty.

There were many devotees of Our Saint in other countries beyond India who always fasted for the sake of Divine love, casting aside their mundane yearning and fasted throughout their lives spending their nights in prayers.

Haji Makki Shah Saheb states that he heard in Beirut, Syed Abu Saleha of Syria, a Scholar of tradition and a highly respected recluse fasted for life. Every year he used to walk for performing Hajj and due to old age travelling on camel. Makki Shah desire to meet him. The next day when he met him he found a genuine quality in him that he responded to his greeting standing and embraced him. After mutual conversation he enquired from when he is fasting

and breathing out a sigh he declared that ever since he met Our Saint, through his good offices he was gifted with his advice and resolved to follow his instruction till he breathed his last.

Maulvi Muzaffar Hussain Sahib Warisi of Bhopai narrates that he was present at the time of the prayers of a funeral bier and learnt it was the funeral ceremony of Hassan Badwi who was an eternal faster and was called Sheikh Sumi. He was the disciple of Our Saint Al-Haj Hafiz Waris Ali Shah Saheb. Leading the life of a recluse he used to distribute food brought to him without his asking. In his old age he joined the pilgrims for circumambulation by reaching the Holy Shrine on foot. Therefore there were many of Our Saint's devotees and disciples in Arabia who fasted for life.

Sheikh Sumi further learnt at Mahad (Khorasan) that Agha Abdul Ali, Asa-Ashri (a sect believing in twelve Imams) leading a retired life was a devotee and disciple of Our Saint. Hearing this he desired to meet him at the Holy Shrine. He received him and on learning that he was a disciple of Our Saint embraced him. He related Our Saint's travels in Iran. When the servant brought tea he offered him a cup but he himself never tasted tea begging to be excused as he was instructed by Our Saint to fast, after observing his gluttony. Starvation refines the heart, destroys avarice and increases knowledge. When Our Saint, came to Iran again and enquired whether any trouble was caused to him by fasting he related its benefits and hence Our Saint advised him to fast for life.

From this it is clear that there were disciples of Our Saint in Hijaz and Iraq who were fasting for life. Fasting improves health and is concerned more with spirituality rather than worldly love.

More than the conditions prohibiting food for those who fast, the instructions regarding spiritual affairs makes one cultured, the achievement of which depends on the skill and capacity of the persons who fast. In the later stages of fasting people improved their efforts and gradually the spiritual attitude acquires the same condition. In a state of fervour to see the divine lustre the urge for food and drink vanish away. The Divine Illumination is the real food of one and his desire and cravings are curbed.

A few mystics declare seekers of virtuous path take great caution regarding food and drink. A few say for mind is also necessary, if not they run the risk of vanity, doubt about unity for which they have to atone and pay the penalty. Abu Bakar Shibly says that the fasting lover is free from personal motive and Maqdoom Shahab-ud-Din bin Muhammad Sahrwardy says that one's fasts should have no regard or inclination towards worldly things.

In this connection Our Saint has perfectly explained the virtues of fasting. Once while Our Saint was the guest of Sheikh Mohammad Ismail Warisi, resident of Bilchi in the suburbs of Bihar, a reference was made about the qualities of real fasting. Maulvi Abdul Kareem Warisi supported the sayings of people who were not serious about fasting said that in the way of life of love, the

real attributes of fasting along with the giving up of food, the urging of desire for food and its taste should also be eliminated.

In preaching about fasting Our Saint's instructions were dignified, keeping in view his disciple's spiritual and bodily capacity. For beginners Our Saint explained fundamental religious tenets of Islam. To those who were less spiritual minded he instructed to comply with this fundamental tent for which they were fit. These orders were issued to those pious people and worshippers of God whose hearts were affected by the effects of love and who were inclined to submit to the will of God. The residents of India had not the energy and health for this compared with the Persian disciples who were fit for lifelong fasting. It is due to the favour of Our Saint that the resident of India bore the rigour of fasting. So also the weaker sex. Both the communities were favoured with intrinsic hidden qualities. Like the Iranian and Afghan, the India mystics were of the same rank.

HAJJ

In the same way Our Saint explained the dignity and special honour of Kaaba-tullah (Holy Shrine). To encourage his novice disciples regarding Hajj he would say that whoever performs Hajj with sincerity, his belief was perfect.

Hajj is of two kinds Hajj-e-Azam and Hajj-e-Khas. That is why Sarkar Waris explained in detail his common devotees the mystical qualities of kaabba and the blessing of Hajj according to their capacity. To special devotees he repeated the rites of Hajj; their performance of mystical exercise and the way of life of a lover which is the main principle. Hajj is testing ground of testing questions, whoever was firm in this he was included among the friends of God. Who ever performed Hajj in staunch faith, surely he will get unseen help. It is necessary that in quest of love if trouble is caused on should regard it as comfort.

Our Saint used to embrace those who came to pay respects after performing the Hajj some of his old disciples who were benefitted by his spiritual fervour he used instruct them when they came to meet him before departure to pilgrimage. To some he advised the journey to the Holy Shrine by walk. To some he advised to earn the blessings of Arafat. To others to spend their lives in Medina till passing away to the next world. He advised some to observe the Divine lustre on the Holy Prophet's tomb, to experienced persons to lead a retired life on the uninhabited hills and to others to spend their life in visiting holy places.

ZAKAT

A religious tax is a basic and fundamental injunction of Islam was highly important. Its fulfilment appears easy for it is a prayer financial obligation. It is to be distributed every year to the poor and needy.

Often Our Saint about its intrinsic qualities God safeguard the wealth from which this tax is paid willingly. To disobey this injunction is a symptom of heathenism. Smilingly Our Saint said "Zakat is a lucrative business; for one rupee paid as Zakat God gives ten rupees and sometimes awards seventy rupees". If considered deeply this is also an important problem for those who seek divine proximity and is a test of their willingness to part with the wealth. Many lovers of God in accordance with this commandment gave up their attachment to wealth and preferred to lead a life of recluse. The result was that their names were included in the list of God's nearest devotees. Many of Our Saint's devoted disciples came to clear doubts about Zakat and he explained them the correct way to distribute it amongst the poor.

One the day of Eid-ul-fitr (festivities marking the end of Ramazan) a few devotees were distributing grain from the premises of our Saint on his behalf of needy people. A well to do devotee on seeing this intended to give Subscription for Zakat in Sarkar's name. Hearing this Our Saint said "you ought to know that Zakat is paid to one who resides in the same country, earns his own living, owns no property and refuses to touch ill-gotten gains. Money taken by one who does not fulfil the above condition is not legitimate". In this connection he also said the way of love the definition of Zakat is whatever is sufficient for one's need to be retained and the remaining to be distributed. A few saintly personages keep a few necessities but the procedure of the faithful is whatever they acquire they distribute is so that they may be empty handed during the night and own nothing". Beside parched mendicants there was an incident relating to one who was apparently unfit to be a recluse but due to the effect of intuitive knowledge of Our Saint. He gave up his property in disgust and cut off worldly ties.

Once our Saint was the guest of Munshi Tafazzul Hussain sahib Warisi, Vakil of Unnao who after Asr (late afternoon prayers) accompanied by a wealthy friend met our Saint and with due humility said, "your honour he is my friend. Although he is honest and well to do, he neither eats nor feeds others. The wealth given by God he guards day and night.

Our Saint addressed him thus. "I hope you are using the interest on the invested amount and paying Zakat or are you not?" With folded hands he replied, 'by your favour I abhor interest but I am not paying Zakat. Still, I treat the poor and needy with kindness". Sarkar Waris said, "It is necessary to have a system in Divine law (Shariat), calculate your amount and pay Zakat". While sleeping repeat a hundred or fifty times, "Lailaha-illa-anta-Subhanaka-Inni-Kuntu-Minazzalimeen". Vakil sahib joined in the conversation by commenting, "your honour I am reminded of that proverb, "went to get namaz excused but was asked to fast". Our Saint

rejoined, "You too are not paying Zakat regularly". Vakil Saheb with utter humility continued, "I know I am guilty. Please investigate for from a long time I have not earned for ten or twenty days, forty rupees completely". "Are you such a pauper?" asked Sarkar. He replied, "By your favour, I am not a pauper. Even today my monthly expenses are four to five hundred rupees. More than five years back seeing my extravagant expenses you warned me at the Railway Station; Tafazzal Hussain, you will not be in a position to keep a single pie for your shroud. I am acting on your advice spending my daily income completely. If I get more income, the excess amount remains with me. If your favour is with me, I will not be faulty.

Then Sarkar Said, "Tafazzul, if you get any day more rupees. Let them not remain with you, but spend them also. By keeping them your hand will be black. The way in which you came in to this world with empty hands, similarly you sleep in the night with empty hand. Whoever has a love for God, he hates property and wealth." Touching Our Sarkar's feet with great humility he said, "You advise me and from today I will act upon it. There is one more problem. I have three boxes with me in which I daily put a certain fixed amount. Shall I leave them also?" Our Saint asked, "For what purpose are they used?", "The amount of one box is spent on the twelfth Rabiulawal to celebrate the Nativity of the Prophet; the second is spent on the tenth day of Muharram and the third box is opened on the day of your arrival." On hearing this Our Saint said, "Keep those two boxes intact for the purpose meant. The box which is kept for our hospitality, remove it. If you are lucky enough to secure food, feed me, if not I will also starve."

Similarly Haji Abbas Ali Shah Saheb Warisi, who was an old tahband mendicant and a well to do person presented himself before Our Saint at Fatehpur and along with other requests he said, "Last Friday the Maulvi Sahib dwelt upon such qualities of Zakat that I was moved to tears and had I sufficient amount with me I too could have paid the Zakat".

Our Saint questioned as to how he meets his daily expenses. Shah Saheb said, "According to your order I am remaining in the mosque of Painthyapur. The surrounding people give me bread which I eat. Our Saint asked, "If more chapattis are given what do you do with them?" and he answered that he ate them the next day. Sarkar advised him, "From today whatever bread get till sunset eat them, the remaining distribute in charity at that time."

Once during his stay Lucknow one unknown tahband clad person came to pay his respects and with tear filled eyes said, "Somebody has broken open the lock of my room taken away all my things." Our Saint asked "why did you keep those things. From today except a tahband and a rug do not keep anything and no thief will come. Saint Waris Ali Shah ordered his servants to bring a tahband and a rug to be given to him and asked him to depart.

Zikr-e-Darood Shareef (Repeated Invocation Blessings on Holy Prophet):

The way in which the devotees of the Warisi Shrine were given general instructions to invoke the name of God and the same instruction were given to others to send the blessings on the Holy Prophet, keeping timings and capacity to fulfil the command. He also gave them different

timings and the way to be followed for invocation. For example, instructed Maulvi Syed Mohammad Yousaf Sahib Warisi Mukhtar saying, "at the end of the day's work the last thing to me done when going to bed is to repeat hundred times Darood Shareef with love'. To some he said to repeat every time Darood after performing ablution and without any ulterior motive. He generally instructed them to repeat the Darood, "Allahumma-salle-Ala-Muhammadin- Wa-aala-Aale-hi-Muhammadin- Wa Barik- Wa-Sallim.

The biographer states that his father often repeated, that after taking the pledge Sarkar would say "Be loving", When he returned from Hajj Sarkar asked he biographer's father how he was feeling. He replied due to his kindness he was well. But due to excess love his heart was afire to which Sarkar Waris replied "bath after Tahajjud (midnight prayer) and after applying scent repeat Darood-e-sheriff with conviction one Thousand times, but as a result you will be unfit for worldly work." The Darood was "Alla-humma-Salle- Ala- Mohammaddin- Wa-aliehi - Biqadhray- Husnei -hewa-Jamaleihi."

One poor devotee complained about his poverty stricken condition to which Our Saint said "In the night after who sets of genuflexion and prostration prayer (nafil) repeat Darood-e- Taj but in every set (rakat) to repeat Sura-e-Takasur seven times and pray for patience.

At first sight the procedure of Darood seems easy if we view it deeply it has some significance. In addition to inner blessings he included such conditions which have connections with spirituality and concerned with love. The reason was Sarkar Waris was jurist entitled to independent opinion of the procedure of love. So many of his counsel of sayings were not free from love.

To some seekers he instructed recite Darood-e-Sheriff according to rules and regulations off the Jalali (invoking God's awe-inspiring attribute) way. For e.g. Sheikh Mohammad Hussain Saheb resident of Suburbs of Rae-Bareilly, his old devotee, was presented with sweets and a shawl during the anniversary celebration of Kathak while paying respects. He said, "These gifts I always get. Grant me in the name of Panjatan-e-Pak such valuable gifts to efface from my heart the desire both spiritual and mundane". Sarkar Waris with a smiling countenance said, "alright" giving the instruction of invocation of God's name and blessings on the Holy Prophet told him to cover his face with a veil, "whatever happens it should not be disclosed."

Maulvi Abdul Sattar Sahib Warisi of Agra Town was told the same Jalali procedure to recite Darood-e-Sheriff direction him to spend the night in the jangle. After an interval Our Saint visited Ferozabad learnt that Maulvi Saheb residing in the jungle had overcome the rigour of life. Sarkar Waris presented a tahband and asked him go to Medina and not stretch his hand even if he was in dire need and should die there.

It is well known fact that Abdul Samad resident of village Masuli in Bara Banki district requested our Saint to teach the method of Jalali way of darood (invoking God's blessing on Holy Prophet) to which he consented. But after three of four days he could not bear to see the

observations due to fear and left it. When our Saint was informed he commented. "He is a mean person, if not he would have become a fine human being.'

Once Fazihat Shah Saheb Warisi, well known for his meditations and invocations requested our Saint for fresh instructions to which he said to repeat Darood five hundred times during the night. The biographer thought him to be a knowledgeable mendicant and that he would learn the procedure of Jalali instruction but since the number was too much he requested to lessen it. Our Saint consented to one hundred times. Then the biographer pointed out that this too would be very hard. Our Saint said not to repeat it according to Jalali method and ordered Fazihat Shah Saheb to repeat Darood for five hundred times and to maintain his activity.

Generally Our Saint pointed out "Without love, invocation is of no use and further said 'Invocation without self-motive is useful'. Mystic exercise without love is useless. In the way of love the object of mystic exercises should be without any motive and should be free from worldly desires.

SARKAR WAIRS & INSTRUCTIONS ON FAITH AND SOCIAL MANNERS

Our Saint clearly taught the fundamental articles of faith and social manners. Once a devotee at Aligarh Station humbly told Our Saint, "You are our present Guide, show us the way to achieve salvation". Our Saint in reply said "You are a Muslim. Your salvation is in the way you repeat the Islamic creed (Kalima) sincerely-"There is not God save Allah and Mohammad is his messenger.' If you repeat this sincerely you will be entitled to enter heaven."

Once Pandit Ghulam Rasool Shah Saheb in an interview with Our Saint said, "you have turned this sinner from a polytheist to an Unitarian (person believing in the unity of God). Still I am unaware of the truth about the unity of God. I am desirous of hearing from your mouth. So that I may understand it better."

Our Saint said, "Panditji the external and renowned meaning of unity is of express, God is one and understand him as one, which is the condition for belief. When this confirmed, the other meaning of unity is to see God as one. This is the stage of mystics. Therefore this meaning regarding God is revealed to the heart of the Unitarian and he sees with his eyes Divine manifestation in everything." Panditji requested that as a novice how should he reach that higher level? The Saint said, "Concentrate on one being. Whatever occurs or secretly, think God as a cause for it."

A Maulvi Sahib attired in Punjabi dress, a resident of Rawalpindi came Dewa Sheriff and said, "From three years I am restless to know the attribute dignity and proof of the one unitary God." Our Saint explained that addition to other attributes the special quality of oneness of God is that it is not subject to change and is proof positive of him being the Absolute Creator, but there are changes in the condition of creatures which is a corollary of mortal being.'

Certain learned devotees in the company of Our Saint discussed about the priceless service rendered to Islam by eminent traditionists and doctors of Islamic jurisprudence along with its dissemination.

One of the members present politely said that one must be indebted to ancient learned men and have acknowledge their selfless service to Islam was so well organized, the like of which is hard to find. But their constant confrontation in the wide and excessive field of research, led to a result that is adverse. Their mental difference of opinion had rendered every problem so difficult and complicated, except critical and wise men, common and ordinary literate people cannot criticize their learned discussion. Therefore without investigating they imitate the view of some. The biographer of "Hayat-e-Waos" desired to know the difference in dignity and greatness between the high ranking companions and members of the Holy Prophet's family". What should be one's conviction regarding their learning in relation to the Saviors whose sayings are literary rather controversial, polemical and hence not satisfactory in need of clarification.

Our Saint said "the difference between them is not of selfishness but of truth and veracity. Both the divine attributes and specialities are so numerous that the sight of observers is dazzled and dispersed. The religion of truth, respects the Prophet's companions which is necessary and compulsory and the love of Holy Prophet's family is absolutely categorical and is the duty of everyone.

Once when Our Saint was present in Dewa Sheriff Munshi Nader Hussein Saheb Warisi came and said, "While talking with a wakil who quoting a few occurrences of Saffin War (between Hazrat Ali Murtaza and Ameer Mawiyah) proved the Emir of Syria (Ameer Mawiyah) as an object of indictment and ultimately accepted the charge of atheism as correct." Hearing this Our Saint said, "Nader Hussein, there is no doubt the historians have accepted the events of Saffin War as true. Suppose a few people, fellow countrymen, contemporaries and relatives remained together in a house. One of them rears a dog and looks after it, it is but natural that the dog would wag its tail only before its master. In the same way the dog would not bite other occupants of the same house. You being a loyal slave of The Holy Prophet, elated in praising his qualities. It is the tradition of Hazrat Ali Murtaza, 'If you don't think well of his companions, don't call them bad.' The heart which is concerned with love has no place for enmity. The definition of complete love being, a friend is always absorbed in contemplation of his friend and does not think of his opponent. Whoever is sensible except concentrating on the qualities of his friend is oblivious of other's ignorable qualities and should never mention them'.

Once in the company of Our Saint, during a discussion about different Sainly sects one of the audience, criticized about their minor problems. Our Saint said there are different ways to reach the Ultimate destination but in reality the goal of the travellers is the same. Hence it is useless to mention about ups and downs of the journey.

A devotee mentioned to Sarkar Waris that he went to Ajmer Shereef on some personal work and remained there for two weeks. But the work for which he went was not accomplished besides he lost his clothes trunk which was in the hotel. Our Saint enquired whether he went to Khwaja Sahib's Shrine for greeting. The devotee replied that he had no time to visit the shrine. Then Our Saint said that this was the punishment for his un-mannerliness. "It is customary when you spend a night at any place where there is a Shrine you must pay a visit".

Once an aged Maulvi paid a visit to Our Saint and out of affection he embraced him. After a brief talk he sent him with great respect. After his departure one of the devotees told the other, "I know this Maulvi, he is a great cheat and says that a jinn (spirit) is under his control". Sarkar Waris humorously replied, "Why do you utter bad words and spoil your tongue". You have only referred to his ordinary defect but disregarded his obvious skill. You have not given credit to his noble culture, sacred face and saintly bread which resembles the behaviour of Islam's dignified leaders. To hide in the heart unbecoming ills under the guise of pious persons way of life, is not a commendable act but at times it so happens that in imitating the good people, in addition to worldly gains, impaired religious works are also accomplished. For e.g. Jester to please his master the Pharoah would mimic the Prophet Moses, wearing the same kind of dress holding a similar staff would come daily to the royal court and deliver sermons in the same style of Kaleemulla (God's interlocutor-title of Prophet Moses). On the day of his death benevolent God instructed his devoted mendicant to attend the funeral rites of one of his friends. The mendicant had made his abode on a mountain, leading a life of a recluse and awaiting to witness the Divine lustre from a long time. Accordingly he visited the place and learnt that the Pharoah's Jester was dead. He was profoundly shocked on learning that it was the very same Jester who used to mimic the Holy Prophet Moses. Since it was the command of God he joined the funeral rites and returned. Revealing the identity of the deceased he wanted to know on what grounds the jester was included in the list of God's friends names. A voice from above answered. "Undoubtedly the person was culpable of impiety and sinful as he imitated the dress of Moses. For this, we have respected the dress of our interlocutor and accorded the privilege of making him one of our friends."

A person came to Our Saint to become his disciple discarding the oath of loyalty to his previous spiritual leader. Our Saint enquired the reason for this and was informed that he had not derived any benefit from his own Saint. Sarkar Waris declared it was not the Saint's mistake for it is the disciple's duty to obtain it from his spiritual guide. He was advised to return to his spiritual leader, state his desire and may obtain if he was lucky.

Similarly another person desired to become Our Saint's disciple, when asked if he was the disciple of any spiritual leader he confirmed that he was the disciple of Miran Mohammad Shah Sahib but at the same time was keen also to become Our Saint's disciple. He was told, "Just as a woman's marriage with two persons is prohibited, similarly a disciple pledging loyalty to two sheikhs is harmful."

One ferry is safe to reach the shore. If one leg is kept in one boat and the other leg in the second boat to cross the river there is a possibility of sinking both. Go back and you may achieve your desire of seeing the Divine Brilliance."

An old devotee of Our Saint fully conversant of the Warisi way of life requested for a mendicant's dress which was granted. One of the servants pleaded in consideration of his age to set a light exercise to invoke Gods name repeatedly (Zikr). Our Saint agreed to prescribe a light devotional exercise and said, "Sheikhji make truth and deeds of virtue as your provision for your Hereafter life. Take the name of God, whatever you do, for instance, while taking food, sleeping awaking. Except God, be selfless. For example Safyan Sory wore a reversed Shirt for morning prayer. People brought this to his notice to wear it rightly. But his reply was that he had worn it for god's work. There was no necessity to set it right."

Our Saint once in a serious tone said, "It is folly to blame some saying of our companions which reflect their true affairs." Our Saint also said "Generally due to hearts incidental activity a dignified mendicant's behaviour will be often changing. But their true courtesy remains firm, Just as their lofty status increases so also they became courteous. Those well known for their courtesy follow the traditions of our Prophet. Even if they commit a mistake knowingly the mystics look at them with contempt." It is said Bayazeed Bastami learnt that people of a certain place regarded a mendicant as a Saint. When he went to see him, he saw the mendicant going towards the mosque spitting on the way in the direction of the Kaaba. Seeing this he returned saying that he was not trustworthy and reliable person of Prophet's tradition, hence could not be entitled to the qualities of a Saint.

SARKAR WARIS' ESTIMATE OF SATAN

Sarkar Waris in order to rest spent a night at Juanpur. After sunset Maulana Abdul Rahim will known philosopher but considered by the people as heretic came to meet him with his student Maulvi Riyazur Rehman. During the discussion Maulvi Riyazur Rehman said, "according to religious tradition it has been proved that the Devil refused to prostrate before a non-god. It is worthy to consider why he was blamed for such a good act and instead of being called unitarian he is called a Satan and a cursed One".

Sarkar Waris explained "Unitarians do not differentiate between Satan and God the merciful. In fact lovers not consider Satan a bad one but the event of Saint is a special of lesson and according to Divine law he committed a blunder in considering Adam an outsider and not God's elevated creature." Hearing this answer Maulana was astonished and acknowledge Our Saints grandeur and dignity.

Once Our Saint said that it is beneficial for a disciple when he gets up in the morning he should resolve that he would not commit a crime and when evening sets in, intend not to do any sinful act. Thus daily intention would gradually become stable and firm.

SARKAR WARIS INSTRUCTIONS AGAINST MALICE AND ENVY

Sarkar Waris declared that a person in this world would be worthy of praise, whose heart free is from envy and malice which is a special tradition of the Holy Prophet. He also told his devotees that the root cause of malice and enmity is the love of worldly goods. And one in whose view the worldly riches and honour have no values his heart is free from the dust of enmity. Sarkar Waris said the heart that entertains no love for worldly goods and is always absorbed in the narration of God's name that heart free from the effect of malice and enmity.

TRUTH AND COURTESY

Once Hakim Syed Abdul Alad Shah Sahib, desired to know the symptoms of truth and sincerity of seekers of path of truth. Our Saint replied that one whose heart is happy with the narration of God's name and indifferent to the mentioning of worldly affairs, one can understand his heart is mature. A literate devotee desired to know the basis of politeness and how a beginner's temperament becomes modest. The reply was with whomsoever you come across regard him as better and superior to you.

Once, during Our Saint's stay at Bankipur, he was reading a narrative poem when mention was made about the specialization of courtesy. Our Saint spontaneously said beside the other qualities one who pays greater civility to mystic code of politeness, an obvious trait of his character is that whatever he promises he remembers and if he performs any favour he forgets it.

During the Kathak concourse of Warisi, one old and patched dress mendicant resigning himself to the will of God came to Our Saint. He was one of those whom the follower of Islam regards as a holy recluse. Our Saint in return asked the mendicant that he might be knowing who is a recluse. He meekly said that Our Saint knew better than him. Then Sarkar Waris explained that a real recluse is one who avoids everything connected with the world, curbs his passions, forgets all intention and regard all effects of hunger and satisfaction equally. Having nothing he should be self satisfied. When something comes it is to be distributed in the name of God. Hence Bayzeed Bastami says that a mendicant of Balakh asked him the definition of a recluse. In reply he said, 'Eat if you get anything, and if nothing comes be patient.' But he said this quality is found in a dog also. Then he asked him the definition of a recluse. He said. "If you do not get anything be thankful. A well informed 'mendicant is one behind whose back is the

world and before his face, the fear of God. He also said that a mendicant whose connection with the world becomes bad and one who trusts God is successful.

SARKAR WARIS, EXPLANATION ABOUT DIFFERENT APPROACHES AMONG LOVERS OF GOD

Once Maulana Hadayatulla Sahib Warisi, a well known Scholar of tradition came to Dewa Sheriff and presented a voluminous book written in Persian language by Qazi Mohamed Safi bin-Ali-Alka-Shani on which there was a seal of the library of Temoor. Our Saint went through some chapters cursorily, returned the book to Maulana saying it was a unique edition and advised him to keep it carefully.

Maulana said that he went through it more than once. There is no doubt the author has tried to explain each and every problem clearly but this not paid attention towards the contradiction in the taste and way of lover of God. In reply Our Saint said. "The reason is that every moment the dignity of Divine Brilliance differs and their effects also differ with regards to their interest. Hence in which face the mystics see this, they adjust their way of life", Our Saint has explained the real worth of qualities of love, the truth of lovers grades, in words of a parable.

SCHOLARLY DISCUSSION BETWEEN SARKAR WARIS AND HARIDAS DISCENDANT OF GURU NANAK AND HIS ENTRY IN WAIRSFOLD

One day a well to do deeply learned Hindu paid a visit to Our Saint. From his head gear he looked like a pandit and from the colour of his dress appeared a dervish. When asked from where he had come he answered he had come from Banaras. Our Saint ordered his servants to look after him.

He came again in the afternoon and said his name was Haridas. His native place was Ferozepur and he was a descendant of Guru Nanak and succeeded to his ancestor's seat of honour (Gadi), though he was unfit to show anyone the way to meet God. He was well off from the income of his hereditary property. Whenever he thought of his eminent position he felt ashamed that instead of a lion, a dog has occupied the seat of honour. From a long time he desired to meet Our Saint and said, "Mahatmaji, fill this mendicant's bag. It is a source of great grief to me that in spite of deep meditation and absorbed contemplation the impurity of my heart sticks permanently and eludes me. You are a descendant of the Lion of God (Hazrat Ali) and the ferry Man of the Universe. Erase out my polytheistic dust from my heart to attain mental peace. If not what faces have I to show my lord. In this cycle of existence my birth is useless for I failed to achieve my purpose".

Our Saint enquired whether he had read the Adi-Granth the sacred book of the Sikhs. Haridas replied, "Yes and I consider its worship, service to God". Sarkar Waris further asked, "Have you

studied the chapter about God"? He said, "Yes" and further added that Guru Nanak Saheb had written Brahma- Vichar which is termed by him as Utham-Jog.

Then Our Saint explained, "If you are so broadminded you might have read this story when Prahlad in state of ecstasy began to invoke the name of 'Ram' his father Hiranyakashipu warned him not to take the name of 'Ram' before him, threatening that he would be beheaded. When Prahlad saw his father's indiscreet opposition his passions also were roused. In this state of fervour he defied his father saying "Ram is in me, in you, in the sword and in the pillar". Prahlad uttered the moment the praise of God, the pillar burst open and Brahma's face in the guise of a Lion appeared and destroyed Hiranyakashipu. The sum and substance of this anecdote is that Prahlad in reply to his father's worship of falsehood shows the Divine Dignity and Divine manifestation in every atom, which proves Divine power and is a mirror of his graceful qualities and his unalloyed unity.

Hearing this Haridas was stunned and begged Our Saint to show him the path to reach Divined Proximity. The Saint advised him that his heart should pure from poletheism. He should think of one spiritual personality that permeates the universe and regulates its affairs.

The conclusion is that if man with full faith concentrates on one face without wavering and hesitation he achieves calm and peace of mind which in the terms of mystics is called Tasdiq (Affirmation) and the seekers if God's path in this condition are favoured with Divine Illumination. It is a special favour delegated to near devotees of God. Until the thought is clam and steady it is difficult to have knowledge of Divine secret.

Hearing this Haridas was profoundly moved and begged to make him his disciple. Our Saint assured, "To become a disciple, love is enough. If there is love, however for you are, We are with you, You may go". Haridas wept profusely and said he would not go empty-handed and bagged for a way to be shown to be absorbed in contemplation of God and not to think of anyone. Our Saint smiling and with great affection taught him the occupation of repeated invocation of Lord's name instructed, until full composure of mind is achieved to maintain his outward condition.

Our Saint further said "A mendicant is one who does not keep anything for the morrow. Greed is such an unmannerly quality that deprives those who trust in God from Divine grace forever".

A devotee once wanted a clarification to Our Saints saying that love is inherent and not achieved by profession. Yet there is another way also. Even if there be no love and if the heart is inclined towards Divine love it is considered a distinct pride. Our Saint smiling answered. "If you are desirous of practicing love, recite Darood-e-Sheriff (invoking God's blessing on Our Holy Prophet), the heart will become full of pathos and grief by love".

POLITENESS

Once, Our Saint said that the definition of politeness is expressed in different words but the best quality is of one who behaves with the people politely and is a sincere honest believer of God. If the aim of one is to cultivate polite temper, we should greet the other person first, if he proceeds in greeting, return his salutation with warm feelings. To cultivate the feeling of humility is also called politeness. If anyone praises, he thank God. If anyone censures wrongly never entertain enmity against him.

Once, Maqdoom Shah Warisi Daryabadi said to our Saint, "I remember your instructions not to keep anything for the morrow. This time the crops are so plentiful and the ryots gave me so much that it is nearly three maunds so I am perplexed what to do" Our Saint said, "The Sustainer (one of the attributes of God) has provided your daily bread to you. Similarly keep your requirements, distribute the remaining to the needy in the evening in the name of God'. The Benefactor would provide you, your daily bread whenever you require".

A person wearing a dress of a Saint met Sarkar Waris at Dewa Shereef. He was received with great respect and after a brief conversation was asked to go but requested some instant benefits for this and Hereafter life. In reply Our Saint said that it is evident that humility is a laudable quality and good for everyone but more beneficial to rich people's ruin religious and worldly.

With reference to a mendicant, once a person asked his Hakim what are the good things, which do not excite malice of others, and what are bad things. Humility is a laudable quality and haughtiness is evil. It is incumbent on a Fakir to see the land and not to look up at the sky.

INCIDENT AT FATEHPUR THAT PROVED OUR SAINTS SAYING THAT A SPIRITUAL GUIDE ALWAYS HELPS HIS DISCIPLE

Once, Our Saint Travelling from Fatehpur to Painthyapur remained there for two days where an incident occurred. Our Saint had once mentioned that a spiritual guide always a custodian of his disciple. The same idea is expressed in other words that a spiritual leader is useless who stays away from his disciple especially if he is far off to help him in the hour of death.

Sometimes he advised to me content and praised the promise and supply of food by God the Sustainer. Sometimes he said, "Those whose belief is perfect their peace of mind satisfactorily composed. Those who know full well that God is sure to provide daily bread they are always contented". He also said that one who has no faith in God's promise his faith is unworthy. God satisfies one who trusts God his faith. Our Cherisher has promised to supply food to his creatures. The worst person is one who has no trust in his Creator's promise and considers his means of subsistence depend on his occupation alone.

Thus in every function and gathering Our Saint impressed on his disciples in a commanding tone advised and forecasted good things so that they may be aware of God's truth who takes care of him. Nobody felt that these instructions and Aqi Mohtasim Shah Maqsood Ali Saheb an old devotee of Dewa Sheriff thought that this warning was meant for him confessed with tearful eyes that he was so greedy and covetous that he had no belief in God the Cherisher.

Hence two days were spent in anguish and on the way they passed through a verdant Jungle where the scenery was superb and enchanting. Our Saint felt a desire to halt there and got down from his planquin. In spite of protests from his devotees that the place was not fit for meditation he remained firm and the servant unwillingly spread a carpet under the shadowy branches of a tree.

After sometime two persons of the neighbourhood came and requested Our Saint to accept the invitation for the night and he accepted their requests. Later on two persons brought some food in a basket with lantern. All enjoyed the food and Our Saint gave them a tahband. Suddenly a person brought the sad news of the death of Mahboob Shah in the neighbouring village. Our Saint immediately ordered the servant to give five rupees and a tahband for a winding sheet. Our Saint himself went there and ordered to dig the grave of the deceased in the courtyard of the mosque.

Now the people understood that this was concrete example his often repeated instructions that a spiritual will always be near his disciple and God the Cherisher would provide daily bread to his creatures.

From these saying of Our Saint it is quite clear he taught his disciples religious precepts and practices so that their habits and affairs may be chaste and well cultured.

His blessings and bounties were not only for his disciples but were meant for all without distinction of caste and creed.

PART VIII

THE LAST DAYS OF SARKAR WARIS

SARKAR WARIS' EXTREME WEAKNESS

In spite his extreme weakness and prolonged ailment Our Saint's correct and path of rectitude to his devotees continued as usual. When in 1899 A.D. Faizu Shah Saheb became his personal attendant Nawab Abdul Shakoor Khan Saheb Warisi and Thakur Panjim Singh Saheb entreated Our Saint to visit their place for a change of climate.

He agreed to their requests and on the way favoured his devotees with his blessings and sayings. Many residents of Dewa Sheriff including ladies and Hakims were against his travels, which was the main cause of his illness. Thus visiting Aligarh, Agra, Shikohabad, Malliwalli he reached Etawah.

Mrs. Bannu Warisia an affectionate devotee of Our Saint requested him to remain permanently at Lucknow. He stayed there in the bungalow of Mrs. Bannu and advised her not to repair the bungalow, which was in a dilapidated condition. In other words our Saint meant that he was a guest in this world for only a short while. He rewarded his servants, embraced old, semi-blind devotees and assured them not to fear, as he would be always with them. But none could understand the hint given that his travelling activity was final and last. He even cancelled the neighbouring journeys and remained at Lucknow.

His health was fast deteriorating and the Hakims prescribed invigorating tonics. His servants in a body represented their grievances, "You are the last remaining descendant of Panjatan-e-Pak. We implore you to stop Saint smilingly said, if our heart becomes nervous and bewildered what remedy could you offer?"

They replied weeping, "It is difficult to amuse you 'but dabbing our faces with white and black paint we will dance before you for your amusement. We are quite certain that you are likely to laugh at our strange behaviour.

Overwhelmed Our Saint embracing his servants assured them that he would remain at Dewa Sheriff and not stir out. This news spread like wildfire, letters and telegrams poured from his devotees expressing their joy and satisfaction at his sober decision. He continued his beneficial instructions to his devotees as usual.

Some of his disciples bidding adieu to their native places remained at Dewa Sheriff itself. Haji Aughat Shah Saheb and Haji Naymat Ali Shah Saheb according to the wish of Our Saint remained with him. During his stay at Dewa Sheriff Our Saint distributed robes of honour (Qillat). Haji Ahmed Shah Saheb Warisi Akbarabadi, Shah Shakir Sahib of Etawah and Kulli Shah Saheb of Joanpur daily visited the abode of Our Saint considering it as a duty of honour.

Sheikh Inayatulla Saheb Warisi Ta-aluqdar, Saidanpur and Raji Dost Mohammed Khan Saheb Taaluqdar, Mohana who were from many years inviting Our Saint to spend the Ramadan festival in their houses now came to Dewa Sheriff and remained there. During the festival they invited him there at Dewa Shereef itself.

GUMNAM SHAH'S MEETING WITH SARKAR IN 1901

In 1901 a well to do person with whose face the servants were not familiar came to meet Our Saint along with his servants to whom Our Saint welcomed saying, "Have you come Deputy Sahib?" Giving him a robe of honour and title of Gumnam Shah Saheb ordered him to stay at such a place away from passing roads and habitations and to absorb himself in the contemplation of God but never to neglect his duty, never to fear if any misfortune were to befall and assured him that he would be always present with him.

He said, "If your favour is assured I shall never disobey your command." Saying this he departed distributing presents to the shrine servants.

MEETING OF SARKAR WARIS WITH NADER KHAN AN AFGHAN

In the beginning of Hijrah an Afghan young man came to meet Our Saint and expressed his desire in Pushto language. Our Saint replying in the same tongue made him his disciple and arranged for his stay. But he was in such strained circumstances and on coming outside related his pathetic story to the gathering to earn their sympathy. But none knew the Pushto language and he became restless for not getting a reply. Fortunately a Punjabi leather merchant came at the moment and from his translation they learnt that his name was Nader Khan and was a subject of Amir of Dir. In a state of dream he was honoured in becoming the disciple of Sarkar Waris. He was yearning to meet him and came to seek mendicants dress. On the third day Our Saint sent him back advising him to look after his parents and return after three years.

Those who were favoured to become his disciples during his tour had now come to Dewa Sheriff to achieve their object as his health was declining day by day.

ILLNESS OF SARKAR WARIS

This apparent illness of Our Saint began with cold and temperature and within two weeks under the veil of phlegmatic fever his condition became serious. It was obvious that he was feeling difficulty even to stand and sit. From his facial expressions it was evident that his disease was eroding his health. Immediately Hakim Abdul Khaliq was called. Feeling Our Saint's pulse he said he would be all right and prescribed some cordials and a mixture of diuretic.

The next day Our Saint felt some relief but due to intense illness his weakness increased day by day, most probably due to his habit of taking meagre food to which he was accustomed. Hence cordial medicines proved ineffective and on the other hand his weakness was increasing. Even to get up from bed he needed the assistance of a servant.

In 1904 Justice Syed Sharfuddin of Calcutta High Court came to pay his respects and Our Saint embraced him resting on his bed. He was taken aback on perceiving Sarkar Waris' emaciated face and enquired with tearful dyes what had happened to him. Our Saint calmly replied, "Due to separation from you".

In the meantime Hon. Captain Mohammed Khan Saheb, (Risaldar) came to pay his respects and brought a pilgrims robe (ehram) along with other gifts, requested Our Saint to warp the robe but he was too weak to comply with his request and simply touching it to his body handed it over to his servants. The Captain became restless on noticing his weakness and said that he would bring the civil Surgeon for treatment. But Our Saint instructed him not to call the civil Surgeon, as he would be all right.

In addition to his infirmities the state of engrossment increased and the apparent unconsciousness along with the inability of his limbs added to his aliment. In spite of his incurable state of illness he was complying with the request many devotees without distinction of caste and creed.

The disease of eternal separation was nearing its end but the ceaseless activity of Our Saint in admitting New disciples was going on as usual and the fountain or Warisi Bliss and benevolence continued to sprinkle its soothing and U atmosphere. The author of the Saint's biography has given the name to this disease "eternal disease of separation".

In the books relating to mystics it is mentioned that the last ailment is a sort of invitation to sincere lovers of God that the communications are operas to reach Divine Proximity and it is a kind of glad tidings of warm reception awaiting them. The sum and substance of this disease is the eradication of the unbearable shock of separation once for all. A well known poet of Arabia says the day of separation is more terrible then the Doomsday. Death is preferable to sorrow of separation. Since the final illness removes the last fixtures of the curtain, revealing the Beloved for whose glimpse the ardent lovers awaited and spent age long days. Now they are fortunate to reach the goal.

In expectation of this extraordinary gain the mystics unanimously believe that the apparent disease has an inner significance and a message of communion with their Beloved. After enduring misfortune and separation they expect warm welcome and a gift of a robe of Eternal Existence that is in reality the priceless distinction of the lovers and which is in mystic terms a real and eternal perfection. In fact the illness of lovers is so full of secrets and mysteries that it is beyond the comprehension of the ordinary public.

15TH MOHARRAM-1323 HIJRAH

On the fifteenth day of Moharram 1323 Hijrah the personal attendant of Our Saint noticed that his breathing was difficult and his voice was hoarse. When he enquired how his health was Our Saint as usual replied "I am alright." But refused to take food as he felt no appetite. His devotees and servants decided to send for Hakim Abdul Khaliq Saheb for regular treatment. Meanwhile Maulvi Fakhar-ud-Din came and on feeling his pulse assured that he would be alright and there was no room for anxiety as the disease is only a cold. He wrote a prescription to prepare a decoction.

23RD MOHARRAM

On 23rd of Moharram Hakim Abdul Khaliq Saheb came and prescribed certain medicines and diet. Meanwhile many devotees from near and far on learning the news of his declining health flocked to Dewa Sheriff and insisted Hakim Abdul Hai Saheb to treat him. Many heaved a sigh of relief when the Hakim began his treatment. But the will of God was different Hakim Abdul Aziz Saheb a well known physician began his treatment attending day and night upon him, prescribing various medicines but there was no relief and weakness increased day by day.

28TH MOHARRAM

At this critical moment on the 28th of Moharram an old woman came to enquire about his health. Seeing the servants restless and busy in attending on him she spoke artlessly and in a sorrowful tone "Master at least now become hale and healthy". The servants were amazed to see Our Saint raise his head and look at her with kindness and affection. He appeared to his devotees as a healthy person and in a clear audible tone said, "Do not be afraid and anxious. I am quite alright" Though she was standing at a distance of eight feet she heard his voice clearly and expressing extreme affection and concern passed her hands over her head, in token of drawing all his calamities on her head, departed.

For five minutes his health and tone were restored and admitted on devotee as his disciple, enjoined him not to utter falsehood. Then he relapsed into semi-sleepiness. Again it was decided to recall Hakim Abdul Hai Saheb whose former treatment had proved satisfactory.

29TH MOHARRAM

On 29th of Moharram Hakim Sultan Mohammad cam and prescribed certain medicines and awaited the arrival of Hakim Abdul Hai for joint consultation to write out a prescription.

On that day since morning, Our Saint looked hale and healthy and was in happy mood. There was no fever and his voice was clear. He smilingly conversed with his disciples, embraced them affectionately and lying on the bed gave instruction to them. To some Our Saint distributed sweets to some gave dress of honour, he consumed liquid food and whoever enquired about his health would say he was alright.

The devotees of the shrine observing Our Saint's improvement felt happy. The poor were fed, grain was distributed and the birthday of Our Holy Prophet was celebrated. Hakim Abdul Hai Saheb after feeling the pulse announced Our Saint would soon recover as invigorating medicines proved efficacious.

RETURN OF NADER KHAN THE AFGHAN

At this juncture a resident of Waziristan came to join his cult of seeking the way to truth when he came in, every one recognized him as the very same Nader Khan to whom the Saint had advised to meet after three years. Faizu Shah Saheb while introducing him related his past history. With great difficulty and with the help of his servants Our Saint got up and after deep consideration asked him come again the next day.

At 9 p.m. the servants offered him a bowl of soup but he had no inclination to drink. Due to their pleading and requests tasted two or four spoons-full. None knew that this was his last food in this world. At 10 p.m. his legs became cold and after five minutes his temperature shot up. The physicians did their best but the temperature never came down, convulsions and spasms increased his pain.

30TH MOHARRAM 1329 HIJRAH

On 30th Moharram both the Hakims left no stone unturned and prepared medicines to bring down the fever and to minimize his pain but every medicine proved ineffective. From this it

was clear that the Beloved wanted his lover to reach his proximity and in the face of Divine will the poor mortals, however expert in their line of profession had to own their helplessness. '

The daring lovers as they resigned themselves to the will of God during their healthy condition likewise while lying impaired in health submit to the pleasure of God and regard their excruciating pain as a gift of their Beloved. They also regard it is a kind of medicine but at the same time do not refuse worldly medicines. So Our Saint knowing full well his incurable illness was unwilling to express the pain from which he was suffering but at the same time took the medicine offered to him although every medicine was of no avail.

The news of his critical condition reached everywhere. His devotees and disciples rushed from every nook and corner. The swelling crowd increased moment by moment but the WARSI FOUNTAIN OF FAVOUR was discharging its shower of bills as usual and everyone was benefitted by affectionate instruction and religious sayings, even though his last breath of life was about to end. At this moment an aged mendicant of Nanak Shahi sect appeared. The devotional attitude and respect he displayed for achieving his desire indicated that he might be a chosen messenger of God. Glancing at him Our Saint said 'You have come at last', and in this weak condition asked him to repeat the Sura-e-Yaseen asking forgiveness from God for sins committed and craving mercy later made him his disciple. Giving him the robe of mendicant named him Rasool Shah and said, "Be firm to resign yourself to the will of God but do not stretch your hand before others".

After a few seconds he felt exhausted due to extreme weakness. Immediately the fever increased and complications set in. the physicians massaged his body, burning incense was prepared, cotton soaked in rose flower essence kept on his forehead but his restlessness in no way lessened. But even in this condition he looked at his devotees with great affection.

PREMONITION OF HIS DEATH

Everyone expected him to say something but he remained silent. After sometimes in hoarse voice enquired what time it was. He was informed that it was three '0' clock. Our Saint murmured incoherently "still there is time. The leg of the black horse is broken. Light, two wheeled carriage has dome. At 4 a.m. I will mount on it."

On hearing this apparently inconsistent and disjointed words needing clarification a pall of silence and wonder fell on the devotees but some understood their latent meaning. For instance Black horse meant the dark night. Breaking of leg meant the life of journey to the Eternal Abode of U for which the carriage is ready and prepared to start at 4 a.m. The Waris regarded this fore warning as a last message, sank into the morass of despair and despondency.

At this juncture Nader Khan of Waziristan as required by Our Saint came to meet him who was sinking but favoured him to join the circle of his disciples and bestowed on him the title of Faqeer Shah. Further he instructed him if he were to face any calamity in the way of seeking Truths to regard it as a Divine gift, except none need to be approached and asked him depart. Feeling tired he remained silent. Nader Khan was the last tahband mendicant to be made a disciple, and the process of admitting to the circle of Warisi devotees ceased with him but the favour of blessing and benevolence continued as usual.

The strain caused by conferring mendicant robe to Faqeer Shah proved fatal to the already sinking condition of Our Saint. He was so absorbed in observing the Divine Brilliance that his relationship with the mundane world seemed to be cast off. He had no time to attend to the requests of truth seekers but the Hakims attributed his silence to extreme weakness.

AT 7 P.M. ON 30TH MOHARRAM

In this condition at 7 p.m. he looked with affection at his devotees, raised his fore finger and in a weak voice with great fervour declared audibly. "GOD IS ONE." Hearing this everyone present echoed his sentiment, fell on his feet touching them repeated, 'God is one.' During the night digestive medicines were given and the pulse continued to be normal.

EXTRAORDINARY PHENOMENON AT 2 P.M.

Late in night the fever came down. At 2 a.m. an extraordinary phenomenon was observed. All of a sudden a blinding brilliance of light was observed in the verandah and simultaneously the light in the room dimmed. At the same moment Our Saint raised his hands as if to handshake with someone. Awestruck by this marvel of Nature some of his devotees were stunned and understood what it signified with tears trailing down their cheeks. At the same time Haji Faizu Shah prepared Syrup of honey and offered it to Our Saint who took two spoonful. It brought temporary relief but it was only a clam before a storm. Even the physicians were assuring that there was no danger to his life and the pulse was normal. But at the same time the atmosphere was surcharged with sorrow and his servants were busy attending upon him, in a state of deep grief and intense despair.

It was nearing 4 '0' Clock. Hakim Mirza Yaqoob Baig was feeling the pulse and Our Saint was awaiting the approaching time to join his Beloved. All of a sudden the Hakim Saheb withdrew his hand and began to weep profusely and the duration of separation of eighty six or eighty eight years came to an end and Our Saint's Soul flew to Heaven to merge with the infinite Beloved at 4-13 a.m.

NATURE'S PARTICIPATION IN THE DEMISE OF SARKAR WARIS

From this heart rending misfortune the sound of wailing and lamenting arose and some say even the earth shook as if in sympathy to join the mourners. Many said a furious gust of violent gale passed with thrilling noise of unknown language and deafened the ears of many. Many who knew the Quran by heart began reciting it. Other devotees were busy invoking blessings of God on the Holy Prophet (darood). In this way the remaining hours of the night were spent.

BURIAL

Sheik Mazhar Ali Sahib, addressed the audience, thus, 'Brothers, the sorrow in which we are plunged is not temporary to be forgotten soon. But, it will remain throughout our life. Please be patient for a while in discharging our last service to Our Saint. Before performing funeral rites we must respect his sayings that wherever a Faqeer dies there he will be buried. First select place to consign his mortal remains." All agreed to prepare his shrine there where his last breath ceased, on their unanimous opinion Sheikh Mazar Ali Saheb removed the scared body of his spiritual guide along with the bed a little away towards the East and marked the place where the tomb is to be erected.

At this juncture Hazrat Abbas Hussain Khan Saheb Warisi arrived and perceiving their devotion said that it was better to bury him in the garden offered by choti Bibi Sahiba where a grand tomb could be erected and the pilgrims could be comfortable lodged as the place is spacious. But Sheikh Mazhar Ali Khan said that the desire of the saint should be respected and did not agree with the proposal. Thus the tomb began to be erected. A police inspector objected to erect a tomb in a populated place but Babu Kanyalal gave him suitable reply and sent him back.

Before his last mortal remains were consigned many objections had to be o'ltercome and impending hurdles to be cleared. The question of the winding sheet had to be settled. After prolonged discussion supported by precedents it was decided to see his special dress i.e. the saffron robe as a winding sheet. The crowd of devotees was so large that the place for the funeral prayer was hardly sufficient to accommodate the entire assembly of his devotees and disciples. At last it was conducted by Hafiz Abdul Qaiyoom Saheb of Kamal and on Friday 1323 Hijrah 6th April 1905 he was laid to rest in the tomb for eternal rest.

LETTER OF COUNT GALARZA OF SANTA CLARE WRITTEN TO THE AUTHOR OF HAYATH-E-WARI ON HIS MEETING WITH SARKAR WARIS

Dear Sir,

I take great pleasure in answering your question about Waris Ali Shah, and telling you all that I know about him. My meeting with this ascetic was an important event in my life, and it can only be valued by reading the outline of my biography. I love to record it, and when I do so, I feel the fond grasp of gratitude, one of the sweetest Devine attributes.

My connection with Waris Ali Shah is the only one between myself and a human being which has not been marred by natural imperfection. He was my dearest human friend and he filled heart even more completely than my mother. In face my greatest wish with regard to her was that she might reach his degree of detachment, and thereby by delivered, after her death, from any limited future existence. He summed up all my feeling and lived within me as a vague ideal long before the day in which I met him in the outer world. The pure consciousness and the heavenly detachment of which he was an expression were already on the horizon of my subconscious self when I was thirteen years old and asked H.H. the Maharaja of Kashmiri if there were still any true yogis in India. I heard of him for the first time in 1902 or 1903, in London. Towards that date Sheikh Habeeb Ahmed, of his own, an astrology and philosophy which failed to satisfy me. So the Sheikh told me that if I wanted a higher light I might get it from his Master, Waris Ali Shah. This name immediately became for me lovely centre of attraction, a sign of the spiritual degree that was more or less consciously my got at that time. I therefore conceived the firm intention of going to meet the Master. One year before, I have obtained from my parents the permission of spending the winter in Egypt, and I have enjoyed there the solitude to a Sufi method, which Sheikh Habeeb Ahmed had explained to me. Consequently, I was allowed to go again to Cairo under the care of Hassan Askari, my teacher of Arabic, I knew that my parents would refuse to let me travel as far as India, so I took my passage secretly up-to Bombay, on the MARMORA of the P & O intending to return quickly to Egypt in order that my mother might not be anxious. I rested in Bombay, then in Lucknow, mediating for at last Seven hours daily in dark room as it has been my habit to do since one or two years.

From Lucknow, I started for Dewa Sheriff in a carriage together with Hassan Askari, and before noon, I was trembling with emotion on the threshold of Waris Ali Shah's house. I had never seen anything like an India village and Fakirs in yellow robes, as the whole place found was transferred, in my mind, from the world of sense to a stage above dreamland, where meaning and material objects are transmuted into each other. Leaning on two of his followers, the tall ascetic figure of Waris Ali Shah appeared. Blue eyes as deep and transparent as the sky, a very high and straight forehead, regular features: a white complexion and white beard the innocent

and buoyant smile of early youth. I ran up to him quickly with daring of rapture, and pressed my head on his heart. He folded me in his arms, and said, "Muhabbat, Muhabbat" (this is love). We sat down on mats. Hassan Askari translated his questions, where does he come from? What is his religion (millat)? I gave Askari no answer to this last question, because I had none to give, however, Waris Ali Shah said something about the Unity of the aim in all religion which I cannot exactly remember, because my attention was concentrated on the one thought which I want to express. Askari told him that I have come to India for the sole purpose of meeting him not to see any famous places of monuments such as the Taj Mahal. Has he any wish? There was the question I expected from him and there was the thought in which I was concentrated. Yes, I said, I wish to be yourself. He smiled, looked round paused a little before answering and then uttered some Urdu words which were better than all blessings to me, "Ham or tum wahan eik jagah houn gay". "I and you, there beyond, shall be in the same place." Like a calm sleep after a long strain, these words produced a quite satisfaction in my heart and mind. It seemed to me that the aim of many yearning was entirely attained. I then presented a yellow cloth which Waris Ali Shah put on as a robe, giving me in exchange the grey one which he was wearing.

After that, Aughat Shah, a disciple of the Master, led me into the guest house. I remained half lulled. Then I slept and meditated. In the evening, Aughat Shah, through Askari, told me many things about the Teacher, and related some almost miraculous events of his life, but any attention was not very keen because the most interesting words had already been heard by me never to be forgotten. I can remember that something was said about the early age at which Waris Ali Shah entered the path, I think it was nineteen, I also recollect that Aughat Shah mentioned the well known Sufi precept:

Die (to the world) before your (Physical) death, and that he was acquainted with the method of counting on one's figure, during the practice of divine names, which I used to follow. Later in the evening a singer called, I think Muhammad came in with two music and sang some mystic songs of love and tears.

Next day we took leave of the Master and I thanked him with poor words, the inanity of which I felt somewhat bitterly.

I returned to Egypt by the same ship the Marmora, and stayed in Helouman, near Cairo, at the Tewfik place. I chose the place where I had been the year before because it is surrounded by the desert. My own self was now more closely surrounded by the worlds great desert that it had ever been, and my favour in repeating daily some divine names, for many hours, was increased.

Two or three months later I had a dream, or more precisely and inward vision. I saw Waris Ali Shah alone looking at me and holding a large red fruit in his right hand. I tried, in the vision, to recognize what fruit it was. I fist "Tomato" then in German, "Paradiesapfel" (Apple of Paradise). Waris Ali raised his hand, ate one half of the fruit, and then presented me with the

other half which I took. At the same instant he vanished and Aughat Shah standing before me, said. The Master is dead, "I sobbed violently but I was happy, as if I did not know whether I was crying with sorrow or joy. In that state I awoke, rather passed into subconscious ness. And I understood that the fruit was his heart, and that he was sharing it with me on the threshold of death. Two or three days later, a telegram came from Sheikh Habeeb Ahmed, who was in London saying "The Master is dead." Askeri was much impressed by the strangeness of vision and its co-incidence with the telegram, I was not very astonished, but I was awed and grateful, and it seemed to me that the vision expressed again the blessed Urdu phrase which I heard at Dewa.

For several years I kept that gray garment of Waris Ali Shah under my pillow and always kissed it before going to sleep.

In 1907, I began to acquire a summary, higher knowledge of all things through a Being that does not belong to the world of sense. The thought of that Being transcending all forms, superseded in my mind, the particular form of my dearest human friend Waris Ali Shah. However, I can't always find the meaning of his form in m inmost consciousness and nameless self.

I hope, dear, that this answer to the question you put two days ago may be considered complete. It is all that I know about the pure ascetic of Dewa Shereef.

Your Sincerely

Galarza, the Viscount of Santa Clare