

Huzur-E- Waris



Tomb of the Huzur -E-Waris in Dewa Sharif India

**Translated by
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Amazon Kindle Author**

Published by

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First Published 1446/2024

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In the praise of Hazrat Waris Ali Shah R.A.

You are one of the dear people of the prophet.
Oh king you are among the kings of the world.
The spring of the heaven is like you very much.
You are the spring colors of the city of Dewa
Greetings for the person who visited his grave.
You are eligible for mediation by the Sheikh.

You know all the secrets about reality very well.
You have knowledge of truth and keep its secrets.
Congratulations Hafeez, you have the fine prestige
You are among the faithful of the Sheikh of Dewa.

By Mohammed Abdul Hafeez
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Dedication of the Urdu book

“Dedication of the Urdu book is made in the name of my paternal aunt Hajjan Muradan who has joined her link with Sufi chain of Warisia and she did not married in her whole life to follow her spiritual master Hazrat Waris Ali Shah Sahib.”

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Preface

This book, “ **Huzur-E- Waris**,” Urdu edition, was published by Qamar Warisi in Karachi city in the year 1414 Hijri. And this is a new book, which was published by me in the year 2024, the Urdu book’s translation in the English language. Please note this is a biography book about the Holy Saint of Dewa Sharif in the U.P. in India, and his name is well known and famous as Hazrat Waris Ali Shah. This is a small book in which the biography of the holy saint is added, and in this book there are some great achievements of this great holy saint of the North Indian region and some many parts of the world that are not yet known to the general. Persons and other persons are published in a very interesting style, so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book’s first chapter and will not stop its reading till they reach its last chapter, as in this book some interesting events as well as other great miracles and endeavors of the holy saint are added, and this holy saint passed away from the world many centuries ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information in it, so it is like an ocean of knowledge and information of the holy saint, who passed away

from the world upon doing his great endeavors and many hard tasks for the preaching and propagation work of Islam in the foreign lands. So this book is small, but it will present the anan of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and mystics' (*Tadhkirtal al-Awliya* by Farid al din Attar), which is very famous in the Western world among the English-knowing persons. So for this reason there will be some small differences in it while comparing the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint of the North Indian region is not only it is difficult and but it is very hard task as he was not only great pious personalities of his time in North Indian region but he was also a great holy saints of his time in the North India area and due to presence of his personality and which was a major cause for the preaching and propagation of Islam in North Indian region, Indian sub-continent as well as some parts of the world many centuries ago, so in

brief he was a great Muslim saint in the region and who did many great endeavours for the preaching and propagation of Islam in sub-continent India and Turkey and there was no such personality during their time. All other details of his teaching and preaching countries are found in this small book.

1.Huzur -E-Waris



The tomb of Hazrat Waris Ali Shah Sahib in Dewa Sharif

**By Mohammed Abdul Hafeez
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1. Description of manners

Even though there were hard events of holy persons and their conditions and their effects and their miracles, and recording those events is not possible for any ordinary person. And if there is a look that will be known to anybody, it is not meaning of it that he has known holy person's original condition and status. Especially to write about the perfect holy person in this matter. and there will be hard observations, and it's for which big holy persons were not able to understand. Because of the condition that prevailed upon holy

persons, and secondly, from that place there will be no possible outcome in this matter.

So holy people who will be perfect by birth and have a link of genealogy, and about them, it can only be said that the condition that was with them in the life period and which will be there with them afterward. And for this matter, man can put light in this matter by his wisdom and intellect and some also with observation. The successor of the above holy persons, holy saints of geneological link and perfect spiritual master Hazrat Waris Ali Shah, and for some saying and for writing some things and some part of feeling, which will depend upon thoughts and events.

Hazrat Sarkat Waris Pak is such a personality among all of them and I could not understand him by a thousand trails in this matter. And which are found in his abilities in his world of physical universe and after which in the daily life that will happen and about for them it can be said that in the shape of a slave there will be found one personality to run affairs of the world deputed from the side of Allah in this matter. The reach of this slave is that which is such that he has understood all things but still understands nothing. And further saying in this matter is not good as per manners. And whether this slave may have crossed the limit of manners. So with hundreds of salams, this slave is closing down the

continuation of expression of his thinking on this matter.

Mr. Qamar Warsi has mentioned this type of thinking in the form of poetry known as manqibat (praise) and at many places has shown down light, with which there will be benefit to the people. Understand that some of the Sarkar Waris Ali Shah and his endeavors is very successful in this matter.

Dust at the feet of Waris Shah
Ali Salim Gul Mohammed Warsi

2.An album of love and devotion

In Urdu literature, Ghazl is hard category, and in the same way, Nat is also a difficult type, as is the writing of manqibat (praise), which is very hard.

In Ghazal with hardness, there is such ease in this matter. There will be praise of beloved of imagine or reality, which will be done in allusion and metaphor and in NAT there will be praise of one personality and entity and there will be a description of attachment with them in this

matter. And with which there will be shown too much devotion. If we see the position of prophethood and the goal of saintliness, and if we see from one look of an angle, then we could not understand the difference between Nat and Manqabat. For poets, writing of Nat and Manqabat is one hard and difficult task in this matter.

Qamar Warsi has taken much care of this.

The review shows that Manqabat is writing as per line set for completion of verse and request. The people of chain belongs to followers and devotees of spiritual masters. In their Manqabat, there will be speaking of the hearts and also helping their lives, and there will be descriptions of devotion and certification of truth. Those who write Manqabat and who belong to non-geneological persons and their poetry will be just formality and will be like poetry type only.

Upon reading Manqabat of Qamar Warsi, it is found that he has an accent of the chain and he has a deep relation with Sufi masters. And in his Manqabat there will be a mirror of the truth in this matter.

Especially in Munqabats which were written in the praise of Haji Waris Ali Shah with reference to his holiness, all Manqabats are added in the book 'Huzur- E- Waris' which is an album of love and devotion in this matter.

Rasheed Anjum
Quetta

3.The words of Qamar Warisi in the presence of Sarkar Waris

Upon study of the Islamic philosophy, it is known that from the period of the prophet till now, our Islamic jurists and learned persons who have written magazines and books on the subject of Islamic teaching and those volumes of books pages will be many lakhs in number in this matter. The holy Sufi saints groups about teaching, and its aim was, in short form, filled with one word of love.

The people of the right way of reality who are learned person's aim of teaching is brief: in the nearness of Allah, the place and status of love, the stages of mysticism or good manners are related to love and part of the love. The books of history and travels are witnesses in this matter and upon following the teachings of the Sufi holy persons in each and every period of the students of reality who reached and found higher grade places and positions.

Nobody could not refuse this reality that in the 19th century, which was a time of religion, social as well as political point of view, and during this century, in each and every small and big category of society, there were stood walls of malice and

grudge. But Allah is a big causer of causes, and who has been sent to finish walls of the ill-will by the Qutub of time Hazrat Haji Hafiz Waris Shah during this century of confusion and misconception upon him has showered grace and mercy. And through him, one such chain has laid the foundation of love. In which there is a cure for sad humanity and where there is a cure for all problems and difficulties, as well as hidden pain and hurt.

During the whole life period of Hazrat Waris has been spent for following the Quran and Sunnah of the prophet. And following the religion of nature with much enthusiasm, which is a mirror of it in this matter.

Hazrat, while keeping human psychology in the society, has propounded the eternal message of the prophet with the wisdom of the Muslim person and with a good style of conversation and speech. And in this way, without any discrimination, it has made it general persons without any remark or objection, warmed the chests of the general persons, and shown them reality and knowledge of Allah. And demolished the walls of difference and confusion from the society and were able to reach them toward the way of the centrality.

Hazrat Waris Ali Shah's date of birth is 1234 Hijri. And place of birth is Dewa Sharif in U.P. in India. His ancestor, Syed Ashrafuddin, belongs to Neshapur city in Iran. And who migrated to India

from Iran and was settled down in Rasulpur village in district Bara Banki in U.P. in North India.

And after some time, he was shifted to Dewa village. His right genetic link is connected with Sadat (**Sadat** (Arabic: سادات) is a suffix, which is given to families believed to be descendants of the Islamic prophet, Muhammad.) Kazmi persons and is connected with the link genealogical record with Hazrat Ali Ibn Talib R.A., and his father's name is Hazrat Qurban Ali Shah, and his mother's name is Sakina Bibi alias Chand Bibi.

The review of the pure life of Hazrat Waris Ali Shah shows that his each and every part of life shines by following the life of the prophet in this matter. Hazrat himself did not take interest like other boys in play and amusement. His parents were left in the mortal world when Hazrat was in his younger age. His grandmother looked after him and his education system, which was started when Hazrat was five years old. And he memorized the Quran when he was 7 years old. His teachers were surprised upon watching his natural talent and ability. Hazrat used to teach his classmate and his teachers about the lesson of love.

Hazrat used to go out of the village limit and by seeing this, his grandmother locked him in one room. Upon opening the room after some time, his grandmother could not find him in the room, and

upon searching, he was found in the garden. And from that day onward his grandmother could not impose upon him any further restriction or control.

After the death of his grandmother, Hazrat Waris Shah went to Lucknow along with the perfect holy person, Qadim Ali Shah, who was his brother-in-law in the relationship, and his educational endeavors were continued there. When he obtained knowledge of manifest at the age of 12 years he began living in a lonely condition. And then he used to go far away places from the village area and engage in worship, mystical exercises, and endeavors. When Qadim Ali Shah has seen his endeavors, then he has added him to the Sufi chain of Quaderia and accepted his pledge. And he was also granted him his caliphate. The date of death of Hazrat Qadim Ali Shah is 11th Safar month in the year 1253 Hijri. On the third day of his death, all disciples of Hazrat Qadim Ali Shah, upon agreeing condition in this matter have been put on his head turban due to his excellence and knowledge.

At the age of 16 years, he has made determination for Hajj pilgrimage and visited the tomb of the prophet in Madina.

He left for his Hajj journey on 11th, Rabbil Thani. And visited the tomb of Khaja Moinuddin Chisiti in Ajmare. And from there, Hazrat went to Bombay, and living there for 15 days, he left for

Jeddah by ship journey. And at Yemen he got down from the ship and went to visit the tomb of Hazrat Owaise of Qarni there, and from there he was reached to Jeddah on his foot.

And on the 29th Shaban, he was reached in the limits of holy Makkah. And after living for a 3-month-period, he has performed the Hajj pilgrimage. And then he went to Madina city. And he stayed there for a period of 3 months, and upon obtaining permission from the court of the prophet, he went to visit Najaf, Karabala, Mashad, and Baghdad cities. And after obtaining favor from holy persons who have passed from the world, he reached back to Makkah and performed the Hajj pilgrimage a second time.

How many Hajj pilgrims have performed by Sarkar Waris Pak in which there is a difference? Some holy persons have said 17 and others have said 12 in this matter.

Due to the favor of Sarkar Waris Pak not only in the subcontinent of India and Pakistan but also in Europe and other continents, a large number of people were benefited by his favour by him. Hazrat Waris Pak was engaged in his journey for a period of 12 years. And in his journey, he was given a message of unity of God and prophethood. Sultan of Turkey kingdom Abdul Hameed Khan pledged on his hands and a large number of Turkish people became his disciples. The link of his endeavors done for spreading the Islamic

religion in Germany and France and for his teaching and preaching work. Many tourists have been have been informed that in faraway places and deep forest areas and difficult-to-reach mountain areas, there were found his disciples in the dress of pilgrims.

It is good to mention here that in India a large number of his disciples were Hindu men and women. Among them collectors, barristers, judges, raja and maha rajas, and lower caste people are found.

In the Urs (death anniversary) of Hazrat Waris Pak there are found a large number of Hindu persons compared to the Muslim devotees . And express sincerity and devotion. Many thousand Hindu people, due to his effect of spiritual power have accepted Islamic religion .Hazrat Waris Pak never used told anybody to accept Islamic religion. As well as never conduct religious discussion with anybody in this matter. His discussion will be like love matters. In this love in the style of hint and symbol. Hazrat used to say something that would be most effective, so for this reason, non-Muslim persons will be uncomfortable and will accept Islamic religion and without any endeavours and movements. One advocate of Aligarh was as such a Muslim person, and about him there was envy of his devotion and piety by many thousand Muslim learned and scholar persons in this matter.

On the hands of Waris Sarkar a large number of people, and if not of them,, many lakhs,, but it is sure that there were many thousand people of the Arya community who accepted Islamic religion. The major thing in his preaching is his power of the innermost. And by this source, ill persons will become healthy and fit. And the poor will become rich people. The desire of the people will be fulfilled. Hazrat was given such a lesson of love and brotherhood and was given such guidance, so for this reason people were entered into his fold of the chain and who forget and ignore what is hate and distaste. And Hazrat has colored the disciples in such that they forget about caste and creed in this matter as well as there was no left-religious discrimination. Hazrat Waris Sarkar used to say that "The person who loves us belongs to us." Hazrat added in his circle to the people of different religions and he has said that there are many ways of the unity of God, and the foundation of all religions is on truth and knowing of God." One who will look Sarkar Waris Ali Shah Sahib one time, then he will become his lover for all time in this matter. In his body there will be effect such as of the running currents of electricity, and in his eyes there will be light of Allah. So the people who look at him will be surprised in this matter. He has done propagation of Islamic religion with his light of eyes and heart to great extent in this matter. Due to his magnification and greatness, he

has hunted the hearts of the people. And due to his power of the innermost he has changed the passions of the people as well as the minds of the people. And there are changes also in feelings and mode. Due to his higher level of spiritual power, he turned the thinking power of the people toward Islamic religion. He has spread the light of oneness of Allah and the message of the prophet at each and every place by his proclamation openly. As such while visiting worship and visiting places of other religious people, he has shown them the light of reality there. He was not a preacher as well as a missionary person, but he was a person of lesser speech talent. There were miracles of the eye sight of Hazrat Waris Shah Sahib . And where there will be its look, then at that time there will be gathering of persons of the love.

Since his childhood, he was punctual for worship and endeavors of the religion. And before the youth period, Hazrat used to keep fasting for three days each and every month. And after that, he began keeping a fast of one week in every month. Hazrat visited the following places,

1.Mountain Tora 2.Faran mountain. 3.Cave Thur
4.Cave Hira 5.Arafat mountain.

In all the above places he has been **Chilla-nashini**, is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.

In this ritual a mendicant or ascetic attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the Arba'een for some period and has done endeavors there.

In the mosque of Prophet Muhammad, the Aqsa mosque; in Najf and Karabala, he has done **Chilla-Nashini** for a longer period of time.

Sarkar Waris Shah was an example of excellence in patience, trust, and dignity of content. He belonged to a rich family member but he did never touch money by him in this matter. And he did not accept anything from any person and the Ahram (Hajj pilgrim dress), which will be found on his body, which will be presented by any well wisher. He has spent his whole life in single style. He did not marry, and this attraction of life could not lure him in this matter. Hazrat used to sleep on his right side and did not use a pillow under his head. And use the sit-squatting style and use his hands on the earth.

Hazrat Waris Pak used to talk with everybody in a smiling way. And there was light stammer in his tongue. And due to this reason, there will be an increase in attraction by saying words in his conversation. For laughing matter, he used to laugh slowly. His treatment with his servants was good and normal. And he used to show love to the young persons and give respect to the elders by standing. And take their names with honor and

respect. For saying salam, he will attempt first in this matter. With the newcomer, he will proceed further and shake hands with him.

With disciples coming out of the city, he will stand in their honor and bring them close, touch them with their chests, and ask well-being with each and every name of the family member of the visitors in his presence. His treatment of all people was same and equal. There is no difference between intimates and other persons in his meeting place. Upon all persons there will be his favor and kindness as such that all feel proud in this matter. When disciples of other masters come in his presence, then at that time he will pay special attention to them and use praise and give much respect and honor about their spiritual masters, and he will use to say that their masters and we are the same and equal, and you all belong to us." Hazrat Waris Sarker used to advise his disciples as per the category of the occupation. When somebody is saying backbiting about anybody, he will reply in such a way that the person leaves a defect of backbiting in this matter.

He was an example of style of manners of his own. Hazrat will do anything, and for that work he will continue in this matter and never leave it in his whole life period. If he will stay within anybody's house, then he will always be with him in the future.

Hazrat Waris Pak became ill in the year 1321 Hijri, corresponding to 1903, and the illness period continued for a period of two years. One day before his death, after sunset, Hazrat Waris Pak asked what time it is now, and when he informed him about it, he told them that we would leave this world at the last part of the night at 4 o'clock to meet our great friend. Then it happened like that.

On the first of Safar month in the year 1232 Hijri, corresponding to 6th April in the year 1905, in the last part of the night at 4.13 Hazrat, Waris Pak left this mortal world to meet his great friend.

And the age at the time of his death was 85 years old. Regulating the counting of the number of disciples of Hazrat Waris Pak is difficult and not possible. Among his disciples there were Hindu Muslims, Jews, Christians, Sikhs, and Parsi (the fire worshippers), and some of them added Warisi after their names. But many of them could not be identified in this matter.

Hazrat Waris Shah used to keep respect for the Islamic Shariah law always. In all his conditions, he used to stand and perform prayers. In the last part of his life when there was much weakness in his body, but in that condition also he used to perform prayers in a standing position. When he will be stood from prostration, then at that time servants will stand him by putting helping hands in his armpits. In respect of the mosque, Hazrat

used to go to the mosque by walking whether season will how severe but Hazrat Waris Shah did not accept conveyance. Hazrat declared performing the prayer as a condition of making disciples in this matter. Hazrat said clearly that those persons who did not perform will not be his disciples. Hazrat Waris Shah used to pray five congregational prayers in an early time and prayers will not be performed late. And perform the prayer with satisfaction, and with much attention and care and there will be much alms payment during the month of Muherram every year by him. There will be arrangements for free food supply and syrup drinking in the shrine building. Especially during this month, Hazrat Waris Shah used to read the holy Quran very much in this matter, and there will be prevailed upon him one kind of sadness always during the month of Muheram. Hazrat used to hear as per the right tradition book of Martyrs of Karbala. Hazrat Waris used to hear such events in which there will be description of bravery of Karbala martyrs. When there will be any couplet of mourning, Hazrat used to say that this is not correct as martyrs of Karbala who have followed to surrender Allah's will. Hazrat used to give much respect to learned and scholars of Islamic knowledge. And for Mufti (Islamic jurist), Hafiz (Quran-Conner), Qari (reciter of the holy Quran) and Arab persons, then Hazrat shows much

attention and respect and used to pay them money for travel expenses, provide other things and also provide them sweets and pilgrim dresses.

Miracles : There are many miracles of Hazrat Waris Ali Shah Sahib and it is not possible to mention all of them briefly. So for which there is required huge volume of the books. As a matter of fact Hazrat himself was a personality of the miracles and supernatural habits.

When he has visited Ajmare during his Hajj pilgrimage and discontinued using foot wears in his foot. When he was entered in the land of Arabian country and when he has seen the pilgrim dress there then he has declared it as uniform of the lover of Allah in this matter and he has said that “ We never remove this dress from his body”. So Hazrat Waris Ali Shah Sahib wear this dress throughout his life period.

The Hajj pilgrims which were done by Hazrat in the simple and easy way and there was no caravan of the disciples, or any servant, baggage, conveyance or there will be problem of season, and worry of journey problems, with him during journey. When there will be found with him passion for Hajj then he will take blanket with him then he will proceed toward Makkah and Madina by foot. With much interest and fondness he was performed many Hajj pilgrims but inspite of this fact he did ask or tell to him as Hajii Sahib. But Hazrat got such name and fame that the mankind

of Allah themselves began calling him as Haji Sahib. In many parts of the countries of India, Pakistan and Bangladesh when there will be discussion of fakir person then it will be referred as Haji Waris Ali Shah Sahib only in this matter. It is like that owner of Kaaba like Ahram of Hajj dress of pilgrims and the honorable title of Haji Sahib was given to him and reserved to specially to his holy personality only in this matter.

The shrine building of Hazrat Waris Ali Shah is located 36 kilometers away from Lucknow in Bara Banki district in U.P. in north India and this shrine is at the same place where Hazrat Waris Ali Shah was left this mortal world. The shrine building is mix construction model of Indo Irani architecture's grand model. In the construction of tomb not only Muslims but Hindus people have also participated in the grand and outstanding way. The decorative feather of the tomb in first row was built by one Hindu king. The silver cover on the door of the tomb was arranged by the King of the Kashmir state. The marble floor was placed by Hindu Thakur. There were built 80 rooms around four corners of the shrine building for stay of visitors in Dewa Sharif which were built by disciples and devotees and on the rooms there were written names of persons on the name plates who were build rooms in the shrine building.

The fair of Dewa Sharif is well known and famous in the Indian subcontinent, and in all over

north India, there is no any other fair that is held and that is not bigger than it. It will be held in the winter season in the month of Indian month Kartik, as per lunar month's dates 17, 19, which will commence with the ceremony of the recitation of the verse Qul from the Quran and other formalities. This fair was started by Hazrat Waris Ali Shah on the occasion of the Urs (death anniversary) of his father, Hazrat Haji Qurban Ali Shah, and in this fair, people from faraway places in India and from Pakistan, Afghanistan, Saudi Arabia, European countries, and Asian countries in many lakhs of devotees used to participate in this gathering of the fair. There will be a higher-grade exhibition at that time. There will be the following functions used to be held during the festival times.

1, The poetry meetings of the Hindi and Urdu poets,

2. Music conference

3. Elocution competitions

4. Football, badminton, raffle shooting, flying games, and fire works are arranged there, in which artists display their art in fine and attractive ways.

There is a trust committee in the shrine building, and the free public kitchen of the late Thakur Panjum Singh, a rich person in Mainpuri village, still functions and providing free meals to visitors throughout the year.

This festival is very strange in which people of different religions participate for the sake of passion, love, and unanimity. There will be some inner attraction that will force all of them to participate in the festival of togetherness.

Till today, the shrine building of Hazrat Waris Ali Shah is a spring of spiritualism and reality. And a bridge of connection for all people. And its beautiful and attractive building is a living example of devotion and love in this matter.

As per the order of Hazrat Hazrat Waris Ali Shah, there is no caretaker or caliph in the shrine building. So this shrine building is a center of favor for all. As well, it is a river of favor and charity, which is flowing for each and every minute and due to large-heartedness and no one left without favor in this matter.

Hazrat Waris Pak used to say his sayings to his disciples as follows.

- 1.If there is love, then we are with you even if you live at a distance of 1000 kose (Kos may also refer to roughly 8 kilometers (1.1 mi). The Arthashastra standard unit of kose or kroscha is equal to 3075 meters in SI units and 1.91 miles in imperial units.)
- 2.Here there is a found world and hereafter. So anybody can take the world or hereafter, and if there is a requirement, then he can take both of them in this matter.

- 3.The heart, which will be away from sources of the world, will be engaged in the remembrance of Allah so he will not be affected by the effects of the malice and differences.
- 4.Such a fakir is careful upon his backside; there is a world, and in front of him is a fear of Allah.
- 5.The fakir person who has relation to the world will suffer in this matter and one who has faith in Allah will be successful in this matter.
- 6.There is a restriction to follow Shariah Islamic law for all persons as well as to act upon the Sunnah of the prophet.
- 7.The heart is good for praise in which there is no malice and spite.
- 8.To Surrender to Allah's will is such a condition in which there will be things of bad for good and as the good is already good there.
- 9.One who reads Sura-Falaq too much, then there will be an enhancement of sustenance.
10. Upon reading Sura Ayat Kursi at the time of sleeping, then there will be relief of the body pain.
11. It is good to more recitation of Darud (blessing) upon the prophet and it is very good to recite Darud in the middle of the night.

The best recognition of life is recognition of Allah. When there is this recognition from any

literature, then it will be great literature in this matter, and a human being is the link of this chain, and in the Hadith of the prophet it is mentioned that "One will recognize himself, then he will recognize Allah." The literature that will take our recognition and which is part of such great literature in this matter. And which is the passage of the recognition of Allah.

The higher great poetry of Sufism and knowledge of Allah, which depends upon its degree of excellence.

The English scholar of knowledge of the Eastern world Dr. Nickleson, while commenting on Sufism, researched the effect of Christian religion on it. He also mentioned the effect of thinking of the Indian and Greek effects in this matter. So this matter is correct and that the door of knowledge of Allah was not closed to human beings at any time. This religion of Islam, which was started since the time of prophet Adam and which was completed by the last prophet Mohammed (peace be upon him). On the international level has a perfect system of amongst the greatest obligations are Amr-bil-Ma'roof (ordering for acknowledged virtues) and Nahi Anil Munkar (forbidding from sin), which are found in the shape of the Quran and are a gift of Allah that we have grace with us in this matter.

The poet or authors, who have taken effect directly from the Quran and the life of the prophet

in the writing of the books in this matter, and so who can reach to human begins and Allah in this matter. And in this respect we can reach to recognize human beings and Allah in this matter, and in such literature there will be found possibility too much of the greatness in this matter.

The real reality of literature and poetry is beauty. Keep before you the elegance of Allah and think in this matter that in all things of the world there is beauty, which is its foundation value. This foundation value is biography. And from this point that literature is true and great in which there is truth and right. As well as control and selflessness of the deep belief are found. Because in reality, beauty is not found in words but in its meaning. And life's selflessness is the foundation value of life, and knowing deep values is the major foundation of knowing Allah. Without faith in Allah, taking selfish decisions is not a decisive fight in this matter. The people should pray that Allah should guide us to write true words in this matter and so that such words that can speak in the writings are phenomena of the literature of truth.

Qamar Warsi is our such author; upon him there is mercy of Allah. And in his writing, the words that speak for themselves and, like that, his writing are interpreters of the truth. And in this matter, so there are no two opinions.

Qarmar Warsi writes with deep thinking. Whether it is naat, ghazal, manqibat, salam (Sending salaams upon the Prophet (peace and blessings of Allah be upon him) may be done by saying "Al-salaamu 'alayka ayyuha'l-Nabiyyu wa rahmat Allahi wa barakaatube (peace be upon you, and Prophet).

He is successful in each and every subject and well off. His first book is a collection of Naat (NAAT is an Arabic word and it means, literally, praise). In Urdu, naat means the praise of Prophet Hazrat Muhammad (PBUH). A poem with praise of Prophet Muhammad (PBUH) (also called naat in Urdu) of the prophet, which was published by the name "Shams Duha," and from this book it is known his deep love of the prophet in this matter. And in the literature, this book was seen with likeness and with a value of higher standard. The second book was a ghazal collection. The ghazal is a form of amatory poem or ode, originating in Arabic poetry. Ghazals often deal with topics of spiritual and romantic love and may be understood as a poetic expression of both the pain of loss or separation from the beloved and the beauty of love in spite of that pain. , which was named "Yam Tahrik," and Qamar's original field of writing is the Urdu ghazal, so this collection of book is decorated with art and think of a higher standard of ghazal writing in this book. And the third book of the collection is given the naat and

name of this book as “Ata Zahur,” and in this book the collection is about Hazrat Zahur, Ahmed Shah Sahib, and from this collection it is known as his best talent in the style of Qamar Warsi.

And the fourth book is published with the title ‘Aina Zahur’ in prose, and this book is also related to Hazrat Zahur Ahmad Shah Sahib. In the chapter of his writing of the biography, revelation and miracles, it is a document in this matter, and from this book it is known for his beautiful prose writing. And now his fifth book is published with the title ‘Huzur -E-Waris.’ In this book there are added details about Hazrat Waris Shah.

Qamar Warisi and his family are disciples of Hazrat Mahmud Shah Warsi. And from this relation, Qamar Warisi thinks in this matter that to publish Manqibat (it is an Arabic origin word via Persian in Urdu). Manqabat is a word derived from the root word manaaqib مناقب it means virtues and abilities. Manqabat (it means praise, virtue, glory, poem written in praise of the Prophet Mohammad and his companions.) of Hazrat Waris Shah as debt upon him.

The debt has now been cleared. And which he has done in a better way and style. And from these writings, it is known about Hazrat Waris Shah's messages, perfection, and good and best abilities in the style of flux and movement. As per the subject, there is a higher level standard. But as per use of radeef (A radeef is whatever comes

after the qaafiya and is always repeated. As a rule, anything that comes after a qaafiya should be repeated in other rhyming lines or misra'as,) and Qafiya (A qaafiya is the word that rhymes with another word (also a qaafiya) in another line or misra'a) and bahr (A (from Arabic sea'; Persian: Azerbaijani: Turkish: *bahir*; Urdu Uzbek: bahr) means a meter in Arabic, Persian, Turkish, and Urdu poetry) in the chapters are very beautiful and good in this matter.

At the heart of every devotee desires for the doing praise of Hazrat Waris Shah, but the poets who have made part of the message of love of Hazrat Waris, so for this purpose it is difficult to get such an example in this matter. Like the praise of the prophet by poet Hassan is incomparable and in the same way with the attachment of Hazrat Nizmuddin Auliya of Hazrat Amir Khushro is also incomparable there for this matter. And in the same way as the attachment to the edge of the shirt of Hazrat Waris is poet Badam Warisi. And in his place there is no other body found in this matter.

This is the fact that the poetry of Badam Warisi is showing guidance to other poets who have devotion to Hazrat Warisi. The link between manqibat (praise) poetry, which was started by Bedam Warisi and which was so much increased as such that it is difficult to count on this matter. Here, if we say that in the devotion of all holy

persons, the total manqibats (praise) that were written by the poets are less compared to the maqibats (praise) written for praise for Hazrat Wais Shah in this matter and which will not be wrong. Many collections, Guldasta (A bouquet is a bunch of flowers arranged in an attractive way.), and Kuliyaat (poetical works), which were already published, and we could not bring its total number of publication books. And to search among it is difficult and not possible. Those books are available in large numbers. And those poetry works that were published in the daily newspapers and magazines, as well as those praise poetry items that are not published, and their number will surely be in the thousands in this matter.

Mirza Ghalib, Shaikh Imam Baksh Nasir, Sir Syed Ahmed Khan, Allama Iqbal, Hasrat Mohani, Akbar Warsi, Afqar Mohani, Khaja Hasan Nizami, Amir Minai, Shahik Abdul Quader, Moulana Mohammed Ali Johar, Maulavi Fazal Haq, Riyad Khahairabadi, etc. who have obtained excellence in presenting Manqibat (praise) poetry in a complete way in this matter.

In this way, it is not known how many other poets, in large numbers, have presented the poetry of Manqibat (praise) in the praise of Hazrat Waris Shah. And still this work of presentation is being progressed in this matter. This gift of devotion is in its original form mentioning the recognition of Allah in this matter.

The meaning of love and devotion with Hazrat Waris Shah is journey toward the knowledge of Allah. And going toward Islamic Shairat law in this matter. So the connection between Hazrat Waris Shah is truth and reality, love and fondness, courage and bravery, trust and faith, patience and endurance, faith in discipline, and selflessness.

In this way, it can be said that poet Qamar Warisi is the creator of true literature. May Allah give him divine guidance to follow the way that he has selected in this matter.

It may be accepted the gift of devotional poetry of him in the court of Hazrat Wais Shah.

Akhtar Lucknavi
Radio Pakistan

3. The mirror of the connection

Hazrat Haji Miya Mahmood Shah Warsi, who is such a fakir among the fakir persons of the Sufi chain of warsia who wear Hajj dresses of pilgrims. And his guidance is there for a large number of devotees in India, like a light lamp of correction. In the development of the Sufi chain of Warsia, there is found importance to him very much in this matter, as well as his personality and abilities, character, and biography, which forwarded the mission work of the Hazrat Haji Warsi Ali Shah. And in this matter he played a great and important role in this matter.

He by remaining in the service of his guide, Abdul Hasan Miya Warsi, who has visited all over of the many cities of Uttar Pradesh and shown a large number of people the right way. And a large number of people (Hindu, Sikh, Christian, etc.) added a large number of non-Muslim family members to the fold of Islamic religion. And due to the special look of Hazrat Abdul Hasan Miya Warsi, who has obtained the position of spiritual excellence and for papers of the history of Warsia, can be proud rightly in this matter.

And for this matter, I am in the condition of envy that not only my family, which entered the fold of Warisia through source of Haji Mahmood Shah Miya Warisi, but also many members of my family who had the chance to serve Miya Sahib for a long period of time in the continuous way and who got this felicity in this matter.

My grandfather, Shaikh Ahmed Hussain Warsi, is such a lucky person and has got longer time for the chance of nearness and service of Haji Miya Mahmood Shah Warsi. While on the journey of visiting different cities, Miya Sahib who used to keep my grandfather with him and add to his journey period. During this period, not only did he get a chance to see life from a new angle, but there were also some events that he observed by his look of surprise in this matter and which became a special part of life and which were entered in the mind and heart and were kept in a place that is unable to forget and safe position in this matter.

Once there was a stay of Mahmood Miya Warsi for three days in one city, and my grandfather was with him as usual and sleeping at night. My grandfather, at midnight, opened his eyes, and he saw Miya Sahib not in his bedroom. So there was worry for him that in such a time of night where he had gone. Upon waiting for some time, he went outside, and he could not find Miya Sahib there. My grandfather was not able to know in this matter, and then what he has seen is that one lion is coming there in condition of passion toward the room of Miya Sahib. Due to fear of lion, his condition became worse, and he fell due to his unconscious condition. At the other second, he was in his normal condition, and he saw that Miya Sahib was near him, then he told him that there

was a lion while pointing toward the front side. Miya Sahib consoled him and told him that “There is no lion there; what is the beast in the city? And when he is near him, there is no need for his fear in this matter.”

In the same way, the next day in the night, when his eye was opened in the middle of the night while sleeping, he was worried, and he could not find Miya Sahib in his bedroom. And with fear, he opened the door of the room, and he saw one bear coming in frenzy condition, and he was going toward the bedroom of Miya Sahib. And upon seeing it, there was prevailed unconsciousness again upon him. After some time, his condition had become normal, and he was seen Miya Sahib sitting near him. Before his saying in this matter of bear, Miya Sahib to told him “ Nanhe Miya next time when you do not see me on my bed, so you do not have to worry in this matter or not to went outside to search for me in this matter or have fear in this respect. And in this way there will be a prevailing disturbance in our work.” From that day upon seeing such strange events in this matter, my grandfather did not worry or have fear in this respect. And he used to say all these events to my father in our house occasionally, and so these events have much effect in the memory of my mind in this matter since my childhood period.

Regarding my aunt Hajjan Muradan, who was a lady in our family and who has established her

relations with the Warisia Sufi chain as such that she did not marry in her whole life period in this matter. Due to the look of favor of Haji Mahmood Miya she slowly lost the effect of the various types of colors of the world in this matter. In a short period of time, she was blessed to perform Hajj pilgrims in this matter. From Atawa to Deva Sharif, she became famous and well known as Hajjan Muradan.

Atawa Sharif is a permanent stay place with Hazrat Haji Mahmood Miya and in Dewa Sharif, the tomb of Hazrat Haji Waris Ali Shah is located. And my aunt's whole life, which was attached to these two places only. And for these two places, her condition, which was found strange, By living in Atawa Sharif, she used to be uneasy and want to go Dewa Sharif. And during her stay in Dewa Sharif, she will be in an uneasy condition due to leaving Haji Mahmood Miya.

In Deva Sharif, around the tomb of Haji Ali Waris Shah, there is a chain of the beautiful shrine buildings. Each and every shrine building belongs to any hoy person of the Sufi chain of Warisia. Haji Mahmood Miya Warisi's shrine, which is on the right side of the Sarkar Waris Shah Pak's tomb. And upon his death, this building was given to my paternal aunt Hajjan Muradan. And at that time she came to Dewa Sharif and settled down permanently there. But there was her desire of

heart upon leaving of Haji Mahmood Miya from the world; she should have her connection with him in this matter. So during his life time in the compound of the tomb of Haji Mahmood Miya, it means in Atwa Sharif was reserved land for her final resting place there and during her permanent stay in Dewa Sharif she has paid charges of land in advance. So that upon her death, as per her final advice, her dead body should be carried from Dewa Sharif to Atwa Sharif in a red car. So when she died five years ago, her dead body was taken to Atawa Sharif in a red car.

My paternal uncle Ashafaq Hussain Warisi, who was much fond and interested, which was like passion toward his Sufi chain, whether that person belongs to any religion. And if he is connected with the chain of Warisia, he will become such that he is a family member of the family. There was his special aim to serve the fakir persons of the Warisia chain. If even he finds any person wearing a Hajj pilgrim dress on the roadside, then he will take him to his house with much respect and honor in this matter. And whatever will be found in the house that will be presented before him. And whatever time that holy person will stay in his house, he will be in his presence continuously and will be happy as such that he has found a treasure trove in this matter, and due to his habit of passion, he did not care about his livelihood matter.

For this reason, a small family with four members—father, mother, son, and daughter—will always be facing hunger in this matter. When Hazrat Haji Mahmood Shah Warsi came from Faraqabad, he used to stay during his entire visit in the house of my uncle, and for my uncle, those times were for his movements of the Eid festival. He will think of the time of stay and time of nearness of Miya Sahib as valuable times of his life. In spite of his un-education in this conversation and talking, there was found decency and politeness, and in formalities, his style was much envied with him in this matter. He used to think of the service of devotees of Sarkar Waris as worship. And he used to like him much more than his life. Due to his simplicity, some people who had bad nature and were benefiting illegally. He did not take any care or never ledge complaint in this matter. There is reality that if he does not find any person of Warisi chain, then he will become sad for this reason. One fakir person, Rafiq Shah Warisi of the chain of Warisi, has married his single daughter along with his son due to the passion of his service and devotion as well as his love.

My father, the late Mustaq Hussain Shah Warisi, was a person in a literary position. He passed the 10th class examination from Bharti Patshala School in Faraqabad, U.P. India. He obtained a certificate of Munshi Fazil course from India's well-known Bhopal city, and he has complete perfection and

knowledge in the languages of Urdu, Hindi, and Persian. In his whole life, he was attached to the teaching and instruction department. He has played an important role in the spread of knowledge from India to Pakistan. As in our family, there was no other person found in the educational field who could play a role model and do important work in the matter. So for this reason, he has paid his full attention so that his family members can get knowledge and skills so that they know the life and aim of life.

I could remember that my father has taken many measures in favor of my elder brother for his educational progress and important role in this matter. But my elder brother kept him away from this light of knowledge. During that time, Haji Mahmud Warsi came to our house for a visit. My father has called elder and me to kiss his feet. And I was very young at that time. My father, by utilizing the chance of a visit, told Miya Sahib about my elder brother and that he has no interest at all in studies. Miya Sahib was silent for some time, and then he pointed out at my side, and he said this boy will forward your mission in this matter. And this reality may not be ignored in this matter that the look of holy persons will be very deep. And today, among our four brothers, I was able to pass some of the steps of education. I have passed the matriculation examination from Faran High School Sakhar and the B.A. degree

examination from Karachi University. After a long period of gap time under the supervision of Professor Dr. Naim Taqvi, has passed the M.A. Urdu examination from the Federal college Karachi, and all this happened due to the mercy of Allah, the love of the prophet, and the special favor of the look of Miya Mahmood Shah Warsi. As well as the attention of my father and prayers of my mother in this matter. There was always a look of Miya Mahmood Shah Warsi in my house. And my father also used to take care and pay attention that there would be no carelessness about matters of Miya Mahmood Shah Warsi. Today we were all brothers and sisters who were called by names that were given by Miya Mahmood Shah Warsi. The distance of look of the fakir person can be known from its reality by an event that during our stay in Sakhar when my brother was born, as per his practice, my father sent a letter to Haji Mahmood Warsi and informed him in this matter, as well as requesting that to name the newly born boy.

After some days, the reply letter was received by my father, in which he expressed feelings and he was happy and glad, but as per his practice, Miya Sahib did not name the baby in this matter. Specially for a newly born baby, there was one sentence that was meaningful that the baby may be wearing a white dress instead of a color dress.

And for some boys, white dresses look very fine. And after some days, my newly born brother died.

In the year 1979, I visited India. And for me, there was much fondness and interest to visit Dewa Sharif as well as the tomb of Haji Mahmood Warsi in Atawa Sharif.

When I visited the shrine building in place of Katra Shuhab Khan in Atawa, there was 10 o'clock of daytime there and the weather was very hard on that day. And even at 10 o'clock, there was a feeling of a very hot evening in this matter.

When I put my foot in the shrine area, I saw one person wearing a Hajj pilgrim dress, and he was engaged in the writing there. And upon seeing him there, I have taken a breath of peace in this matter and reached near him and said salam to him but received a reply harsh style. I went forward to shake my hand, but he has kept his hands away in this matter. He looked at me with strange eyes at me. Anyhow, I told him that I have come here from Pakistan. Then he told me immediately, "What can he do in this matter.?" I told him that I have very much fondness to visit the tomb of Miya Sahib. And I did not say anything to him, then he told me, "If you came to visit, so go there and visit, and what are you doing here?" Otherwise, shrine buildings will be closed at 11 o'clock time. There was surprise and grief for me for the style of

talking and behavior of that elder person in this matter. So I stood there and went to the shrine of Abul Hasan Miya Warsi, who was the perfect Suif master of Haji Mahmood Shah. And went to visit the shrine of Haji Mahmood Shah. And during the recitation of verse Fataha, there came a tears in my eyes due to misbehavior with me there. Upon sitting at the grave of Haji Mahmood, there was much peace available to me there. In comparison to the outside heat, there was coolness and a peaceful atmosphere in the shrine area. And for this reason, my eyes were closed for some time. After some time, when I was outside of the shrine building, I found that person wearing a pilgrim dress at the door side. And who did not allow me to shake my hands? And this time there was no harshness on that person's face. And in his way of talking, there was no roughness this time. And while smiling, he told me "whether I had visited the shrine building." I have said "Yes", thanks to Allah, I have done. Then he asked, "Have you come from Pakistan?" I said "Yes." Then he told me that "Travel in India is very much, and for you there are no restrictions. But you did not travel at night. But when there will be nightfall, then discontinue the journey and pass the night at that place." When I was leaving from him, my surprise increased very much as that person who was not ready to shake his hands with me now proceeded further to embrace me with there.

It is reality that Allah did not disappoint and deprived the persons who were present in the presence of the shrines of his friends with sincerity. So for me, after a few minutes of trial in the shrine of Haji Mahmood Miya Warsi, I have found love. As well as guidance and found a way to reach Deva Sharif by walking on it.

By reaching the shrine of Haji Waris Ali Shah, I have found with me mental as well as in the attention of the heart a **revolution** of changes in this matter. Whatever I saw and felt in the court of Haji Waris Ali Shah, I could not transfer words in the reflection of the mirror.

From references to poetry, there was a starting fondness for the poetry of Nat writing. And in the short period of time, it was possible to write one book of a collection of NATs in this matter.

Meeting here with my paternal aunt Hajjan Muradan: Here I was getting the honor to meet my paternal aunt Hajjan Muradan, who was living at that time in India. Through her source, I was able to visit the graves of the parents and some family members of Haji Waris Ali Shah, and it was my luck that for me, the room of rarities of Haji Waris Ali Shah was opened for me to watch those items in the room.

Since the beginning, there has been much feeling with me and lightening in my mind and heart that, with reference to the relation of Waris Pak, one book collection of praise is a must to be written by me in this matter as well this is as loan upon me. But in the year 1987, after the collection of the book of praise of 'Shams Duha,' this feeling increased very much. Today I have come to the light of that guidance and have reached the position that I can present about 40 of my poetry items of Manqabat (praise)'s collection book named as title of '**Huzur-E- Waris**' and these Manqabats belong to items of poetry, thinking and literature and what are keeps its standard. And its review will be done by persons of critics and people of love and devotion in this matter.

I am grateful to our holy person, Ali Saleem Gul Mohammed Warsi my teacher and my teacher Rasheed Anjum, and especially Akhtar Lucknavi are very much thankful, and he has not only written his great opinion for the references in Manqibat about Huzur Warsi. As well as he has encouraged me in this matter. And also by mentioning some life details of Huzur Warsi and also by adding some events in the detailed description, and in this way, he made this book "Huzur -E-Waris" as a valuable documentary book.

Qamar Warsi

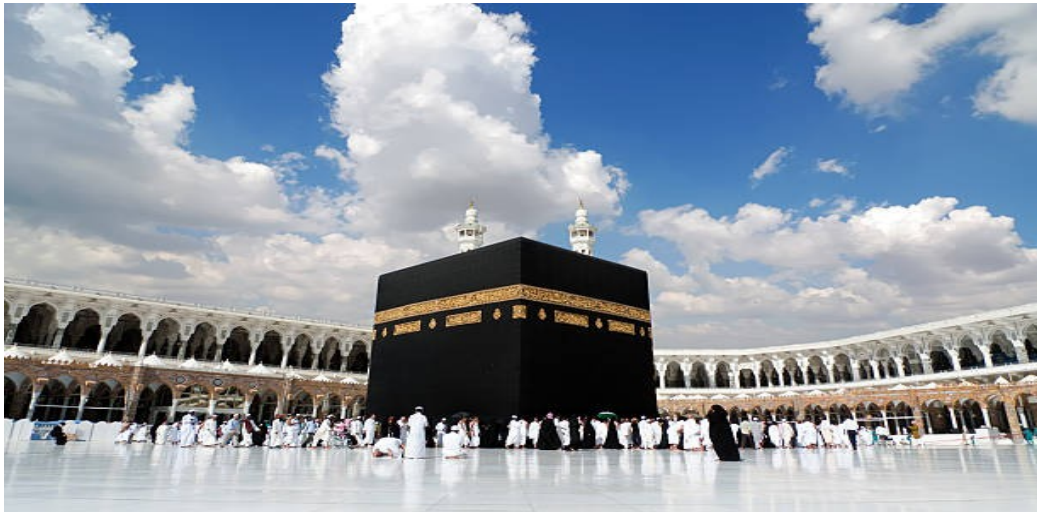
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From the poetry section of the Urdu book, "Huzur-E-Waris,", I added two sample specimens of the praise of Allah and the holy prophet, and upon translation from Urdu to English, for the reader's choice and option.

In the praise of Allah, the Beneficent, the Merciful.



There is praise of Allah, the creator of the world.

But I don't have such art with me in this matter.
I need a shadow of your mercy and kind favor.
I am poor and as weak, oh Lord of the Worlds.
It is found all the things and light of the wisdom.
Which spread from the earth to all the sky levels
You are one, Lord, and the universe is under you.
In particles there is light, and in buds there is
light.
You are open as well as hidden, oh our kind Lord.
An indifference is your attribute, oh our kind Lord.
So grant me shelter under your kind protection.
I request that at every breath there be your
calling.
Grant such a tongue to Qamar, oh my kind Lord.

By Mohammed Abdul Hafeez

In the praise of the noble prophet of Madina



The tomb of prophet Mohammed in Madina

There is a style of rank of high reality for slaves.

As they attached the edge of the shirt of the prophet

If there is one down on the stone silt of the prophet

Is there a higher position for that person's forehead?

What is there is earth, sky, and Lote tree.
His feet lit what other places were known.

They will find life; trust in the place of the tomb.
Surely there is such a place for the last prophet.

There is light at each and every place in Madina.
This position was found for following the prophet.

Places with high gardens and mostly higher lawns
In all places of Madina there is a level of
greatness.

The link to the king of Madina will not be broken.
As such the poet of praise will know his place
there

By Mohammed Abdul Hafeez

THE END.

