



MANBA -E- ANWAAR

Written by

Sahibzada Mian Jalil Ahmad Sharqपुरي
(Ex.) Member National Assembly

MANBA-E-ANWAAR

**THE REVEREND AND ILLUSTRIOUS SAINT
ALA HAZRAT SHER-E-RABBANI
MIAN SHER MUHAMMAD
Sharqपुरi Naqshbandi Mujaddidi Rahmatullah Aleyh
(His biography in a nutshell)**

**Written by
Sahibzada Mian Jalil Ahmad Sharqपुरi
Ex. MNA/Ex. District Nazim Sheikhpura**

**Translated by
Prof. Munawar Hussain
Principle (R) Govt. Islamia College
Railway Road Lahore**

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Author :	Sahibzada Mian Jalil Ahmad Sharqपुरi Naqshbandi Mujaddidi
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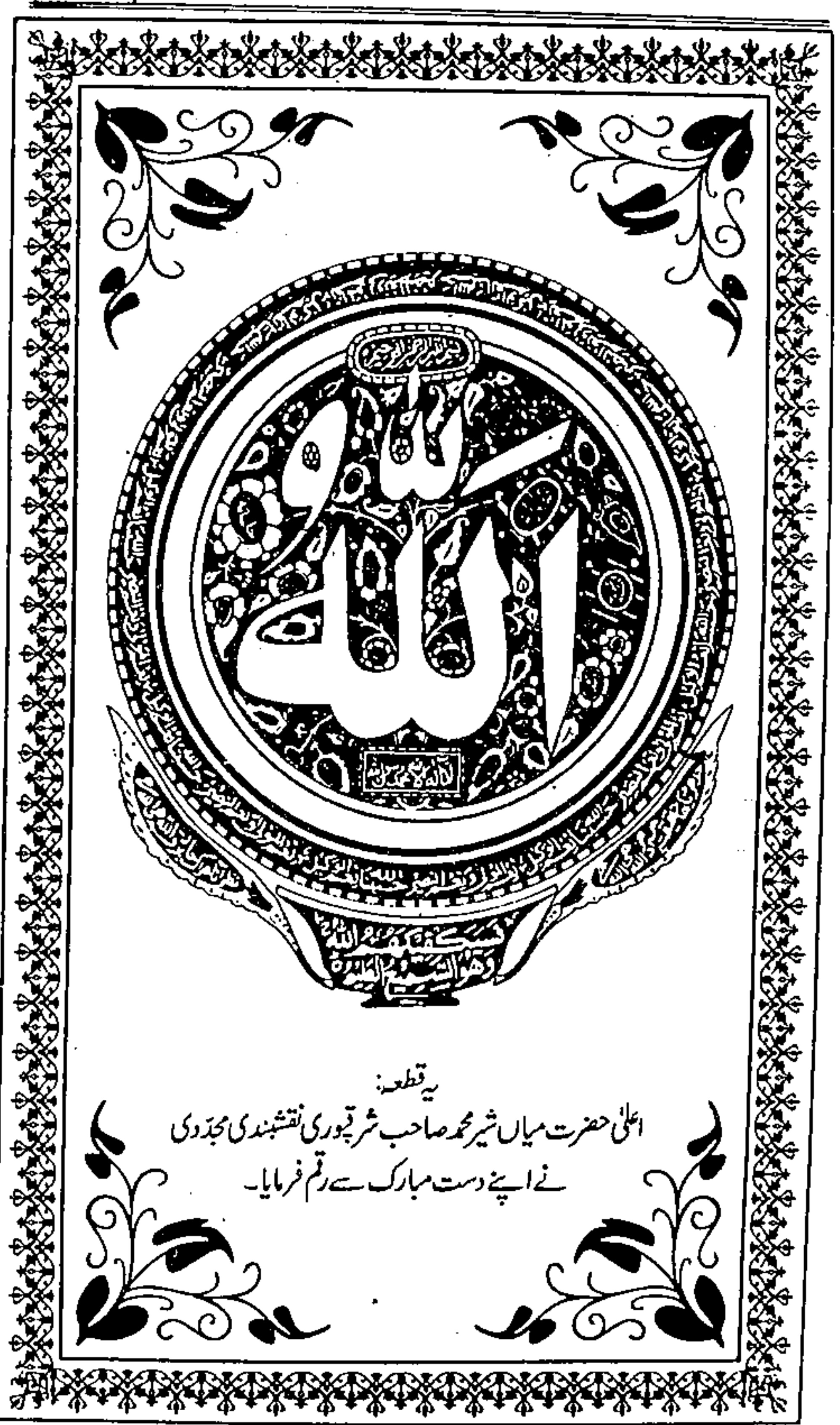
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَانِي صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
مُحَمَّدُ سَيِّدُ الْكَوْنَيْنِ وَالْقَلْبَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ
صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَالْآلِ الْأَخْيَارِ بِأَرْوَاقِ الْمَلَائِكَةِ

O ALLAH! "SEND MYRIADS OF BLESSINGS ON YOUR BELOVED PROPHET SAW WHO EXCELS ALL CREATURES IN EVERY RESPECT"

THE HOLY PROPHET SAW IS THE LEADER OF THIS WORLD, WORLD HEREAFTER, JINS AND MANKIND AND ALL PEOPLE OF ARAB AND NON ARAB

(IMAM SHARFUDDIN BUSAIRY رَحْمَةُ اللَّهِ عَلَيْهِ)



یہ قطعہ:

اعلیٰ حضرت میاں شیر محمد صاحب شر قپوری نقشبندی مجددی
 نے اپنے دست مبارک سے رقم فرمایا۔

CONTENTS

S. #	Contents	Page #
1	Introduction	6
2.	Econium	7
3.	Forward	8
4.	The Moment Of Our Anxiety	13
5.	The Reverend And Illustrious Saint, Ala Hazrat Sher-e-Rabbani Mian Sher Muhammad Sharaquri Naqashbandi Mujaddidi R.A (His Biography in a Nutshell)	19
6.	Elegy	82
7.	Mian Sahib's Ways Of Preaching And Training	83
8.	Leading And Guiding	91

INTRODUCTION

Hazrat Mian Sher Muhammad Sharaquri Naqashbandi Mujaddidi R.A is the monarch of the Naqashbandi mystic order. He led a simple life based on the principles of Quran and the Sunnah of the Holy Prophet (PBUH). He was a practical example of the Shariah set by the most beloved Prophet of Almighty Allah. Hazrat Mian Sahib Sharaquri Naqashbandi Mujaddidi R.A believed in the practice of truth and action and he never allowed any of his disciple to live against the values defined in Shariah. He was a born saint and the desire of his spiritual guide Hazrat Baba Ameer-u-din R.A of Kotla Sharif. After Hazrat Mian Sher Muhammad Sharaquri, his real younger brother Hazrat Mian Ghulam Ullah Sani-la-Sani Sharaquri Naqashbandi Mujaddidi R.A took charge of the spiritual seat of Sharaqur Sharif. Hazrat Mian Ghulam Ullah Sani-la-Sani performed the same mystic and spiritual duties in the light of instructions of his elder brother. After Hazrat Mian Ghulam Ullah Sani-la-Sani Sharaquri Naqashbandi Mujaddidi R.A, his son Hazrat Mian Jamil Ahmad Sharaquri Naqashbandi Mujaddidi (Sajada Nashin Astana alia Sharaqur Sharif) succeeded the spiritual seat of Sharaqur Sharif and he not only reorganized the Naqashbandi order but also became the founder of Tehrik-e-Youm-e-Mujaddid Alf-e-Sani. His love for Hazrat Mujaddidi-Alf-Sani is exemplary and his movement of Tehrik-e-Youm-e-Mujaddid Alf-e-Sani has got fame all over the world. Sahibzada Mian Jalil Ahmad Sharaquri who is the son of Hazrat Mian Jamil Ahmad Sharaquri Naqashbandi has written Munba-e-Anwaar in a beautiful and comprehensive manner. This shows his love for Hazrat Sher-e-Rabbani Hazrat Mian Sher Muhammad Sharaquri Naqashbandi Mujaddidi R.A. This book has been translated into the English language by Professor Munwar Hussain who is an Ex-Principal Islamia College Railway Road Lahore. Professor Munwar Sahib has a great respect and attachment with the saints of Sharaqur Sharif for more than last 60 years. Dr.M. Qamar Sarwar Rana & Mr Saeed Ahmad Siddiquee (Siddiquee Publications Urdu Bazar Lahore) has assisted Mian Jalil Ahmad Sharaquri during all the steps of publication of this book.

With respect and regard.

M. SHIRAZ FAIZ BHATTI
Advocate High Court Lahore
0322-4603981

ENCOMIUM

Note: Encomium is a eulogy on a dignified personality. The following encomium is written in praise of Aala Hazrat Mian Sher Muhammad Sharqपुरi Rahmatullah Alyhe. The poet who wrote the encomium under his pen name 'Faqir' was a staunch devotee of the reverend saint. It marks the beginning of the famous book 'Mamba-e-Anwar' edited by Sahibzada Mian Jalil Ahmad Sharqपुरi

O, potentate of forbears, glorious line
Who sensitized Umma with breath benign.
Your spirit was dedicated to Islam's glorification
Ever disgusted with the mores of westernization.
Your thrilled alike, O, Lion of Muhammad,
Noor, Umar, Rahmat and Syed.
Your every action in public or seclusion at par
Reflected the tradition of Syed-ul-Abrar.
You are a manifestation of the bounty of Arabian Prophet,
To you have been divulged the secrets of self-conquest.
Thousands of ill-starred folk your court thronged
And with you glance into piety were transformed.
To Umma's past glory you are linked
And possess the distinction of sainthood.
On you shine the rays constantly
Of the glorious sun of Sirhind mysteriously.
With your sword infidels, idols you smashed
And onslaught on the dark abode of atheism lashed.
Dissemination of Shariah in the world was your mission,
Your whole life was an emblem of this commission.
Today disconsolate Faqir for benedictions many
Calls on you and beseeches in the name of Alf-Sani.

FOREWARD **(A PROLEGOMENA)**

Man is a blend of soul and body. If the soul of man flies away from his body, he ceases to exist and becomes a dead body. When Allah, the Almighty thought of creating man, He puffed soul into a clay made body in order to make him a living being. Since, our body is made of clay, his diet springs from the clay. Just as diet is essential for the nurturing of the body, therefore diet too is necessary for the upbringing of the soul. As the soul does not spout from the clay, its diet also does not grow from the clay. Wheat, Rice Vegetables and Fruit are not required for the nourishment of the soul, but the latter needs the remembrance of God Almighty.

Two systems are at work in the human body-firstly the physical system and secondly the spiritual one. Since the human body is mortal, therefore system functioning in it also tends to its decay. As the soul is immortal, its system also does not die away. Just as the physical system relates to common affairs, similarly the spiritual system is closely linked with spiritual affairs. In short the body, the brain and the soul are important in their respective fields.

As the body of a person is nurtured by his parents; likewise the brushing of the human brain is done by the teacher, and the amelioration of the soul rests with the saints. The spiritual saints offer guidance for the uplift of the soul. They awaken the soul from the slumber of our delinquency and teach us the way to lead our life and prepare us for the Dooms'day. They make even wild people civilized and cultured. They help them in understanding their power and emotions, and they also foster in them the feelings of amity

instead feelings of hatred. The beloved saints of Allah Almighty lift them from the quagmire of the world and show them the way to the (Final Destination). It should be borne in mind that the saints do not isolate us from the world but teach us the way for its orientation and embellishment. In this atmosphere of selfishness, hatred, and indifference, the company of Holy saints serves us as panacea.

During the period of his life, Hazrat Imam Yousaf Hamdani (R.A) once said :-

“The daily reading of a few pages written about the life of the Holy saints, castes away the indifference and apathy of the people, and shower upon them the wealth of Belief and Firm-faith”.

In more than half of the Holy Quran, which is a sole source of guidance for us, God Almighty has shed light on the life of the erstwhile Prophets and the spiritual guides. There after, addressing the Holy Prophet (SAW), God Almighty has said,

“O’ Prophet! Gathering of knowledge about the erstwhile prophets will bestow upon you peace of heart and strengthen it as well” (120-11)

This verdict of the Holy Quran gives a guarantee to the effect that the shedding of light on the life, events and miracles of the saints is the best way of preaching and teaching. This also helps us in wining the goodwill of Allah Almighty. It should be know, that the mention of every lover is liked by his beloved and likewise every virtue of every beloved is appreciated by his lover and that both of them derive pleasure from it.

Hazrat Sheikh Abdul Haq Muhaddis Dehlvi has said:

“The existence of the Saints of Allah is a source of blessings and favour and the mention of them is the spring

of the showering of blessings, link and propinquity with the Providence”.

Hazrat Basher Hafi (R.A) once stated:

“There is a group of the dead (persons) whose very remembrance enlivens the hearts. There is another group of the living people whose very sight deadens and slackens the heart”.

The blessings and the favours of the Holy saints, whether they are living or dead, do not make any difference.

As stated by Hazrat Mian Meer (R.A):

“The blessings of the Holy Saints increase all the more after their demise”.

Allah Almighty has granted such loftiness and exaltation to the saints of the Ummah of the Holy Prophet PBUH as have made them the staunch believers in the Oneness of Allah and ardent (saints) lovers of the Holy Prophet PBUH. They enlightened the world by molding themselves into the embodiments of nobility and truth and also by making themselves the model of worship. They also enlightened the people with their blessings and favours.

Ala Hazrat Mia Sher Muhammad Sharquri Naqshbandi Mujaddidi also belongs to the same category and group of saints. He kindered love for Allah in the hearts of the misled people by virtue of his exemplary character, his emphatic words, his knowledge, his action, his firm belief in God, his piety, his noble habits and finally his conduct. He was a born saint and a (Cherished Aim) of his spiritual guide Hazrat Khawaja Ameer-u-Din (R.A) of Kotla Sharif (Panju Being, Sheikhupura). Infact, Hazrat Mian Sher Muhammad Sharaquri was a living model and facsimile of the Holy Prophet PBUH. He did not tolerate even the slightest act that was done against the Sunnah. He often used to say;

MANBA-E-ANWAAR

“A staunch Muslim is he who stands firm like a rock against every un-Islamic act”.

Among the numerous books which have been written on the life of Ala Hazrat Mian Sher Muhammad Sharaquri Naqshbandi Mujaddidi (R.A), Khazina Marfat, Seerat-e-Pak Sher-e-Rabbani, Inqlaab-ul-Haqiqat and Hayat-e-Javed have gained wide publicity in and outside the country. For a long a time an idea has been flashing across my mind to write a short but a complete book on the life and spiritual achievements of Hazrat Mian Sher Muhammad Sharaquri (R.A). So that it may prove beneficial for every reader. In those days when this idea had taken a firm possession of my mind, my friend who resided in the New Hostel of Govt. College Lahore presented to me a copy of The Sub-Rang Digest which contained an exhaustive article on the events bearing upon the pious life of Hazrat Mian Sher Muhammad Sharaquri (R.A). The more I read this article, the more I enjoyed it and shed tears time and again. After having gone through this particular article several times, I made up a firm mind to publish it in the form of a book and distribute it among the reading public. This article assumed the shape of a booklet which was finally published. This book shed light on the life of Hazrat Mian Sher Muhammad Sharaquri (R.A) and his brother Mian Ghulam Ullah Sani-la-Sani Sharaquri (R.A). The same book was highly appreciated by a large number of devotees of the above-mentioned saints. It was freely distributed to its last copy among the aspirants. In 1988, the members of Bazm-e-Jamil Faisalabad, added a few more articles to it and published the same under the title “Manba-Anwar Dar Sharaqpur Sharif”.

Now a strenuous effort is being made to publish the fifth edition of the book in a comparatively improved and

MANBA-E-ANWAAR

better form. I am grateful and indebted to Professor Dr Bashir Ahmed Siddiquee who guided me in respect thereof.

It is prayed that God Almighty in His Infinite Mercy may shower His blessings on our humble effort and may also give us enough strength to act upon the teachings of the holy saints in true letter and spirit.

Sahibzada Mian Jalil Ahmad Sharaquri
Naqashbandi Mujaddidi

THE MOMENT OF OUR ANXIETY

No one is unaware of this bitter reality that our young ones have become habituated to read obscene magazines, detective novels, and immoral digests, and as such they have deviated from the path of religion and faith. They have rejected the great virtuous traditions and values of our golden past, and have become immodest and immoral. The parents have become helpless and sick on account of the impudence and disobedience of their offsprings. We can have an idea about the restlessness and helplessness of the parents when we read their advertisements in the newspapers captioned as 'Disinheritance Deed'. This state of affairs is extremely critical and demands quick and effective measures for reformations. Stories, bearing upon the Hindu mythology, and made interesting by causing suspense and sex appeal, are being published under the joint conspiracy of the Hindus and the Jews in the Islamic Republic of Pakistan.

All parents are certainly worried about the conduct and character of their children. The poison of obscenity is permeating the veins of young boys and girls slowly and slowly. These youngsters are rapidly accepting the harmful effects of T.V. films, Internet and immoral literature, and are rejecting Islamic values. When these youngsters play the role of parents themselves, they teach their children English poems and English words instead of 'Kalima Tayyaba' and 'Bismillah'. Mothers of such children prefer to call their children by English names like Jimmy and Sweaty instead of their Islamic names. How can these children safeguard the ideology of Pakistan, who are totally ignorant of Islamic values and culture. Under the circumstances, it becomes absolutely imperative for the authorities to ban the influx of

such a literature as spoils the character of people and is detrimental to Islamic and national values. But we regret to say that in Pakistan obscene magazines and novels, containing half-nude and obscene pictures, are being published in a large number and are widely read by the people. Their publication is increasing day by day. Such a reading material as spoils the human character is found in abundance in the bedrooms of young boys and girls. There was a time when a child reached the age of four years, four months and four days, the elderly people of the family used to celebrate his first-lesson (Bismillah). He was inspired to read books on Islamic literature even during the early days of his childhood. When he grew up, he was taught the basic books on Islamic literature like 'Karima', 'Gulistan', 'Bostan', 'Pand Nama of Sheikh Attar' and many other books on religion. But these days such valuable character-building books are being included in the list of outmoded books.

Our young men, who were brought up in Islamic environments, achieved an Islamic state after a long and hard struggle. The same highly cultured young men worked day and night for the progress and prosperity of the newly achieved country and the nation. Then, with the passage of time, the bane of unhealthy literature permeated each and every tissue of the bodies of young men and as a result of this Pakistan was disintegrated. The greatest cause of the cession of East Pakistan was the appointments of more than eighty percent Hindu teachers on the staff of primary schools. When the Muslim children, who had got education and training under the influence of the Hindu mentality, grew up, they revolted against Islamic values and became inimical towards the Muslims. As a result of this, the catastrophe of "The fall of Dacca" occurred.

MANBA-E-ANWAAR

In the light of their previous experience, the Hindus and the Jews are still spreading the sweet bane of disdain through obscene literature in the remaining part of Pakistan very cunningly. We make a humble appeal to the authorities at the helm of affairs in Pakistan to check forthwith the spread and circulation of character-spoiling literature effectively, otherwise it would lead to terrible and horrible consequences. The government should investigate into the character and actions of the teachers employed in primary schools, colleges and universities of the country. The teachers, who are found involved in anti-Islamic and anti-Pakistan activities, must be prevented from discharging their duties as teachers because the secret of progress and the prosperity of the country lies only with such pious and virtuous teachers as are blessed with the love of Allah and the Holy Prophet Sallalaho Alyhe Wasallam. Young men, educated and trained on Islamic lines will spare no effort to uplift the country: they will be ever ready to sacrifice their lives for her sake. They will also face bravely the internal and external intrigues that are hatched against the country.

Those teachers who educate the young generation strictly in accordance with Islamic Ideology, must also be given a proper status in the society. They should be relieved of their economic burden so that they continue to discharge their duties of educating the youngster with satisfaction and peace of mind. The parents of youngsters should also hold such teachers in esteem and respect. In this way highly talented and capable young men will come forward to serve the nation in a proper way.

The kings and the rulers of the past always hired the services of very intelligent, able and pious teachers. Aurangzab Alimgir, known as one of the greatest Mughal kings, had firm faith in Islam. This is because he had been

educated by a very able and pious tutor named Mullah Abdul Latif Sultan Puri. When the young prince (Aurangzag Alimgir) was four years, four months and four days old, his father, shah Jahan, had made a thorough search to find the right type of teacher for his son and appointed Mullah Abdul Latif Sultan Puri (of Kapur Tahla State) as a teacher to teach and guide his son. He summoned the said teacher to his court at Dehli but the latter refused to obey his order. Mullah Abdul Latif replied to the king: "It is the thirsty person who should go to the well, and it is not the well which should go to the thirsty person". The wise king (Shah Jahan) understood the status of the teacher from his statement and, out of due respect for him, sent the prince to Sultan Pur which was the abode of the teacher. There was no special or separate arrangement for the schooling of the prince. One day the prince could not read out the lesson, which his worthy teacher had taught him on the previous day. At this, the teacher felt annoyed with the prince, slapped him on his face so heavily that the prince begin to bleed from the nose. The writer of the Dairy sent the blood-stained leaves of the book to the palace of the King. When the queens and the princesses saw the blood-stained leaves of the book, they felt very much annoyed with the teacher and stressed upon the king to punish the teacher. The king wrote down his orders in the following words: "We have allotted one thousand acres of land to the teacher, Mullah Abdul Latif, against one slap he gave to the prince". Just think of the magnanimity and unselfishness of Mullah Sahib who replied to the orders of the king in the form of a couplet which means: "The king is boasting of his favour by giving me an estate. On the contrary, it is Allah Almighty Who is giving me daily bread without asking". At last, the king had to allot the estate to the 'Madrassa' of the teacher. This event sheds light on the lofty

character of the father of the prince as well as that of the teacher concerned, May Allah favour the parents and the teachers of today to establish such traditions. It would be proper to mention here the responsibilities of the parents in accordance with the teachings of the Holy Quran. Allah Almighty says in the Holy Quran: "O' the people of faith, save your self and your family from that Fire whose fuel would be man and stone. Hot-Headed and ferocious angles are appointed at the place of the Fire, who never disobey the orders of Allah Almighty. They at once carry out the orders, whatever they may be, Allah Almighty gives to them".

The people of faith are being ordered to save themselves from the fire of Hell, but their responsibilities are not limited to themselves only; it is also incumbent upon them to do their best in order to save their families as well from the torture of Hell. When this verse, in respect thereof was revealed, Hazrat Umer Razi Allah Ta'ala Anho asked the Holy Prophet Sallalloho Alyhe Wasallam: "O' the Messenger of Allah, you have understood fully well how to save yourself from the fire of hell, but how can we people save our families from the tortures of Hell"? The Holy Prophet Sallalloho Alyhe Wasallam Said: "You can save yourselves and your families if you prevent them from doing what Allah Almighty has forbidden, and order them to do what Allah has ordered you to do".

Therefore it is the duty of every person to save himself, his children, his wife and his servants from the torture of Hell. He should teach them religion, ethics, sacred literature and skills. Our Holy Prophet Sallalloho Alyhe Wasallam has said: "It is the right of the offsprings on their father that he should suggest good names for them when they are born; and when they grow up he should educate them, and arrange their marriage when they become adults". He

MANBA-E-ANWAAR

(Sallalloho Alyhe Wasallam) further said: "No father has ever given a better gift to his child than good manners".

It is extremely essential to give Islamic education and practical training to every individual from his childhood. The lesson, which is given to a person in his childhood, is remembered by him throughout his life. The habit, we adopt in our childhood, becomes our second nature. The children, who are not inspired by their parents in infancy to obey Allah Almighty, often go astray and deviate from the right path. That is why the Holy Prophet Sallalloho Alyhe Wasallam has ordered his 'Ummah': "Stress upon your children to offer prayers when they attain the age of seven. Beat them if they do not say prayers when they attain the age of ten, and separate their beds at this very age". May Allah Almighty bless us to pay attention to our children in the light of the above-said orders of the Holy Prophet Sallalloho Alyhe Wasallam so that we may not have to complain of the carelessness and debauchery of children at a later stage. In the modern age, immoral and obscene literature is being sold like hot cakes. Therefore, the responsibilities of the parents have increased manifold. It has become incumbent upon them to keep a vigil on their children. They should set good examples for them to imitate so that they develop love for virtues and good deeds. We are afraid that if this tempest of heresy enters our homes due to our own negligence and carelessness, the posterity will badly suffer.

If you want to safeguard the character and conduct of your children, provide them with such books as mould the character, which glorify the lives of holy saints and contain tips for the reformation of the society at large. If healthy literature, that imparts lessons bearing upon Islamic Ideology, is propagated, the demand for obscene literature by our youngsters will automatically die down.

Mian Jamil Ahmad Sharaquri Naqshbandi Mujaddidi
Sajjada Nashin Astana Alia Sharaqpur Sharif

**THE REVEREND AND ILLUSTRIOUS SAINT
ALA HAZRAT SHER-E-RABBANI MIAN SHER
MUHAMMAD**

*Sharaquri Naqshbandi Mujaddidi Rahmatullah Aleyh
(His biography in a nutshell)*

(Extracts from the book "Mamba-e-Anwar")

-----written by Mian Jalil Ahmad Sharquri,

-----translated by Prof. Munawar Hussain)

Hazrat Mian Sher Muhammad Sharaquri Naqshbandi Mujaddidi Rahmatullah Alyhe was born at Sharaqpur Sharif in 1863 A.D at Sharaqpur Sharif, a town situated at a distance of about 20 miles from Lahore. With the passage of time, it has grown into a big town and is surrounded by verdure, pastures, green fields and orchards. Metalled and un-Metalled roads cross and by-pass each other in the surrounding areas of the town. It is believed that the town was first established by a saintly landlord named Hafiz Jamal-ud-Din more than four hundred years ago.

The river Ravi flows at a short distance form Sharaqpur Sharif, usually with a 'meandering motion'. But when it becomes outrageous, particularly in the rainy season, it works havoc. Once, the Ravi was in spate. It overflowed its banks and inundated the surrounding areas, causing a great damage to human life, standing crops, houses and orchards. The flood-water badly destroyed every thing that came in its way. The people of Sharaqpur Sharif shifted to a safer place called 'Kotla Panjo Baig' (a village), where there lived a well-known dervish who was famous for his piety, worship, divine knowledge and godliness throughout the area. He had a white beard, blushing red and white complexion bright eyes and a tall stature. He was Baba Amir-ud-Din Rahmatullah

Alyhe, an accomplished and consummate saint. The flood-affected people approached him and told him the tale of their woes, misery and sufferings. They told him that their town Sharaqpur Sharif had been badly hit by flood and that they needed his benediction and spiritual help for the safety of their town. They beseeched him to help them in their predicament.

This unfortunate event, relating to the flood, did not take place in the distant past. It is mentioned in some books that Baba Amir-ud-Din Rahmatullah Alyhe gave his own handkerchief to the flood-affected people who had come from Sharaqpur Sharif. He directed them to go back to their town, pay his 'Salam' to the river and wave his handkerchief to it. The people were not satisfied with what the Baba had directed them to do. However, the Baba kept quiet. Anyhow, the complainants returned to Sharaqpur Sharif sometime at night, carrying the handkerchief with them. They saw that the river was still in high flood and was tightening its hold continuously round the town. The people, however, acted as per direction of the worthy Baba and waved the handkerchief to the river. Thereafter, they returned to their respective homes and got busy in prayers. Next morning, they went out side to have a glimpse of the naughty river. They were surprised to see that the river had receded by three miles from the town. The residents of the town now felt that their houses, their property, their crops and all other things were fully out of danger.

Sharaqpur Sharif has been the abode of many saints and sages. The close connection of the town-dwellers with the pious and saintly people was not something new. They knew how to judge the high spiritual status of the present and the erstwhile saints whom they held in high respect and esteem. A few days after the above-mentioned incident, the residents

of the town saw Baba Amir-ud-Din Rahamtullah Alyhe at Sharaqpur Sharif. They gathered around him and asked him to pray for their progress, and well-being. Every one of them wished to be as close to him as possible and to serve him. Some one, among the crowd, gathered courage and said to him: "Dear Bāba, we are at your beck and call. Order your servants to serve you in any capacity". Baba Amir-ud-Din Rahamtullah Alyhe who had given his handkerchief to them during the days of flood, just smiled and advanced forward toward in a certain direction.

In those days, of yore, it is said, the town was a castle-like habitation, having different sorts of good and bad houses between which there were narrow unpaved streets. Baba Amir-ud-Din Rahamtullah Alyhe went on advancing in a certain direction, and was followed by a large number of people, with their heads bowed down in humility and respect. When he reached near a particular house, situated in narrow streets, he stopped short and began to draw long and deep breaths. People, who were following him, were taken by a great surprise when they saw him doing like that. But they remained quite on account of their reverence for the saint. Later on, it became a routine with the Baba to visit Sharaqpur Sharif off and on. Whenever he visited Sharaqpur Sharif, he would go to that particular house, after having trudged through the narrow lanes and by-lanes of the town and start drawing deep and long breaths as usual.

Once an anxious and eager onlooker asked the Baba: "What do you smell at this place"? The Baba replied: "Dear one, go your own way". Then, feeling rather upset, he said: "Fragrance emanates from this house but 'he' himself does not 'arrive' (appear in person)". The people kept standing around the Baba with tight lips. However, someone among them dared to ask him: "Dear Baba, do you smell some

fragrance here which makes you breathe so heavily”? The Baba smiled and said: “Yes, dear friends, fragrance is very much here but ‘he’ should also ‘appear now in person’”. The people asked him: ‘Who? Who should appear’”? The Baba looked at the crowd with a restless glance and then continued his onward journey.

All of us know that the war of independence was fought in 1857 A.D and that it had ended in fiasco. Not much time had elapsed since the end of the war, when the English Government launched a vigorous campaign to search the Muslim rebels in every nook and corner of the sub-continent, especially in Delhi, U.P and the Punjab. Series of raids were conducted by the government, which had disturbed the peace of mind of the people. Man went in fear of his fellowmen. At this critical juncture, some cantankerous people began to give a false colouring to the meaningful visits of Baba Amir-ud-Din Rahamtullah Alyhe to Sharaqpur Sharif. Some other people doubted that, perhaps, the Baba was either an English spy or an agent of the British Government in disguise, and that he had been coming to their town to trace and find out the hidden patriots. Except these few whimsical and capricious persons, almost all other people of the town honored and revered Baba Amir-ud-Din Rahamtullah Alyhe. It is said that during the same period, in 1863 A.D, people noted Baba Amir-ud-Din’s Rahamtullah Alyhe presence in Sharaqpur Sharif once again at night. On this particular night, the Baba did not stop any where in the way. He went straight to that house which had been, emitting the recurrent fragrance. He was in a great ecstatic mood that night. People had never seen him in such a strange mood before. He neither drew long breaths this time nor did he show anxiety of any sort, which used to capture him on his erstwhile visits to Sharaqpur. People asked him the reason of

the sudden change that had come upon him. The Baba pointed spontaneously towards the same house and said alluringly: "just see! 'He' has 'arrived'-----after all 'he' has 'arrived'. The aghast people asked him as to who had 'arrived'. The Baba replied in a smiling manner: "Go and ask Mian Aziz-ud-Din Rahamtullah Alyhe" about it". The people advanced rather anxiously towards the house and knocked at the door. They came to know that a baby-boy had been born in the house. The people then turned towards the Baba but the latter had gone away. To the people of the town, Mian Aziz-ud-Din's house had become a more revered place than anything else. Even before this historic and auspicious event of the birth of the baby-boy, Mian Aziz-ud-Din's family had already been well-known for its piety, nobility and religious knowledge. The ancestors of Mian Aziz-ud-Din Rahamtullah Alyhe had migrated to India from Afghanistan. In the beginning, they had set up their dwellings at 'Depalpur'. But, later on some elderly members of the family were obliged to shift to 'Kasur' due to the vicissitudes of time. The rich and noble men of the city of 'Kasur' had become their disciples and began to dub them as 'Makhdoom'. The family had no other pastime except teaching and preaching of religion. They believed in legitimate earning for their livelihood through hard work and labour. That is why they calligraphed the Holy Quran and other religious books in order to make both ends meet. Conning of the Holy Quran was the golden tradition of this noble family. When the prevailing situation became normal, some of these noble men returned to 'Dipalpur' but two families, attracted by the good climate of 'Kasur', and the gentle behavior of the people, stayed behind at this place.

The maternal grandfather of Mian Aziz-ud-Din Rahamtullah Alyhe named Moulvi Ghulam Rasool

Rahamtullah Alyhe was immensely liked and loved by the people of 'Kasur'. He was held in great esteem and reverence by the people over there, and he had achieved a very high spiritual status on account of his humility, nice behaviour, hospitality, rectitude and piety. Infact, he was reckoned to be an embodiment of all moral virtues. He was a Quran-Conner as well as a Calligraphist of repute. People used to visit him frequently and consult him in order to seek solutions to their social, domestic and religious problems.

The 'Kasur' of those times was starkly different from that of today. It was at its zenith at that time and was reckoned amid the fertile and prosperous areas of the sub-continent. Great people, belonging to different walks of life, had shifted to this place and set up their dwellings there. This city was also considered a big centre of trade in those days. Then, God knows, what happened to it? The ruler of the area, Nawab Nizam-ud-Din Khan, develop strained relations with Maharajah Ranjeet Singh and, as a result of the latter's attack, almost the entire setup and structure of the city was destroyed. However, the people bore that onslaught with courage. 'Kasur' began to be rebuilt. New buildings were raised up on the ground once again. Later on, during the reign of the next ruler of city, (Nawab Qutbu-Din), Ranjeet Singh once again attacked the city after two years or so. He wanted to usurp the city and make it an integral part of his kingdom. The people of the city fought very courageously against him this time also, but the food-stuffs ran short as the siege had prolonged to two month. The paucity of edibles became so acute that people were very greatly disturbed physically. They began to eat their cattle for their existence. When the cattle had been exhausted, they began to eat up the riding horses, and ate them to the last one. What could not be cured was endured by the people patiently. They began to

migrate to other places of safety. Mian Ghulam Rasool also shifted to a nearby small town named 'Hujra Shah Moqem' and began to make both ends meet through calligraphy. Sometime later, he was also obliged to migrate from there. He found a place of refuge at Sharaqpur Sharif which town had already opened its gates for all displaced persons who sought for asylum. Mian Ghulam Rasool Rahamtullah Alyhe began to live in this town, and established a Mosque and religious school there. As we know, every determination is strengthened by a strong belief, which knows no bounds or hindrance whatsoever in its way. This small 'Madrassa' sprang up into a big and noble shrine within no time. Mian Ghulam Rasool Rahamtullah Alyhe had only one daughter whom he married to his nephew Hafiz Ghulam Hussain. Mian Aziz-ud-Din Rahamtullah Alyhe was their son.

The virtues like nobility and abstinence are no one's legacy. Mian Aziz-ud-Din Rahamtullah Alyhe had inherited the qualities of hard worship from his elders and he practiced them in the wake of his pious ancestors. He worshipped throughout night to keep up the noble traditions of the family. In addition to religious knowledge, he was well-conversant with worldly knowledge too. Though occupied by worldly affairs, he abstained from the world as much as he could. He served in the Vaccination Department in district of 'Hisaar' for quite some time. During holidays, he used to visit his home at Sharaqpur Sharif, and it was a customary with him to dine alongwith his servants and share their company whenever he happened to be at home. He also used to wash his clothes himself. Sometime he even washed the clothes of his servants. Though bribery was prevalent in his Department at Hisaar, yet he always made both ends meet with his legitimate salary. The fragrance, which Baba Ameer-ud-Din Rahmatullah Alyhe has been smelling from

the hose of Mian Aziz-ud-Din was, at last, embodied in the person of the son whose date of birth is recorded nowhere. However, no research scholar dares to differ from others who usually mention that his date of birth was 1863 A.D. The mother, Amna, of the newly-born child, determined to bring him up to the high level of the family traditions. On the seventh day of his birth, the baby-boy was named as Sher Muhammad Rahmatullah Alyhe.

Baba Ameer-ud-Din Rahmatullah Alyhe had been pointing several times towards the house in which Mian Sher Muhammad was born, and thereafter he had gone away. But mere pointing towards the house is of little importance. For Mian Aziz-ud-Din Rahamtullah Alyhe, his son was just a boy and for his neighbors, the boy was just another child among the children of the locality. Mian Ghulam Rasool was the most elderly person of the family. As soon as he looked at the face of the newly-born child, he thrust his tongue into his mouth and the infant went on sucking it for some time. Thus the noble religious heritage was transferred to the young child, who later on became famous by the name of Hazrat Mian Sher Muhammad Sharaquri Naqshbandi Mujaddidi Rahamtullah Alyhe. Mian Ghulam Rasool was not only his maternal grandfather but also the real brother of his paternal grandfather. He did not like that the young Sher Muhammad should remain away from his eyes even for a short while. He used to teach him or, rather, tries to teach him the intricacies and delicacies of religion and philosophy even in his infancy, and the young Sher Muhammad would just wink his eyes and smiled while he listened to what was being taught to him. Mian Sher Muhammad naturally possessed such simple and ecstatic ways as had made his maternal grandfather highly enamored of him. If it had been feasible for him, embraced or lifted him on his shoulders. But

the companionship of the maternal grandfather and the grandson could not last long. Mian Ghulam Rasool Rahamtullah Alyhe breathed his last when Mian Sher Muhammad was only one year old. Still, the former had left everlasting and indelible impressions on the one year old infant, as could not be wiped out by the passage of time. The nice impressions that were left on the mind of the boy related to soft speaking, philosophic thinking, humility and less speaking. Mian Ghulam Rasool Rahamtullah Alyhe had advised his second grandson, Mian Aziz-ud-Din's brother named, Mian Hamid-ud-Din Rahamtullah Alyhe, just before his death: "Dear Hamid! I am entrusting Sher Muhammad to you. You should pass on to him the knowledge you possess; you should guide him in respect of whatever you do not possess. Our good wishes are with you". Mian Hamid-ud-Din Rahamtullah Alyhe was an extra-ordinarily expert person in 'Nakli' (traditional) as well as 'Aqli' (rational) knowledge. He was well-known in the literary circle as a consummate teacher of Arabic and Persian. He was his immediate nephew and, therefore, it was binding on him to obey the orders of his maternal grandfather.

As soon as Mian Sher Muhammad grew up and was able to move about on his legs, he was made to start his education from the verses of the Holy Quran. He learnt the first primer by rote within no time. He recited the Holy Quran initially under the supervision of his mother and the uncle. When he had learnt to recognize letters of alphabet, his uncle got him admitted to a school at Sharaqpur Sharif. The atmosphere at the school was altogether new for him as it is generally new for all new entrants. But temperaments of persons differ a lot! Though he went to the school regularly at the explicit desire of his parents and his uncle, yet he did not feel at home there. His uncle was rather dismayed when

he learnt of his disinterestedness at the school. His teachers often complained to his uncle that the young boy (Sher Muhammad) remained lost in his own thoughts in the classroom. He was totally a different and a strange case. When the bell for the end of the school rang, all the children came out of their classes and got busy in playing games and sports of their own choice, but he (Sher Muhammad) went straight to the mosque and sat there deeply absorbed in thoughts, with his head bowed down. Anyhow he passed examination for the fifth class from the school willy-nilly. Then his uncle realized that the schooling was not a fit place for him. Therefore, he started supervising him permanently and began to teach him the prescribed books of Persian himself.

His grandfather Muhammad Hussain Rahamtullah Alyhe, also spared time for him and helped him to remember the lessons which he had learnt from the Holy Quran. But Mian Sher Muhammad was a class apart in life. Whenever he was given some chapter of the Holy Quran to read or to recite, tears would flow down from his eyes and the pages of the chapter would become wet with his tears so much so that after a few days it did not remain fit for reading. When the grandfather asked him the reason of shedding the tears, the boy remained quite silent and had nothing to say. At the request of the grandfather and the uncle, a scholar from the city, named Hakim Sher Ali, also tried to create an interest for books in him but to no avail. Instead, he began to take interest in calligraphy. He was, as yet, at the school when he had started to give new shapes or coloring to the letters as well as the words of the Holy Quran like an experienced calligraphist. He tried his hand to transcribe the Holy Quran in different shapes. When some great calligraphists happened to see the copies of the verses of the Holy Quran

calligraphed by him, they felt amazed at his attempts and skill. His calligraphy was so perfect that no body could believe that it had been done by a learner.

He had an immense taste for calligraphy. He had also another taste and it was for rearing horses from his childhood. He liked the horses and also liked to ride on them. Sometimes he would sit on a horseback and go out of the town miles away. People of the town were astonished to see that though he was still an adolescent yet he could ride and control even a big and energetic horse with confidence. A strange event took place in those very days. A marriage procession was on its way to Sharaqpur Sharif. It was coming from some other city. The mare of the bridegroom had become dead-tired when she reached the town. She had a quick temper. She became rowdy, and when anybody from the crowd tried to control her, she became more rowdy than before. She had created a panic among the participants of the marriage procession in a jiffy. Many young men advanced forward to control the rowdy mare but her rowdyism went on increasing every moment, so much so that she had taken the whole area, through which she passed, by a storm. She pounced upon everybody who came near her. She knocked down one person and trampled the other one. The whole area presented the scene at an arena. Some one from the crowd carried out: "Let some body go and ask Mian Sher Muhammad Rahamtullah Alyhe, who lives nearby, to come to their help. It is possible that he may be able to control the rowdy mare"! A person ran briskly to the house of Mian Sahib and related to him the story of their trouble caused by the rowdy mare briefly. He, at once, accompanied the person who had come to inform him. The mare was still rowdy. Without wasting even a moment and without any hesitation, he was able to tame the rowdy mare within no time. He got

hold of her reins, patted on her neck with love and then rode on her with peace and satisfaction. In those days of yore, Sharaqpur Sharif was not a big town as it is these days. Therefore, only within a few hours, the grave event, relating to the taming of the rowdy mare by Mian Sahib, gained wide publicity. Everybody came out of the town and began to wonder at the rare miraculous power Mian Sher Muhammad Rahamtullah Alyhe possessed.

Many capricious people had hitherto been treating Mian Sahib with a sort of alienation and estrangement. Some people were afraid of his simplicity, while some others felt that his silence was rather mysterious. In fact, he possessed some very strange habits which had baffled the people and were above their comprehension. Early in the morning, he would disappear from his home and, after a through search, he would be found either in a mosque or in a graveyard. On his return to home, his mother would ask him: "where have you been"? He always had one pet answer: "I had gone to see some one!"

Mian Sahib's modesty and bashfulness were quite well-known in the locality. Whenever he went out of his house, either he enwrapped himself with a sheet of cloth or enwrapped his face with a handkerchief. The ladies of the locality would say rather sarcastically: "Just see, who that lady is?" someone would remark: "what a nice girl has been born in our locality. She is an embodiment of bashfulness!" He would hear these remarks but pass-by, with eyes looking downwards. He did not change that way of his. At last, the ladies themselves had changed theirs. They had to be cautious in their behaviour. When his mother heard of such remarks being passed by the ladies against her son, she would often admonish him with mixed feelings of love and anger. The son would listen to her criticism peacefully and

then would confine himself to the house for a few days. But slowly and slowly, he would resume the same old practice. One night he said to his mother: "Dear mother! I am feeling rather chilly". The Mother gave him a quilt to wrap himself but he did not have any relief. He still complained of cold. She gave him one more quilt for the purpose. When he again complained of chill, she felt rather anxious and said: "Do you feel uncomfortable? What is happening to you tonight?" At this, he asked her if some guest had arrived in their home that day. The mother answered in the affirmative. He asked her if nice bedding had been supplied to the guest. The mother replied: "Why not? Be sure!" He again asked her: "Is he accompanied by someone?" The mother thought for a while and then replied: "He is accompanied by some other person, dear child!" But then she added rather hastily: "Yes, he is accompanied by a horse which is tied to a peg outside". The son asked: "Has some arrangement been made to protect the horse from cold weather?" The mother just shook her head. Consequently, he said: "Okay, if the horse is not feeling cold!" Such dialogues moved the heart of his mother very much and she began to take more and more care of him.

Like every father, Mian Aziz-ud-Din Rahamtullah Alyhe, too, took a great care of his son. He always apprehended lest his son should remain backward in the cruel onrush of life due to his slackness and carelessness. He lived in 'Hisaar' because he was employed in the Vaccination Department over there. However, he was never careless about his son in spite of such a long distance at which he lived from home. The mother and the uncle of the boy wrote letters to his father at Hisaar, apprising him of his son's activities, his hobbies, his aloofness from his contemporaries, his carelessness towards his books, and his love for solitude.

This made Mian Aziz-ud-Din Rahamtullah Alyhe a bit worried. So, when he came home during holidays, he would give many pieces of advice to his son, but to no effect. Rather, the advice of the father would fall flat on him. In spite of advice and admonition of the parents, his interest and absorption in the abstruse subject, which had taken a firm hold of his heart and mind, deepened and increased all the more.

Mian Aziz-ud-Din Rahamtullah Alyhe was drawing a salary of forty Rupees per month at that time. He used to send ten rupees exclusively for the expenses to be incurred on his son so that the latter might not have any financial difficulty, and that he might not also feel small in any respect whatsoever. But the son cared a fig for money. Whatever amount of money he had on his person, he always gave it to a wayfarer, a dervish or a needy person. If someone asked for a turban, he would part with his own turban and give the same to him. If someone asked for a shirt, he would provide the same to him. He would never eat by himself. He would share his meals with others.

A sum of ten rupees, in those days of yore, was a fairly large sum of money but still it was not sufficient for his generous ways. Consequently, he borrowed money from the shop-keepers of the market and fulfilled the needs of the needy people. Whenever his father, Mian Aziz-ud-Din, came home, he would pay off all the loans advanced by the shopkeepers to his son. But the boy went his own way---the way, which was beyond the understanding and comprehension of his father.

The seemingly frenzical passions and habits of Mian Sher Muhammad were much rumoured about in the town. He never met acquaintances. He would frequently disappear from home for a long period. He was often seen lost in his

own thoughts. Sometimes, he would begin to try his hand at calligraphy. At some other times, he would ride a horse and would lose himself in the wilderness around Sharaqpur Sharif. Sometimes, he was found sitting under a tree and sometimes he was found lost in thought in the sunlight. Sometimes, he was found lost in prayer in a mosque and sometimes he was seen shedding continuous tears in a graveyard. Mian Aziz-ud-Din often doubted that the mental condition of his son was perhaps not in order. He talked about that with his brother, Hafiz Hamid-ud-Din, and asked him as to what could be done to put the boy on the track. Hafiz Hamid-ud-Din, who himself use to call his nephew, Sher Muhammad, "off the hinges", failed to give any proper solution. The mother, on her own part, prayed for his welfare continuously as he had started distributing the household articles in charity among the needy persons.

Once, Mian Hamid-ud-Din got annoyed with him. At this, Mian Sher Muhammad became dejected and went to Lahore in search of the Job of a calligraphist. He was passing beside the Suneri Mosque (Golden Mosque) in Lahore when some stranger admonished him by the way and said: "O' unaware person! Have you forgotten the workingness and helpfulness of God"? He was so much moved by these words of the stranger that he returned home thereafter.

In Hisaar Mian Aziz-ud-Din passed his time rather anxiously. Neither the letters from home brought any satisfactory news for him nor did the stray visitors from the hometown bring any good tidings for him. His job was respectable and his salary was quite handsome. He did not have any other source of income. If he had some other reasonable source of income, he would have definitely left his job and returned to Sharaqpur Sharif for good. However, when he thought that his son had his uncle, his mother and

other relatives at home to look after him, he felt quite relieved of his mental tension.

One day, Mian Aziz-ud-Din met an elderly man who inquired about his welfare. Mian Sahib replied to him that all was well. The elderly man asked him again: "Why do you not look peaceful at your face"? Mian Sahib answered that he was somewhat worried about his son. The elderly man laughed a while and said: "Does he tease the people of the town"? Mian Aziz-ud-Din answered cautiously: "No, that is not the case"! The elderly man asked him once again: "Has someone complained to you about the behaviour of your son". Mian Aziz-ud-Din said: "No sir, he has never given any trouble to anyone. Instead, he bears pain for other". At this, the elderly man said: "When everything is okay, what is the cause of your worry then"? Mian Aziz-ud-Din replied rather gloomily: "He does not care for himself at all. May be, he is not going to be useful for the society. May be, he is wasting himself. No doubt, caring for or serving the creatures of God is a nice and good thing but one must also care for oneself. Welfare lies in the middle path: the middle path is ever true!" The elderly man showed a little concern and said: "Mian Aziz-ud-Din, I am very much surprised that you have not fully recognized and understood your son. Why are you looking so much dejected? Be busy with your normal routine. Let him mind his own routine! If he negates himself but is all positive for others, you should not bother or worry about him! Moreover, he is quite young at this age. Take courage and be hopeful"! The elderly man's accent inspired such a great faith and hope in Mian Aziz-ud-Din that he was greatly relieved of his mental tension. He felt rather light at heart. He promised with the elderly man that he would never admonish his son for his unique and mysterious behaviour in future.

Mian Sher Muhammad loved the personal name of God i.e. Allah Almighty from the core of his heart. As soon as the night fell, he would go to the roof of the mosque and start calling out "Allah! Allah!" in a loud voice. He would become totally self-oblivious and did not know who was or who were being disturbed by his loud voice in the surrounding areas. In the beginning, the people who lived in the neighborhood of the mosque criticized this strange behaviour. Still he would cry in a manner that had a strange ecstatic charm in it. At last, the people all around became so much habituated to this usual occurrence that if at some night they did not hear the same ecstatic cries of Sher Muhammad, they would begin to feel anxious. Sometimes, Mian Sher Muhammad became so much ecstatic through the repetition of the word Allah! Allah! That he would come downstairs jumping, enter the nearby streets of the locality and disappear in the darkness of the night. Sometimes he would fall down from the roof of the mosque on the floor while repeating the name of Allah in a fit of ecstasy. Neither was his absorption in God Almighty disturbed nor did he receive any injury in the fall, nor even did he stop uttering the word name "Allah". Sometimes, he would become ecstatic even during the daytime. A time would come upon him when he did not find any difference between the night and the day. People of Sharaqpur Sharif would often see that his shirt was torn, his turban was disarranged and that he was walking here and there in soaked in deep ecstasy. Sometimes, he would stop at the gate of a mosque while walking and start calling: "Allah! Allah!" Rather loudly. If someone met him in the way, he would ask him: "Just tell me, where my Allah is! Has He met you somewhere?" People would keep looking at his face with bewildered eyes. Many times he was seen lying on the ground, jerking and tossing

his body in a pain or ecstasy! People had ceased to meddle with the ways of his life that were best known to him only. If someone chanced to see him lying in a jungle, he would make good his way and turn his side on him. One day, a person saw him lying in an old, shabby and half dilapidated grave. Sometimes he was seen jumping and leaping in the streets of the town and crying in an act of ecstasy: "Now I am a changed person. I have become somebody else: who will recognize me and assess my worth now?"

After his birth, Baba Amir-ud-Din of Kotla Panju Baig would visit Sharaqpur from time to time, enjoy the sight of his frenzied lover and then go back home. The Baba had by now developed a good acquaintance with the elderly members of his family, so much so that he even stayed with them sometimes. As soon as the people of Sharaqpur saw Baba Amir-ud-Din in their town, they would narrate to the frantic passions of Mian Sher Muhammad. Baba Amir-ud-Din would listen to whatever they had to tell him. He would go on nodding his head and say: "if he is frenzied, let him remain so! He does not harm you. You should not stand in his way. He has to tread a path that is different from yours". Then he would give a faint smile and say: "okay! We will talk to the prince!"

With the arrival of Baba Amir-ud-Din Rahamtullah Alyhe, the face of Sher Muhammad would blossom and look fresh. Instead of facing him, he would try to remain at some distance from him, and never try to come close to him. Baba Amir-ud-Din Rahamtullah Alyhe wished that he should come near him and have a dialogue with him. He desired to answer those questions which he used to put to the wayfarers. But on every occasion, Mian Sher Muhammad would always try to keep himself at some distance from him. May be the reason that Mian Sher Muhammad grew more

MANBA-E-ANWAAR

anxious in his presence. May be the reverence that stopped him from going close to him. Baba Amir-ud-Din Rahamtullah Alyhe, too, did not insist much on this. It seemed as if he was waiting for some suitable time. When he was in his own village, Kotla Panju Baig, he would ask every visitor, who came from Sharaqpur, about the welfare of Sher Muhammad. He would ask: "How does our friend do?" when he was told about the stories of his ecstasies, his eyes would begin to twinkle and shine, and his face would blush a little red!

By now, Mian Sher Muhammad had gone through some basic books at the incessant advice of and insistence of his uncle, Hafiz Hamid-ud-Din, and he had acquired proficiency in Persian too. He had also learnt a good deal of Arabic. But the process of education could not go on for long because Mian Sher Muhammad had begun to ask such questions from his uncle as had no answers either in his own book or in any other prevalent book. Sometimes scholars, from far and wide, gathered in the religious educational institutions of Sharaqpur and Sher Muhammad got a chance to attend their meetings. When he joined any gathering, he would normally remain quietly. But sometimes he would enter into a dialogue about some very complex and intricate religious proposition with the participants who felt somewhat startled because he argued very briefly, but most comprehensively, on the problem under discussion. He did not go into unnecessary discussion with them. His talk, though brief, was highly suggestive and thought-provoking, shedding light, as it did, on the vistas of religious and providing a proper solution to the problem that was being discussed by the scholarly participants of the gathering. Sher Muhammad would never entangle with his uncle in respect of any problem. Rather, he himself would introduce a

proposition and stand up. People would go on discussing the presented problem for some reasonable time. He himself would not go into its details. He would express himself through gestures, he would tell only a little about it, or rather drop just a hint towards a problem and summaries the same in the most comprehensive manner. People would usually wonder and feel bewildered at his solution to the problems.

Books are no doubt trustees of knowledge, yet knowledge is not to be found in, and sought from, books only. It is said that the basic conditions for the achievement of knowledge are eagerness and fondness in oneself. Books are accessible to every body. But all people do not get blessing from books: some get less of that, while some others get more of that! Real access to and acquiring of blessings from books depends upon one's eagerness and fondness. The greater the fondness for books, the more understanding people will have of them. But people also believe in another thing. They say that knowledge can be sought through one's inner demand as such, yet knowledge has many times become common through it bestowing upon people by men of real knowledge. May be, someone is ready to bestow it on someone else who has been chosen by him. If one is bent on being bountiful, the seeker would naturally get a lot. May be that someone leaves a big legacy for the posterity or that someone bestows a whole 'Jagir' on the stylish way of someone else. Demands are not at all necessary in such cases. Those who believe in the generosity of 'the giver' ever that one gets without any demand at all, and sometimes one gets even more than what one demands. Anyhow, the fixation of the demand rests upon 'the giver' himself. Spreading of one's hands for it is not at all necessary. God knows which stylish way of someone may become an excuse for the bestowing of blessing. Demand has a hundred ways and giving of blessing a thousand ways! The

beauty of demand is better than the intensity of demand. Mian Sher Muhammad was an embodiment of demand. These books could not fulfill the extent of his demand. He demanded a lot more, still more! His final destination was something else; some one else!

The inhabitants of Sharaqpur Sharif had now understood thoroughly that though he lived among them very much yet he was a class apart. All of them were actual witnesses of his knowledge and submissiveness, his benevolence and generosity. They had witnessed that if he ever found some person carrying a heavy load, he would get it from him and put it on his own neck. They had often seen him helping some blind person reach home. They had frequently seen him distributing his meals among the dogs of the street. He had been born and brought up among these witnesses. So, strange a youth had dawned upon him that his eyes had bowed down more than before and that he was shrinking himself in heaths instead of being seen at community wells, in rural clubs, in streets and bazaars. Whether he was found in mosques or in uninhabited places, the shouts of 'Hoo Haq' would always accompany him at all the places.

Baba Ameer-ud-Din Rahamtullah Alyhe had pointed out to him many times, in a half-closed style, how long he would go on loitering aimless here and there. He desired that he should turn to some elevated threshold for advanced spiritual training. His advice was not vague, and he had heard his voice from the core of his heart. But, in answer, he did not ask the Baba to guide him in this respect. However, he knew well that if some perfect spiritual guide led the way, destinations would become easy for him to capture. He had visited many shrines in search of a good guide but to no purpose. He was not at all satiated at any place and his

impatient heart had failed to get patience anywhere. He had, of course, heard from his ancestors, and also read in books, about the exemplary picture and the ideal image of a perfect and consummate guide. But a guide, who could rise to the level of his lofty spiritual standard and high expectation, yet, appeared to him to be in the offing.

However, Baba Amir-ud-Din's case was altogether different. He was quite close to him, but his nearness had caused a veil for the achievement of the ultimate reality. He felt somewhat modest while presenting himself before him. His peculiar style needed that instead of his own knocking at the beloved's door, the beloved himself should search for, and reach, the lover. Baba Ameer-ud-Din had realized all that, and one day he unfolded his desire of adopting him as his spiritual issue. All this happened due to the special attention of Baba Ameer-ud-Din on the one hand and the devout demand of the disciple of the other hand. At last, 'the giver' and 'the taker' became one on a certain day.

Mian Sher Muhammad surrendered his will officially before the Baba by having the 'Bait' (by becoming his disciple). Thus he was linked to the Naqashbandia Order. The circle of the Naqashbandia Order was very vast. This series reached the Holy Prophet Sallalaho Alyhe Wasalam himself through such noble and pious persons as Hazrat Mujaddid Alf-Sani, Hazrat Baqi Billa, Hazrat Bah-ud-Din Naqashband, Hazrat Abu Al Hassan Kharqani, Hazrat Bayazid Bastami, Hazrat Sulman Farsi and Hazrat Abu Baker Saddique. In this way, his relations with such great, pious and noble personages, who had carved out bright examples of absorption in Allah Almighty, and had treaded on the right path of the Holy 'Sheria' and 'Tariqah', had been established and strengthened. After heaving joined the devoted circle of Baba Ameer-ud-Din, he felt as if he had

entered into some brave new world; as if some lost person had got the guidance to the destination, or as if some thirsty person had reached the seashore. His eagerness and quest increased day by day and he began to understand the true meanings of Divine love. Baba Ameer-ud-Din Rahamtullah Alyhe returned to his place after having enchained him in the Naqashbandia Order but his innate passion and the incitement of his heart had become the inevitable and integral part of his being. The heat of passion would often make him dance to its tunes and drive him here and there ceaselessly. He would cry out inadvertently, tear his clothes to bits and have his hair disheveled. He would start walking in the street and end in a sudden running. He was now scarcely seen in Sharaqpur Sharif. He was seen among heaths and graveyards, on all days and all nights, calling out the Great Name of Allah Almighty. Slowly and steadily, he began to disappear from his home for weeks together. In a state of anxiety, he was once passing by a graveyard when suddenly he stopped short at the sound of a musical instrument. He made a vigorous search for the player of the instrument here and there and came upon its source. The grave of Khawaja Muhammad Saeed was at hand. The sound was emanating from his grave. He reached the grave and cried out: "You are still absorbed in the sound of the musical instrument"! "After having said these words, he ran out of the place and stopped at the shrine of Hazrat Sakhi Shah Bukhari. His condition grew worse because he was physically exhausted. He fell down on the grave. A short time later when he gained consciousness, he addressed Hazrat Sakhi Shah Bukhari: "You only know how to throw down one". People say that as soon as he uttered that sentence, fragrance spread in all directions. Later on, they picked him

up and brought him to Sharaqpur Sharif. But he did not show much interest in Sharaqpur Sharif now.

After this, he would often go to the village of his religious guide, Hazrat Baba Ameer-ud-Din, and stay there for weeks and months together. At one time, he was not prepared to surrender himself in 'Bait' before the Baba, but now he had begun to feel a strange anxiety in his absence. He always lived in his presence, waiting for the movement of even his eyebrow; waiting for his attention even a little! He would go to the forest and fetch fuel-wood for him; he would move the grinding wheel for him; he would fetch water for him; he would even wash his clothes. Once he could not get fuel-wood. He took off his turban from the head, burnt it, and prepared tea for the Baba and served it to him. When Baba Ameer-ud-Din came to Sharaqpur, he would serve him day and night; he would run beside his horse to some distance, and thus express his love for him. The Baba, too, would look at him with love and affection. It would not be wrong to say that not only he had limited himself to the Baba, but the latter too, on his own part, had reserved the entire quota of his love for him for good. His education and training also took a new start, after he had attained the discipleship of Baba Ameer-ud-Din. At his orders, he continued the study of many basic books, dealing with 'Shariah' and 'Tariqah', including books on the biographies of Prophets and saints.

Many days passed since both of them had entered into bonds of spiritual relationship. One day, Baba Ameer-ud-Din further extended the showering of his blessing and kindness on him. He wrote a certificate of succession for him and gave him his gown as well. Sher Muhammad remained quiet for a few days but, later on, finding an opportunity one day, offered apologies to his mentor saying that he did not

consider himself to be worth that elevated position. Baba Ameer-ud-Din, too, kept quiet at this. Tow years and a half passed in this way. One day, his mentor called him once again and said: "If you take me as your religious guide, you must also obey my orders. Listen carefully to what I say. My end is fast approaching and you should not delay the matter now. You have yet to do a lot of work that lies ahead. I wish you to comply with my orders and serve the people. You will achieve ultimate success through that. No work is better than the service rendered to the creatures of Allah. So, whatever you have, give the same lavishly to others, and whatever you do not have, God Almighty will bestow it upon you. It all depends either on your persistence in demanding or on your own fate!" Now, he could not refuse to obey his mentor: The guide himself made him put on the gown and tied the turban on his head with his own hands. Sher Muhammad also hissed the certificate of succession given to him by his mentor and honoured it!

Soon the news spread like wild fire that 'Pir-e Tariqat' of Panju Baig, Baba Ameer-ud-Din had bestowed the certificate of secession upon Mian Sher Muhammad, the ecstatic son of Mian Aziz-ud-Din. Throngs of people, from far and wide, now began to visit him and to present and offer their devotion to him in token thereof. He was not used to gather crowds around him. In the beginning, he shirked and avoided them to some one requested him for 'Bai'at', he flatly refused. Due to his informal behaviour, the people went to Baba Ameer-ud-Din and complained to him about his representative who refused to take anybody in 'Bai'at' and had also tried to keep off the people who aspired to become his disciples. Accordingly, as per advice of Baba Sahib, he was obliged to undertake certain tours. Anyhow, he believed that 'Bai'at'-(Selling out oneself to the spiritual guide) had

become just a formal thing. He wondered how the people would sell themselves out (in Ba'iat) during those turbulent times of history which were marked and stained by selfishness and personal interests.

The shrine of Baba Ameer-ud-Din was often visited by a large number of people and as such Mian Sher Muhammad, too had gradually become the pivot of their attention. His fame spread throughout the undivided Punjab. When he returned to Sharaqpur at the standing orders of Baba Ameer-ud-Din, he was greeted and warmly welcomed as a perfect and consummate guide and a saint. People now began to dub him by the honourable title of 'Hazrat Mian Sher Muhammad Sahib Sharaqpuri'. The people of the town (Sharaqpur) had witnessed his blotless childhood and youth. His succession to the spiritual legacy of Baba Ameer-ud-Din had further added to his dignity and grandeur. The vague thoughts or doubts about him, which the people had been harboring about him in the past, now ceased to occur in their minds in the light of the recommendations made by Baba Sahib. It is true that in such cases man is his own recommendation and guarantee. In every walk of life, durability of any recommendation or guarantee depends upon the solidity and solidarity of one's own actions.

In Sharaqpur, Mian Sher Muhammad had sat on the pedestal of sainthood at the direction of Baba Ameer-ud-Din. People, who came to see or visit him, needed no self-introduction. Mian Sahib himself shed miraculous light on their intrinsic maladies and prescribed remedies in respect thereof. Thus the private and public life of the people, who came to see him, became crystal-clear to them and flashed in true light before their eyes. Sometimes, he would not indulge in a direct or a straight-talk with a certain person but he would address other people sitting in the gathering and say

that times had changed and that people had started adopting new fashions or ways of life for themselves. During such a suggestive talk the real addressee would at once understand that the tip or hint was dropped for him. He (the addressee) would unhesitatingly stand up in the gathering and show his repentance.

Within a few days a new shrine, the gates of which were always open for the people who came there, was established in Sharaqpur with reference to Mian Sher Muhammad. Time and weather created no problems or hindrances for the people. The number of anxious visitors went on increasing day by day in Sharaqpur. When Mian Sahib was in Kotla Punju Baig, the companionship of his mentor, Baba Ameer-ud-Din, had a soothing and salutary effect on the former. There he had got considerable solace and satisfaction for his anxiety. While in Sharaqpur Sharif, he put on the gown that had been granted to him by his guide, and he felt a strange and still greater peace in his excitement, but sometimes the same excitement, would recur in his temperament. He would slap someone when the fit of excitement came upon him. It is another story that some people aspired for that slap. They took it as a proof of Mian Sahib's attention and closeness. After having received the slap, they thought that their dark circumstances would change for the better.

During the early days of establishment of the shrine at Sharaqpur Sharif, a rich person heard about the piety and submissiveness of Mian Sahib and came to see him. It was the time for lunch. Mian Sahib asked him if he was accompanied by someone else. He replied that he had a servant who was waiting down-stairs. Expression of hatred for the servant could well be noticed in his accent. However, the mister was served with a lunch in an ordinary manner.

Then Mian Sahib himself went down-stairs, brought the servant up-stairs and letting him share his own meal as a special case and said: "what a piety! People consider a little worldly wealth as a source of their honour and dignity, but it is a test for the Day of Judgment. One, who owns a little wealth, only, will have to render a little account in the Hereafter!"

During the same days, plague broke out for the first time in Sharaqpur. A person died of this disease. People were rather afraid of going near the body of the dead. No one agreed, or was prepared, to bathe and shroud the dead man in the whole town. When Mian Sahib came to know of that, he went to the house of the deceased with one of his companions named Mian Muhammad Din. If the dead body had been carried to the mosque, people at large would not have allowed that, and if it had been carried to a well, the 'zimidar' (Landlord) too would not have permitted the use of his well for bathing the corpse. At last the cot of the dead man was placed in the midst of the fields, and a bathing-board and a few large pitchers of water were brought there. Even the relatives of the deceased did not come near the dead body. They kept on looking at the scene from a distance like detached spectators. Mian Sahib himself bathed the dead body. His companion, Mian Muhammad Din, would drop water on the dead body and Mian Sahib would give it a wash. Then he shrouded the dead body, placed it on the cot, kissed his forehead and asked the people to come and joined him. People could not stay away now! All of them drew near the funeral, picked it over their shoulders and carried it to the graveyard. Mian Sahib himself laid the dead body to rest in the grave and buried him accordingly.

A young and innocent son of a certain woman had been arrested in a case of murder. He was facing a trial in a

court of law. All the witnesses stated in the court that he had committed the murder. The mother of the accused wept bitterly and went from place to place to seek justice. But the circumstances became more and more complicated for the poor accused boy on each date of the hearing of the case. His mother had become almost disappointed and dejected, when someone directed her to see Mian Sahib at Sharaqpur Sharif and further advised her that she must obtain an amulet from him, otherwise things would remain as critical as before for her son. At last, she reached Sharaqpur Sharif. Mian Sahib always kept women at a distance but the dejected woman insisted that she would not leave the place unless she was allowed to see the Mian Sahib. People advised her to give up her insistence but she was adamant. They said: "Let us present your request to Mian Sahib. Let us know about your difficulty". But the woman insisted that she would like to see Mian Sahib herself and request him to help her in her predicament. She became rather obstinate. She was not ready to leave the place. She seemed to be somewhat over-anxious to enter the house of Mian Sahib. People stopped her with a great difficulty. Someone from among them advised her to sit at the edge of the street and to talk to Mian Sahib when he would come out of the house. She acted on this piece of advice. When Mian Sahib stepped out of his house and made for the mosque in connection with his prayers, she stopped him at the edge of the street and began to raise hue and cry. At this, Mian Sahib asked his disciples, who were accompanying him, to request her to get to one side and then let him know what her problem was. The woman wept bitterly and gave a brief account of the history of her son's case. She said that her son was innocent and that the date of the final decision of his case had drawn quite near. She further said that she had come to get an amulet (charm)

from him so that her son might be released. She emphasized that she would not leave the place unless and until she was given the amulet for which she had requested him. Mian Sahib heard her complaint very peacefully. He told her that her son would be released and advised her to go back to her home. But the woman insisted on getting an amulet. The people of the street as well as the companions of Mian Sahib tried to make her understand that all would be well and that, as Mian Sahib had said, her son would be released but she went on weeping bitterly and insisted on getting an amulet. Mian Sahib never wrote amulets because it was against his habits. However, he asked for a piece of paper and a pen. He realized that the woman would never leave the place unless she was given an amulet. So he wrote down something on the piece of paper and gave the same to the woman who, felt somewhat satisfied, prayed for the long life of Mian Sahib and left the place.

The date of decision of the case came at last. The Judge was an English man. All the proceedings in respect of the case had been conducted in English. The decision was also given in English but, extraordinarily enough, the judge looked at the woman's son, who was standing in the dock, and addressed him in Urdu: "Jao! Ham tum ko bari karta hain!" (Go away, I release you). As all the proceeding in the court had been going against the poor boy, every one was surprised at his unexpected release but the mother of the boy was not at all surprised. She had a sanguine hope that, since she had obtained an amulet from Mian Sahib, her son would be definitely released. When the people congratulated her on her son's release, she said that it was all due to the miraculous effect of the amulet, which she had obtained from Mian Sahib. People, who were present in the court, became very anxious and wanted to know what Mian Sahib had

written on the amulet, but the woman did not want to unfold it. The young boy was released accordingly and had, by, now reached home alongwith his mother. Since the purpose had been achieved, it was now thought by the women that there was no harm in unfolding the amulet. When it was unfolded in the pressure of the people, all of them were taken by a great surprise when they found that the words on the amulet tallied exactly with those which the judge had uttered while announcing the judgment: "jao ham tum ko bari karta hay" (Go away, I release you).

The way Mian Sahib talked with the people was very sweet. He used to talk in soft, simple and measured style. The simplicity and meaningfulness of his talk remained even when he was in a bit angry mood. His way of expression was so much captivating that whatever he wanted to say went down straight into the hearts of the listeners. Numerous events and incidents, relating to the pious and spiritual ancestors were usually highlighted by him when he talked. That was the way how, by citing the examples of the erstwhile saints, he advised and persuaded the listeners. Sometimes, people wept bitterly when they listened to the events, which he related to them about the pious life of the saints. At times he himself was so deeply moved by his own talk that tears would drop down from his own eyes.

He used to say: "Just look at the 'Sikhs'! They act nicely and strictly on the sayings and teachings of their religious leaders. I fail to understand why we, the Muslims, have become so much enamoured of imitating and copying the ways of the English people. Does the beard of the 'Sikhs' pose any hindering in acquiring the education, seeking the jobs and running the business of their life? No body criticizes them. They are afraid of no body. But we may never have a haircut; instead of this, we will get overselves shaved. Does it

mean that we do not bother about for our religion?" Mian Sahib would often ask the people: "For how long have you been reading English?" He would get a reply: "For two, or three or five years etc." When Mian Sahib would ask such deviated and misled people to tell him the meaning of "Bismillah", they had no answer to give. The rise of the English people had reached its zenith at that time, but in spite of this Mian Sahib talked against the English dauntlessly. He was neither a political activist nor a member of any political party, which had struggled against the English rule in India; but he was all out against the English. Only God knows, how many persons he had freed from the shackles of allurements for the English prestige and made them live with their heads high for self-pride and self-respect!

Sometimes, some capricious and non-believing people would come to test his spiritual elevation. The artifice of Mian Sahib was his own self and his proceedings of day and night were like a written book. So people of such a type, would feel ashamed of themselves, and show repentance after having passed a few hours in his auspicious company. The ultimate aim of Mian Sahib was to intimate a person, somehow or the other, about his drawbacks, which he had noticed in him. Whoever one might be, he would certainly let him know about one's own weaknesses and shortcomings. Be there a ruler or the ruled, a rich or a poor person, a stranger of his own relative, all sorts of people would listen to him cheerfully because he (the speaker) was the great Mian Sher Muhammad, unique and conspicuous by himself.

So far as the effectiveness of one's address is concerned, intention and determination have much to offer. The effectiveness and force of one's address also depend

upon the action and positiveness of one's character. Not only the Muslims but also the non-Muslims frequently visited Mian Sahib to seek his benediction. Mian Sahib also treated them with due respect and kindness at his threshold. Once, a despondent Sikh gentleman came and sat down quietly as if he were glued to a corner of the room. Mian Sahib had seen him sitting in a tight corner but he kept quiet. The Sikh gentleman kept on sitting at his place for sometime, very humbly, hanging his head in extreme dejection. Then he stood up all of a sudden and, with folded hands, begged Mian Sahib for permission to leave. He said: "Thank you, sir my problem, which has been weighing heavily upon my nerves for years together, has been solved". However, he was not required to explain the nature of his problem. After this he sought permission from Mian Sahib and left the place.

Moulvi Asghar Ali Rohi (a professor at Islamia College Lahore) states: "I had been suffering from severe fever for quite sometime. I had intended that I would send someone to Hazrat Mian Sher Muhammad at Sharaqpur Sharif next morning so that the bearer could request Mian Sahib to pray for the speedy recovery of my health and also asked him to send the "charmed water" for me to drink. I spent the whole night in acute pain. Early next morning, just at dawn, someone knocked at the door of my house. When the door was opened, Mian Sahib was seen standing outside. He stepped into my room and sat at my bedstead. He inquired about my welfare. He had stayed hardly for three or four minutes when he stood up to depart and said: "A long sitting with a patient adds to his trouble. Moreover, my mother had ordered me to return home soon. So here I depart". Moulvi Asghar Ali has stated: "I recovered from my illness on that very day and was as healthy as ever. I perceive that I had only thought of sending someone to Mian Sahib

just last night. I fail to understand how Mian Sahib happened to arrive early in the morning; how and at what time he had started from Sharqpur Sharif in those days of yore when no motorcars plied on Sharqpur Sharif---Lahore route; and when only 'Tongas' were used for conveyance and that even those 'Tongas' moved on the road till evening only, and that only in the late hours of the morning or thereafter one could get a 'Tonga'".

One night Mian Sahib was offering supererogatory (Nafil) prayers on the roof of his mosque. Somebody came and began to draw water from the well of the mosque. Mian Sahib came down the roof at once. He instructed the drawer from a distance to stop for a while. He asked him to bring a lamp first and to draw out the bucket thereafter. A person, who was praying in the mosque at that time heard the voice of Mian Sahib and brought a lamp front the mosque in great haste. Mian Sahib then asked the drawer to draw out the bucket of water in the light of the lamp. The bucket was at last drawn out and was placed on the earth beside the well. Mian Sahib ordered that lamp should be brought in front of the bucket. Both the men peeped into the bucket in the light. They stepped back in fear and amazement. There was a snake in the bucket. They killed the snake abruptly and asked Mian Sahib how he had come to know about the presence of the snake in bucket. Mian Sahib laughed a little and then replied: "He (Allah Almighty), whom we pray, tells us about every thing!"

Haji Fazal Illahi has related that once Hazrat Mian Sahib was going to Sarhand Sharif by train. In the way he got down at a certain station to get some water for ablutions. When he returned to his compartment, he noticed a handsome 'Sikh' boy, well-dressed in the military uniform, standing near the door of the compartment. Mian Sahib

looked at him with a litter attention and said: "O' boy! Your figure resembles that of the Muslims". The young boy did not take his words-seriously. He felt a bit annoyed and said: "Get away old man; mind your own business". The poor fellow did not know that Mian Sahib had done his own miraculous business. The guard of the train whistled; the train steamed off and gathered speed very slowly and slowly. All of a sudden, the 'Sikh' boy came running into the compartment in which Mian Sahib was sitting. He fell down on the feet of Mian Sahib and humbly said: "Kindly credit me as a Muslim". Mian Sahib picked him up and embraced him!

In the book captioned "Khazina-e-Karam", it has been written with reference to a pious disciple of Mian Sahib, the later Dr. Nawab-ud-Din, that there was a certain newborn child in Sharqpur Sharif who used to weep and cry out at all times. The child did not recover from his ailment although his parents had provided him with every medical treatment. At last, being disappointed, the parents of the child brought him to Mian Sahib. The child was still crying continuously. Mian Sahib cast a glance at the weeping child and said: "Bravo' little child! We have not as yet been able to learn how to weep. It is strange enough that you are weeping at all times with so much ease and felicity". On listening to what Mian Sahib had said, the child became silent and ceased to weep although he had been crying and weeping continuously ever since his birth.

Once, a group consisting of ten persons or so was accompanying Mian Sahib. The author of "Khazina-e-Marfat", Sufi Muhammad Ibrahim, was also among the accompanying persons. All of them were following him. Mian Sahib asked them time and again to walk alongwith him but they remained a few steps behind by way of respect and

reverence for Mian Sahib. At last, Mian Sahib gave up his polite way of talking and ordered all of them to keep pace with him. They readily obeyed the orders of Mian Sahib and began to walk ahead of him. At this, Sufi Ibrahim said loudly: "A shepherd always walks behind his sheep"! Mian Sahib had heard him. He advanced a few steps forward hastily and leaving all of them behind said: "No, I am the sheep and you're the shepherd"!

Mian Sahib's diet, his dress, his way of sitting and standing and living, his style and habits---all these represented the negation of his own 'self', so much so that he avoided even writing his own name. He might have written his name during his school days but later on he never wrote his own name with his own hands. He would always sit cross-legged (as in At-Tahiyat) in the meeting and also advise his disciples to sit like that. Whenever he wanted to meet someone, he never called him but he himself called upon him and sat on the earth alongwith the people. He would never put the right step first when he came out of the Mosque. If someone had kept or left his shoes in a disarranged manner, he would arrange these with his own hand. Hakim Peer Buksh Balloki has stated: "Once, someone told Mian Sahib that such and such a disciple of his had sent his 'Salaam' to him. Mian Sahib was aggrieved to listen to the use of the word 'disciple' and his eyes were filled with tears. Holding his beard in his hand he said: "How could a face like my own was worthy of being that of religions guide?" Hakim Peer Buksh has further stated: "Later on, he addressed his own lofty and generous self in such negative words as I do not like to repeat them".

Once, Mian Sahib, accompanied by a few fellows, was passing through the streets of 'Kasur'. In the way, he saw a sweeper-maid who had collected waste material of the

street in her basket, and was finding it difficult to pick it up because she was carrying her own baby in her lap. Mian Sahib at once advanced forward, picked up the basket, containing the waste material, with both his hands and placed it on the head of the sweeper-maid. The fellows, who were accompanying him, were highly amazed to see that!

Once, it so happened in Sharaqpur Sharif that Mian Sahib was sitting in his house which, with the passage of time, had turned into a shrine. All of a sudden, an old lady arrived inside and said with a sense of great pain: "Baba Jee, you do a lot of good to others: please give interpretation to one of my aspirations. I wish to see the tomb of our dear Holy Prophet Sallalaho Alyhe Wasalam". Mian Sahib advised her softly to recite 'Darood Sharif' and to imagine that she was very much there. The old lady recited 'Darood Sharif' with the accompanied imagination at that very time and called out abruptly: "By God! I am in from of the Holy Tomb: I am in front of 'Roza Mubarik'. Mian Sahib did not like the publicity of this incident by the old lady. He stood up and said: "People do not maintain and keep the secrets of any pander (pimp)". He had used the word "pander" for himself in a derogatory sense: the word is being repeated here to shed light on his real sentiments on the occasions; so the word has not been changed as a policy. He often used to negate himself like that. Not only, Mian Sahib alone but also many other famous saints had done likewise and adopted the course of self-negation in life. Examples of a number of such saints can be cited in this respect.

Prof. Zia-ul-Haq has narrated an event with reference to his father, Moulana Asgar Ali Rohi, a professor at Islamia College, Lahore, to which the latter had been an eye-witness. He has stated: "One day Moulana Roohi went to saw that Mian Sahib was feeding the dogs of the street at that

time. There was one bitch which was very thin and weak. Mian Sahib put a piece of bread before it but a fat dog picked it up. Mian Sahib told the dog that, that piece was not his share of bread". It was the routine practice of Mian Sahib to feed the stray dogs of the streets daily.

One day Mian Sahib saw a dead-tired and faded out donkey, which was carrying a heavy load on its back. He became mentally or rather emotionally disturbed. He went there and showed his love and sympathy to the animal. He kissed the neck of the donkey and crying with pity said: "Dearest! You are carrying a heavy load"! While writing about this particular event in his book "Khazina-e-Marfat", Sufi Muhammad Ibrahim has mentioned: "Some people might criticize this action of Hazrat Mian Sahib but this is the pedestal of a "Salik" (a mystic) which is known as 'love for all'!" Sufi Muhammad Ibrahim has given many such examples in his above-mentioned book. He has particularly mentioned the event related to Hazrat Shibli. He writes: "Once somebody was beating an ox with a heavy staff. Hazrat Shibli at once cried out at this. People asked him to reason of his crying. He picked up the shirt from his back where the mark of the staff could be seen".

Hakim Muhammad Ashraf has written that his father, Hakim Muhammad Ishaq, was busy with his work in his office at Sir Ganga Ram Building, Lahore. Suddenly, he felt as if Mian Sahib was remembering him. He left his work and started for Sharqpur Sharif. When he reached near 'Chaburji' at Lahore he sat in a 'Tonga'. When the 'Tonga' reached 'Chung' (a village), it was almost evening. The problem was to cross the river Ravi at that time. Hakim Sahib was mentally upset and disappointed. He thought that all the boatmen might have gone to their homes. However, he felt relaxed when he found that only one boatman was still

present at the bank of the river. The old boatman was preparing himself to go home. He saw Hakim Sahib coming towards him and said: "Come on, dear boy! May be I am late for you, otherwise I leave for home at this time". Hakim Sahib crossed the river by boat, offered his 'Magrab' prayer and thereafter adopted a short route to Sharqpur Sharif through the forest instead of following the prescribed long route. He had hardly covered half the journey when a wolf came out of the bushes and stood about ten yards away from him. On seeing the wolf, Hakim Sahib felt extremely terrified: there was no way out! The wolf leapt forward and was quite near him. Hakim Sahib has started that at this critical juncture he suddenly thought of Hazrat Mian Sahib and closed his eyes. When he opened his eyes after a few minutes, the wolf had disappeared. However, Hakim Sahib moved ahead with unsteady steps and reached Sharqpur Sharif. He was feeling terrified and disturbed. Mian Sahib was leading the "Isha" prayer at that time. Hakim Sahib joined the congregation and after offering his prayer met Mian Sahib. He was still feeling mentally disturbed. Mian Sahib noticed signs of fear on his face. He just smiled and then said: "Dear me! You have fatigued me a lot today! I have got cramp on account of excessive walking. In future please follow the straight path. It is not possible that when my friend remembers me, I should not reach the place of danger"!

Once, Mian Sahib was participating in the "Urs" of Hazrat Syed Imam Ali Shah Sahib at Makkan Sharif. All of a sudden a great hue and cry arose at the time of afternoon. It was noted that the son of a certain participant in the gathering had died. At this Mian Sahib said: "Closely examine the boy who has been declared dead": May be that the boy has gone into coma. Just rub his palms and soles and

he would, 'Insha Allah' regains his senses". People acted upon his advice. The boy actually came to his senses after the prescribed treatment. Mian Sahib advised the parents of the boy not to stay at 'Makkan Sharif' for the night, but they should go home straight without delay. The parent took their son to his home at once. As soon as they reached their home, the boy died. Later on, some one asked Mian Sahib about the happening. He said: "Actually, that was the time of the 'Urs' of the great religious guide, Syed Imam Ali Shah when the boy died. I did not want that the proceedings of the 'Urs' be disturbed or adversely affected by his sudden death. So I had prayed to Allah Almighty that He might grant life to the boy for a few hours more so that we could conduct the 'Urs' in a proper and befitting manner. Allah Almighty, the Merciful, granted my prayer".

A resident of 'Sandah Kalan', Mian Manzoor Hussain, has stated: "I was about 22 years old in 1923 A.D. I had a burning passion and an ardent desire to see Mian Sahib. I got a chance to present myself, alongwith some of my relatives, before Hazrat Mian Sher Muhammad at Sharaqpur Sharif. It was a piece of good luck for me that he read my inner passion and graciously incorporated me in his 'Silsa-e-Alia' Naqshbandia. Thereafter, I made it a routine to present myself before him every month regularly".

Once, the Nawab of Rampur presented himself before Mian Sahib to seek his benediction and he offered him a bag containing two thousand rupees, alongwith a bottle of 'Ittar' (perfume) as gifts. The Nawabzadah had no beard. Mian Sahib asked his name. The Nawabzada replied: "Asad Ali". Mian Sahib moved both his hand on the face of Nawabzada and said: "Did Hazrat Ali have such a face?" The Nawabzadah was emotionalized and began to weep. However, he requested Mian Sahib to accept his gifts but the

latter declined to take both the items. He said that the bottle contained the life-blood of the poor and the bag held in it the tax-money that had been cruelly collected from the public by force. Therefore, Mian Sahib said that he could not accept both the items of the gift for that matter. He further told him that Allah Almighty is his real Sustainer and not (he), the Nawab.

Once, a person said to Mian Sahib: "Sir, my financial position is very weak. I live from hand to mouth and meet the expenses of my family with a great difficulty. Kindly pray to Allah Almighty to strengthen my financial position." Mian Sahib prayed for him with love and said: "You should better go back to your home and try to earn your livelihood through some woodwork". That person acted upon the advice of Mian Sahib and started woodwork. In the very beginning of this new enterprise, he earned a net profit of fifteen hundred rupees. He came to Sharqpur to see Mian Sahib but the latter had gone to 'Kasur' in those days. He went to 'Kasur' but Mian Sahib had gone away from there by that time. That person again came to Sharqpur, Mian Sahib was very angry to see him there and told him not to enter Sharaqpur Sharif again, otherwise all matters and thing concerning his livelihood would be disturbed and adversely affected. However, he stayed at Sharaqpur Sharif for a number of days and did not leave the town. When someone asked him why he did not leave the town, he said: "Mian Sahib has prohibited me to come here again. But I cannot afford to keep myself away from his generous being". His words were conveyed to Mian Sahib by someone. Mian Sahib just smiled and gladly permitted him to come to Sharaqpur Sharif again according to his own sweet will.

Once, Mian Sahib, accompanied by one of his companions, was going somewhere. In the way, he saw a big

earthen pitcher containing water. Mian Sahib began to drink water out of it. His companion wanted to stop him from doing so and said: "The earthen pitcher does not seem to be, upto the standard and, in good shape; so please do not drink water out of it". Mian Sahib replied rather humbly that he did not consider himself even worthy of drinking such water as was contained in that shabby pitcher.

Tailor Master Mian Imam Din of "Dobi Ghat" Sharaqpur Sharif states: "Hazrat Mian Sahib never disappointed any needy person. Once, a poor person came to him for some financial help. When he entered the precincts of Sharaqpur Sharif, he thought that if he presented himself before Mian Sahib as a "Sayyed", the latter would pay him special attention. So when he appeared before Mian Sahib, he told him that he was a "Sayyed". Mian Sahib helped him and when he was going to depart, he accompanied him to some distance. Later on, he stopped short at a certain place and said: "Listen! This is the place where you thought of posing yourself as a "Sayyed". You are honourable and respectable only to this very place. Now I go back to my home".

Mian Sahib used to say that Satan permeates the body of man and runs in it like blood; so one should hinder or block his way with hunger and thirst. If Pharaoh had gone without food and drink, he would not have claimed himself as God. Hunger lessens the rush of lust and mitigates the sins. One should eat only as much food as would satiate one's appetite and that it should not weigh heavily on one's stomach. Also one should not remain so much under-fed that the routine of one's work is disturbed by hunger. He used to say that the heart of a man, who eats doubtful food for forty days, becomes dark. He often used to repeat the statement of Hazrat Ibn-e-Abbas Razi Allah 'Ta'ala Unho to the effect

that Allah Almighty does not accept the prayers of a person whose belly is stuffed with illegitimate morsel of food. Right from the beginning, Mian Sahib had the habit of keeping himself hungry and facing a tough time. Sometimes he would not eat for weeks together. Once he did not even touch any food-grain for full two months. He used to keep supererogatory fasts at a stretch. He used to say: "The world is a river, the Hereafter is a bank and abstemious-ness is a boat. All creatures of God have three attributes: the angels have wisdom but do not have desires and emotions: animals have desires and emotions but do not have wisdom: man alone possesses all the three attributes i.e. desires, emotions and wisdom. If man subordinates his desires and emotions to his wisdom, he may attain a higher rank than what the angles have. If he acts repugnant to this, he may become even worse than animals. There are six men who would become fuel for the hell because of their drawbacks and blemishes: the Arabs, for their prejudice and enmity; the rich men of villages because of their pride; the traders because of their dealings, the common men because of their lack of knowledge, the ruler, because of their tyranny; and the scholars because of their jealousy that burns up all the noble deeds." He used to say: "We should decide our cases according to the 'Sharia' and the 'Sunnah' and should not debase our-selves by going to English courts and 'Katcheriss'". About quietness or solitude, he used to say: "It is really a wonderful thing: it cannot be achieved without sitting aloof in a corner. In other words silence or quietness is the key to prayer and is one of the blessings of Allah Almighty".

Once, a certain person asked Mian Sahib: "Sir, are you well?" Mian Sahib replied: "If I got the scroll of my deeds in my right hand all would be well, otherwise not!"

Once, Mian Sahib was passing through the bazaar of his town at midnight. The S.H.O. was on the round. There was silence all over. When the S.H.O. saw Mian Sahib, he called out: "who is there?" Mian Sahib did not make any reply. The S.H.O. ordered his men to catch the fellow. One of the constable said: "He is Mian Sahib, a dervish". The S.H.O. was non-Muslim. He said to his men: "You perhaps do not know that these are the people who give shelter to thieves and robbers." Mian Sahib heard him talking like that but he did not give any response whatsoever. He went silently to his home. On the next day, Mian Sahib went to Peshawar to see Agha Sikandar Shah. The same night the house of the S.H.O was ransacked and looted. The S.H.O did not take any action. When Mian Sahib returned from Peshawar, the S.H.O went to see him at his house and begged forgiveness. Mian Sahib just smiled and tapped his head gently with his hand. Thereafter, the S.H.O. used to present himself regularly before Mian Sahib so long as he remained posted at the Sharaqpur Sharif Police Station.

The servant of Mian Sahib, named Muhammad Din, has stated: "Once, Mian Sahib went to Makkan Sharif in accompaniment of Syed Noor-ul-Hassan Shah (his disciple). There was a madman who was tied to his bedstead with chains. His relatives and some other people wanted to present him before Mian Sahib. At that time, Mian Sahib was in the Mosque. It was not thought desirable to disturb him in the prayer. So the people waited for him outside the mosque. The bedstead of the madman was placed by the side of the wall of the mosque. When Mian Sahib came out of the mosque, his eyes fell upon the man who had been tied to the bedstead. He inquired as to why the man had been heavily chained. As soon as he uttered these words, the madness of the fellow disappeared and, feeling somewhat bewildered, he

inquired from the people, who were standing all around him, why he had been tied to the bedstead with chains. He asked them to release him. Mian Sahib also ordered the people to release him at once. The man had come to himself by now. He had fully recovered from the mental disease that had been upon him.

Hafiz Ghulam Yasin Kasuri has written that when he was married, he missed his 'Isha' prayer on the next day and went to sleep. He saw in his dream that Mian Sahib had arrived and was saying in anger: "You have given up praying on getting married. After having said these words, Mian Sahib gave me two slaps on the face. I fell down from the bedstead headlong. All members of my family were surprised at this. However, I stood up straight and rushed towards the mosque. When I had offered my prayer, I returned home and related the details of my dream to the members of my family."

Mian Sahib was once in Shah Pur. His servant, Ahmad-ud-Din Shahpuri, told him about the miserable condition of his fields. He said that the rats were destroying his crop. Mian Sahib asked him where his crops stood. Ahmad-ud-Din took him to his fields. Mian Sahib just entered the fields from one side and came out from the other side. The rats never destroyed the crops of his servant even afterwards.

Hafiz Ghulam Yasin used to recite the Holy Quran at the "Taravi" prayers during the midnight of Ramzan. The weather was very hot. Due to the intensity of heat, he did not keep fast one day. Mian Sahib sent a letter to the Imam of the mosque to the effect: "Ask Ghulam Yasin to explain why he does not keep fast during the day when he recites the Holy Quran at the "Taravi prayer' at night".

The complier of 'Khazina-e-Marfat', Sufi Muhammad Ibrahim, heard someone informing him in a dream at night that Mian Sahib would reach Kasur on Sunday by the 9 O' clock train. It was the season of winter. On the Sunday night, he prepared food for seven persons, filled the tea-pot with hot tea and thereafter reached the station at the time of the arrival of train alongwith six persons. When the train steamed in, Mian Sahib got down at the platform. He asked: "Sufi Sahib, who gave you the news of your arrival" Abruptly enough, Sufi Sahib replied: "I had received telegram in my dream". At this, Mian Sahib smiled at large!

Once, Mian Sahib was staying at the house of Moulvi Fazal Haq in Kasur. There, Sufi Ibrahim requested Mian Sahib that he should have that day's dinner at his home. Mian Sahib signalled towards Moulvi Fazal Haq so that his permission might be sought in this regard. Sufi Sahib has stated that he requested Moulvi Fazal Haq for the grant of permission which the latter gave unwillingly, rather hesitatingly. So, Mian Sahib went to the house of Sufi Muhammad Ibrahim for dinner. He was accompanied by three persons only. However, Sufi Muhammad Ibrahim had arranged for eleven seers of "Basmati" rice for "Palau" and 'Zarda'. But when the news of Mian Sahib's arrival reached the people, many of them came from Khaimkiran, Lilyani, Ferozpur and many other villages. They joined the party but they were uninvited guests. The food was not sufficient even for half of the gathering. Sufi Sahib felt a bit embarrassed at this. Mian Sahib noted signs of embarrassment on his face and said: "Bring the meal here so that it may be served!" The meal was brought. Mian Sahib got both the cauldrons, one containing 'Palau' and the other one 'Zarda', placed in front of him and ordered that all men present at the

gathering be seated well in arrangement. When everybody was seated, Mian Sahib took out the cooked rice in big plates and said with pleasures again and again: "This rise is very long in size!" When all the people had eaten to their fill, Mian Sahib said: "Call in also the people who are sitting outside at the dwellings of 'Kasur-Wallahos'!" The outsiders were about twenty in number. They were also served with meal by Mian Sahib. Then he asked Sufi Sahib to send the cooked rice to the house of his host, Moulvi Fazal Haq. Upto that time, al-most two hundred persons or even more had dined to their fill. Mian Sahib said: "There is nothing to worry now; we will eat in peace!" After having dined, he advised that the people should take the remaining rice in the cauldrons as a gift (Tabbarik) to their homes. Sufi Sahib was passing through a sort of ecstatic trance at this unexpected display. He has stated that when he peeped into the cauldrons, there was still no scarcity of rice!

Once, Hakim Ahmed Ali was sitting in Sharaqpur Sharif, alongwith Mian Sahib, deeply absorbed in meditation (Maraqbah). In a stat of half-dream, it flashed across his mind as if his wife had fallen down stairs at home and had injured herself badly. He lost his concentration. Mian Sahib noted his lack of concentration and his waywardness, and in a manner of consolation said: "Hakim Sahib! It is all Allah's Mercy. She is not injured. But may be you will not feel fine here. You are allowed to go back to 'Kasur'". Hakim Sahib has stated that he rushed to 'Kasur' in great haste. When he reached home he inquired about the accident. He came to know that his wife's foot had slipped at the stairs exactly at that very time when Mian Sahib had invoked God's Mercy. He was further told that she had fallen eight steps down and lost her senses at once. When she had recovered, she said

that she had felt during the fall as if some-body had lifted her and brought her down-stairs peacefully.

The house of Mian Sahib at Sharaqpur Sharif was a two-storeyed building. The ground floor was reserved for guests because they came from far and near to see him. On account of rush of people, Mian Sahib had a dwindling chance of being solitary, but the increasing number of the on-comers neither created any sign of perturbation over his face nor did any change take place in his routine prayer and in his struggle against the 'self'. Advising and preaching others are not less than praying in any way. Mian Sahib would always sit as one sits in 'Ata Hayat' during the prayer and advise the people also to sit in the likewise posture at all times. He used to admonish that person who broke straws of the straw-made mats. He used to offer 'Isha' prayer later at night. Guests were served sometimes before the 'Isha' prayer and sometimes after that. Even, if any person dropped in at 12. P.M, he was proper entertained and served. There remained a great rush of people till 12 P.M. at his home. Dialogues were held on different religious and mystical topics such as the status of a mystic, the grades of mysticism, the 'Sharia' and the 'Sunnah', beliefs and actions, power and capacity to work, keeping oneself steadfast at the religious pedestal, freedom of will, pre-determination of actions, the ranks of religious guides, life and death, struggle against the 'self', non-believing and sharing the power of Allah with others, commission of sins, calling Allah in whisper etc. He used to offer the 'Tahajjud' prayer at home. For 'Fajar' prayer, he would often go to the mosque. His uncle Mian Hameed-ud-Din usually led the 'Fajar' prayer. Sometimes, when he did not turn up, Mian Sahib himself led the prayer. Thereafter, he recited 'Darood Sharif Khazri' alongwith all his companions. After offering the "Ishraq' prayer, he taught

the Holy Quran to children. He delivered separate lectures to people of different ages. This work continued till eleven o' clock. Then he would serve the guests with meal. He would serve the food with his own hands and fill the dish with curry himself. If any body placed his foot on the dining-mat, he would become very angry. During the dinner, he would collect and separate the dried up and stale pieces of bread for himself. He would recite 'Bismillah' at every morsel. After having eaten the meal slowly and slowly, he would raise his hands and pray. A little time before the 'Zohar' prayer, he would take some rest. He offers the 'Zohar' and the 'Asar' prayers in the early hours of the day. During his ablutions, people insisted on pouring water on his limbs but he refused their offer point blank. He did not even like to talk while performing the ablutions. After the 'Magrab' prayer he would often go up the roof of the mosque, offer six 'Rakàt Nafal' and recite some 'Wazifa'. All the people present there would sit in rows, recite 'Sura Al-Fateh' eighty one times and also have the daily round of practice at 'Ayyat-e-Karima'. He would observe the same routine before going to sleep. He would recite the third 'Kalima' sometimes loudly and sometimes in a whisper. He would offer all the ordained 'Rakats' of 'Taravhi' even during the journey. He would offer all the ordained 'Rakats' of 'Travih' even during the journey. He would also participate very enthusiastically in the 'Shabena' gathering when the recitation of the Holy Quran was completed. Going to the graveyard was also his routine but he would never touch any grave with his hands. He would always remove any brick or stone that lay in his way. He would dress himself in simple and coarse clothes. Often, he would use cloth of thick linen for his dress which was indigenous (local made). He would always tie a turban over a cap made of an ordinary piece of cloth. Sometimes,

skeptics would come to see him. Normally Mian Sahib was pleased with their arrival and he talked with them in the language of logic and philosophy. Thus those skeptic people would go back to their respective places with an enlightened mind, after getting the right solutions to their problems and entanglements. Mian Sahib's own life was a credibility and a logical proof for them. In his memoirs, there is given a long list of such people who returned from the beacon house of Mian Sahib with firm conviction and belief. Whatever the quantum of a person's belief may be, the belief does provide a lot of peace to his mind and solace to his heart.

There is a village, which was called 'Kaleyan Wala', near the big town of Gujranwala. It is now known as Hazrat 'Kalyan Wala'. It is said that a handsome, sweet-voiced and young "Shia Scholar named Noor-ul-Hassan Shah lived there. He once came to Sharqpur Sharif and was reciting a 'Mercia' (elegy) in a certain house. Mian Sahib Rahmatullah Alyhe happened to pass through the street in which the said house was situated. When he listened to the melodious voice coming from the house, he stopped short there and said spontaneously: "What a nice voice!" By chance both (Mian Sahib and Noor-ul-Hassan) came face to face with each other in the bazaar one day. Mian Sahib came close to Noor-ul-Hassan Shah and asked his good name. He said: "Noor-ul-Hassan". Mian Sahib said rather abruptly: "May we turn you into the light of Hassan?" On hearing this, Noor-ul-Hassan just smiled and moved ahead. But he had lost his peace of mind. He felt greatly perplexed, restless and anxious. A mysterious heaviness had taken possession of his whole being. Tears, generating from the very core of his heart, flowed from his eyes continuously. He returned to his village. His restlessness increased all the more. The words of Mian Sahib (May we turn you into the light of Hassan)

resounded in his ears. At last, his anxiety over-powered and subdued him in toto.-So, he returned to Sharqpur Sharif and fell down on the feet of Mian Sher Muhammad Rahmatullah Alyhe. The latter (Rahmatullah Alyhe) picked him up, embraced him and entered him into the circle of his spiritual Order. Later on, Syed Noor-ul-Hassan stayed at Sharaqpur and went on receiving religious guidance and training from, Mian Sahib Rahmatullah Alyhe. Due to Mian Sahib's (Rahmatullah Alyhe) special attention coupled by Noor-ul-Hassan's own eagerness, the latter soon achieved the grades of mysticism- and, after having attained spiritual elevation from Mian Sahib Rahmatullah Alyhe, departed as his coveted and cherished caliph. Those people, who were closer to Mian Sahib Rahmatullah Alyhe, as well as the writers of memories, write that the life of Syed Noor-ul-Hassan had changed altogether after that. He proved himself a true successor of Mian Sahib Rahmatullah Alyhe and enjoyed a very high position in mysticism.

Syed Ismail Shah Bukhari of 'Karmon Wala', Ferozepur, had almost the same occurrence. He had become devoted even at a young age to the blessed saint of 'Tounsa Sharif' named Moulana Sharaf-ud-Din Rahmatullah Alyhe, who belonged to the Chistia Order. After this, he was sent to Moulana Wasi Ahmad Muhaddas Surti for acquiring more spiritual knowledge. Besides this, he continued getting spiritual benefit from different scholars of the day. He had gained proficiency in 'Tibb' (the science of medicine) He had remained away from his home for many years in quest of knowledge. So when he returned Moulana Sharaf-ud-Din had left this world. Syed Ismail Shah Bukhari possessed an altogether different inclination and temperament. He needed for his guidance a consummate spiritual guide. He met many noble saints of that time but all of them declined to accept

him as their disciple had said: "You have no share in our respective circles. You have a greater capacity to absorb. You need the patronage of some very proficient and perfect saint". At last, a 'Majzooob' (a person lost in divine meditation) guided him towards Sharaqpur Sharif. These were the day when Mian Sahib's (Rahmatullah Alyhe) fame had gained wide publicity. Pir Syed Ismail Bukhari has said: "I got some spiritual satisfaction when I met Mian Sahib Rahmatullah Alyhe. He (Rahmatullah Alyhe) asked me: 'Where do you come from'? I replied: "From Karmon Wala". At this, Mian Sahib Rahmatullah Alyhe said: ' Then you are 'Karman Wala') the fortunate)! Later on, the appellation given by Mian Sahib Rahmatullah Alyhe to Pir Syed Ismail Shah Bukhari became widely prevalent and popular among the people. Pir Syed Ismail Shah Bukhari became famous throughout the sub-continent (India) by the sublime and noble appellation (Karman Wala) bestowed upon him by Hazrat Mian Sahib Rahmatullah Alyhe.

Hazrat Mian Sahib Rahmatullah Alyhe used to tell the people who came from Ferozepur and its surrounding areas that now there was no need of their coming to Sharaqpur Sharif as they had 'Karman Wala' there to help them in spiritual and mundane matters. On the other hand, Pir Karman Wala cherished so great respect and honour for Hazrat Mian Sahib Rahmatullah Alyhe that whenever he wished to see him at Sharaqpur Sharif, he would travel by railway train from Ferozepur to Raiwind, and cover the remaining part of the journey on foot from Raiwind to Sharaqpur Sharif. As soon as he stepped on the soil of Sharaqpur Sharif, he remained quiet in reverence of Hazrat Sahib Rahmatullah Alyhe, and never raised his eyes out of respect for his mentor as long as he remained in his company.

Hazrat Mian Sahib Rahmatullah Alyhe had now confined and limited his beneficial activities largely to the people of Sharaqpur Sharif. A major part of his life passed on this land and among the people who lived in the town and the surrounding areas. Due to his presence at Sharaqpur Sharif, the town had become a token of disentanglement of people's problems, a symbol of relief in their sufferings and an emblem of heaven in their troubles.

The number of people, who came from different places to Sharaqpur Sharif, did not decrease in any season and at any time. Hazrat Mian Sahib Rahmatullah Alyhe considerably lessened his tours and visits to places away from Sharaqpur Sharif because people did not let him go out of the town. They did not like to miss his propitious company even for a moment. Mian Sahib Rahmatullah Alyhe himself took a great care of his own routine. In spite of this, he sometimes went to Kasur regularly. He occasionally went to the shrines of Hazrat Data Gunj Buksh Rahmatullah Alyhe and Hazrat Shah Muhammad Ghose Rahmatullah Alyhe at Lahore. He had a special devotion for Hazrat Khwaja Baqi Billah Rahmatullah Alyhe of Dehli and Hazrat Mujaddid Sani Rahmatullah Alyhe of Sarhand Sharif. He went to Dehli many times. He also travelled to Panipat and Multan. He also visited Barali and met Hazrat Shah Ahmad Raza Khan Bralvi Rahmatullah Alyhe. He traveled to Sindh also to pay homage to the elderly saint of his Order, Hazrat Qazi Ahmad Rahmatullah Alyhe. He also used to go to Peshawar off and on. He once stayed for two days at Golra Sharif and met Pir Hazrat Mehar Ali Shah Rahmatullah Alyhe. He never liked to stay at the dwellings of his disciples. Only a few of his disciples got the chance to extend or offer their hospitality to him at their residence.

Man is mortal. He is deemed to die one day. The people of Sharaqpur Sharif, most of who were the disciples of Mian Sahib Rahmatullah Alyhe, began to think that if he (Rahmatullah Alyhe) departed one day from this world, what would happen then and how they would bear the burnt of his separation? The idea of the passing away of their religious guide often came to their minds and was rather heart-rending for them. One day all the disciples gathered together and hesitatingly dared to present the question to him: "Sir, have you ever thought of appointing your successor? You do not have any living issue. Your sons have died in your hands. Your daughter has died in the prime of her youth. Who will then grace your seat as your rightful successor? You might have pondered over this matter"! Mian Sahib Rahmatullah Alyhe heard the petition rather peacefully and replied: "Yes, I have thought about that! You have forgotten about my brother!

People looked at him a bit amazingly and humbly said: "But he does not seem to be inclined towards the delicate intricacies of religion. No doubt, he is a good-natured, good-humored and deep-sighted person but his bent of mind is towards 'Hikmat' (medical practice). Rather he smiles in his sleeves when he hears about the stories of your fame in the field of mysticism!"

Mian Sahib Rahmatullah Alyhe answered: "Yes, I know that but I have taken a firm decision in his favour." This answer tightened the lips of the people and they became silent. They had nothing more to ask.

And, then, one day the younger brother, Mian Ghulam Ullah Rahmatullah Alyhe himself said to the elder brother Mian Sher Muhammad Rahmatullah Alyhe; "Dear brother! People believe that you are a saint! If you are really a great saint and for that matter people gather around your

door at all times let me, too, see something of your saintlihood” It is also quoted that Mian Ghulam Ullah Rahmatullah Alyhe had earlier complained to his elder brother that if the latter had paid him a special attention, he too would have been honoured by all as the younger Main Sahib.

Anyhow, Mian Sahib Rahmatullah Alyhe replied to his younger brother: “You have been ignoring me and taking me lightly! If you had been serious and had pondered over this, you would have got some knowledge of mysticism and the like. But is never too late to mend! Eagerness is the real thing. If you are eager enough now, you are bound to get the special attention!”

It was Friday. A short time before the prayer, Mian Ghulam Ullah entered the mosque and performed his ablutions. Both the brothers came face to face with each other. Mian Sahib Rahmatullah Alyhe cast a glance at him for the first time with a special attention. Mian Ghulam Ullah got an inexplicable spiritual shock. He was standing all right before this. Then he fell down all of a sudden and began to toss on the floor as if he was in acute pain. His spectacles fell at a distance. His watch was broken. He tore his shirt and caught both the feet of this elder brother. Then he talked as if he had a fit of insanity. He said: “Brother! You are my Sustainer, my God!” (God forbid!). Mian Sahib Rahmatullah Alyhe cued to some of his disciples who took Mian Ghulam Ullah to the roof of the mosque and left him there. Mian Sahib Rahmatullah Alyhe led the ‘Juma prayer and, after having completed his prayer, went to the roof of the mosque. Mian Ghulam Ullah was yet in a state of ecstasy and trance. Mian Sahib Rahmatullah Alyhe picked up his younger brother and embraced him. The stormy ocean of his ecstasy now became tranquil! Mian Ghulam Ullah never forsook his

brother after that day. He used to stand behind his brother in prayers. He would get hold of the hind shirt-piece of Mian Sahib Rahmatullah Alyhe and say; "I offer usual, common prayers: teach me the prayers you offer in your own peculiar manner!" Mian Sahib Rahmatullah Alyhe, too, reciprocated the devotion: he never let the young Mian Sahib stay away from his glances. He went on transferring his religious and saintly legacy to the younger Mian Sahib Rahmatullah Alyhe, and the latter assimilated and absorbed, all that came from the elder Mian Sahib Rahmatullah Alyhe, like a true trustee and a capable and eager fellow. The event (regarding the transfer of legacy) had been witnessed by the people. The whole world had seen the great dynamic change that had occurred in the life of Mian Ghulam Ullah Rahmatullah Alyhe all of a sudden. It was not easy to recognize him in his changed form. He was now altogether a different being. In the past both the brothers had different apparent outlook, but it was all the same now! Mian Ghulam Ullah Rahmatullah Alyhe now presented himself as an embodiment and the real picture of his brother Mian Sher Muhammad Sahib Rahmatullah Alyhe. Deeply impressed by his spiritual elevation, the disciples had conferred the title of "Hazrat Sani Lasani" upon Mian Ghulam Ullah. He himself would often say and acknowledge that his elder brother had directly entrusted him to the care of Hazrat Saddiqe Akbar Razi Allah Ta'ala Unho--- the torchbearer, the pioneer and the herald of the Naqashbandi Order. Mian Ghulam Ullah Rahmatullah Alyhe used to say that in the recent past he lived in the valley of-darkness; it was his brother (Hazrat Mian Sher Muhammad) who consigned him to the land of light. He was spiritually blind but his brother gave him exhilarating vision.

This is not a story or a tale of the distant past. While I am writing these lines there may still be living a few veterans who have seen with their own eyes the crownless king of Sharaqpur Sharif Hazrat Main Sher Muhammad Sharaqpuri (Rahmatullah Alyhe) ruling over a vast spiritual domain. And the people of that period are a witness to the fact that there was no part of the Punjab where the devotees and lovers of Mian Sahib Rahmatullah Alyhe did not exist. All sorts of people, including even callous and hard-hearted persons, came to see him. When they sat in his company and listened to the truthful words uttered by his tongue, the littleness and futility of the whole world would begin to haunt their minds. His ways were so affectionate that they revived the memory of the past. The self-sacrificing team of Mian Sahib's (Rahmatullah Alyhe) disciples had sacrificed blood relations and other worldly matters for establishing better human values and relations. When this party passed through the bazaars, it seemed as if angels, who had been sent by God for cleansing and purifying the earth, were passing by. They had the nonchalance of kings and the modus operandi of dervishes. The people used to say that if someone wanted to see the true picture of 'Sharia and 'Sunnah' that prevailed in the early times, he could see it in the disciples of Mian Sahib Rahmatullah Alyhe, wearing white dress, having bright faces and downcast glances. These people were easily recognized even from a long distance! Every one could see that the devotees of Mian Sher Muhammad Rahmatullah Alyhe were passing by. Mian Sahib Rahmatullah Alyhe never gave them any lesson other than that of following the holy 'Sunnah' in true letter and spirit. Humility, affection; sacrifice, preaching and prayers were their sole interest. The spiritual guide (Main Sahib Rahmatullah Alyhe) had told them that market places or bazaars were the worst areas, and that they should

walk through these places with bent necks. Through his valuable advice, he had given such a nice peace and satisfaction to the hearts of the people that the worldly warmth and charms had lost all their attractions for them.

Mian Sahib Rahmatullah Alyhe had also arranged the publications of some rare books on religion and mysticism. These books included in them the Persian book captioned 'Miratul-Muhaqqaen' written by Hazrat Syed Imam Ali Shah Rahmatullah Alyhe. Mian Sahib Rahmatullah Alyhe himself had done the calligraphy for the title-page of this book. On the insistence of the translator of the book, a poem by him (the translator) was also included therein. The first letter of each and every verse of the poem, joined together, formed the name of Moulvi Sher Muhammad Sharaquri Rahmatullah Alyhe. The translator had shown that skill of his poetic excellence because Mian Sahib Rahmatullah Alyhe did not like to have his name written in the book. Another book captioned "Hakayat-ul-Salakeen", containing nine hundred pages, was also published by the personal Endeavour of Mian Sahib Rahmatullah Alyhe. In addition to this, he also published the books entitled 'Ruba-ma-Matalib' and 'Chasma-e-Faiz' written by his spiritual guide. It was the habit of Mian Sahib Rahmatullah Alyhe to buy books on Hadith, Tafseer, Jurisprudence etc., and to distribute the same among the eager readers. Besides the publication and distribution of books, he got many mosques built. The Grand Mosque that stands near his seat was rebuilt under his supervision and arrangement. Twenty five thousand rupees were spent on the construction of the mosque in those days of yore. People used to wonder how the mosque had been built in such a short period. Mian Sahib used to say to them: "I believe that for every brick laid by the mason, two bricks must have been

laid by the angels." The fruits of his labour in this regard are also conspicuous by and visible in some other mosques built in 'Mohallah Nabi Pura', graveyard of 'Dahran Wala' and 'Mohallah Dhdal pura' at Sharaqpur Sharif, as well as the grand and magnificent mosque built in his "Pir Khana" (abode of his mentor) at 'Kotla Punju Baig'.

The mother of Sir Muhammad Shafi, a renowned statesman of the British period, was the real aunt of Mian Sahib Rahmatullah Alyhe. Sometimes, when he stayed at her home at Lahore, he said to his aunt; 'Dear Aunt, your son is a strange-looking person. How graceful and attractive he would have looked if had grown beard that had fallen on his breast and, in that dignified figure, he had attended the Viceroy's Council. One day Sir Muhammad Shafi was sitting near him in the mosque. Mian Sahib Rahmatullah Alyhe said to him: "Muhammad Shafi, your name is so good but, sorry to say, it does not look nice to call you by this name. Just think a while over this and feel ashamed of yourself. Bring to your memory the grandeur of the commanding face your reverend father possessed. Did you dislike such a bearded face? In fact he (your father) is to be blamed for this. If he had not sent you to England, you would not have marred the grace of your original figure. Why did he allow you to enter his house with a grotesque countenance"? While talking about 'Sharia and 'Sunnah' Mian Sahib Rahmatullah Alyhe never cared for anybody, whether, he was a ruler or his own cousin.

It is reported that once Allama Iqbal came to visit Mian Sahib at Sharaqpur Sharif. At that time Mian Sahib Rahmatullah Alyhe had gone somewhere outside the home. When he came back, he saw the Allama sitting there but he went inside the house. People followed him and said; "Allama Iqbal has come"! Mian Sahib Rahmatullah Alyhe

came out and, while standing at the threshold of his house, said: "I am lucky today that Iqbal (zenith) has come to visit me" This sentence uttered by Mian Sahib Rahmatullah Alyhe was ambiguous; it had two meanings. Allama Iqbal began to shed tears! Mian Sahib Rahmatullah Alyhe drew his attention rather affectionately and kindly, towards some items related with "Sharia". It is reported that Allama Iqbal continued to shed tear as long as he felt greatly aggrieved to think that he had met Mian Sahib Rahmatullah Alyhe during the last days of the latter's life.

When Mian Sahib was 63 years old, he had become quite weak physically. In spite of his, he offered the five prayers in the mosque. Later on, due to weakness; he only led the Juma prayer. Still, later on, his physical condition further deteriorated: he had become so weak that it was difficult for him to move about. This state of his physical disability was a matter of great concern to his devotees. He had stopped going to the mosque. Leading of the Juma prayer by him could not even continue. People wept bitterly when they did not find him on the pulpit of the mosque on Fridays. As his condition grew worse, the physicians (Tabeebs) advised him to go to Kashmir for a change of climate. The devotees of Mian Sahib Rahmatullah Alyhe stressed at the plan; so he went to 'Srinagar' alongwith Syed Noor-ul-Hassan Shah and some other disciples, but he did not feel well even there. He intended to return home just after four days' stay. In 'Srinagar' he had stayed at the hotel of an English man named Harry who was a newly converted Muslim. Harry had gone to Gulmerg, but he was informed through a telegram to come to Srinagar. The companions of Mian Sahib, Rahmatullah Alyhe did not like that he should return home so soon. But they could not object to the sweet will of their spiritual guide: so all of them

returned. When they reached Rawalpindi, it began to rain very heavily. The roads to and from 'Srinagar' had been closed and traffic had been suspended. The roads had been so badly damaged by the torrential rains that they could not be repaired and opened for traffic till next three month. Now it flashed in the minds of the people why Mian Sahib Rahmatullah Alyhe was in such a great hurry to return. If he had been late, he would no have been able to return home for the next three months.

On his return from 'Srinagar', Mian Sahib Rahmatullah Alyhe stayed at the house of his cousin, Sir Muhammad Shafi. Many eminent doctors at Lahore were called in to examine him. They diagnosed that he was suffering from typhoid fever. They treated him a good deal but he had no relief. He had fits of drowsiness and swoon a times. When he had a little relief, he would start reciting the Quranic verses and 'Drood Sharif'. His tongue staggered due to weakness but he recited Sura 'Al-Ikhlās' and Sura 'Al-Fatḥ' correctly. Two months ago, he had started, all of a sudden, to converse in Urdu whereas earlier he had always been conversing in Punjabi. Now he talked in Urdu even in senselessness. His companions have reported to have heard him uttering the words; "We are in Makkan Sharif", continuously for twenty days. This place had been the Pir Khana (the abode) of his religious guide. Mian Sahib Rahmatullah Alyhe felt aggrieved and said why his age had prolonged more than that of the Holy Prophet Sallallohu Alayhe Wasallam by two years. He was now sixty-five years old!

Then the time came when it was not all possible for him to offer prayers except by the slight movements of physical organs. One day when his condition improved a little, he sent for his younger brother Mian Ghulam Ullah

Rahmatullah Alyhe. Syed Noor-ul-Hassan Shah and Baba Abdullah Ferozepuri were already present in the company of Mian Sahib. In their very presence, Mian Sahib Rahmatullah Alyhe advised his brother (Mian Ghulam Ullah Rahmatullah Alyhe); "Never be delinquent in serving those who come to see you. Always lead the Juma prayers yourself. Just remember that the path of holy 'Sunnah' is the right path"! After having said those words of advice, he entered the house, balancing and supporting himself with a staff. He loved and patted everyone, paid Salaam to all and, bidding goodbye to them, announced: "I wish to go to 'Dharan Walla' (graveyard) now!" His wish was fulfilled after two days.

It was Monday, 3rd Rabi-ul-Awal', 1347 A.H. (20th August, 1928 A.D). As the day advanced, he was overpowered by more and more senselessness and swoon. He uttered: "Today is the day of my departure." Everybody in Sharaqpur Sharif went about with tears in his eyes. The people, who were sitting nearby him, were hearing Sura 'Al-Akhlās' which Mian Sahib Rahmatullah Alyhe was reciting himself. After 'Isha', he had an attack of hicoughing. Night was on the advance. It was almost 11:00 P.M. when Mian Sahib Rahmatullah Alyhe closed his eyes forever.

"May God shower His blessings upon all such, good-natured lovers of the Holy Prophet Sallallahō Alyhe Wasallam"!

He was bathed the same night. Sharaqpur Sharif was totally shut down when the people heard the sad news of his demise. The weather was very hot and humid. The crowd of the people was becoming larger and larger every moment. The Muslims as well the non-Muslims, all were crying wildly. Some people were striking their heads against the walls. Some had cried so much that they had lost even their senses.

MANBA-E-ANWAAR

Mourners had thronged the streets and bazaars of Sharaqpur Sharif. The funeral procession started in the afternoon of the next day. Long bamboos were tied to the funeral-bed so that a large number of people could change shoulder in carrying it. It was a heart-rending scene. The aggrieved people were crying and sobbing everywhere. Even the firmament could not bear the tragedy and keep itself a detached spectator. It was soon overcast with thick and black clouds, which began to roar. A heavy shower of rain ensued. People of Sharaqpur Sharif had rarely witnessed such a wild downpour. The funeral procession at last reached the 'Dharan Wala' (graveyard) at 6:30 P.M.

Mian Sahib's religious guide, Baba Amir-ud-Din Rahmatullah Alyhe, used to say: "If Allah Almighty asked me what I have brought for Him from the world, I will present Mian Sher Muhammad Rahmatullah Alyhe!"

ELEGY

Note: (Hakim Ali Ahmad Nayyar Wasti wrote this elegy on the sad demise of Hazrat Mian Sher Muhammad Sharqपुरi. The said Hakim was an ardent devotee and disciple of the great saint.)

Departs the bridegroom in a splendid procession
While angels and the cosmos are in trepidation.

His powers unhorses Titans formidable
His being a fearless lion of the Prophet is probable.

Today we carry a lover's august hearse,
With All-sustaining Almighty he is to coalesce.

Of Junaid of the era is this funeral supreme
Out-reaching in piety and purity the seraphim.

People say it is the cortege of Sher Muhammad
As if Abu Dhar had expired or Bilal departed.

See! The world may not exhibit again such a face
Of the charisma of Prophet's devotee have the trace.

Who will now the Umma's departed glory bemoan
Or from garments the stains of sin drain?

Sharqपुर! Thou art verity Sher-e-Ilahi's den,
Into your bowels is being placed Lion of God's coffin!

May you be bathed in effulgent showers prays
Nayyar

And remain a locus of the Sinai epiphany ever after.

MIAN SAHIB'S WAYS OF PREACHINGS AND TRAINING

References from 'Khazina-e-Marfat')

Hazrat Mian Sher Muhammad Sharaquri Rahmatullah Alyhe used to preach in different ways. He would impart instructions to the common folk by giving general examples, whereas he would express himself to special people according to their intellectual standard and power of comprehension. The scholars too were preached in the light of the Holy Quran and the Hadith. So far as the non-Muslims were concerned, they were preached through narration of the virtuous and moralizing stories that had an apt bearing on their respective predecessors. For the general public, he would often read out the following famous verse of Hazrat Baba Farid Ganj-e-Shaker Rahmatullah Alyhe.

O' Farid, rise up, and announce like the farmer of millet,

Go on calling out till the corn is ready for picking up!

It means that one should act upon God's injunctions before one's death. When some special persons, who were well-conversant and acquainted with worldly and mundane knowledge, presented themselves before him, he would ask them if they had studied physics. They would humbly answer in the positive. Then he would say that, as such, their faith and belief would be more perfect than that of other people as they were well up in understanding the inner characteristics of things! He would further ask them to tell him as to who had given different characteristics to different elements or things? If a party of religious scholars came to him, he would bring forth the Holy Quran for them and point out to them the specific verses which dwelt upon 'Zikar' and, drawing their attention towards these verses, say to them: "What

would Sufis and the dervishes say about 'Zikar' in the light of these Quranic verses?" Has Allah Almighty Himself not asked the people to uphold 'Zikar'?" He would advise them never to fear at all as it was incumbent upon them to tell the truth to the people at large quoting the Hadith, he would say: "One's death would never come earlier, nor would one's livelihood be snatched away by speaking the gospel truth"! It was his usual wont to preach the so-called religious scholars rather sternly and tell them bluntly that they had made a fuss of religion. When some very special friends came, he would attend them differently and preach to them in a special way.

The compiler of the book quotes the following Hadith on which Hazrat Mian Sahib Rahmatullah Alyhe himself acted in true letter and spirit and also advised the dervishes and noble people to create in them the qualities mentioned in the said Hadith. The Holy Prophet Sallalaho Alyhe Wasallam says: "Allah Almighty keeps a pious man, who has less or limited earning, as His friends". The Holy Prophet Sallalaho Alyhe Wasalam further says: "O' Bilal, You should endeavour that when you depart from this world, your condition should be that of poverty and not that of riches". The Holy Prophet still further says: "The dervishes and poor pious people of my Ummah will enter the paradise five hundred years before the rich, the wealthy and the opulent persons do!" He (Sallalaho Alyhe Wasallam) further says: "The best of my Ummah are the dervishes and the poor pious people!" He (Sallalaho Alyhe Wasallam) again says: "there are two professions. He who adopts and loves both of these professions of my choice like me: one of these professions is that of dervish or a poor pious person; and the other one relates to fighting in the way of Allah Almighty!" It is reported that once Hazrat Jibrail Alyhe Wasallam came to

MANBA-E-ANWAAR

the Holy Prophet Sallalloho Alyhe Wasallam) and said: "Ya Ahmad-e-Mujtba Sallalloho Alyhe Wasallam), Allah the Great has sent His Salam to you and He has said: "If you like, all the hills on the earth will be turned into gold and wherever you go, these hills will travel alongwith you". Then, the Holy Prophet Sallalloho Alyhe Wasallam) said: "O' Jibrail! This world is mortal and its wealth is for wealthless people, and the hoarding of it is the act of foolish people". Thereafter Hazrat Jibrail Alyhe Aslam said: "Ya Rasool Allah Sallalloho Alyhe Wasallam! You have said well!"

Many educated persons, holding B.A. and M.A. degrees, often presented themselves before Mian Sahib Rahmatullah Alyhe. He examined their haircut and then holding and pulling their Curzon-fashioned hair vehemently said: "Did your father have the same appearance? Was he clean-shaved? Did he have the same style of hair? Do you now dislike the figure of your father? Our Sikh brethren do not do so! They act strictly in accordance with the teachings of their Guru Sahib. What has happened to the Muslims? Is our divine law less binding on us? Do the Sikhs not get jobs in government departments? It is a matter of great regret that the hair-cutters in jails shave off the beards of the Muslim prisoners and not those of the Sikh prisoners. Even the English men have now come to know that the Muslims do not completely adhere to their religion!" Then he would ask them: "For how man years have you been learning English?" The reply was usually: "Fifteen or sixteen years! He would then ask them to tell him the meaning of 'Bismillah'! They would shake their head in shame. Then he would say: "Just see! Such are the offspring of the Muslims. They do not know even the meaning of the word 'Bismillah'! No body reads English without knowing the meaning but people read the Holy Quran cursorily, without understanding it in true letter

and spirit. Everyone knows the English law but no body knows the Divine Law. No body knows as to what the Holy Quran says. Now you, the Muslims, have become Englishmen. Get away and say: "La Ilaha Ilalha Englishman Rasool Allah!" Many of the visitors would go back in dejection, offering their repentance over their delinquency; and when they revisited him, they had not only kept beards and started offering their prayers five times a day regularly but had also supplemented these with "Tahajjued" prayers. Mian Sahib Rahmatullah Alyhe loved only those persons very much who acted upon his advice. In the long run they would get the light of true guidance as well as have the intrinsic exhilaration of an enlightened heart. 'Subhan Allah'!

Once Mian Sahib Rahmatullah Alyhe went to 'Hujra Shah Muqem' because this place had also been a 'Per Khana' (abode) of his elders. The person, who was occupying the spiritual seat (Gaddi; Sijadah Nasheen) of the shrine, had a trimmed beard and also did not care for his regular prayers. He had guns and hounds for hunting. Hazrat Mian Sahib Rahmatullah Alyhe asked him: "What a way of life have you adopted? Did your forefathers adopt the same ways or was it the 'Sunnah' of the Holy Prophet Sallalaho Alyhe Wasalam and that of Hazrat Ali Razi Allah Ta'ala Anho"? The Sijadah Nasheen felt ashamed of himself when he heard what Mian Sahib Rahmatullah Alyhe had said, and he began to weep bitterly. Then in an apologetic way he said: "I confess, I have been doing all such bad acts against the spiritual practices and dictates of my forefathers. I repent now over my juvenile delinquency. I would never commit such mistakes again in my life!" Thereafter, in extreme humiliation, marked by a sense of deep remorse and regret,

he assured Mian Sahib Rahmatullah Alyhe that he would reform himself and mend his evil ways forthwith.

Often, 'Moulvies' visited him. He inquired of them: "How far, and to what extent, the obedience to and observance of 'Sharia' are in vogue in the present society". Some of them would reply that observance of Sharia was quite okay and in good shape because people offered their regular prayers and observed fast with all solemnity. He would then ask them: "What is the condition of the fulfillment of human rights and mutual dealings?" At this, he himself would say: "Fathers are enemies of their sons, wives of their husbands and neighbors of their own neighbors! Is this behaviour in conformity with the 'Sharia'? They have forsaken obedience to the injunctions of the Holy Quran!" Mian Sahib Rahmatullah Alyhe would again ask them: "Did such like circumstances exist or prevail twenty years ago?" The clear and obvious answer of the people was in the negative. They said: "People in the past met one another with sincerity, devotion and mutual sympathy: All these qualities are no more to be found among them now". At this, Mian Sahib Rahmatullah Alyhe would ejaculate forthwith: "All this is due to the growing influence of the ruling English men and the spread of Christianity in the country"!

Once, a Railway Superintendent visited him. He was wearing a cap on his head, but he had no beard at all! Mian Sahib Rahmatullah Alyhe asked him: "How much salary do you get?" He answered that his salary tantamounted to one thousand rupees or so per month. Mian Sahib Rahmatullah Alyhe gave such a hard slap on his face that his cap fell down at a distance. Then he (Mian Sahib Rahmatullah Alyhe) said: "Will this amount of one thousand rupees save you in the grave from 'Munkar' and 'Nakeer' (Angels)? Can you go across the paradise pathway (Pul-Sirat) with the help of your

salary? Can you go to paradise by bribing the angels at the time of rendering your accounts of life? Is this Islam? All Muslims of such a type are the staunch followers of the English people; such bastards only are to be found in England. Then Mian Sahib Rahmatullah Alyhe would say: "Please know for certain that obedience to the Divine Law is something very important. Who would adhere and cling to it after all? Try to understand your Creator!" the words of Mian Sahib Rahmatullah Alyhe had the desired effect on the heart and mind of the Railway Superintendent. He gave up all his vicious ways and reformed himself a good deal.

Hakim Ali Muhammad Sahib, son of Hakim Peer Bukhsh, resident of Balloki states: "Once Mian Sahib Rahmatullah Alyhe asked me passionately where my father lived." The persons who were present there at that time conjectured that perhaps he (Mian Sahib) was asking him about the real address of the fellow. To the query of Mian Sahib the Hakim replied: "My father has died". Then Mian Sahib said: "Ah! Even good people die in this world. Therefore, the world is nothing but an unsubstantial and unreal thing. Its companionship is not worthwhile. This is the key to all knowledge! Man is bound to die sooner or later and he has to render the account of this deed to Allah Almighty. He, who reposes firm faith in the belief that the world is a temporary place, is sure to get salvation!"

Baba Allah Dita, a famous boatman, lived in the village of Attari. When he died, Mian Sahib Rahmatullah Alyhe went to attend his funeral procession. The boatman was not an ordinary person; so his funeral was attended by hundreds of people. Mian Sahib Rahmatullah Alyhe delivered a very impressive speech on this solemn occasion, particularly addressing those who had big moustaches and trimmed or no breads at all. He got the big moustaches of the

persons properly trimmed and advised the persons with trimmed breads to have traditional beards. The affected persons pledged that they would never shave or trim their beards again: They also promised that they would offer their prayers regularly in future. A Sikh teacher was also present there. Mian Sahib Rahmatullah Alyhe drew him closer to him and said: "This Sikh is far ahead of us! It is pity that whereas the Sikhs honour their religion so much, the Muslim care a bit for it" In short, the audience there was very much moved by his words of advice and began to shed tears as an expression of deep repentance. All of them really repented over their shortcomings and said: "We repent now sir! You should pray for us so that Allah Almighty may forgive us for our past sins".

Moulvi Charag-ud-Din has stated: "Mian Sahib Rahmatullah Alyhe once went to 'Faizpur Khurd' to offer 'Fatheha' for Pir Hassan Shah Sahib. On hearing the news of his arrival, all men and women of the village had gathered at that place. Mian Sahib Rahmatullah Alyhe delivered a speech on this occasion, apprising them of the exact and miserable condition of the Muslims so far as their obedience to Islam was concerned. A 'Sikh gentleman was also present there. Mian Sahib seated the 'Sikh' beside him and asked the Muslims at large to compare their outer condition with his. This made the people feel more ashamed of them. They repented very soberly and promised to present and shape themselves as true Muslims in future.

Hazrat Mian Sahib Rahmatullah Alyhe always acted upon the holy 'Sunnah' in each saying as well as action. And if anyone acted against the holy 'Sunnah', he would get extremely annoyed with him. All the letters which Mian Sahib Rahmatullah Alyhe wrote to his disciples and devotees, and which the writer had a chance to get through,

particularly bore and highlighted the words: "Try hard for religion!"

Once a certain Moulvi visited him, and the dialogue started about the vicissitudes of time. The Moulvi said: "It has been mentioned in the holy Hadith that near the Day of Judgment, mosques would be in plenty but there would be scarcity of the praying people. Sins would become so frequent and multiply so large in number that Islam would exist only in name. In the light of this holy Hadith, all these things would happen accordingly". Mian Sahib Rahmatullah Alyhe said to the Moulvi: "If a canal is flowing and its water flows out and spreads here and there because of many holes inside it, then what should be done? Should we take a spade and widen these holes or should we try to fill up these holes with clay?" Hearing this mode of reasoning, Moulvi Sahib was taken aback and replied: "It is wise to fill up these holes!" Mian Sahib then said: "It is the need of the time that due attention should be paid to the observance of the holy 'Sunnah'". The Holy Prophet Sallallahu Alyhe Wasalam has said: "A person who acts according to my 'Sunnah' in such distressed times, would accompany me on the Day of Judgment and he would get the reward equal to that of one hundred martyrs".

LEADING AND GUIDING

(Extracts from 'Sher-e-Rabbani)

Written by Muhammad Amin Sharaquri

Hazrat Mian Sahib Rahmatullah Alyhe belonged to the Hanfi school of thought, and was the follower of the great Naqshbandi chain of noble men. If anyone acted repugnant to the 'Sunnah', he felt extremely annoyed. Strict obedience to 'Sunnah', which is the ultimate goal of great chain of the Naqshbandi saints, was the routine of his life. He was a true slave of the Holy Prophet Sallalaho Alyhe Wasalam and wished the Muslims to act upon the holy 'Sunnah'. If some body exaggerated his own position in religion, he would become angry with him and say: "This creature is not liable to become a Pir (a mentor)". In the same way, he never liked the word 'Mureed' for his disciple. He wore neat and clean but simple dress and also asked his companions and visitors to wear the same type of dress. He disliked the English dress as well as the English style of living. He himself would sit as in 'Atahiyat', respectfully, with his face towards the Holy 'Kaaba'. He preached to others the same way of sitting and used to say and that the way of sitting, standing, eating, drinking constitutes the very essence of religion. He used to honour religious scholars and revered the noble elders.

When people, educated in the modern English style, came to visit him, he would feel troubled to the core of his heart by their Christian or westernized style and would inquire from them whether that style or shape of their figures resembled with that of their ancestors. He would say: "Our 'Sikh' brethren do not do like that! They rigidly follow the teachings of their 'Guru'. What has happened to the

Muslims? Our law is the Divine Law! Do the 'Sikhs' not get jobs in government service or do they not run their business successfully in society? No one turns them out or expels them from service on the charge of following the teachings of their 'Gurus'. It is only the Muslim prisoners whose beards are shaved off in jails. The English men have now come to know for certain that the Muslims are weak-faithed people!"

The fashionable and English-styled fellows were often asked by Mian Sahibs: "How much education has you received?" They would answer: "We have done our B.A. or M.A". Hazrat Mian Sahib would ask them all of a sudden: "Please, tell me the meanings of 'Bismillah' and 'Kalma Tayyibah'!" Due to lack of religious knowledge, they would just bow down their heads in utter shame!

Once, a Moulvi presented himself before Mian Sahib. He (Rahmatullah Alyhe) said to him: "Allah, the Great, had sent the Holy Prophet Sallalloho Alyhe Wasalam for our guidance. How much are we acting up to his supreme guidance today"? The Moulvi had nothing to say; he just lowered down his eyes. Hazrat Mian Sahib Rahmatullah Alyhe further said: "All people are treading on the forbidden path. No body seems to be inclined towards religion. Religious scholars and Moulives have interpreted the Holy Quran according to their own ways of thinking. They have frivolously entangled and involved themselves in sectarianism for their personal honour and ends, and have deviated from the right path of Islam."

Hazrat Mian Sahib Rahmatullah Alyhe used to say: "The Kalma-e-Tayyebah, which was propagated by the Holy Prophet Sallalloho Alyhe Wasallam and his holy companions by shedding the blood of their life, is being mercilessly neglected by the Muslims of today, and they do not rever the significance of the beard for which the Holy Prophet

Sallalaho Alyhe Wasalam had to pass through so many trials and tribulations. The rise and domination of westernism have destroyed the social ways and manners that Islam has taught to the Muslims at large!”

Sufi Muhammad Ibrahim Kasuri says: “Once Mian Sahib Rahmatullah Alyhe was preaching to a young man whole-heartedly that he should work hard and struggle in the field of religion. I began to think as to how that young man would fully realize the real spirit of Islam. But Mian Sahib Rahmatullah Alyhe insisted and emphasized that the fellow should struggle hard for the propagation of religion. At that time, the face of Mian Sahib Rahmatullah Alyhe was putting on an altogether changed and glowing complexion. Once Mian Sahib was addressing the visitors enthusiastically and saying: “I have read in Holy Hadith that the Muslims, too, would be insulted and dishonored like the Jews because of their waywardness”. At this, the companions of the Holy Prophet Sallalaho Alyhe Wasalam asked him how it would happen. The Holy Prophet Sallalaho Alyhe Wasalam replied: “The Jews were divided into 72 sects and my ‘Ummah’ would be divided into 73 sects!”

Hazrat Sahibzada Muhammad Umer of Beerbal Sharif writes: “There was a person who belonged to the circle of disciples of Shah Abu-al-Khair and used to live in a graveyard. He had once served the Police Department but now he had become a dervish. He used to visit Hazrat Mian Sahib Rahmatullah Alyhe very often. One day he came to see Mian Sahib Rahmatullah Alyhe. He was wearing a shirt, which had a big collar. It seemed as if Mian Sahib had not taken any serious notice of his shirt at all. On the next day, he came again, wearing the same shirt. Hazrat Mian Sahib Rahmatullah Alyhe said that the English type of shirt was repugnant to Sunnah. He took the words of Mian Sahib

Rahmatullah Alyhe very lightly. Hazrat Mian Sahib Rahmatullah Alyhe advanced a little towards him and tore off the cuffs of the sleeves of the shirt. The man humbly said time and again that he himself would strip off the undesirable part of the shirt. But Mian Sahib Rahmatullah Alyhe replied that he would by himself bear the burden of it and would not let the man concerned share the agony of stripping it off.

Hazrat Sahibzada Muhammad Umer writes in his book 'Inqilab-ul-Haqiqat': "Once, Mian Sahib Rahmatullah Alyhe came down stairs of his house. The ground floor was thronged with the visitors. Mian Sahib Rahmatullah Alyhe sat down on the floor with folded legs and began to greet the visitors from one side of the gathering. A person came near him. Mian Sahib Rahmatullah Alyhe asked his name. He said that his name was 'Bahulla'. Mian Sahib Rahmatullah Alyhe asked him what the word 'Bahulla' meant? He himself said that perhaps his name was Bahu-ud-Din. Then he moved his hands round his shaved chin and said: "What is all this; your name is Baha-ud-Din, and you have such a figure! You are a Muslim on the one hand and a non-believer on the other hand". Then he seized both of his thickly grown moustaches and said: 'La Ila Ha Illala', Englishman Rasool Allah'. He also slapped at his face. After a little while he inquired from him who had brought and accompanied him to his place? He said: "Mian Sahib has accompanied me", pointing towards another young-man. Hazrat Mian Sahib Rahmatullah Alyhe advanced in that direction a little. There was a handsome young man of twenty-five or so, clean shaved! Hazrat Mian Sahib Rahmatullah Alyhe asked his name too. The young man replied: "Hussain" Hazrat Mian Sahib Rahmatullah Alyhe asked him again: "Is Hussain, your real name"? The fellow attested his past statement.

Hazrat Mian Sahib twisted his chin to and fro and said: "All may see that this is Hussain's figure". After having said these words, he slapped at his face three or four times and said: "Just speak out: La Ilaha Illalaha Englishman Rasool Allah, London Kabatullah". The fellow was flabbergasted and was overtaken by a strange fear. He was rather trembling. The audience too observed pin-drop silence at this scene. Then Mian Sahib Rahmatullah Alyhe said to him: "Have you seen the figure of your ancestors? It is heard that they were noble people. Many people visit their shrines and pray for the fulfillment of their wishes. Did they have the figure like yours"? He gave him two or three more slaps and further asked: "How much land do you own"? He said: "I own fourteen squares of land". Mian Sahib Rahmatullah Alyhe said: "God has blessed you with a lot of wealth but still your condition is miserable"! "What do you do", he further asked him? He replied: "I am a 'Zaildar'". Then Mian Sahib asked him why he had come to him and what the purpose of his visit was. He replied that since the captain of his department had arrived there, he had come to greet and welcome him. Hazrat Mian Sahib Rahmatullah Alyhe said to him: "Better decide the cases of the public at home. Make your figure as well as your character like that of the Muslims. Put off the officers appointed by the serving English rulers by entertaining them in a usual and ceremonious way if they come to your house. There is no need to follow them as rigidly as you are doing now". He also said: "You can have your meals today at my place". A little at, he held the gentleman by his hand and took him up-stairs. The companions and confidants of Mian Sahib Rahmatullah Alyhe, who were present there and witnessing the strange sort of scene, understood that although Hussain had received

slaps, the purpose for which he had come to see Mian Sahib had been fulfilled.

Mian Sahib Rahmatullah Alyhe always cared and tried his best to offer his prayers in congregation. About anti-Sharia things, he said: "If any Muslim notices any thing being done by someone against Sharia, he should behave as if he were as hungry wolf!"

One day his servant Baba Imam Din Sahib was drawing water by means of a hand-pump. The call for the 'Asar' prayer had been made. Hazrat Mian Sahib Rahmatullah Alyhe came down stairs for some work. He addressed the servant: "You have not gone to the mosque to offer the prayer!" The servant was a deaf and dumb person. He could not answer to what Mian Sahib Rahmatullah Alyhe had said to him. So, Mian Sahib Rahmatullah Alyhe, who did not know about the physical deformity of the servant, was angry with him and said: "You have not cared to offer prayer in congregation. Therefore there is no need of you to remain here!" After a little while, Muhammad Din, another servant came there. Mian Sahib Rahmatullah Alyhe also said the same words to him. Muhammad Din then apprised Mian Sahib Rahmatullah Alyhe that Imam Din was a deaf and dumb person. He was unable to hear and answer what Mian Sahib Rahmatullah Alyhe had said and begged pardon for him. Mian Sahib Rahmatullah Alyhe told him that Imam Din must be advised to remain very careful and if he ever delayed a prayer in future, he would be shunted off! Imam Din later on took a great care in this respect and offered all his prayers in congregation in future.

Once a noble man from India, who belonged to the Chishtia Sabria Order, came to see Mian Sahib Rahmatullah Alyhe and requested him to pray for him. Mian Sahib Rahmatullah Alyhe refused point blank at his request.

However, the suppliant insisted and made repeated requests. At last, Mian Sahib Rahmatullah Alyhe raised his hands and prayed for him. Then he permitted him to go. He moved a little forward to shake hands with him as he was departing. Just then Mian Sahib's Rahmatullah Alyhe eye fell upon his English shoes which were of black colour. On seeing this, his facial expression changed all at once. He said "You say that you have relation with saints: still you wear English shoes although you are not a chicken!" The fellow apologized and promised not to wear such shoes again throughout his life. Mian Sahib measured the size of his shoes and then asked his servant Muhammad Din to bring his (Mian Sahib's) shoes that were lying in his room. The servant readily obeyed and brought the shoes. Mian Sahib Rahmatullah Alyhe measured the size of these shoes. Then he asked the fellow to put them on his feet. He further said that the pair of shoes would fit his feet well. When the fellow had put on the gifted shoes, he bent down to pick up his old shoes. Mian Sahib Rahmatullah Alyhe forbade him to do so. The fellow insisted on picking up his old shoes and promised that he would never wear them again. At last, Mian Sahib allowed him to have back his old shoes.

Sufi Muhammad Ibrahim Kasuri writes in his book: "Once Mian Sahib was passing through a bazaar of Kasur. He saw, at a certain place, a few young boys who were busy at play. He too, had some capability: they could become Hafiz, religious scholars or saints by dint of hard labor and work. Whenever any person presented him before Mian Sahib Rahmatullah Alyhe, the latter would observe him and understand him in a single glance the kind of man he was; and if he noticed any thing in him, which was repugnant to the Holy 'Sunnah' he would admonish him, without any hesitation, to reform and mend himself".

MANBA-E-ANWAAR

Sahibzada Hazrat Muhammad Umer states: "It was incumbent upon every person, who came to visit Mian Sahib Rahmatullah Alyhe, to put his right foot inside the room first, to sit with legs folded as in 'Ata Hayyat', to have his eyes focused upon his breast and to have a cap on his head, duly wrapped up by a turban. He never liked that one should wear only a cap or only a turban. Often he used to quote the Hadith in which the Holy Prophet Sallallahu Alyhe Wasallam has said: "The Christians wear only a cap and the Jews wear only a turban: so the Muslims should wear the things at a time". Hazrat Sahibzada has stated that if one wore only a turban together or only a cap on one's head, Mian Sahib Rahmatullah Alyhe would instruct him to wear both the cap and the turban at one and the same time. He himself would make most of the persons wear a cap of 'Latha' or fine linen on his head and wrap a turban over it. Once Mian Sahib Rahmatullah Alyhe made an old camel-driver wear a cap: the fellow got an instantaneous glow on his face! Hazrat Mian Sahib Rahmatullah Alyhe said: "I make the people wear caps and wrap turbans over them in conformity with Sunnah". Mian Sahib further said: "I wear a cap on my head to follow the Sunnah but some ignorant people mistake it as the cap of a caliphate! What have I to do with a Caliphate!"

On one occasion Mian Sahib Rahmatullah Alyhe said: "Once I was in 'Panipat' (now in India). The Imam of the Mosque came to lead the prayer. He was wearing a cap only on his head. I asked him where his turban was. He replied that he was wearing an official cap on his head. I asked him wherefrom he had got that cap, because the Holy Prophet Sallallahu Alyhe Wasallam always led the prayer, wearing a turban over his cap! The Imam told me that he had got that cap from the Government. I at once tore my

MANBA-E-ANWAAR

own turban into two pieces. I wrapped half the piece over my cap and gave the other half to the Imam to wrap it over his own cap. He was taken by a great surprise at what I had done but when he realized the fact, he begged forgiveness from me”.

A certain fellow has related an incident from his personal experience. He had got the habit of breaking straws of the straw-made mats that were spread in the mosque. Once when Mian Sahib Rahmatullah Alyhe noticed him breaking the straws of the mat, he advised him not to do so as that abominable practice or act was against the sanctity of the mosque. Mian Sahib Rahmatullah Alyhe also instructed all the people who visited him to sit in the mosque, folding their legs as in ‘Ata-Hayyat’.

The great saint Mian Sahib, always keenly observed the manners and the etiquettes of the people at the time when they had to eat their meals. He instructed that first of all, they should wash their hands and then each one of them should sit squat, folding his one knee and raising the other knee (that is by squatting the left knee and raising the right one). Food was served to the guests in earthen pots for two or three or four persons jointly. If some curry remained in the pot, he directed them to drink that up, and then advised them to clean the pot containing the food. Later on, he prayed. In fact, these were and are still the same etiquettes regarding eating that is practiced according to the ‘Sunnah’ in Sharqpur Sharif.

A person visited Mian Sahib Rahmatullah Alyhe by way of seeking advice and said to him: “Kindly pray for me so that I may isolate myself from the world!” Mian Sahib Rahmatullah Alyhe said to him: “Where will you go then and find shelter for you? After all your grave will be in this very

world!" In short, Mian Sahib never preached anyone to sever his connections with the world.

Another person, also by way of seeking his advice said: "I want to go in for hard worship and to disassociate myself with the world for forty days and nights at a stretch in order to have mystical seclusion". Mian Sahib Rahmatullah Alyhe said: "We do not like this act. Adherence, to and observance of the 'Sunnah' suffice us. Allah is Great and He alone is to be worshipped". The way Mian Sahib Rahmatullah Alyhe shed light on the importance of 'Sunnah' had an excellent and salutary effect on the heart and mind of the seeker.

Hazrat Sahibzada Muhammad Umer Rahmatullah Alyhe has stated that he was desirous of building a brick-house. In this connection, he visited Mian Sahib to consult him. Mian Sahib Rahmatullah Alyhe was addressing a group of certain visitors at that time. He was telling them that someone had asked Hazrat 'Lukman' why he did not build a house for his own use. At this, Hazrat Lukman took a handful of dust and threw it into the running water. It disappeared like any thing. Then he said: "How can I build a house with a destructible thing?" It means that life is of a passing nature; one cannot repose trust in the longitude of one's bit; hence how can one think of having a permanent sojourn in a house! The temporary and transitory nature of life and the mortality of the world cannot be exemplified in a better way than that!

Hazrat Sahibzada Muhammad Umer Rahmatullah Alyhe has stated that once he thought of establishing a small flourmill. He visited Mian Sahib Rahmatullah Alyhe to get his opinion in this matter. Hazrat Mian Sahib Rahmatullah Alyhe was addressing a certain fellow at that time. He was saying: "The English machines have quickly destroyed our

traditional way of life. The flour-mills are being introduced and our local mills 'Kharas' are closing down. Just see that every body is yearning for that English invention!"

Hazrat Mian Sahib Rahmatullah Alyhe Sahib possessed an individualistic style of instructing and advising the people. He would talk to the point and the listeners would comprehend the thing very properly. He never addressed any petitioner or a query-maker directly so that he might not feel humiliated or ashamed of himself in the gathering!

Once, the president of the "Bhira Committee" presented himself before him. Mian Sahib Rahmatullah Alyhe asked him as to wherefrom he had come. He said: "I am the president of the "Bhira Committee." Mian Sahib disliked the proud way of his talking and forcefully said: "I do not know this word 'Dend Wend' (i.e. for president)". Then man stopped for a while and then said: "I was born in Arab Sharif!" Mian Sahib Rahmatullah Alyhe said: "All right then! Many loaded camels also pass across "Jannat-ul-Baqee".

Once a certain fellow named Ramzan visited Mian Sahib Rahmatullah Alyhe and stated: "I have quarrelled with my brother!" Mian Sahib said: "You fight like dogs over mercenary matters. A brother prides up a row with his brother over petty things and then they come to me for a solution!" How beautifully he described the anathema and execration pertaining to the futile greed of wealth against the love of a brother! He further said: "I feel that person is nice whose dealings with people are fair! Futile love for money (coins, currency notes bearing the figures of idols) has also created idols inside us. We have just abandoned the fear of God and taken to idol-worship!"

Hazrat Mian Sahib Rahmatullah Alyhe himself used to lead the 'Juma' prayer in his mosque. People would come

from far and wide to offer the 'Juma' prayer led by him. They would listen to his preaching's and instructions and would offer their 'Juma' prayer that was led by him. Some people would shun sitting in the sun during the summer and avoiding sitting inside the mosque during the winter. When Mian Sahib noticed this comfort seeking attitude of the people, he said: "Our ancestors shed even the blood of their life for the sake of Islam and never cared at all for that. But the Muslims of modern time are not even ready to shed perspiration in hot weather: they also feel embarrassed to sit for a while inside the mosque in these days of winter! Once, Mian Sahib Rahmatullah Alyhe ordered a young man to stand up. Then he measured the distance between both his feet and said: "Whenever you are offering prayer, always focus on the core of your heart and say: "O' Allah Almighty, the Sustainer of the entire world, I have turned my face towards you. Now you may kindly turn my heart, too, towards you because this is something beyond my power". All praises be for Allah Almighty! Mian Sahib Rahmatullah Alyhe. Thus explained the importance of devotion during prayer and the presence of one's inner self (during prayer) in an impressive and simple way!

Once, Mian Sahib Rahmatullah Alyhe said: "Now a days offering of prayers to Allah Almighty is not given even as much importance by the people as it is given to going to the latrine. One may be sick or weak; it may be summer or winter, one never abandons one's routine of going to a latrine but one puts off one's prayers even on flimsy and lame excuses". Our negligence towards the real Sustainer of the worlds cannot be exemplified more effectively and in a better way than that!

Once, Mian Sahib Rahmatullah Alyhe said: "Dear ones! We do not know the essence of being a dervish; we only

know the conformity with and adherence to the 'Sunnah' of the Holy Prophet Sallalloho Alyhe Wasallam". Allah Almighty is All Praiseworthy! Conformity with the 'Sunnah' is the real essence of being a dervish.

Once, Mian Sahib said: "Only one 'Kalma' namely 'La Ilaha Illalloho Muhammad-ur-Rasool Allah' is enough for us. We need no 'Kalma' other than this one! We become a dervish but we do not try to become a true Muslim". How nicely Mian Sahib has defined the Doctrine of Unity! People offer one 'Kalma' or the other in justification of their being a dervish, although the only condition in this regard is to conform themselves with the declaration of Unity of Allah Almighty as contained and narrated in the 'Kalma': La Ilaha Illala! If that is not to be found or realized, every thing is false. In other words only La Ilaha Illaha Illala is not enough for us at all!

Once a visitor came to Mian Sahib Rahmatullah Alyhe and said: "Sir, tell me how to get the real cleaning of my inner self?" Mian Sahib Rahmatullah Alyhe said: "We have the arms and the legs: we have the eyes and the tongues. How can we have real cleaning as such?" He shed full light on having the knowledge of God within a few words and also narrated about the use of the organs of the human body which can make or mar the whole process of our inner-cleansing. He said: "If our hands work, they should work in the way of Allah Almighty: If our feet move, they should move in the way of Allah: If we use our eyes, we should try to see Allah Almighty: If we speak, the mention of the name of Allah Almighty should be on the tip of our tongues.

Mian Sahib Rahmatullah Alyhe said: "The letters that comprise the name of Allah Almighty are full of blessings, utmost and innumerable blessings but the mention of His mere name without cherishing the sole idea of His

presence is of no use and of no worth at all". Mian Sahib Rahmatullah Alyhe never liked mere continuous mention of Allah's name: he stressed on acting strictly in accordance with Allah's dictates.

Mian Sahib Rahmatullah Alyhe once said: "If one prays for a hundred years and there is paucity of devotion or lack of nobility in him, it is all useless. Only noble actions, coupled with prayers, should go hand in hand. In fact, prayer is meant to teach us noble and just actions. A flower that has no fragrance is good for nothing: If the soul is absent, the body is dead!"

GENEALOGICAL TABLE

From Hazrat Mian Sher Muhammad upto all religious Stalwarts belonging to the family of Naqshbandia Mujaddadia Alia and Hazrat Sani (including dates of death and Shrines):

1. Hazrat Muhammad ﷺ (12 Rabiul Awal, 11 Hijra Madinah Munawara).
2. Hazrat Abu Bakar Siddique, رضى الله عنه, 23 Jamadiussani, 13 Hijra, Madinah Munawara.
3. Hazrat Salman Farsi رضى الله عنه, 10 Rajab 23 Hijra, Madain.
4. Hazrat Imam Qasim Bin Muhammad Bin Abi Bakar رضى الله عنه, 14 Jamadiul Awal, 101 Hijra, Madain.
5. Hazrat Imam Jafer Sadiq رضى الله عنه, 15 Rajab, 138 Hijra Madinah Munawara.
6. Hazrat Bayazid Bustami رضى الله عنه, 14 Shaaban 261 Hijra, Bustam.
7. Hazrat Khwaja Abul Hassan Kharqani رضى الله عنه, 10 Muharramul Haram, 425 Hijra, Kharqan.
8. Hazrat Khawaja Abu Ali Farmadi رضى الله عنه, 4 Rabiul Awal, 477 Hijra, Tus.
9. Hazrat Khawaja Yousuf Hamdani رضى الله عنه, 27 Rajab, 535 Hijra, Maraio.
10. Hazrat Khawaja Abdul Khaliq Gajdawani رضى الله عنه, 12 Rabiul Awal, 575 Hijra, Ghajdawan.
11. Hazrat Khawaja Arif Revhari رضى الله عنه, 1st Shawal 616 Hijra, Revhar near Bokhara.
12. Hazrat Khawaja Mahmud Anjeer Faghnavi رضى الله عنه, 715 Hijra, Anjeer Fughna.
13. Hazrat Khawaja Ramtini رضى الله عنه, 28 Ziqad, 721 Hijra,

- Khwarzam, Bokhara.
14. Hazrat Khawaja Mehmud Baba Samasi رحمۃ اللہ علیہ, 10 Jamadiussani, 755 Hijra, Samas, Bokhara.
 15. Hazrat Khawaja Ameer Kalal رحمۃ اللہ علیہ, 8 Jamadiul Awal, 772 Hijra, Sorkha near Bokhara.
 16. Hazrat Imamul Tariqat and Shariat, Khawaja Bahauddin Naqshband رحمۃ اللہ علیہ, 3 Rabiul Awal, 791 Hijra, Qsre Aarfan, Bokhara.
 17. Hazrat Khawaja Alauddin Attaar رحمۃ اللہ علیہ, 2 Rajab, 802 Hijra, Nohfanian.
 18. Hazrat Maulana Yaqoob Charkhi رحمۃ اللہ علیہ, 5 Safar, 851 Hijra, Halghnor.
 19. Hazrat Khawaja Ubaidullah Ahrar رحمۃ اللہ علیہ, 29 Rabiul Awal, 895 Hijra, Samarqand.
 20. Hazrat Maulana Zahid Wali رحمۃ اللہ علیہ, 1 Rabiul Awal, 939 Hijra Mauza Wahsh.
 21. Hazrat Maulana Muhammad Dervesh رحمۃ اللہ علیہ, 29 Muharramul Haram, 907 Hijra, Isqarar, Muzafat Mawara Al Nehr.
 22. Hazrat Khawaja Muhammad Amkangi رحمۃ اللہ علیہ, 22 Shaaban, 1009 Hijra, Mauza Amkana, Near Bokhara.
 23. Hazrat Khawaja Muhammad Baqi Billah رحمۃ اللہ علیہ, 25 Jamadiussani, 1012 Hijra, Dehli.
 24. Hazrat Imam Rabbani Mujaddid Alif Sani, Sheikh Ahmad Farooqi Sirhandi رحمۃ اللہ علیہ, 28 Safar, 1034 Hijra, Sirhand Sharif.
 25. Hazrat Muhammad Saeed رحمۃ اللہ علیہ, 28 Jamadiussani, 1070 Hijra, Sirhand Sharif.
 26. Hazrat Muhammad Masoom رحمۃ اللہ علیہ, 9 Rabiul Awal, 1079 Hijra, Sirhand Sharif.

27. Hazrat Khawaja Abdul Ahad رحمۃ اللہ علیہ, 27 Zil Haj, 1126 Hijra, Sirhand Sharif.
28. Hazrat Muhammad Hanif Parsa رحمۃ اللہ علیہ, 1 Safarul Muzaffar, 1023 Hijra, Bamian, Tawabe Kabul.
29. Hazrat Khawaja Zaki رحمۃ اللہ علیہ, 1143 Hijra, Abtanki, Laifi.
30. Hazrat Khawaja Sheikh Muhammad رحمۃ اللہ علیہ, 9 Zil Haj, Makkah Mukarrama.
31. Hazrat Khawaja Muhammad Zaman رحمۃ اللہ علیہ, 4 Ziqada, 1188 Hijra, Hyderabad, Sindh, Lawari Sharif.
32. Hazrat Khawaja Haji Ahmad رحمۃ اللہ علیہ, 1223 Hijra, Mauza Qazi Ahmad, Sindh.
33. Hazrat Khawaja Shah Hussain رحمۃ اللہ علیہ, Rattar Chattar, Makan Sharif, Punjab(India).
34. Hazrat Imam Ali Shah رحمۃ اللہ علیہ, 13 Shawal, 1282 Hijra Ratar Chattar, Makan Sharif, Punjab(India).
35. Hazrat Khawaja Sadiq Ali Shah رحمۃ اللہ علیہ, Makan Sharif, Punjab(India).
36. Hazrat Khawaja Ameeruddin, 9 Zi Qaada, 1331 Hijra, Kotla Panjo Baig, Distt Sheikhupura.
37. Hazrat Ghaus Zaman Qutube Dauran Sher-e-Rabbas. Syedna Hazrat Mian Sher Muhammad رحمۃ اللہ علیہ, 3 Rabiul Awal, 1347 Hijra, Sharaqpur Sharif, Distt: Sheikhupura.
38. Hazrat Zubdatul Aarfeen, Qudwatul Salikeen, Syedna Mian Ghulamullah Sani Lasani رحمۃ اللہ علیہ, 7 Rabiul Awal, 1377 Hijra, Sharaqpur Sharif.

سلسلہ عالیہ نقشبندیہ مجددیہ کا شجرہ طیّبہ

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

شجرہ منظومہ

اعلیٰ حضرت شیر ربانی میاں شیر محمد شر قپوری و حضرت میاں غلام اللہ شر قپوری رحمہما اللہ تعالیٰ

(از علامہ حکیم سید علی احمد نیر واسطی رحمۃ اللہ علیہ)

ہزار بار بشویم دہن ز مشک و گلاب ہنوز نام تو گفتن کمال بے ادبی ست
بخش دے یارب تجھے اپنی سخا کا واسطہ رحم فرما شاخ روز جزا کا واسطہ
صدق دے یارب مجھے صدیق اکبر کیلئے فقر دے سلمان محبوب پیمبر کے لیے
حضرت قاسم کا صدقہ میری بگڑی کو بنا حضرت جعفر کا صدقہ دے مرے دل کو ضیاء
رکھ مجھے باعافیت بہر جناب بایزید بو الحسن کا واسطہ دے مجھ کو نصرت کی نوید
بو علی کا واسطہ کر دے مری مشکل کو حل دے مجھے علم طریقت اور توفیق عمل
بہر یوسف قید غم سے دہر میں آزاد کر عبد خالق کے لیے عقبی میں مجھ کو شاد کر
حضرت عارف کے مددے میں مجھے عرفان دے حضرت محمود کا صدقہ مجھے ایمان دے
واسطہ خواجہ علی کا فقر درویشانہ دے واسطہ بابا سماسی کا دل دیوانہ دے

اے خدا! بہر جناب شیر حق میر کلال حرم دنیا کو مرے تبخانہ دل سے نکال
 دے مجھے صبر و رضا صدقہ بہاء الدین کا کر مجھے صحت عطا صدقہ علام الدین کا
 دے مرے دل کو سکوں یعقوب چرخ کی طفیل حضرت احرار کے صدقہ میں دھو دے دل کا میل
 حضرت زاہد کے صدقے میں مجھے زاہد بنا حضرت درویش کے صدقہ میں دے فقر و غنا
 خواجہ امکنگی کا صدقہ داغ عصیاں کو مٹا حضرت باقی کا صدقہ دے بقا بعد الفنا
 شیخ احمد کے لیے غیروں کی منت سے بچا صرف اپنا ہی مجھے محتاج رکھا اے کبریا
 کھول دے دل کی کلی بہر سعید نامدار تاکہ میرے گلشن امید میں آئے بہار
 حضرت معصوم کا صدقہ دکھا کوئے رسول بس رہی ہے جس میں اب تک بوئے گیسوئے رسول
 واسطہ عبدالاحد کا مالک ارض و سما کر مجھے ایمان اور توحید کی دولت عطا
 اے خدا! بہر جناب خواجہ حنفی پارسا وقت آخر نزع کی تکلیف سے مجھ کو بچا
 بخش دے شیخ محمد کے لیے میری خطا واسطہ خواجہ ذکی کا اپنی الفت کر عطا
 واسطہ خواجہ زمان کا دے مجھے ذوق فنا بہر احمد قبر میں ہو نور احمد کی ضیاء
 اے خدا! بہر جناب خواجہ حاجی شاہ حسین دے مرے بے چین دل کو دین اور دنیا میں چین
 حشر میں جب ہوترے دربار میں میرا قیام ہاتھ میں ہو میرے دامان نبی بہر امام
 بہر حضرت میر صادق صاحب صدق و صفا سرخرو رکھ دو جہاں میں مجھ کو اے میرے خدا
 واسطہ یارب تجھے خواجہ امیر الدین کا دے مجھے علم و حیا، رزق و شفا، صبر و غنا

واسطہ دیتا ہوں یا رب میں تجھے اس نام کا
 عشق میں جس کے دل حسرت زدہ دیوانہ ہے
 اے خدا! کیا نام پیارا ہے ترے محبوب کا
 قطب دوراں، شیخ عالم، ہادی راہ صفا
 اے خدا! صدقہ میاں صاحب کے نام پاک کا
 واسطہ یا رب تجھے حضرت غلام اللہ کا
 حضرت ثانی کا صدقہ اے مرے رب قدیر
 بہر حضرت ثانی لا ثانی جناب قبلہ گاہ
 ثانی اثنین کے صدقے میں اے رب جلیل
 اے خدا! صدقے میں ان پاک ناموں کے دل کو شاد کر
 جو ہمیشہ تیری محبوبی کے گن گاتا رہا
 شرف پور اب جس کے باعث نور کا کاشانہ ہے
 حضرت شیر محمد صاحب جو دو سخا
 نائب شمس الضحیٰ، بدر الدہی، صدر العلی
 حشر میں ہم عاصیوں کو ظل رحمت میں چھپا
 تابع احکام کر مجھ کو کلام اللہ کا
 کرمے سینے کو انوار نبی سے مستنیر
 ہم سیہ کاروں کو اپنی رحمتوں میں دے پناہ
 دو جہاں کی زندگی ہوزیر دامن جمیل
 کفر کو برباد کر اسلام کو آباد کر

طریقہ ختم مجددیہ

(1) درود شریف _____ 100 بار

(2) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ 500 بار

(3) درود شریف _____ 100 بار

طریقہ ختم معصومیہ

(1) درود شریف _____ 100 بار

(2) لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ 500 بار

(3) درود شریف _____ 100 بار

طریقہ ختم خواجگان

(1) سورۃ الحمد للہ مع بسم اللہ _____ سات بار

(2) درود شریف _____ 100 بار ضلی اللہ علی خبیہ سیدنا محمد و آلہ و اصحابہ وسلم

(3) سورۃ الم نشرح مع بسم اللہ ہر دفعہ _____ 79 بار

(4) سورۃ اخلاص یعنی قل ہو اللہ مع بسم اللہ ہر دفعہ _____ 100 بار

(5) سورۃ الحمد شریف مع بسم اللہ _____ 7 بار

(6) درود شریف _____ 100 بار

(1) يَا قَاضِيَ الْخَاجَاتِ _____ 100 بار (2) يَا كَافِيَ الْمُهْتَابِ _____ 100 بار

(3) يَا ذَا بَيْعِ الْبَلِيَّاتِ _____ 100 بار (4) يَا زَالِعَ الدَّرَجَاتِ _____ 100 بار

(5) يَا شَافِيَ الْأَمْرَاضِ _____ 100 بار (6) يَا مُسَبِّبَ الْأَسْبَابِ _____ 100 بار

(7) يَا مُجَلِّلَ الْمُشْكَلَاتِ _____ 100 بار (8) يَا مُجِيبَ الدَّعَوَاتِ _____ 100 بار

(9) يَا أَرْحَمَ الرَّحِيمِينَ _____ 100 بار

پھر ہاتھوں کو اٹھا کر اس طرح دعا مانگئے۔ چاروں قل، سورۃ فاتحہ، سورۃ البقرۃ کا پہلا رکوع اور درود تاج پڑھ کر خواجگان نقشبندیہ کی ایدواج متقدمہ کو ایصال ثواب کرے۔

میرے مخدوم: فخر المشائخ حضرت صاحبزادہ میاں جمیل احمد شرقپوری نقشبندی مجددی

اعلیٰ طباعت

عمدہ کاغذ صفحات 256

قیمت 120 روپے

مضبوط کلر بائینڈنگ

آستانہ عالیہ شیرربانی شرقپور شریف سے تعلق رکھنے والے مریدین دستو سلین میں شاید ہی کوئی ایسا ہو جو پروفیسر ڈاکٹر بشیر احمد صدیقی کے نام سے واقف نہ ہو۔ آپ آستانہ عالیہ شیرربانی کے ان تخلصین میں سے ہیں جنہوں نے اپنے آپ کو آستانہ کی خدمت کے لیے وقف کر رکھا ہے۔ حضرت فخر المشائخ میاں جمیل احمد شرقپوری نقشبندی مجددی بھی آپ سے بہت زیادہ محبت و شفقت فرماتے ہیں۔

کتاب ”میرے مخدوم“ میں پروفیسر ڈاکٹر بشیر احمد صدیقی صاحب نے حضرت فخر المشائخ میاں جمیل احمد شرقپوری نقشبندی کی زندگی کے کچھ پہلوؤں پر روشنی ڈالی ہے اور اس کے ساتھ ساتھ حضرت فخر المشائخ کے ساتھ اپنا تعلق اور آں قبلہ کی محبتوں اور شفقتوں کا تذکرہ کیا ہے۔

حضرت فخر المشائخ قبلہ میاں صاحب کی افکار مجدد الف ثانیؑ کے فروغ میں خدمات منسلک مجدد الف ثانیؑ کا دفاع اور اس کو توجہ موڑ کر پیش کرنے والوں کا محاسبہ مجدد الف ثانیؑ کانفرنسیں اور یوم مجدد الف ثانیؑ کے اہتمام کے بارے میں کاوشوں کو حیطہ تحریر میں لایا گیا ہے۔ اس کے علاوہ حضرت قبلہ فخر المشائخ میاں صاحب کی وساطت سے جن علمائے کرام اور مشائخ عظام کی خدمت میں حاضری اور زیارت و استفادہ علم و عرفان کا موقع ملا، کا تذکرہ مختصراً کیا گیا ہے۔ ملاقات کے جو احوال ڈاکٹر صدیقی صاحب نے لکھے ہیں ان سے بخوبی اس امر کا پتہ چلتا ہے کہ کس طرح حضرت قبلہ میاں صاحب اپنے مریدین اور طالبان علم و ادب کو علماء کے ساتھ علمی مجلسوں اور بحث و مباحثہ کے ذریعے تعلیم و تربیت کا موقع دیتے ہیں۔ حضرت قبلہ میاں جمیل صاحب اور شرقپوری نقشبندی مجددی کی دینی، ملی، مذہبی، سیاسی، روحانی، تبلیغی (تقریری، تحریری) اور عوامی خدمات کا ذکر کیا گیا ہے۔ آپ کی اولاد امجاد (صاحبزادہ میاں غلیل احمد نقشبندی مجددی، صاحبزادہ میاں سعید احمد نقشبندی مجددی، صاحبزادہ میاں جلیل نقشبندی مجددی اور صاحبزادہ میاں غلام نقشبندی مجددی مجددی) کا تعارف پیش کیا ہے۔ اس کے علاوہ حضرت قبلہ فخر المشائخ کی بیاض خاص سے آپ کے پسندیدہ اشعار جو کہ ہند و نصائح، حمد و نعت، اخلاقیات اور مناجات وغیرہ پر مشتمل ہیں شامل اشاعت ہیں جبکہ آخر میں شجرہ طیبہ منشورہ و منظومہ آستانہ عالیہ نقشبندیہ مجددیہ شیرربانی شرقپور شریف کو شامل اشاعت کیا گیا۔

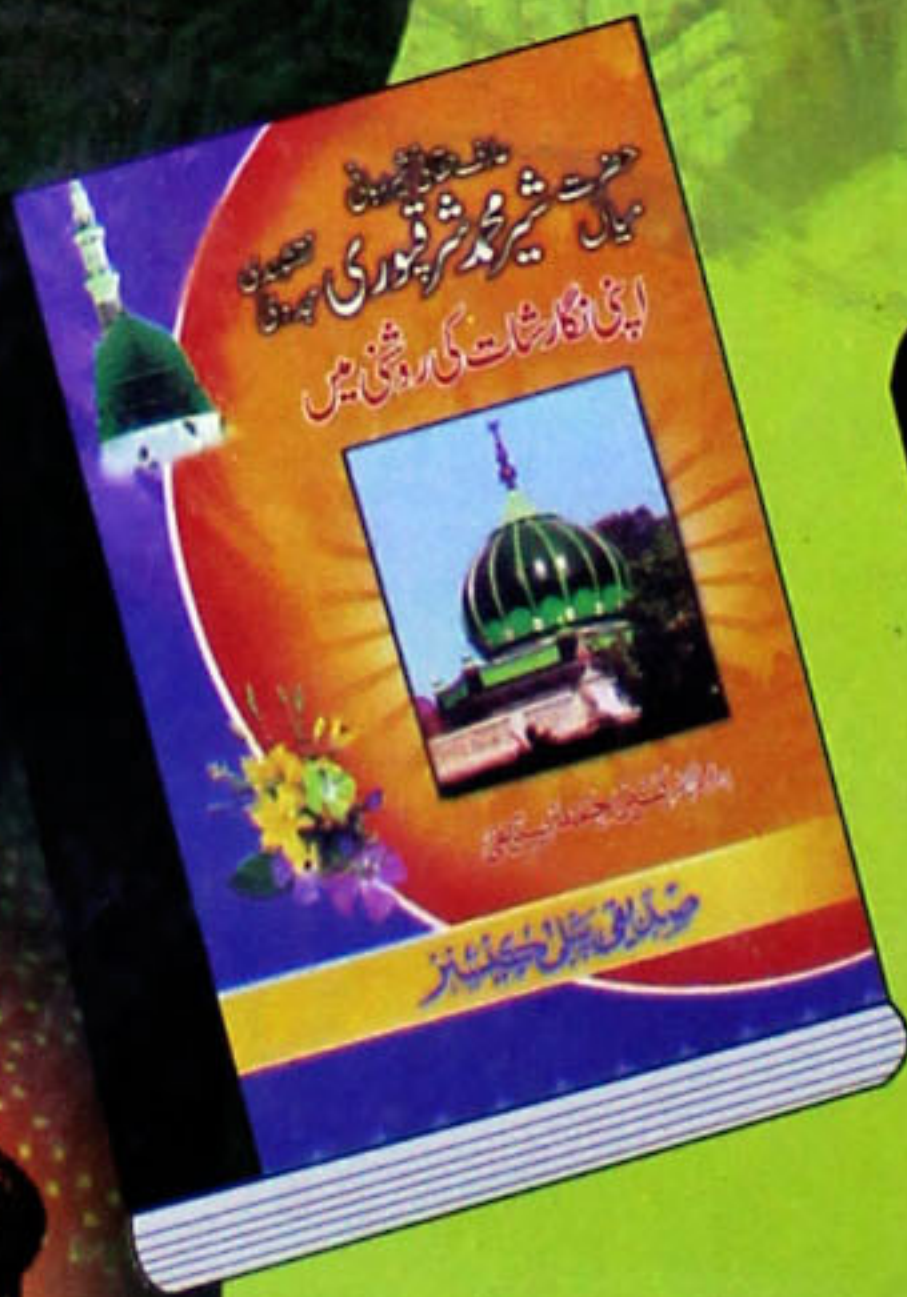
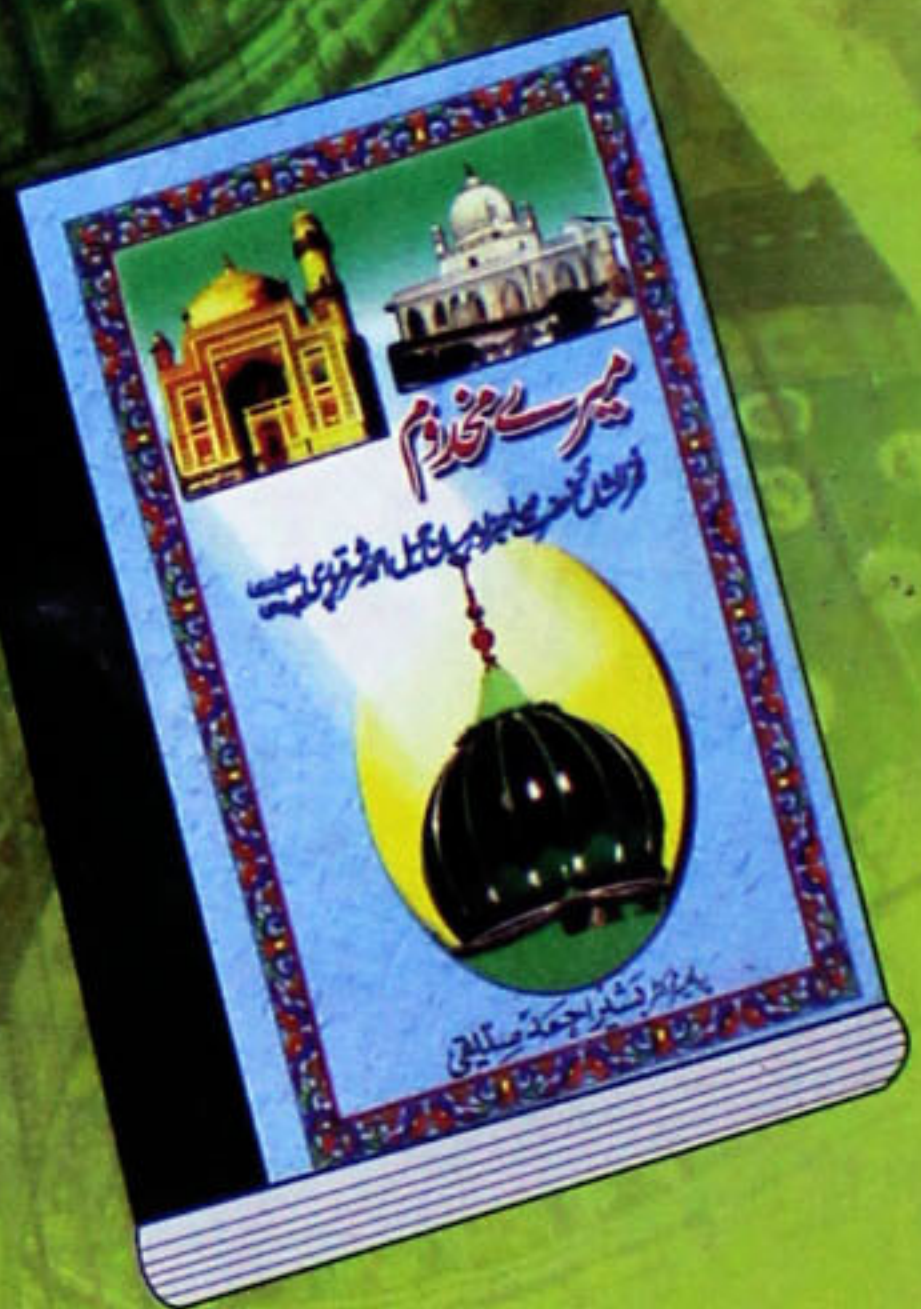
غرضیکہ کتاب لا جواب آستانہ عالیہ شیرربانی شرقپور شریف کے متعلق تحقیق کرنے والوں کے لیے بے حد معاون اور ایک تحقیقی ماخذ کا درجہ رکھتی ہے۔

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2- 118- روشن پارک، عقب سوشل سکورٹی ہسپتال، نزد ملتان چوکی، لاہور فون: 042-7490880

3- دفتر ماہنامہ ”اسلام“، کاشانہ شیرربانی، نزد بازار حاجی بخش، لاہور فون: 042-7313356



Maktaba Noor-e-Islam

Sharqpur Sharif, District Sheikhpura, Pakistan

Ph: 056-2591054 Mob: 0300-4243812