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Imambai Chota Khan, aged about 65 years, Vajapur, Aurangabad Dt, says:

I heard of Baba for the first time from Durves Shah (30 years ago). He was a Mohamedan Saint. I went to him to consult him about the disputes (i.e.) litigation between me and my paternal aunt, who was also my mother-in-law. He then told me to go to Sai Baba at Shirdi and gave me some directions. Therefore, I came to Shirdi. I met Baba, near Gonkar's house. Then Dixitwada was being built (1910) and the Madras Sadhu Vijaianandaswami was here before Baba. Baba was standing and a lady was taking darshan in this lane. I was advised by Durvesh Shah, to repeat 1st chapter of the koran behind Baba's back and not to accept any money gifts from him. So, I began the repetition of the 1st chapter with the word 'Bismilla'. Baba at once turned round and faced me. He angrily spoke thus: 'Who are you? Why have

you come to ask me about something - as if you were my father?' and he showered abuse. I got terrified. Baba went to the mosque, uttering unintelligible words as usual. I followed him and sat at the pavilion of the masjid. I could not get up the masjid without Baba's permission and that, I got only two days later through Kaka Dixit's intercession. Dixit said: "These are your children, Baba. Why are you angry with them?" This referred to me, Baba replied 'You call him a child. He has beaten the master (to death)'. This was a reference to an escapade of mine two months earlier. I was a Nizam's sepoy in the Mamlatdar's office and had beaten with a stick a Christian 'Master', who failed to give prompt information in an investigation which the police were making (I went to assist the police). The master bled in the mouth and fell senseless. This is the fact Baba referred to, though none could have told him of it. I had told the mamlatdar about this beating and he advised me to run away. So I resigned service and went up to Shirdi. The additional and the immediate reason for my visit to Baba was my fear of prosecution for what I did. That day of Dixit intercession, I still was afraid of Baba did not go up into the mosque. Two or three days later, I was taken by Kasim Bai, son of Bade Baba, Jog, and Dixit up the steps of the mosque. Then I took darshan of Baba and he touched my head saying: "Do not fear. Allah Malik". I stayed on at Shirdi for 1 3/4 months. During that period, Baba told me: "You go back. Your land disputes will be settled and your relations will be amicable". I then went back to my village, and then filed my case against my mother-in-law in the court for possession of lands. It ended 7 years later with my obtaining possession.

Second visit to Shirdi: I came for Baba's darshan and wanted to go back. But, Baba was in the presence of Mahlsapathi and Mavusi. Baba said to Mavusi: 'People do not listen to me. Rascals go away and suffer and by a thorn injury lose the parent'. In fact, though Baba did not permit me to go, I was in a hurry to get back home and so I went away without permission. Two days after my return home, my mother struck a thorn in her foot while collecting fuel and she died 8 or 10 days later, as her legs had swollen. Then, I understood what Baba said to Mavusi about thorn and losing of the parent.

Third visit: On the 4th day of her death, I came to Shirdi as I had no funds and no employment and was hoping that Baba would relieve my financial distress. I stayed on 34 days or so and Baba said to Mavusi in my presence 'Udhi must be received and then departure must be taken. I, at once, inferred that Baba meant those words for me. Baba's usual method is to address words to some one person when they are meant for another, or to address them to a whole group, when only one of them is concerned. Next morning, Baba extended his hands with udhi when I approached and thus confirmed my inference. At the time of giving udhi Baba said 'At the doorway of the house (i.e. my house), there will be an old woman standing. She will give something- using which, celebrations may be performed. Guests have become. The feast should be had in their company'. I could not make out Baba's meaning then. On going home, the widow of the Kazi, a very old lady was standing at my door and out of love or friendship for me, put fifty rupees into my hand, and said 'perform your ceremonies'. That was the fortieth day of my mother's death when the ceremonies corresponding to the Hindu Masik had to be performed: and for that, my four sisters and their husbands had come in my absence. These evidently were the guests mentioned by Baba. I celebrated the fortieth day with the money given to me by the old lady.

Fourth visit: on my next visit to Shirdi a month or so later, Baba said to me: 'Gulab (rose) has come to your house'. I went back and found that my wife had recently been delivered of a male child. Believing that to be the 'Gulab' (rose) mentioned by Baba, the boy was named Gulab.

Later visit: On a later visit to Baba, he did not permit me to return. But, I was impatient and started away, Baba when refusing permission, said "People should not go. If they go, there will be storms and balls of fire and immense trouble". I did not quite see to whom this referred and I went reached Vari (10 or 12 miles off) in 2 hours (i.e.) at 5.30 p.m. Then I went by the bank of Surala. It was sunset then. There the patil told me 'Do not go. The weather is cloudy. Do not go, or you will suffer.' But I replied 'It is only 4 miles more, a short distance to my village and I will go'. I went on. Three miles I went and then a big storm came on and lightning fell

on a huge pipal tree close to me and in front of me. The tree crashed and broke into two and fire started in the tree. I was dazed by the lightening and I turned my face back from it. Then I saw Baba standing behind me with two tawny dogs. I bowed to him and he disappeared. Then I went on. There was a river near my village. I went to cross it, not knowing its depth. I felt the water only knee-deep. But when I reached the other shore and looked back, I saw the river was in full flood and was amazed as water was running over its banks. The depth of water might have been 20 feet. I wondered how I had crossed it. I reached home safe. Baba's statements as to storm and ball of fire was shown to be correct.

Four years ago, I was badly in need of money to get Gulab married. I came here and slept in the mosque. In my dream Baba blessed me and said the if I go to Poona, I would be benefited. I went to a stranger at Poona, and there, Mr.Ladkar came. He was suffering from severe piles. I told him that I knew of a Saint's (Baba) prescription that would cure the piles. At his bidding, I prepared it. He was greatly relieved by it. Then, he betted on a horse at the Poona races and got Rs 1,000. Out of that, he gave me Rs.700 which I performed my son's marriage.

Hardidwar Bua, who was here for 8 days, had a wonderful experience. A sparrow used to sit on his head when he started from Shirdi for bath and would be on his head as he went on until he dipped for his bath at the stream in the village border. Then, it would go up and sit on a tree and resume its seat on his head after the bath was over. We saw this, in our presence, Haridwar Bua asked Baba what this phenomenon signified. Baba said: "La ila illilah. Kya bada durbar hai. Munshiji tho andai hai. Sardarji chuti hai. Allah malik hai. Allah accha karega!" This was said pointing to the Buty wada which was then under construction.

Four months before Baba passed away. Baba asked Appa Bhil at about 8 pm. "Bring four fowls. Guests are to come". I wondered who were the guests to come. That night I stayed on behind the curtain hanging in the mosque, and was awake. After 2 a.m., a huge ball of fire- over one foot in diameter - streamed into the mosque, and went up to the

nimbar, (i.e.) the niche in the western wall. It sat a while, then went up to the ceiling, there split into innumerable fragments, spread throughout the mosque and lit up everything there was with a blaze so powerful that I could not continue to see it. I covered up my eyes and bent my neck down. Appa Bhil also who was with me, did the same. Then Baba went near the dhuni and placing one end of his short stick in his bent neck was going on saying something on Arabic for about 10 or 15 minutes. The bright light disappeared as soon as Baba went to the dhuni. Baba asked Appa Bhil in the morning to bring the four fowls. They were brought and cooked. Baba prepared poli at the fire in the mantap.

Kasim, son of Bade Baba, came later on. Baba gave him some of the food cooked by him and told him "Go to Aurangabad. See Shamsuddin Mea. Give him this Rs.250. Do there moulu and kowali" and do nyas.

"Next, go to Banne Mea Fakir, Garland him with this garland, and then tell him: "Navdin, nav tarik. Allah meane apna dhunia legaya marji Allaki".

So saying, Baba gave Kasim Rs.2.50 and garland of Sevanti flowers. Kasim said he was a stranger to those parts. Then, Baba asked me to go with him. So we two, (i.e.) I and Kasim started, taking with us Kasim's servant Amir and reached Aurangabad station at 3 p.m. When we were at the station, the fakir Shamsuddin (whom I knew already) came there and said: "Who are the guests who have come from the Fakir Sai?" I went then and took his darshan- as also Kasim. Shamsuddin himself repeated Baba's direction to us word for word and took us to his house in the fort and fed us. We paid the Rs.250 to him. He then fed large number (Nyas). Shamsuddin performed the kowali and also moulu. These were completed by that night.

I knew Banne Mea's house and we went there next morning. He was standing with one arm praised and one arm held down. The Arabs with him told us not to approach Banne Mea, as he would be at us. After waiting nearly one

hour, I plucked up courage, took Baba's garland in my hand, and put it round his neck. Then Banne Mea lowered his upraised arm. Then I told him the words uttered by Baba to be told to Banne. Then Banne Mea gazed into the sky and tears rolled down from his eyes. We took leave from him and came away. Four months after that, Baba passed away. The date of Baba's passing away was the ninth (day of Dussera) of the ninth month. We had gone to Aurangabad in the Ramzan month. We fasted during the day and ate at night.

Baba knew Arabic, read and taught Koran to Abdul.

Nuriddin was Risaldar i.e. (horse-soldier) chevalier in service of the state. One day, he came to Baba, took darshan, and wanted leave to go back. Baba told him to go the next day. But Nuriddin said that the rest of his regiment were marching on and that it was not possible for him to stay on. Baba then gave him udhi and told him something in Urdu, which literally means, "Dig a pit and eat the udhi". The man took the udhi and rode away. At Kopergaon, he saw a corpse being carried. And: Then later on he reached his destination. From that day he had a vision of the corpse before his eyes. On those days that he had such a vision he got food and dined to his satisfaction. On days on which he did not get the vision of the corpse, try as he might, he failed to have this food for some reason or the other. This mortified him so much that he gave up service in disgust and thinking that Baba's words and udhi or his failure to stay with Baba brought about that state of affairs, he returned to Baba and stayed there at Shirdi for 6 months. His curse left him. Then, taking leave of Baba, he went away. He is now a grocery shopkeeper at Devali.

Abdul Kadir is now in the Poona cantonment. He came to Baba. About 1915, when he was here at the Takia, Baba came that side. Kadir then begged of Baba to give him fakir as he wanted to become a saint. Baba then flung his folded palm at him as though he held something in it and was flinging it at him. But there was nothing visible held in Baba's hand. Thereafter, Kadir's manner and talk were changed. He gave moral advice and behaved like Baba, sometimes abusing in unintelligible language and sometimes picking up a stone threatening to throw it. He was getting un-

manageable. Baba after 1 1/2 months of this forced asceticism faced him at the mantap of the mosque, and said: 'lavbale idar' and drew his folded palm from Kadir's side to himself. Then Kadir got back his original state of mind and stayed on for 15 days more. Then, with Baba's permission, he went to Kirki and started his beedi shop opposite to Baba Jan's margosa tree (where her tomb is). Abdul Kadir was the guru of Madar Ali, who was then here and who is now at Yeola. Madar Ali is a Khoza. Abdul Kadir and others would do namaz and azar. People would do also moulu every day, during day time before Baba at the mosque, and kowali in the morning with tabla and sarangi.

Baba used to order tabla to be constructed at the mantap and paid for it. Baba prepared Kichada (i.e.) Kichadi and mutton. This he did for many years. This tabla stopped after mantap was prepared. Baba used to pronounce fatia or get it pronounced. Moslems go for Idga to this mosque even now and they did so in Baba's time also.

I have seen and heard Baba pronouncing namaz at the mosque near the fire, without however bending the whole body on knees as others did. Baba pronounced namaz when fire was prepared in a pit at the mantap and thrown on moslem's bodies by themselves. Baba gave spiritual uplift to two Moslems, that I knew. Shaik Abdulla of my village came here. Baba spoke to him in words all of vyragia. "If we die to day, the third day follows. What is the use of house, lands etc. to us?" Shaik Abdulla returned to our village. He had only a wife and children. He left his house and property to them, and wandered in the streets and spent his night at tombs, muttering something. He lived upon what people gave him and did not care if he got nothing and starved. He had that sort of life for 10 or 12 years and died. He had developed wonderful powers during these 12 years. Once he asked me not to go on my journey as at a particular place named by him on the path, as there would-be a serpent. As it was day light, I did not heed him. But I found the serpent exactly in the place named by him. One Abbas Sait, a beedi seller of my place, once told Abdulla "What for are you behaving like a mad man and giving up wife and relations?" Abdulla said "You will come to know". Abbas Sait replied that he knew this was but madness. Abdulla then flung his closed fist in the air

as though he threw something at Abbas Sait and said "you also become like that". From that time, Abbas Sait gave up his business, home and relations and is still wandering about.

In Bhopal of Varhad (Behar) Anwar Khan lived and once he came to Baba. He told Baba "I do not want samsara". He lived in the Chavadi here for 12 months. Baba gave him a mantram "Bismilla, Kuliya hiyo valkafireno nabudo mabudana etc.". I know that also. That is also in Chapter 1 of the Quran. Baba told him to repeat this 101 times at midnight. Then he was to recite 'Devut'. Baba then gave him prasad of peda and sent him to 'Bagdad' in Arabia. He then went to Bombay where Haji Kasim of Bombay helped him with free passage to Arabia. He has not returned from Arabia.

Hida Beg of Kanad near Aurangabad came to Baba and stayed here. Moulvi Yakub of Delhi was here then reading Quran daily sitting in the mantap during day or night. One night, about 8 p.m., Baba told Hida Beg: "Do not remain here! Go to the cantonment near Kanad (i.e. Aurangabad) and change your name to Punjab Shah. Go and sit there, eat what you get" - He is still living there as a saint and people revere him. Kanad is 70 miles off from my place and is a hilly place. I went and saw him there. He was sitting quiet.

Mohammad Khan, a Rohilla of Newasa, was here with Baba. Once, he lifted the curtain to see Baba, who was talking with Mahalsapathy. Strange to say, he could not see Baba. He was getting queer and crazy. His younger brother who was at Newasa, came to Shirdi to take him. Baba gave udhi to him and sent back and he then became alright.

Some 4 years ago, I had Madhav Fasle were at the mosque one night, I heard Baba's voice crying to Madhav; "Madho, get up, I want to go to pass urine". Madhav did not stir. Early in the morning, we found in the hollow at the place where Baba used to sit, cented water. The hollow was filled with that water. There was no explanation for its presence except Baba's cry and his statement that he wished to pass water. I have never heard from Baba who his guru was. I have noticed some peculiar events.

1. Anwar Khan Khaji of Ahmednagar wanted to rebuild a masjid at Telikakot (Kajichi Masjid). He came to Baba for funds Baba told him (after he had waited long) that

the masjid would not accept any money from him or from others, but would herself provide the funds. "Dig 3 feet under nimbar, and you will find a treasure. Rebuild the masjid with that" said Baba. Then the Kaji went to Ahmednagar, found treasure, rebuilt and came to Shirdi and when seated in the Takia here, told me and others of the above facts. As for Baba's telling him the above I was present then. Baba was seated on the big stone in front of the mosque. Anwar Khan was even then aged about 65 or 70; and he died long ago.

2. There was one Maddhushah, a fakir at Meran. Jalgaon in Khandesh. He came here 27 years back and was entreating Baba to give him Rs.700 for some urgent need of his what the need was, I do not know. He cried and cried. Baba directed Bapu Sahib Jog to give him Rs.700. Bapusahib Jog brought Rs. 700 (i.e.) all silver coins and placed them before Baba. Baba told two boys-Gulab, son of Kondaji, and Laxman Bala Barkar Shimpi and asked them to give the money to the fakir, who was seated in the mantap before Baba. The boys in handing over the money pocketed Rs.200 delivered only Rs.500. The fakir wept and cried and said to Baba that he has received only Rs.500. He was grumbling for 2 or 3 days. Baba did nothing to give him more at Shirdi. So the man took udhi and went on walking. While he was walking near Nungaon, a tonga came up and stopped. One Irrus Shah-Parsi, Tahsildar in the Nizam's State, alighted from the tonga, accosted the fakir and gave him first food and then Rs.200 saying "Are you now content?" Then, Irrus Shah came to Shirdi, went to Tatyapa Patil's new house (at the east end of Shirdi) and there told him and all present the following facts. He had a dream in which Baba told him to go by tonga to Shirdi, and said that he would see a fakir near Nungaon carrying a tiger skin, that he should give him food (for the fakir would be hungry) and hand over to him Rs.200, which is the balance of money for which he is panting. So he came in a tonga with food and money and gave the same to the fakir. That Irrus Shah is dead now.

3. A Moslem from Lasoor in Nizam's State (Taluk Vyzapur) came to baba some 27 years ago, and cried wanting Rs.4,000 or 5,000 to meet some urgent need. Baba told him to go and sit under the Vat tree for stool, that a vessel full of coins will be found by him. Next morning, he passed stool and went to wash himself and stumbled upon a very heavy vessel evidently full of treasure. He could not lift it and so he came to Baba at the chavadi. When he returned, it disappeared and he cried. Baba said Ganu Kadu of Ruihad carried it away and so nothing could be done. That Ganu Kadu is a rich man and this Lasoor went back in grief.