

Allah is (Eternal) Beautiful & Loves Beauty

AKS-E-JAMAL

(Reflection of Beauty)

Written by

Rashid Aziz Warsi

Translated into English by

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Published By

MAKTABAH-E-WARSIA

SANGHOI, JHELUM (PAKISTAN)

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SECRET WORDS

The breath of Gabriel

If God on me bestow,

I may in words express

What love has made me know.

I have been learnt a key word of the

secret by my passion,

If I am bestowed, the spiritual power

of Jabriel, by Allah,

Then I may be able to define it.

IMPORTANT NOTE

Great care has been taken in references and translating Quraanic verses and Ahadith in this book. However, we have lack of knowledge and without the help of Allah no virtuous deed may be done. I also admit that no Muslim can make mistake knowingly and deliberately.

If some error is found kindly inform us. Allah the Almighty Forgive us.

Only,

KHAK-E-DAR-E-HABIB (S.A.W.W.),

Rashid Aziz Warsi.

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THE DESIRE

I admit that Allah is Almighty Sustainer and I am a beggar. I request and pray that on the Day of Judgment I may not be audited. If, however, it is necessary then my audit sheet should not be in the eyes of our Holy Prophet (S.A.W.W.).

Ye my Allah! On the Day of Judgment when this aged universe will have completed its age and the hidden fate will be apparent then at the day don't let me led down before my Lord Hazrat Muhammad (May peace and blessings be upon him). My wordy written activities should be off the sight of The Holy Prophet (S.A.W.W.).

*(Translator of Truth Hazrat Allama
Muhammad Iqbal)*

DEDICATION

This is devoted to the Saint who is the lover of Prophet (S.A.W.W) and who has devoted himself just for understanding piety and for its implementation and preaching. Who has adopted the way of lighting his lamp against extreme winds and season as he has been bestowed by Allah.

Only

KHAK-E-DAR-E-HABIB (S.A.W.W.),

Rashid Aziz Warsi.

FOREWORD

***By: Famous Spiritual Scholar
Irfan-ul-Haq alias Baba Ji, Jhelum***

Reflection of beauty is a reflection of original shape of some personality. The personality is the collective name of knowledge, perception, sense, attitudes, feeling, emotions, faith, affairs and spirituality.

“Rashid” means be rightly guided and one who show the path of righteousness. Rashid Aziz Warsi is a status of such quality and this is why he has approached the great Saintly line.

In Sufism the most selected method is of the status of pilgrim robe. The great Sufi Syed Haji Waris Ali Shah had adopted this way. The Warsi Sufi wear pilgrim robe and remember death for ever. Through the yellow coloured pilgrim robe they express that they have left every thing except Allah. Reflection of (Eternal) Beauty (AKS-E-JAMAL) is a reflection of this.

And continue remembering the Names of your Lord, devoted completely to Him alone (in your heart and soul), broken away from everyone else. (Sorat Al Muzamil)

APPRECIATION

By: Niaz Waris Ibn-e-Sodai Shah Warsi
(Research Scholar, Historian, Poet, Dewa Sharif, India)

I being a servant intend to give a message to Warsis , who are enjoying their status all over the world that we are concerned with the great Saint Waris (the holy one). In it love is an axis and in some there are many restrictions. Experience shows that some are strict and in some there are restrictions but the word "Love" is researched and defined by the (holy) Saint Waris Pak in a unique way. Now it is first and foremost duty of Warsis to act upon the advices in such a way that no one may be dishearten. Neither one is ill treated on the ground of his personality nor treated as inferior or superior. All are equal.

My beloved lord has given a message for respecting the humanity through love as love is concerned with everyone. It has attachment with your heart through the day of start. It is nature based. It is common for human and for other creatures because it is emerged in one's spirit. However, the power to prove it is bestowed to man by the Almighty Allah. In our era a Saint whose name is Haji Waris Ali Shah has introduced us to love with its spirit and soul. I appeal to Warsis that they spread the message of Sarkar Waris Pak all over the world first as my beloved Waris Pak has spread it throughout the world without discussing faith or nation after his birth in Dewa Sharif.

If it becomes our routine then it will be called Sunnah of our Sarkar Waris Pak. It's my appeal and especially for Mr. Rashid, who has made up his mind to air message of our Sarkar to the known world. I pray myself

and appeal other Warsis to pray for his long life and Mr. Rashid may be bestowed with more courage. It is the utmost duty of all Warsis and in it doesn't raise a question of Hindustani and Pakistani because Sarkar has never differentiated. A Sanitary Worker on his visit to shrine is also honored with crown. Sarkar has advised that such person may be greeted open hearted. So eliminate hatred and spread love. It is the first and foremost duty of all the Warsis. This is the need of day in Indo-Pak so that favorable reasons rules and amity will prevail everywhere. I feel pleasure to say that such work is being done by Mr. Rashid Warsi. I pray that through his work the message of holy Saint Waris Pak is lightens the whole world (Aameen).

A GREAT MISSION

By: Syed Ijaz-ul-Hassan Gillani
An example of his fore fathers
Khhanwada-e-Hazrat Syed Laal Pak Bahawal Sher Qalandar Hujra Shah Moqueem
(Presently settled in Sanghoi, Jehlum).

My dear Rashid Aziz Warsi belongs to a literary and religious family. He is well-educated and has written fourteen books up to this date.

Since Mr. Rashid is the follower of Haji Hafiz Syed Waris Ali Shah (May he be blessed) so his writing is decorated with the sayings and teachings of Waris Pak. This is his mission in his life and he is almost succeeded in it.

“AKS-E-JAMAL” is a beautiful addition in his literary work. This compilation is consists of five chapters and every chapter provides cordial joy, spiritual satisfaction and energy to brain.

I am of the view that the readers of “AKS-E-JAMAL” may get great pleasure and spiritual benefit from its study.

All the best wishes for Mr. Rashid. May Allah flourish his knowledge.

THE BITTER TRUTH

***By: Hafiz Qazi Nazar Hussain Shad
Farooqui Successor of “Kari Sharif”***

The originality of beauty which was introduced by Suqraat the great philosopher of 470 B.C. has of no value at this time. That truth for which he had sacrificed have been vanished.

The humanity is still enforced to drink poison from the hands of throne wanting ferocious. Kindness, justice and intellect are being roughly treated in portico of rules. The falsehood is trying to overcome the truthness. The humanity is under the dark shadow of cruelty.

Ye Allah you are well aware of the fact that falsehood is smiling?

Your Blessings may be weighted only by you. This is the time you must consider your followers so that idols may not taunt that Muslims have no God. (Allama Iqbal).

In these circumstances the creative work “AKS-E-JAMAL” of my dear Rashid Aziz Warsi will be proved a good addition. His writing is a mirror of beauty and proves that he is well aware of history and general knowledge.....

TRACE OF MORTAL PASSION

By: Shahzad Warsi
Secretary General, Warsi Welfare Trust.

Hazrat Sheikh Abul Hassan (On him be the mercy of Allah) says: "Today Sufism is transitory name when before this reality was unidentified".

In common and specific person Sufism is a concealed word in people belonging to all strata of society due to their lack of knowledge against which they are extremely emotional. Both of the positive and negative natures are on the high side. Only a few knew the Sufism from the core of their hearts. One group considers this in the light of some customs while other thinks vice versa. Both are far away in understanding Sufism. One remains in loss even embracing it while the negative one also remains away from veracity. To understand this lot of books has been written. But since they are abstruse so for majority these are heavy stone as they take Sufism just to perform some rites. The creation work which guided people in an easy way is not much. The new creative work "AKS-E-JAMAL" {Reflection of (Eternal) Beauty} of my brother Rashid Warsi is a good addition in Sufism. He has shown the right definition of Sufism instead of traditional Sufism. Man is made a pivotal point by Allah in this universe so He blessed man with all the efforts which made him the beloved one of Allah. The right and straight way is the way of welfare that is performed for the pleasure of Allah. This is the road leading to Sufism.

Sufism is consisting of good manners, respect and voluntarily works. This is why every chapter of this book

has sufficient stock to guide human being in welfare, respect and etiquettes. The words are meaningful and their usage is quite same and comprehensive.

The truth enquiring should have to keep good company and to love moral books. "Reflection of (Eternal) Beauty" is a training syllabus and a good addition in the world of books. Mr. Rashid Warsi has written on these topics with heart and soul and his writing is going to become a message of life to the wandering people in this way. His writing is a living writing so let us hear the call of author: {Couplet: (explanation) In my saying there is a trace of moral passion and my whole story is to struggle for the trace of hidden ones}.

THAT I PERCEIVE

***By: Shabir Ahmad Shaheer Assistant Director
(M & P) P.P.A.R.C.M.S. Wing
Establishment Division, Islamabad.***

I am of the view that writing is impressive which invite us to re-study. The writings of Mr. Rashid Aziz Warsi fulfill this formula.

Hazrat Haji and Hafiz Syed Waris Ali Shah have started his saintly line on the basis of love and sincerity and this is his suitability. As Mr. Rashid Warsi belongs to this line so his writings have the fragrance of these two qualities. I consider an aim of his writing in the light of a saint of Jhelum, Irfan-ul-Haq alias Baba Ji who says that human is close to his Allah because Allah is close to a man's jugular vein. In modern era it is not an issue that there is a gap between Allah and a man, because to please Allah all prayers like Salat, Zakat, donations are being performed Hajj, Umra, holy meetings and sayings of Allah is more than ever. Even then tension and destruction is increasing day by day. The effects of prayer in the society are not being seen. It means that there is something else. Today's great issue is remoteness of one to other. Amenity, love, sincerity, brotherhoodness, etiquette and devotion are present in wordic shape but not in actual sense. The solution of this disturbance is only that to please our Allah we start to love man to men. We may rise up to make brotherhood ship. We have to leave self praise.

Quality writing is a Divine gift. For any such benefit it is imperative for a man to pay respectful thanks and for

the Divine gift of quality of writing, the procedure of paying thanks will be by devoting the pen to write truth, affection, love and welfare.

Rashid Warsi is known to me from the age of his studentship and as a writer he is introduced to me through his two scholarly books titled "The importance of coins in the study of history" and "The importance of stamps in the study of history". After that since we both have somewhat same mind and working, so the relation has flourished with the passage of time.

He when translated "The Saint of nineteenth century" from English to Urdu has given honour to me to translate some sentences in decorative way. In selected and desired method of KHATIM SHARIF (an incantation) and the highest prayer with forty Ahadith and peculiarities of Nabi Pak (S.A.W.W.). I was consulted and I consider it a great honour and it has become a way of reward of virtue.

I have a busy schedule and also I am not so quick but the admirer enforce me to write and thus a number of my articles have been published in his magazine "Soz-o-Gudaz". Thus he is my benefactor. From this practice a quality of broad minded and respecting others Mr. Rashid comes forth. No doubts in this case such qualities are worth vide and these qualities may be used in the reform of society.

As far as his style in writing is concerned, that is quite simple. He just wants to provide information to the readers and does not entangle the readers in the enigma of words. It is a fact that the readers are usually common persons who intends to understand in a simple way. More over his writings are of religious and welfare nature. His

way of narration is pleasing, interesting, well to be studied and meaningful. In translation his labour and continuity compel to feel as it is original. His work may be seen in the Urdu translation of the book "The saint of nineteenth century".

I find URFAN HAQ (Intimate knowledge of truth) as the best among his literary works. With great devotion he compiled the sayings of Syed Haji Waris Ali Shah in 33 headings with the help of 17 books. As far as possible he has decorated these titles with Quranic verses and Ahadeeth. These teaching words are in simple form and touch the core of a reader's heart. In eighty paged book, he has put great knowledge in a nutshell.

Some of his qualities in the light of sayings of Waris Pak:

- Love is a certain faith.....(Loving)
- The prayer is the nourishment of spirit.....(Prayer offering)
- The development of follower is courtesy(Obedient)
- Mosque, temple, church where ever one goes see only one Splendur (Splendur of Allah).....(Traveller)

- Don't hesitate to serve parents..... (Servant)

-
- Welfare is the sign of faith. Allah loves those who love his creatures.....(Social Worker)
- It is good to be resolute in the work you perform.....(Resolute)
- Consider others as superiors.....(Hospitable)

I am always praying for the progress of these qualities. This book is a compilation of his articles which are in five chapters. This may be consider as a bouquet of various subjects which may impress a reader of positive nature. Now it is to be seen that how much human being may take benefit from it. I think it aimful if through a writing only a single one may rightly be guided.

In the last I am thankful for him as he has considered me to write a few words otherwise (Hemistitch..... What I am I know myself)

May Allah Bless his way of writing more.

PREFACE

“Allah is (eternal) beautiful and loves beauty.”

Beauty is the second phase of Eternal Beauty and every beauty is derived from it. Before the creation of the Cosmos, there was only “Al-Hayu” (The Always Alive). Allah said “Allah is the light of the heavens and the earth”. An Noor (The Lighter) has created the luminosity of his beloved (May peace be upon him). Hazrat Muhammad (S.A.W.W) himself has said that Allah has created my luminosity at first and then every thing is made with my luminosity. It means that Allah has created his beloved just for the sake of His acquaintance and then for His beloved every thing was given the charity of His light. As Nazeeri (the poet) says that a lamp is in my house and I am its reflection and wherever I go I set up a colony.

Now it was a demand that He should have made a reflection of beauty in every thing. Handsomeness is a synonymous of prettiness which means beauty, come finesse, grace, virtuous deed, welfare etc. If these meanings are kept in mind then we will find every thing as useful.

In Quran it has been stated that He who created the seven heavens one above another. No want of proportion will thou see in the creation of the most Gracious. So turn thy vision again. Sees thou any flaw? Again turn thy vision a second time. (Thy vision will come back to thee dull and discomfited in a state worn out (Sura Al-Mulk Ayat 3-4). Again said that “Then which of the favours of your Lord will ye deny? (Sura Rahman Ayat 13).

My imaginatory world is lighted from the reflection of this prettiness. His one vision of love is the price of my faith. This Eternal Beauty is interpreted by the philosopher as they have observed. From this the thoughts of pantheism (unity of existence) and patheism (unity of divine manifestation) have been derived in Sufism.

Bedam Shah Warsi (the poet) has beautiful said that the boundaries of Eternal Beauty are known only by Allah. A man may see up to the limit he has been bestowed.

Hazrat Yaqoob (May peace be upon him) had twelve sons. When they went Egypt for grain they were forbaded by their father to enter through one gate of the city. What was the reason? It was this that all were brought up in the lap of a Nabi and were charming. It was the fear that they might not effected by some jealousy. Since one son was lost and now same incident might not occur for others. All were of same status but what was the unique thing with the favourite son – Hazrat Yousuf (May peace be upon him).

The interpreter and philosopher especially Qazi Sanaullah Panipati in his 'Tafseer-e-Mazhari' and Hazrat Mujadid Alif Sani in his letters had written that the actual reason was the beauty of Hazrat Yousuf (A.S.) which was the reflection of brightness and brilliance of Allah.

As some one said: 'Nabi' is known only by a 'Nabi', 'Wali' is known only by a 'Wali'.

Hazrat Yaqoob (A.S.) was on prophet hood and the status of Hazrat Yousuf (A.S.) was apparent upon him. When ever he looks upon him he finds the reflection of

Eternal Beauty of Allah. This secret was between father and son and even other sons had no knowledge of it. This was why when Hazrat Yousuf (A.S.) was dropped in a well and he was lost, Hazrat Yaqoob (A.S.) remained weeping. One this situation other sons had forbade their father to do this as they were of the fear that their father would lost his life. But they were unaware of the fact that they were not the substitute. So this was the reason that he lost his vision so that except originality, he could not see other things. Mystical personalities have said that there are a number of pious name of Allah and every one has its own brilliance. The bestowed name of every one is "Ism-e-Azam" for him. According to that he will find the honour of interviewing or meeting with Allah. It has been said that for Hazrat Yousuf (A.S.) this pious name is 'Al-Jamil'.

In Quran the story of Hazrat Yousuf (A.S.) is available in detail. When he was serving 'Aziz-e-Misir'. His wife Zulaikha could not bear the reflection of his beauty and in her treat her friends could also not endure his reflection of beauty and in Quraanic wording said "God save us! This is not a human being; he must be some exalted angle (an embodiment of light descending from the transcendent realm of divinity). " (Sura Yousuf Ayat 31).

Another marvel of this beauty is self evident and needs no exposition. When he was Minister of Food in the Kingdom of Egypt and there was famine. Jibrail Amin (the elite angel) had revealed the order of Allah that you had veiled yourself so no one could be benefited. Let yourself unveiled and by your pilgrimage everyone lost his apatite and thirst. So this was done and every one was bestowed with the wordings of 'God be praised' and their thirst and apatite had been lost for three months.

A poet named Molvi Ghulam Rasool had said that "for three months creature had lost his apatite after the vision of Hazrat Yousuf (A.S.) who had seen Muhammad (S.A.W.W.) Arbi would have been satisfied in both heavens."

Hazrat Mosa (Peace be upon him) was halted in a jungle along-with his wife in some journey, there was cold and darkness. In Quraanic wordings:

"Behold, he saw a fire, so he said to his family, Tarry ye; I perceive a fire, perhaps I can bring you some burning brand therefore, or find some guidance at the fire".

But when he came to the fire, he was called:

"O, Moses! Verily I am thy Lord! Therefore, put off thy shoes: thou are in the sacred valley Tuwa. I have chosen thee. Listen, them to inspiration (given to thee)".

[Surat Ta'Ha, Ayat 10-13]

The Hazrat Mosa (A.S.) had public the message of God to his nation and in Surat Al-Aaraaf Ayat 143. Allah the Almighty has said: "When Moses came to the place appointed by us, and his Lord addressed him, he said: O my Lord! Show (thyself) to me, that I may look upon thee". Allah said: "By no means canst thou see me (direct); but look upon the mount, if it abides in its place, then shalt thou see me". When his Lord manifested himself to the mount, he made it as dust and Moses fell down in a swoon. When he recovered his senses he said: "Holy you

are! I turn to you in repentance and I am the first of those who believe”.

Hazrat Yousaf (A.S.) was made as apparent phenomenon of ‘Al-Jamil”. Every one is favoured with his beauty. Just like this Hazrat Mosa (A.S.) was given the title of ‘Kaleem-ul-Allah’ and was bestowed with speaking power. Although Hazrat Muhammad (May peace and blessings be upon him) was given the grace of a lot of beneficiaries alone in accessions which were never given to any other Prophet as a whole, yet he was blessed with adjective of “Al-Aleem”. This was why? Hazrat Muhammad (May peace and blessings be upon him) said that he was sent as a teacher. Al-Aleem (to know) is a word with meanings of amplitude and enjoying extensive powers. Allah has hidden the light of Hazrat Muhammad (May peace and blessings be upon him) in seventy thousands layers in this world so no one can gaze him steadfastly.

Moulana Rumi (May he be blessed) says:

The Holy Mustafa (May peace blessings be upon him) is the mirror of the glorious side of Allah, the Merciful. Among the Holy Prophet (May peace and blessing be upon him) every quality of Allah is being reflected.

His actual status will be observed when he will be bestowed with ‘Maqam-e-Mahmood’. In this world his quality of knowledge has glittered it and even the time passes on this quality is lusting day by day for the welfare of humanity.

After ‘Khatum-e-Rasul’, this quality was bestowed to the Saints. Today every pious spirit is dazzling with the blessings of Eternal Beauty. Now it becomes the obligatory

duty of such person to guide others. Those who have been bestowed with the quality of justice may work on it for the welfare of others. Similarly is the case of Al-Razaq, Al-Salam, Al-Sattar, Al-Ghaffar, Al-Noor, Al-Wadood and so on. With the lack of knowledge and with a short observation in my life, I have come on conclusion that this is reflection of (Eternal) Beauty. This is the Sufism that man wills adopt himself a source of love, only love. He will have to work for humanity.

My guide Al-Hajj Faqir Izzat Shah Warsi has advised to make Sufism as a source of reformity and not a site. Spend every moment for Allah. This has taught me a good lesson and I am acting upon it. These writings are also resultant of this lesson.

These articles have been remained parts of various magazines, newspapers and books. On the desire of my loving Warsi brothers Yousaf Warsi and Naseer Warsi (UK) these topics are being gathered as a book titled "AKS-E-JAMAL". Mr. Ibrar Yousaf Warsi (UK) has found the opportunity to present it before the readers.

Here one thing I want to point out that some of my friends wish to write only on the Warsi piety but I have put in black and white all the details along with its composition so that we may not bound us merely for 'Ehram Poshi' and traditional gown and turban. We have to purify ourselves so that we may be able to reach to the destination of devoutly.

I am thankful to all my friends who have extended their cooperation in this compilation, especially I am grateful to my dear Shabir Ahmad Shaheer who has devotedly given special attention in arrangement,

decoration and English translation of the material of this welfare type book.

Finally I pray to Allah the Almighty to enable us with the favour of the Holy Prophet (May peace and blessings be upon him) to public His message, to act upon and to be benefited from this. (Aameen Summa Aameen) with the favour of Syed-Al-Mursalin (S.A.W.W).

Only,

KHAK-E-DAR-E-HABIB (S.A.W.W.),

Rashid Aziz Warsi.

Chapter-I
Beauty of Imagination

EUOLOGY FOR THE GREAT
SUSTAINER

YE ALLAH	The Compassionate
YE REHMAN	The Most Merciful
YE HAYU	The Always Alive
YE QAYYUM	The self subsisting
YE WARIS	The supreme Inheritor
YE KAREEM	The Benevolent
YE WADOOD	The Loving
YE WAHHAB	The Bestower
YE AWWAL	The First
YE AKHIR	The Last
YE ZAHIR	The Manifest
YE BATIN	The Hidden
YE AHAD	The One

YE SAMAD	The Eternal
YE LATIF	The Subtle
YE RAZZAQ	The Provider
YE WASIH	The All-Embracing
YE BASIT	The Expander
YE HANAN	The Merciful
YE MANAN	The Great Benefactor
YE FATTAH	Remover of difficulties
YE SATTAR	The Coverer of human fallings
YE GHAFAR	Very Forgiving
YE DAIM	Eternal
YE ALLAH	

- Thou are my Gracious and Merciful Lord.
- Thou are the Companion of my solitude nights.
- YE KARIM! (Benevolent) My Unconcerned True Accomplisher.
- Thou are ever my Benefactor and All-Giving Lord.

- Thou Name is peace, pleasure and satisfaction for my heart and soul.
- And Thou Beneficent is a medium of removing my difficulties.
- We commit blunders and Thee are the Forgiving.
- And bless us with virtuous news that I (Allah) am the Bestower.
- YE ALLAH! Ye all knowing!
- YE ALLAH! Ye The Able who has created the heaven with his power!
- YE The Able who has created the earth with power!
- Ye The One by whom luminosity sun and moon glittering!
- Ye the One whose attention is towards every pious and honest being!
- Ye The One who is the Recknor and The Compassionate!
- Ye The One Who has accepted the renunciation of Hazrat Adam (A.S.) and Hazrat Ave (A.S.),
- Has saved Hazrat Noah (A.S.) from the deluge,
- Has Blessed Hazrat Zikrya (A.S.) with off-spring in the old age,
- Has saved Hazrat Moosa (A.S.) from Firaon,
- Has saved Hazrat Younas (A.S.) with care from the abdomen of fish,
- Has Bestowed health to Hazrat Ayoub (A.S.),
- Has made the fire of Namrood as garden for Hazrat Ibrahim (A.S.),
- Hs changed the alter of Hazrat Ismail (A.S.) with that of sheep,
- Has saved Hazrat Yousuf (A.S.) from slavery,

- Has saved Hazrat Eisa {Jesus} (A.S.) to be crucified!
- Ye the only One who has no guard, who is called and except Him there is no Lord to whom requests are made!
- Ye the only One whose benevolent is continuously increasing with the increase of requests!
- I humbly request Thou to pay Thy Benevolent, Love and Mercy on Thy Bestowed Hazrat Muhammad Mustafa Ahmad Mujtaba and on the family of "Habib-e-Kibraia (May peace and blessings be upon him) and in lieu of him blessed us. There is no The able, no The Powerful except Thee.

YE ZUL JALAL WAL IKRAM! The Lord of Majesty and Bounty all the praises are for you. You are the owner of every thing and you are Unique in nature and the owner of every thing. Every thing of the universe is the reflection of your sovereignty.

Ye Allah! We are not able to worship in actual sense except with your grace. No doubt we do not deserve for your blessings but on the other way we are the only deserver of your blessings keeping in view your virtue of compassionateness. We have come to you through your beloved holy Prophet (May peace and blessings be upon him). Kindly bless us.

YE MUJEEB UL DAAWAT! (The Responsive)

We have no other source except yourself in this era of great difficulties save us from sins, save us from apostasy. Increase our knowledge. Show us the straight

way. The way of those on whom thou has bestowed. The grace. Make us the companion of those by whom you have pleased we should be saved by you from darkness. Save us from those whose (portion) is not wrath and who go not astray.

YE ALLAHWe pray that all houses of our Saints may become the light house for us and made them for welfare working for ever. We beg for your love for the love of your holy Messenger and love of your selected persons. Bless us with health, calm and spiritual righteousness.

(Aameen summa Aameen).

Couplet (sense) – Dagh (the poet) I am being your admirer finishing my speak on this pray.

LUMINOUS BODY OF ELEGENCE AND PRETTINESS

*(May peace and blessings be upon him) (An Encomium
Writing)*

‘Ae’ complete figure of beauty and ‘Ae’ “Syed-ul-Almin”! Your pious face is glittering more than the moon. There is no possibility of making admiration for the Holy Prophet (May peace and blessing be upon Him) by any one at any cost. We may only say that after The Almighty Allah there is the valuable personality of the Holy Prophet (May peace and blessing be upon Him).

Allah has bestowed infinite divine blessings to human being. These are expressed and are advised to pay thanks. However except the great divine blessings which is “Habeeb-e-Kibria” (May peace and blessings be upon him), no blessing is considered for owe.

“Allah did confer a great favour on the believers when He sent among them A Messenger from among themselves, rehearsing unto them the Signs Of Allah, purifying them and instructing them in scripture and wisdom, while before that they had been in manifest error.”

(Surah Al-e-Imran – 164)

To pay thanks, the best way is “Obey Allah and obey the Messenger (P.B.U.H).”

(Surah Al-Nisa – 59)

“He, who obeys the Messenger, obeys Allah.”

(Surah Al-Nisa – 80)

“Say: ‘If ye do love Allah, follow me: Allah will Love you.’”

(Surah Al-e-Imran – 31)

“But no by the Lord, they can have no (real) Faith. Until they make thee judge in all disputes between them. And find in their souls no resistance against them decisions, but accept them with the fullest conviction.”

(Surah Al-Nisa – 65)

Our Holy Prophet (P.B.U.H) himself has informed that among you no man may be Muslim unless he considers myself as superior to his parents, offspring and all other human beings. So I am going to write few words for the refreshment of the lovers of Hazrat Muhammad (S.A.W.W). The narration of Hind (R.A.) Bin Abi Hala and Um-e-Muabad for excellences, Last address of the Holy Prophet for the beautiful qualities of the Holy Prophet (S.A.W.W) and forty Ahadith for guidance are being given.

‘Ya Rasool Allah’(P.B.U.H)!

My eye have never seen any as handsome as you, No woman has born any as perfect as you, You were created free from any flaw, rather you were shaped exactly as you wanted. (Hazrat Hassaan bin Sabat (R.A))

The Cutness of Personality:

Hazrat Syed Imam Hassan Mujtaba (May Allah be pleased with him) says that once I asked my uncle Hind bin Abi Hala something memorable about the “Rasool Allah (May peace and blessings be upon him)”. He said: ‘Nabi Pak’ (P.B.U.H) looked like a graceful personality. His face was as splendor and shining as moon. Somewhat how in light among taller and a lit higher to smaller. Head was reasonably big. Hairs are slightly curved. The locks were up to ears. The forehead was pleasingly wide. Eye brows were full but at some distance. Nose was high with luminosity. Beard was dense. Both the cheeks were full. The holy mouth was reasonably and the teeth were glittering, fresh and were slightly at some difference. From chest to navel a straight line of hairs and the rest part of chest and belly was without hairs, however on both shoulders and upper part of chest had hairs. Then bones of both the hands were big. Hands were wide and full of flesh. Same is the condition of feet. The walking style was impressive. It seems that he is walking from depth to height. When sees someone gives full attention. The glance remains bend. His look was observing. Advise the pious followers with techniques. Who is blessed with meeting them pay him “Salam” first.”

[Khatam-al-Nabian (S.A.W.W) – Imam Muhammad Abu Zehra]

Replying her husband Um-e-Muabad (R.A.) said: “I have seen such a personality. Whose beauty was apparent? Whose structure was impressive and whose face was bright. Neither whiteness was disturbing his personality nor was the slimmery neck nor head lessening his beauty. Very charming, extremely graceful and full

black eyes, large eye-brows. His voice was echoing. Neck was glittering and beard was dense. When he becomes silent, he looks graceful. When he speaks his face becomes more pretty. Clear and advisable speech. From a far off place looks most charming and impressive and from near most beautiful and beautiful. The structure was of reasonable height. Neither so long to look unpleasant, no so small to look unpleasant. He was a branch among two branches, more fresh green and tall. His followers were encircling him. They acted upon at once what they were asked for. He was superior to all and helpful to all. Neither he was of litter speech, nor was his order disobeyed”.

[Khatam-al-Nabian (S.A.W.W) – Imam Muhammad Abu Zehra]

The Uniqueness of “RAHMAT-UL-LIL ALAMIN”

(May peace and blessings be upon him):

- When the Holy Prophet (P.B.U.H) comes in this universe, he performed adoration (of Allah).
- He was circumcised and his navel was scissored and his eyes were stained with antimony:
- There was no shadow of him.
- His wastes were not appeared on earth.
- No fly sat on him pious body.
- He never took Yawn in his life.
- He ever remains in ablution automatically.
- Every riding animal was obedient to him.
- In a meeting he was the most prominent.

- He was bestowed with the quality to see back just as to see in front of him.

“[Al-Khsais-ul-Kubra by Allama Jalal-uddin Sayuti]”

Perfume of “Sarkar-e-Madina Munawara”

(May peace and blessing be upon him):

- Hazrat Anas (R.A.) says that “I have not seen a perfume of Musk and Ambergris just as the fragrant of “Nabi Pak (S.A.W.W)”.
- Hazrat Jabar Bin Smra (R.A.) says that “the Holy Prophet (P.B.U.H) caress his pious hands on my face, I felt a pleasing comfort and such fragrance that the Holy Prophet (P.B.U.H) had pulled up his hand from perfume box”.
- Hazrat Jabar (R.A.) says that “Nabi Pak (P.B.U.H)” when walks through a way, the followers (R.A.) come to know due to the mild scent of “Hazoor-e-Pak (S.A.W.W)”.

[Khatam-al-Nabian (S.A.W.W) –
Imam Muhammad Abu Zehra]

The Prophet Muhammad’s Last Sermon:

- This Sermon was delivered on the Ninth day of Dhul Hijjah 10 A.H. in the ‘Uranah valley of Mount Arfat:
- **“O People,** lend me an attentive ear, for I know not whether, after

this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and **TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.**

- **O People**, just as you regard this month, this day, this city as Sacred, so regard the life and property of every **Muslim** as a sacred trust. **Return** the goods entrusted to you to their rightful owners. **Hurt** no one so that no one may hurt you. Remember that you will indeed meet your **LORD**, and that **HE** will indeed reckon your deeds. **ALLAH** has forbidden you to take usury (Interest), therefore all Interest obligation shall henceforth be waived.
- Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.
- **O People**, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.
- **O People**, listen to me in earnest, worship **ALLAH**, say your five daily prayers (Salah), fast during the month of

Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action.

- Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.
- **O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me one thing, the **QURAN** (in some books two things Quran and the SUNNAH or Quran and My Ahlibait (family)) and if you follow this you will never go astray.
- All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness **O ALLAH**, that I have conveyed your message to your people.”

Why leading, to Destination (Sense of Forty Ahadith):

The Prophet of Allah (S.A.W.W) has said: Among my followers who learnt by heart The Forty Ahadith, Allah Almighty will alive him on the day of judgment as piety scholar. (Kanz-ul-Umaal).

- 1) Who says something about me what has not been told by me, he should make his residence in Hell. (Sahi Bukhari).
- 2) Among you no one may be a true Muslim unless he preferred me on his father, off springs and on every other person. (Agreed by all).
- 3) It is the top lie that a man enables his eyes to see what they have not seen. (Sahi Bukhari).
- 4) It is enough for a man to be a sinner that he says what has been heard by him. (It means that he will not bother about fact). (Sahi Muslim, Sunan Abu Daud).
- 5) Allah is the whole Truth. If only one human is bestowed by Allah through yourself then this will be better for you then hundred red camels. (Agreed by all).
- 6) Syed Ali Al-Murtaza (R.A.) asked about the Sunnah from Hazrat Muhammad (S.A.W.W). He said that his original wealth is to know Allah. The root of my faith is wit. My foundation is love. My ride is willingness. My friend is 'Zikr-e-Elahi'. My treasure is faith on Allah. My companion fears heart. My weapon is knowledge. My garment is patience. My wealth is will of Allah. My proud is piety. My profession is to trust in Allah. My power is faith. My companion is truthness. My fame is obedience of Allah. My treat is Jihad and my pleasure of eyes is prayer. (Kitab-ul-Shifa).
- 7) To facilitate, to provide good news, avoid to hater, to create love, don't ask for differences. (Sahi Bukhari).
- 8) Be in this world like a passenger, or a traveller. Don't wait for morning at the time of night and vice versa. Prepare for disease in health and make good deed in life before death. (Sahi Bukhari).

- 9) Muslim is that from whose tongue and hands other muslims are safe and is that who leaves that things for which Allah has forbidden. (Sahi Bukhari).
- 10) Among you no one will be Momin unless he choices for his brother that is liked by him. (Agreed by all).
- 11) Fear from the petition of aggrieved as there is no modesty between him and Allah. (Agreed by all).
- 12) I am the best friend of Momin in the word and in the heaven. (Agreed by all).
- 13) Acts are based on intention. (Agreed by all).
- 14) An hypocrite has four symbols:
 - a) When speaks, tell a lie.
 - b) When made trustee, made dishonesty.
 - c) When promise, disobey.
 - d) When quarrel, will abuse. (Agreed by all).
- 15) Islam is based on (a) Admit and announce that there is no for worship except Allah and Muhammad is the prophet of Allah, (b) establish prayer, (c) Zakat, (d) Hajj, (e) fasting in the month of Ramadan. (Agreed by all).
- 16) Any one of you when see a atheist, stop him forcefully otherwise forbade him to do so through speak and if has no power then consider it wrong in heart. This is the feeblest state of faith. (Muslim, Mishqat).
- 17) A Muslim is the brother of a Muslim so neither disgraces him nor be cruel for him. (Agreed by all).
- 18) The man who hides the faults of any Muslim then Allah will hide his mistakes on the Day of Judgment. (Agreed by all).

- 19) I like to be martyr for Allah, then bring to life, again martyr, then revive and again martyr. (Sahi Bukhari).
- 20) Rasool Allah (S.A.W.W) has condemned those men who adopt similitude of women and has condemned those women who try to make resemblance with men. (Sahi Bukhari).
- 21) Allah doesn't be Merciful who doesn't take pity on people. (Agreed by all).
- 22) It is not right to remain angry with Muslim for continuous three days. The best of them will be that who pay "Salam" first. (Agreed by all).
- 23) A wrestler is not strong but strong is the one who controls himself in rage. (Agreed by all).
- 24) Allah does not see your appearance and wealth by sees your actions. (Sahi Muslim).
- 25) When three fellows come together, then it is not right if two of them start whispering. (Tirmizi).
- 26) Allah remains helping a man till he remain busy in assisting his (Muslim) brother. (Tabrani).
- 27) Wealth is not the name of having a lot of goods and property but wealthy is that whose heart is rich. (Tirmizi).
- 28) If you know what I know, then you weep more and laugh less. (Tirmizi).
- 29) Be like this that Allah is seeing you. If you are not seeing Him, He is surely looking at you. (Abu Naeem).
- 30) The worst one is hypocrite (the pretender to Islam). (Agreed by all).
- 31) A man asked The Holy Prophet (May peace and blessings be upon him) about the right of parents. The Holy Prophet (P.B.U.H) said: They are your heaven and hell. (Ibn-e-Maaja).

- 32) Greed, stinginess and faith do not gather in a heart. (Agreed by all).
- 33) That is not of us who does not respect elders, affectionate the juniors, advises for virtues and forbade from sins. (Tirmizi, Mishkat).
- 34) Who has declared other Muslim as infidel them, among them one will become infidel. (Agreed by all).
- 35) A man has asked the Holy Prophet (P.B.U.H) about backbiting. Replied by the Holy Prophet (P.B.U.H): Such statement for someone that if he hears, will mind. He said: Ye "Rasool Allah" (S.A.W.W) if it is true. The Holy Prophet (P.B.U.H) said: 'This is backbiting and if it is not true then that is false accusation. ((Sahi Muslim)
- 36) All the creatures are family of Allah. Among them who is the dearest one with Allah whose behaviour is most favourable with the family of Allah. (Behiqui).
- 37) Among you the dearest and nearest to me on the day of judgement will be those who are best among you in respect of manners. (Tirmizi, Masnad-e-Ahmad).
- 38) The beggar will be with fleshless face on the day of judgement. (Sahi Bukhari).
- 39) Hazrat Abu Huraira (R.A.) has narrated that the Holy Prophet (P.B.U.H) has said that 'Allah has said that a man who will have enmity of His friend, I inform him that I will fight with him and my human achieves My nearness in worships, among these no worship is The dearest to Me that has been advised by Me (i.e. "Namaz, Fasting, Zakat and Hajj). And my slave human becomes so near to me after performing obligations and then supererogatory prayers that I start loving him. Then

he becomes such that I become his ears from whom he hears and I become his eyes from whom he sees and I become his hands with the help of which he catches and I become his feet, through whom he walks. When he, if asks from Me, I give him. If he seeks My shelter from his enemy or Satan, I save him and if I find never so hesitation in any work except taking his life. He (due to bodily difficulties) considers death not well and I consider it not well to give him pains. ((Sahi Bukhari)

- 40) Among you no one is called a Momin unless his wills accept the superiority of what (Quran and Sunnah) which I have brought. (Agreed by all).

(A couplet) Ghalib (The poet) while praising said to Allah that He is the only One who knows the status of Hazrat Muhammad (P.B.U.H.).

EUOLOGY OF BOO TURAB

The complete introduction of any personality is a difficult task. For fountain of sanctity, master of east's and west's, phenomenon of curiosities, door of knowledge & objects, victorious lion of Allah this task is rather impossible as the Holy Quran itself has praised for him.

- “Your (real) friends are (no less than) Allah, His Messenger, and the Believers those who establish regular prayers and pay zakat and they bow down humbly (in worship)”.

(Surat Al-Maida Ayat 55)

- “And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees”.

(Surat Al-Baqrah Ayat 207)

- “Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord”.

(Surat Al-Baqarah Ayat 274)

- “O’ Ye who believe! When ye consult. The Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct) but if ye find not (the where withal), Allah is Oft Forgiving, Most Merciful”.

(Surat Al-Mujadila Ayat 12)

- “And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless”.

(Surat Al-Ahzab Ayat 33)

- “Say: come! Let us gather together, our sons, our women and your women, ourselves and yourselves, then let us earnestly pray. And invoke the curse of Allah on those who lie!”

(Surat Al-Imran Ayat 61)

Hazrat Abdullah Ibn-e-Abbas narrates that there are three hundred verses in favour of Hazrat Ali (R.A.). The Ali (Allah’s blessing be on him) for whom Muhammad Mustafa, Ahmad Mujtaba, beloved of Allah and blessing of Allah has narrated:

- Ali is my brother in the world and in heaven.

(Narrator: Hazrat Abdullah Ibn-e-Umer (R.A.))

- I and Ali belong to a tree and others belong to various trees.

(Narrator: Hazrat Jabar (R.A.))

- Ali Abn-e-abi Talib is as with me as my soul in myself.

(Narrator: Hazrat Abdullah Ibn-e-Masood (R.A.))

- Ali is as with me as my head with me.

(Narrator: Hazrat Braha (R.A.))

- Ali is from me and I am from Ali and Ali is the guardian of every Muslim after me.

(Narrator: Hazrat Imran (R.A.) bin Hassain)

- Ali is Besharat for you that your life and death is with me.

(Narrator: Hazrat Shraheel (R.A.) bin Marah.)

- I am the city of knowledge (ilm) and Ali is its door. One who intends to get knowledge he should have to enter from this door.

(Narrator: Hazrat Ali (R.A, Hazrat Jabar (R.A.))

- I am the house of knowledge (Hikmat) and Ali is its door.

(Narrator: Hazrat Ali (R.A.))

Ye Ali! I am the city of knowledge (Hikmat) and you are its door and entrance in city is possible from the door and that is liar who proclaims love with me and grudge with you. Because you are from me and I am from you. Your flesh is from my flesh, your blood is from my blood and your soul is from my soul. Your intrinsic is from my intrinsic and your appearance is from my appearance. You are master of my "UMAM" (the followers) and my executor. One who is obedient to you is lucky and one who is disobedient to you is unlucky. He remains in profit that enjoys your friendship and of your enmity is in loss and

one who remains with you is succeeded and who has departed from you has deserted. You and your off-spring are just like the boat of Noah. One who has entered in it has succeeded and one who has left behind has drowned. The example of your (off-spring) is like stars. When even some stars will set then another shall rise and this will be the practice up to the day of recreation.

(Narrator: Hazrat Ali (R.A.))

- Ali is the haversack of my knowledge.

(Narrator: Hazrat Abdullah Ibn-e-Abbas (R.A.))

- Ali is with the Quran and the Quran is with Ali. Both shall never depart unless they appear on Houz-e-Kousar.(A special fountain in the heaven)

(Narrator: Hazrat Umme Salama (R.A.))

- Ali Ibn-e-Talib is the wisest and is bravest one among my followers.

(Narrator: Hazrat Shadad bin Auas (R.A.))

- The gates Judge in my followers is Ali Ibn-e-Talib.

(Narrator: Hazrat Jabar (R.A.))

- It is a prayer to see the face of Ali.....
The ZIKR of Ali is prayer.

(Narrator: Hazrat Aisha Siddiqua (R.A.),

Hazrat Abu Bakr Siddique (R.A.),

Hazrat Abdullah Ibn-e-Masood (R.A.)

- One who has loved Ali has loved me. One who has loved me has loved Allah. One who has grudge with Ali has grudge with me. One who has grudge with me has grudge with Allah.

(Narrator: Hazrat Abdullah Ibn-e-Abbas (R.A.)

- Surely ye Ali! No one will love you except Momin (Muslim) and no one will grudge you except Munafiq.

(Narrator: Hazrat Ali (R.A.),

Hazrat Umm-e-Salma (R.A.)

- One who will fight with him, I shall fight against him. I am the surety for his safety who wishes safety for him.

(Narrator: Hazrat Abu Hurrira (R.A.)

- The holy Prophet (May peace and blessings be upon him) has introduced him with his prayers:
- Ye remember whose I am master, Ali is also his master.

(Narrator: Hazrat Abdullah Ibn-e-Omer (R.A.))

- Ye ALLAH! Bless your friendship to those who love Ali and Discard who are the enemy of Ali.

(Narrator: Hazrat Abdullah Ibn-e-Abbas (R.A.))

- Ye ALLAH! Help him who has helped Ali, Ye Allah! Give respect who has respected Ali. Ye Allah! Disgrace him who has scandalized Ali.

(Narrator: Amro-bin-Shirgeel)

Ali was a nice fellow, sincere helper and fine consultants of 'Khulfa-e-Rashdeen' every time he was ready to help them and no work was done without his consultancy. Hazrat Omer Farooq {on him (be) the peace (of God)} had once said that if Ali was not there he would have been killed and there was more earning virtuous deeds except Ali. Further he said that Ali rightly guided the people and without Ali there should not be any evening for Omer.

Ali (Peace be upon him) is the cousin of Hazrat Muhammad (May peace and blessings be upon him) and he is rightly guided by the Holy Prophet (May peace and blessings be upon him). Ali is the pious husband of the beloved daughter 'Syeda-tun-Nisa Syeda Fatima (Slam-ullah-aleha)'. The importance of Ali may also be judged that he is the father of Hazrat Imam Hassan and Hazrat Imam Hussain who are martyr and father of Syeda Ume-Kalsoom (R.A.) and Syeda Zainab (R.A.). That Zainab

(R.A.) who has not hesitated to loud his voice of truth in the false houses of Yazid.

In a next shell we may say that Ali has a so much prominent and eminent personality that whose proficiency is known only by Allah and His Messenger. Hazrat Ali himself has introduced himself in the following words:

- i) Before time, I may be consulted because just as you know the way of earths, I know the ways of heaven.
- ii) The holy Messenger of Allah has educated me one thousand chapter of knowledge and I have explained further one thousand chapters from every chapter taught to me.
- iii) I am full acquainted with Quran.
- iv) No doubt our way is difficult and only the bestowed one can bear them and our advice may be preserved with that who have great vet.

About his race his feelings are:

- There is no doubt that we are the selected one.
- We are the tree of Messenger-hood, way of angels, fountains of knowledge and above all Muhammad (May peace and blessings be upon him) is one of them. Our loving will be loved by Allah and our enemy will be infamous every where.
- Embrace truth and those who follow truthiness. The helper of us will only be succeeded.
- He is blind who don't love us.

- He will be close to Allah who loves to race of the holy Prophet (May peace and blessings be upon him) as it is obligatory for you.

We make no difference in respecting all the followers of the Holy Prophet as every one of them has a unique status. However, Allah has blessed us with the love of the members of the Holy Prophet's family.

(A couplet) If I think that your residence is being left by me then adoration will wept embracing. The stone of your shrine. Let me defame I have no concern with fame as I have defaced myself on your name. Since Bedam (poet) is made of the soil of this shrine, so he will sleep here finally and forever.

It is the Hadith of the holy Prophet (May peace and blessings be upon him) that the love of some thing made a man deaf and blind. (Mishkat-ul-Misabeh)

The great leader Hazrat Ali (R.A.) himself says that man is often remembered who is loved by him. Our leader Syed Haji Waris Ali Shah says that "Faith is the man of actual love". If love is high then so will be the condition of his faith otherwise there will be opponent status. In love man becomes deaf, blind and unconcern.

Just as the love is spiritual and it may not be captive in a boundary. It is second man of the status of intuition and it is complementary for completion of faith. In this status it is said that no Muslim may live without the love of Ali.

Perform has its own introduction and similarly the sayings of Hazrat Ali has their own value. It depends upon someone that how much benefit he may take from these. In present era it is need of the day that these sayings of 'Savoir Faire' may be implemented to get rid of all difficulties.

We pray that Allah may bless us with the favour of the members of the family of the Holy Prophet (May peace and blessings be upon him). (Aameen summa Aameen)

HUSSAIN (R.A.)-EMBLEM OF PATIENCE & STABILITY

Islamic history is witness that no other entity in the universe possesses the glory and dignity which is received by Syedna Imam Hussain (R.A.) who was the 'Syed-ul-Shuhada' loving baby of Hazrat Fatima-tu-Zahra (Khatoon-e-Janat) (S.A.) and Hazrat Ali (R.A.), brother of Hazrat Imam Hassan Al-Mujtaba (R.A.) and grand son of the Holy Prophet Muhammad Mustafa (May peace and blessings be upon him).

It is a matter of thinking that why Imam Hussain (R.A.) left the perfect and calm valley of Madinah Tayba and its high bounties for un-cultivated valley and desert of 'Krb-o-Bla'? What was the great mission for which he sacrificed the lives of his beloved children, relatives and companions and even his own life? What was the aim for which he along with his followers were martyred, hungry and thirsty in the hungry and thirsty vale of Karbala. The Hussain for whom the Prophet (S.A.W.W) said that "Hussain are the chiefs of the youth of Paradise [Jamea (comprehensive) Tirmazi]. There are two my blooms from the garden of this world (Sahih Bukhari). Moreover the Holy Prophet (May peace and blessings be upon him) prays to Allah that I love both please Love them too.

Various authentic books of history, if consulted, reveal that when despite of his sins and ill-deeds Yazid was thronged, high voices started against Yazid from every corner of the country. He succeeded to nib them vigorously with power and took oath of obedience from people on the power of sword. Some people from Makkah, Madinah, Yemen and Kufa *etc.* have adopted 'silence in the best

remedy' but some raised protest and made rebellion, refused to swear allegiance in all positions. Among them the central position of Hazrat Imam Hussain (R.A.). From Iraqi city of Kufa which was the central place of 'Shyaan-e-Ali', hundreds of people wrote letters to Hazrat Imam Hussain (R.A.) and several leaders visited to him inviting to come Kufa to establish his own office, to run Caliphate according to Islamic Shriah. On their continuous requests Hazrat Imam Hussain (R.A.) deputed his cousin Muslim Ibn Aqeel to research about the condition of facts and advised him to see the situation there and to inform him. He then wrote residents of Kufa about the whole situation. His relatives and companions residing in Madinah have forbidden him to leave for Kufa, but Hazrat Imam Hussain (R.A.) has said that he knows that they are sincere to him but I have made up my mind. So he sets for Madinah with his friends and family for a pious mission *i.e.* for reviving Caliphate. In the way at 'Baiza' he delivered an exciting sermon. Its summary according to Ibn Aseer and Ibn Khaldun is as follows:

“O! upcoming the Holy Messenger of Allah has said: “One who sees a pitiless Sultan doing wrong that Allah has forbidden is to break the covenant of Allah, opposed to Sunnah of the Holy Messenger of Allah, deals the people with sin and aggression, then the viewer who doesn't try to change it with his wording and action, he will be entered in the same class of hell where will enter wrong Sultan on the day of resurrection. O! People listen carefully that they (Yazid and his disciples) have been ready to obey Satan, leaving Rahman to obey disorder, have suspended the limits of Islam and have agreed to what has been forbidden by Allah. It is an obligation on me that I raise a rebellion against a Sultan who is doing wrong”.

A couplet: (Sense) – Don't bow to any Yazid. This is the message of Hazrat Imam Hussain (R.A.) and sunnah of Shabir.

It becomes fully comprehensive from this 'Khutbah' (address) the value of poise and purpose of the struggle. He quoted a Hadith: "It is a high Jihad to raise a sight word against a wrong Sultan". People of Kufa with the infidelity denied standing by after calling home. On the other side Yazidis' forces rushed as they were not ready to listen to another thing except oath of obedience and were anxious to murder the great Hazrat Imam Hussain (R.A.). As high the cruelty of Yazidis so more high was the steadfastness of Hazrat Imam Hussain (R.A.). Let me say that Hussaini stability had reached to its perfection. If at this time Imam Pak accepts Yazid's allegiance then it should come to an evil ritual which hollows the roots in Islam forever and truth may not raise its head up to resurrection. Give the credit to Syed Al-Shuda who accepts to alter his forehead, on which the Holy Messenger of the two world kisses with love, to dust and blood but does not make it to bow before falsehood. He accepted to embrace the arrows of cruelty but prefer it to high the head against the powers of Satan. This is why that every Islamic revolutionary movement seeks the help of Hussaini enthusiasm.

Stanza (explanation): Truth is alive with the help of Shabiri power and falsehood is a lot of my wistfulness. A Muslim may not be a human if he doesn't admit Allah as his creator and sacrifice himself for Allah before Pharaoh.

At the 10th day of Muharram in the battle field of Karbala, Yazidi army spread around announced regular

war. Hazrat Imam Hussain (R.A.) addressed the ranks of the enemies:

O! Do not hasten to listen me as it is my obligatory duty to advice you and to tell you about arrival. If you accept it and give evidence in my favour then you will be on right side and there will be no harm for you. On the vice versa stead you are gathered against me, gather others and let me force for truth. My Guardian is Allah, who has revealed his true Book and who is the friend of the right ones.

O! People of my origin as contemplate and see who I am? Then turn to your natures and blame themselves. Think! My blood shedding and insult is valid. Tell me; am I not the grandson of your Reformer (S.A.W.W)? Am I not the son of the Holy Prophet's cousin? Was Syed Al-Shuhada Hamza not my uncle? Same wordings are also for my second uncle Hazrat Jaffar. Has the news not revealed to you that the Holy Prophet (May peace and blessings upon him) has said for me and my brother that these both are the leader of youth in Heaven and are the pleasure of my eyes? So what I told you, accept it. You know I am not a liar as I myself know that Allah dislikes a liar. If you don't accept it, there may be some people who favour in my wordings.

Jabbar bin Abdullah, Abo Saeed, Suhail bin Saad, Zaid bin Arqam and Anas (R.A.) may be asked about the fact. Is there no body who forbade you from my blood shedding? Have I killed some of you, for which you ask? Have I taken you wealth for which I am being audited?

Couplet (explanation) – And I admit that there may not be any other one of my lord (S.A.W.W) but even then

where you cruel persons put the obligation of teaching you the 'Kalima'!

Hazrat Imam Hussain (R.A.) advised his sister Hazrat Zainab (R.A.) one day before his martyrdom: My sister have fear of Allah and pray from him for satisfaction. Every thing is mortal but Allah who is Immortal. Rasool Allah (S.A.W.W) is the exemplary personality for every Muslim. You may get patience from him. My sister! Glory is for Allah. After my martyrdom, don't weep, don't be senseless. After that he inspite of his helpless condition stood against falsehood. All the family has embraced martyrdom.

O' Hussain! You have enlightened the world after blowing off the lights of your home. Falsehood has never stood before. It is a reference of Hussain (R.A.) up to doomsday.

Today's Islamic world is in the worst condition. There is a time of temptation and trial for Muslim Ummah. Have we thought about the reasons of it? There is nothing else but ignorance from Hussaini message. We say what is not done by us. Have we implemented the message of the holy Prophet (S.A.W.W), his family, his followers and his lovers?

Stanza (Sense) – Has someone who may present himself to be sacrificed today just like Hussain (R.A.). Generally, there are so many who proclaim to be fan of 'Karbala'. You may present your head for sacrifice but you have not to accept the obedience of Yazidies.

Firaun and Yazid have been vanished but their character is still in vogue. If we intend for revival of Islamic

Ummah, we must change ourselves, and to adopt Islamic laws and regulations.

Let us see what Imam Hussain (R.A.) has said for us:

- Sin is cancer. If you don't reject it, it will grow gradually.
- When you come to know that you are right then don't care for your life and wealth.
- The best calm is to be please in obedience of Allah.
- Every cloud has a rainy day.
- Allah is the Beneficent.
- Even if you are cut into piece, you should not obey creatures.
- Better die then to bear insult.
- What is foolishness? Obedience of wicked persons and fallowness of un-righteous.
- It is a sin itself to live with pitiless fellows.
- If death is the fate of bodies, then for human being it is better to be martyrdom for the sake of Allah.

Hussain is the best story of the uniqueness of character. Hussain is the living symbol of enthusiasm of sacrifice. I have seen the writing on the book of Karbala that Hussain is eternal reflection of obedience. Will, willingness, sacrifice and faith come together to tell the pious story of Hussain. Obedience will be crowned forever and this is though Hussain. Abid (poet) has seen in the love of Karbala that Hussain is unique in his personality.

THE SACRED POSITION OF THESELECTED COMPANIONS OF THE HOLY PROPHET (R.A.)

How happy I am to see the monthly gathering of the members of U.K. Trust in England in the days of upsetness! The meeting covers the issue of common interest. I come to know the sometime back a question of who is the nicest one among the selected companions. This was a sad incident. The discussion of two groups came to the end of hatredness.

I was of the view that our personalities are too small to be acquainted with. We have no right to consider their status. In the Holy Quran with the words "Allah is Pleased with them and they are pleased with Him", the decision has been made.

In fact every 'Sahabi' has been entrusted a special status for his divine virtue. We are informed that all the 'Sahabies' are like stars and every star is a leader and of unique status at its place. We have nothing to do except obey them.

The Holy Prophet (May peace and blessings be upon him) has said about the four caliphs:

- In my Ummah, the most merciful is Abu Bakr (R.A.), most gentle is Umer (R.A.), the most modest is Usman (R.A.) and the senior justice is Ali Ibn-e-Talib (R.A.). [Tirmizi and Nisai]
- May Allah be Merciful on Abu Bakar who has given me his daughter for my marriage and has

brought me in in 'Dar-ul-Hijra' and has released Bilal with his wealth. May Allah be Merciful on Umer. He has always rightly spoken though it is bitter. This is why he has no friend. May Allah be Merciful on Usman as angels also have modesty from him. May Allah be Merciful on Ali. Ye Allah! Where ever he be, be with sight. (Jameh Tirmzi)

About Hazrat Abu Bakar (R.A.), the Holy Prophet (May peace and blessings be upon him) said:

- One, who likes to see a man free of fire, may see Abu Bakar. (Hakim, Tibrani)
- Surely Abu Bakar is the best man on whom the sun rises or sets in. (Ahmad bin Hambal)
- There is no one whose owe was cleared except Hazrat Abu Bakr. He will be rewarded by Allah on the day of judgement. (Tibrani)

Hazrat Abdullah Ibne Masood (R.A.) has narrated that one day we were present in the 'Mehfil' of Hazoor Nabi Karim (S.A.W.W). He said:

- "A heavenly man will appear". At the same time we saw the arrival of Hazrat Abu Bakr (R.A.). He paid 'Salam' and sat down (Tibrani, Al-Mustadraq)
- Hazoor Sarwar-e-Kainat (S.A.W.W) said to Hazrat Abu Bakr (R.A.) "You are my companion of fountain of 'Kausar' and also you are in the caver (Soar)" (Tirmizi)
- It is vital for my Ummah to love and to pay thanks to Abu Bakr (R.A.) (Vehmi)

- According to Ans Bin Malik (R.A.), Abu Bakr Siddique during the last illness of 'Hazoor Nabi Karim (S.A.W.W) perform leadership in prayers of the selected companion of [Hazrat Muhammad (S.A.W.W)] (Agreed by all)
- According to Hazrat Abu Huraira (R.A.) 'Hazoor (S.A.W.W)' HAD MADE Hazrat Abu Bakr (R.A.) the leader of Haj before "Hajatul Widdah".
(Sahih Bukhari, Sunan Nisai)

About Hazrat Umer (R.A.), the Holy Prophet (May peace and blessings be upon him) said:

- Ye Allah! Bestow the Islam with power with one of your beloved, Umer bin Al-Khattab or Abu Jehal Ibne Hasham. (Tirmizi)
- Every Prophet has two Minister among the residents of heaven two are Jabrail (A.S.) and Michael (A.S.) and of earth Abu Bakr (R.A.) and Umer (R.A.). (Tirmizi)
- These two (Hazrat Abu Bakr (R.A.) and Hazrat Umer (R.A.) for me) have the status of ears and eyes. (Tirmizi)
- These two other than the Prophets are the leader of aged persons of heaven.
(Tirmizi, Sunan Abne Majah)
- 'Hazoor Nabi Akram (S.A.W.W) went on the mountain of Oahd in the company of Hazrat Abu Bakr (R.A.), Hazrat Umer (R.A.) and Hazrat Usman (R.A.). At once on their arrival (with great please) the mountain began to shiver. The Holy Prophet (May peace and blessings be upon him) has ordered him to stop saying on you there is a Prophet, an honest and two matryed. (Bukhar, Tirmizi, Sunan Nisai)

About Hazrat Usman (R.A.), Holy Prophet (S.A.W.W) said:

- Allah has Bestowed Hazrat Usman (R.A.) with the name of 'Zoonnorain' in the world of angels. Further has said that "if I have ten daughters I may hae marriages with Usman one by one". (Tibrani, Abn-e-Askar).

This is really a great honour for any person in the world.

About Hazrat Ali (R.A.) the Holy Prophet (S.A.W.W)'s feeling are quite clear. Hazrat Umer (R.A.) has said that he has heard from the Prophet of Allah that "on the day of judgement, all elations are set a side except my generation". Further Quran is witness of the fact. (Surah Al-e-Imran – 61) that "when the time came to save the faith, 'Panjtan Pak' were called". (Muslim, Tirmizi)

- When lyat "Ye say I (on this preaching) find no reward except the love for my relatives (Surah Al-Shura – 23)" revealed the selected companions had asked about the relatives, the Holy Prophet (S.A.W.W) informed that these are Ali (R.A.), Fatima (R.A.) and their to sons (Hassan (R.A.) and Hussain (R.A.)). (Tibrani)

About the family Hazrat Muhammad (May peace and blessings be upon him) said:

- "No one may enter in Islam unless he loves Allah, His Holy Prophet and My family. (Ibne Majah, Al-Mustadrak).

- I am leaving among you two such things that if you hold them firmly, after me, you will not be out of your eact way. One is the Holy Quran and the second is My family and they will not apart each other unless I will gatheron the fountain of 'Kausar'. So let us see what behavior you deserve for them in future.
(Tirmizi, Sunan-Nisai).
- The example of My family is just like the boat of Noah (A.S.). Who board on it has been saved.(Al-Mustadrak, Tibrani).
- Hazrat Fatima (May she be specially blessed) in the leader ofofal the women of heaven and Hassan (R.A.) and Hussain (R.A.) are the leader of all the youth of heaven.(Tirmizi, Sunn-Nisai)

Further about Hazrat Ali (R.A.) the Holy Prophet (S.A.W.W) said:

- In the address of the Holy Prophet (S.A.W.W) "Gume Gadeer" holding the hands of Hazra Ali (R.A.). "Am I not more near to the lives of Momins?" 'Sahabas' Confirmed. The Hly Prophet said "So Ali is his lord whose Lord I am. Ye Allah! Love him who love Ali and Discard who has enmity with Ali".(Ibn-e-Majah). At this Hazrat Umer (R.A.) said "Congratualtion Ali Abn-e-Talib! You are the Lord of me and of other Muslims. (Tibrani)
- On the occasion of migration in the process of brotherhood the Holy Prophet (S.A.W.W) said to Ali "You are my brother in this and that world". (Tirmizi)

- Ali is just as for me as Haroon (A.S.) for Moosa (A.S.). But he is not a Prophet. (Masnad Imam Ahmad).
- Allah has ordered me for the marriage of Fatima with Ali. (Tibrani)
- For the Prophet (P.B.U.H) the dearest woman was his daughter Hazrat Fatima (R.A.) and the dearest man was Hazrat Ali (R.A.). (Tirmazi)
- I am the house of knowledge and Ali is its door.(Tirmazi)
- To see the face of Ali is worship. (Tibrani)
- Ali and the Quran are related each other. They will not depart unless will appear at the fountain of "Kausar".

One should note that in the recitation of the favourite "Darood-e-Ibrahimi" the family of the Holy Prophet is included.

So I humbly request to not indulge such useless criticism. The Holy Quran and the Holy Ahadith have cleared the position as clear as the rays of sun.

I humbly and with sincerity like to point out for my respected lovers that Sufism is infect total love. We all know that in love there is nothing comparison nor conflict. There is nothing as it but to spare. Faith may not be completed unless one may not surrender to his guide on his every advice. The sincere lovers remain always ready to sacrifice for their lords. In love neither there are restriction nor force or completion. Love when embraces oneself, he becomes for him and there is nothing else.

Rhymes (sense):

Now there is no one like you up to me. There is no one like my lord. The eyes have not seen like you so beautiful. You are so delicate that there is no shadow of you. You may see but behold with respect, with great respect because there is the poise vision of Hazrat Muhammad (may peace and blessings be upon him).

It is physiological fact that every person has a special figure and unique mentality. Through this every one prefer the poise slaves of Hazrat Muhammad Sarwar-e-Kainat (S.A.W.W) like Hazrat Abu Bakr Siddique (R.A), Hazrat Umer Farooq (R.A), Hazrat Usman Ghani (R.A), Hazrat Ali Al-Murtaza (R.A), Hazrat Bilal Habshi (R.A), Hazrat Awais Qarni (R.A), Syedna Imam Hussain (R.A) every mind has its own likeness. But this is not the measuring that one may consider others inferior to ones beloved. Because every one likes someone. If one considers others choice as inferior, it will be heart-burning for other which is surely a crime. Islam is the faith of evenness and this practice will be against the lesson of Islam. This will come in the sphere of disrespect and insolence. Where he will find the ways if on this action his beloved rejects him? It is to remember that love begets love. Friend of friend is also friend. You must think that your friend has performed this action. No! They all were in the status of loving and respect each other. Your duty is to love and nothing else. Keep your heart clean. In one heart there will be one thing and that should be love. This is the Sunnah of 'Mehboob-e-Kibria' (may peace and blessings be upon him).

Chapter-II

Aks-e-Jamal-e-Muhammadi

& Aks-e-Jalal-e-Haideri

ISLAMIC SUFISM

AND WARSIA CREED

The work of preaching of Islam and reformity of the society entrusted by the Holy Prophet (May peace and blessings be upon him) to the Selected Followers especially "Ashab-e-Suffah" (Fellows of the Holy Prophet's Mosque which served as the first Islamic University) was transferred to the Saints of Ummah through this great task the universe is still vliifsdinv.

To accomplish the task, the way which is adopted by the Saints is called Sufism. The main target of which is to purify the heart. Allah has declared the birth of human being to worship. Sufism supports it with the grace of Allah.

In various ear, this was greatly criticized. We feel no hesitation to admit that some of so called Sufis are the reason of such criticism as they have adopted this way for their worldly game. Even then taking into account the deed of most Saints, we are compelled to say that for the purpose of reformity, Sufism is the best method.

The basis of Sufism is those Holy Ahadith in the light of which Hazrat Haji Imdad Ullah Muhajir Makki in the explanation of "Masnavi-e-Room" says that Sharia is the sayings of the Holy Prophet (P.B.U.H), knowledge of reality is the virtuous deeds of the Holy Prophet (P.B.U.H). Knowledge about Allah is the affairs of the Holy Prophet (P.B.U.H) and reality is the secrets of the Holy Prophet (P.B.U.H).

When someone is blessed for the place of Sharia, knowledge of reality, knowledge about Allah and reality then his condition is started by the Holy Hadith, the sense of which are: Allah Declares a fight against his friend (Saint) and confirms that a man cannot access to Allah from anything except through obligations and supererogation unless I start Loving with him and then I become his Ears with who he hears and I become his Eyes through which he sees and I become his Hand with who he catches and I become his Feet through which he walks. If he asks from Me, I do give him and if he seeks My shelters I surely provide him. I feel no hesitation for any work except in taking the life of Momin. He (because of pain) dislikes death and I dislike his difficulty. (Sahih Bukhari)

In the other one it is said about the saints that "When Allah Loves his slave. He says to Jabrail (A.S.): Ye Jabrial I Love that man so you love him too. Jabrial (A.S.) loves him and then announces among the inhabitants of heaven that Allah loves that person so you also love him. So they start to love him. Then in the inhabitants of earth his love is blessed. (Agreed by ally)

As the methods of bodily diseases, for spiritual treatment, there are many creed of Sufism like Qadria, Chishtia, Surwardia and Naqshbandia. These creeds have been divided into further branches. In Qadria, a branch is of Warsia which is mostly impressed by Chishtia Nazamia. It was founded by Syed Haji Hafiz Waris Ali Shah (May Allah be pleased with him) in 1822-1904 A.D. in Dewa Sharif. All the concerned celebrate his 'Urs Sharif' on 1st of Safar (Islamic month). The followers are known as Warsi. According to holy Hadith "Piety is my just pride and piety is from me", Waris Pak has adopted such life.

The Warsi creed is based upon the Holy Hadith "Love is the base". So if we take the Warsi education in net shed, we say only one word i.e. love. Love is such a great power that it is nothing but Blessing of Allah. Haji Waris Ali Shah (R.A.) says that he may not be Warsi, who does not perform prayer. Begging is so much hatred by him that he has not asked for a glass of water from servant (follower). He was strict in Sharia. He says that Warsi has nothing as property except Allah.

There are a lot number of books about his biography and the detail of which may not be given here. Yet a specific education that there is no one our inheritant. Our destination is love and a lover, whatsoever is our. This is why that 'Warsia Silsla' is a unique one in Sufism. So Warsi should work for preaching and reformity just for the sake of pleasurment of Allah.

'Sarkar Alam Panah Haji Waris Ali Shah' has a lot of Saints. Among them two are considerably prominent in Pakistan. One is Hafiz Haji Akmal Shah Warsi and second is Al-Hajj Faqir Izzat Shah Warsi (birth place is Sanghoi, Jhelum and death place is Chappar Sharif near Gujar Khan, Rawalpindi). They have been acting upon the educations of their 'Sarkar' by such a way that this place has become a traditional centre of excellence.

Where in every year ceremonies of 'Urs Mubarak' under the supervision of trust Astana Alia Warsia Chapper Sharif are being celebrated. Through these glittering and spiritual meetings of 'Melad Sharif & Samah' the loving fellows of truth achieves the knowledge and awareness.

PASSENGER OF LOVING DESTINATION

It is a proverb that fire smashes everything except the Beloved. I peep into past and see a number of lovers. Some of them of reality and some of others. Everyone has one's own grandeur. But glory is for the Allah, Mithan Mian tops up in the universe with his uniqueness. Such lover will be neither before nor after. Mithan Mian was a love-saint by birth. The name of the Beloved was his feeling, palpitation and sensation. With his loving red eyes one takes him a man with soring eyes. The Beloved was so much in his heart and nature and that made him to locate a place in woodland where there is none but Beloved Allah to get loving satisfaction. The practice overs over days. People consider him out of mind; his elder sister too thinks so. But he was not out of sight. Wealth and luggage are being charited by him.

This is to know what you have reminded me. Allah the Beneficent had Bestowed Hazrat Ibrahim (May peace be upon him) with prophet hood as well as wealth. Rich men are not ready to spend freely but the Prophets of Allah with the Grace of Almighty Allah are innocent. And besides this he was the true lover of Allah. So once the angels had an idea to audit him. An angel in guise of human being presented himself before him with reciting prayers of the Creator. 'Sub'han Allah' Allah is the Owner of everything. All the Glory and Fame and Power is for Him. The Angels and the spirits narrate his prayers. Such a beautiful styled verses made Hazrat Ibrahim extremely pleasing. He called him to close and to re-pray. He asked for reward. Hazrat Ibrahim offered him half of his herd of sheep. He repeated the pray. This incident was happened

to be repeated. The other half was also denoted. On third request and against the demand he offered himself as reward saying that took me as shepherd-a slave of you and set off with such charming prayers. I wish nothing but to listen for good.

“My love is you and my friend is you. My faith, my body, my spirit, my heart and my Beloved all is you. My glory and fame, my trust everything is you. But Farid (Name of the poet) all this is possible if He accepts, then everything is you”.

Mithan Mian heard that Ye people! Walk in earth to seek for truthfulness. And the Eternal Beloved has ordered to be in this world just as a traveler. Further he was advised to travel to the holy land of Hijaz. So he said ‘Labaik’ (I am here to accept), charited his share in poor, land and property in relatives and the deed of ownership was thrown in a pond for having no claim in future and set off for the destination of love at the age of fifteen years.

The garment in early stage of the voyage was ‘Achkan, Kurta, Pajama (Trouser), Kamdar (Decorative) Cap and traditional shoe. At the start of way to hajj, strong wind had blown his cap while he was crossing the river on a boat. Dastar (turban) was already sold to a Meat Roaster for the sake of his friend. He paid his homage at the Saint house of Hazrat Moin-ud-Din Gharib Nawaz (R.A.) in Ajmer Sharif. Put off his shoe and after that never used shoe. Going ahead at ‘Meeqat’ when he weared Ehram and said good bye his remaining garment for ever. Thus he showed the actual picture of a passenger to the world.

He is known as Syed Hajji Waris Ali Shah. He spent his whole life in Ehram which was worn for the

purpose of Hajj. This is for the reason that love demands for the dearest garment.

Love had become his second nature. He declares love as his destination, as his way of living and as his business. This is why the colour of his garment is loving and habits are also same. Loving with dust and sitting on it is a symbol of love too. Creature of God is also loving as a secret of love. When he died the number of the year 1323 A.H. "True Lovers met with Beloved" was loving too.

All his habits were Divine gifted. He often says that love is a second nature and may not be self created. Through leaving all things for the Beloved leads to Beloved. It is better to say that love begets love. Will of Allah is our will and sovereignty of love is everywhere.

Iqbal says: Love is the reason of Jibrail and love is the heart of Mustafa (May peace and blessings be upon him). Love is the Messenger of God and love is His Message. Love enables a corona to bloom. It is only love which has hundreds of places.

MOON OF DEWA

In the Holy Quran, Muslims are addressed by Allah that “O believers! Fear Allah as it is due to fear Him”.

(Surah Al-e-Imran – 102)

Like this at another place it is said that “O believers! Fear Allah persistently and remain in the (company) of those who uphold the truth”.

(Surah Tauba – 119)

Further it is said that “Surely Allah blesses them with His (special) companionship who live with God wariness and who (also) live with spiritual excellence”.

(Surah An-Nahl – 128)

The admirers are the Holy Prophets, the Followers of the Holy Prophet (May peace and blessings be upon him) and the saints. They have devoted their lives for Allah and His Holy Prophet (P.B.U.H).

Among these one is Syed Haji Waris Ali Shah (May Allah be pleased with him). He was born in Dewa Sharif of Bara Banki (U.P. India) in the home of Hassni, Hussaini, Kazmi, Nishapuri, Syed Qurban Ali Shah. His name was selected as Waris Ali. He was called as ‘Mitthan Mian’ with love. Soon his parents died and were being brought up by his grand mother. In the age of seven years he committed the Holy Quran by heart.

After the death of his grand mother he was taken up by his brother-in-law a famous person named Syed Khadim Ali Shah at Lakhnoue. He was taken in the creeds of Chishtia and Qadria. At the age of fourteen year he was selected as the follower of Syed Khadim Ali Shah who died after that. One day a friend of his childhood asked him for 'Kabab'. He took Kababs and in reward given the beautiful turban. He in reply of questions about this has said that we are free from such things. After that his way was for preaching and service. He never selected some one his follower. The only writing available of his life is an advice of 27th day of November 1889 A.D. written by Qazi Bakhshash Ali to Justice Syed Sharfuddin Warsi of Patna, Behar and copy of it has been given to follower Munshi Nadar Hussain Nigrami: "Our destination is love. Who asks for succession is not true. The lover of any genes who loves as is our".

At the age of fifteen years he reached the 'Dargha Sharif' of Ajmer Sharif. The attended has asked to put off the shoe. He said if it is not good I am leaving it for ever and has remained strict to his words. From Bombay he reached Jeddah by ship. He has performed seventeen Hajj among which more are performed on foot. Hijaz, Iraq, Syria, Aden, Yemen, Philistine, Lebanon, Egypt, Africa, Iran, Afghanistan, Turkey, Italy, Germany, France, Sri Lanka and Russia were travelled by him.

Sultan Abdul Majeed of Turkey, German Prince Bismarck, Prince of Sroya, S.P. Johnson, Nizam of Hyderabad, Deccan, Sir Kishan, Parshad Shad, Ghulam Muhammad Governor General of Pakistan, Justice Syed Sharfuddin and a large number of others were his followers.

After Hajj, Najf-e-Ashraf and then Karbala were visited. In Baghdad Yellow Ehram was gifted from Syedna Ghoas-e-Jilan by the hands of his Successor Syed Mustafa Al Jilani. His favourite practice was love and everyone was advised to love.

When Sir Syed Ahmad Khan was becoming the educational movement and was under criticism. He paid a visit to Syed Waris Ali who has consoled him and said Syed is not liar. I am not against the English language, however, love; sincerity and devotion is a condition.

Dr. Dosa Bahi a famous Zoroastrian of Mumbai along with his sister came and embraced Islam. They were advised to love and for the service of human being.

In 1905 A.D. on Friday 1st of Islamic month Safar 1323 A.H. in Dewa Sharif he met his Almighty Allah. His Shrine is still a benefit there.

FQR (PIETY)

FQR has eloquent and vast meanings. It has visible as well as invisible relationship. It comprises three letters, 'F' for fasting 'Q' for contenment and 'R' for mystic exercise. The resultant of all these are the purification and a man ignores everything except his beloved.

No doubt its way is quiet difficult as a 'faqir' (a man holding with the qualities of FQR) is of pale complexion, cold sigh and wet eyes. However with all this his body and spirit is always perfumery.

What is piety? What is its distinction? We take the help for it from the Holy Quran, the Holy Ahadith and the teachings of Saints:

The Holy Ouraan (on the topic of piety):

“O ye men! It is ye that have need of Allah, but Allah is The One Free of all wants, worthy of all praise”.

(Surah Fatar – 15)

“But Allah is free of all wants, and it is ye that are needy”.

(Surah Muhammad – 38)

“(Charity is) for those in need, who, in Allah’s cause are restricted (from travel) and cannot move about in the land, seeking (for trade or work). The ignorant man thinks, because of their modesty, that they are free from want. Thou shall know them by their (unfailing) mark: they beg

not importunately from all a sundry. And whatever of good ye give, be assured, Allah know it well”.

(Surah Al-Baqra – 273)

“Send not away those who call on their Lord Morning and evening, seeking His Face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust”.

(Surah Anaam – 52)

“Say: Truly, my prayer and my service of sacrifice, my life and my death are (all) for Allah, The Cherisher of the worlds”.

(Surah Anaam – 162)

“The good news to those who humble themselves, to those whose hearts, when Allah is mentioned is filled with fear, who shows patient perseverance over their afflictions. Keep regular prayer, and spend (in charity) out of what we have Bestowed upon Them.

(Surah Al-Haj – 34-35).

The Holy Ahadith (on the topic of piety):

~~‘Hazoor Nabi Karim’ (May Allah peace and blessings be upon him) prays this:Ye my Allah! Let me alive in the stead of Faqir, give last breathing in Faqir and consider me in this sphere.

(Mustadrik Hakim)

~~When 'Rasool Allah' (S.A.W.W) prayed this that Ye Allah Let me alive in Fakir then Hazrat Aisha Siddique (R.A) said: 'why Ya Rasool Allah'(S.A.W.W)? Then the Holy Prophet (S.A.W.W) said that they would enter forty years before the rich in the heaven.

(Jamea Tirmizi)

~~Ye Aisha (R.A)! Don't let the beggar to go back without giving even half of a date. Love durvesh and let them near to you because Allah will Bestow you with His nearness in the Day of Judgment.

(Jamea Timizi)

~~A man came in the service of 'Risalat Maab' (S.A.W.W) and respectfully said: "By Allah I love you." The Holy Prophet said; 'Think! What you are saying.' He started to say: 'By Allah I love you.' He repeated it thrice. The Holy Prophet said: 'If you love me then be ready for piety.' because one who loves me then the Faqr rushes to him like a flood which rapidly flows to its flux.

(Jamea Timizi)

~~Let me seek in Durveshes because you are sustained and victory an lieu of them.

(Sunan Abu Daud)

~~ (On the day of judgment Allah Ta'ala will order that) My friends should be brought before me. The angels will ask

that who are thy friends? Then Allah will command that Durveshes and poor.

(Muhkam-ul-Fuqra)

~~Let the Durveshes be loved, sit with them. Love cordially with poor. So that the defects in you may prevent yourself to criticise others.

(Muhkam-ul-Fuqra)

~~Fear From the wit of a Momin because he sees in the Light of Allah.

(Jamea Timizi)

~~No doubt there are some pious people who are neither prophets nor martyr. Even then by seeing their place Bestowed by Allah, the prophets and martyrs will feel envy with them. The pious companions (R.A) respectfully asked: 'Ya Rasool Allah (S.A.W.W) let us be informed who they are? He said with honour: Those are the ones who love each other just for the sake of Allah and not on the basis of relationship or bargaining. By Allah! Their faces are glittering and they will be on the pulpits of light. They will have neither fear nor they will be frightened. They will have neither sorrow nor they will be worried. Then the Holy Prophet (S.A.W.W) recited this verse: (Translated) Beware! In fact the friends of Allah will have neither fear nor they will be worried.

(Sunan Abu Daud, Sunan-e-Nisai)

~~May I not give you news about the better of you? The Sahabas respectfully said: why not ' Ya Rasool Allah'

(S.A.W.W). He informed that the better of you will be those that on seeing them Allah will be remembered.

(Sahih Bukhari, Sunan Ibn-e-Maaja, Masned-e-Ahmad)

~~To Hazoor Nabi Karim' (S.A.W.W) was asked about the friends of Allah, He commanded: the people (friends of Allah) will be those that on seeing them Allah will be remembered.

(Sunan-e-Nisai)

~~In fact some people are the keys of 'Zikr' of Allah. Seeing them Allah is remembered.

(Tibrani, Al-Bahiqui)

~~A man may not find the reality of faith unless he becomes angry some one for Allah and becomes happy just for Allah (It means that the focal point of his will is only Allah) and when he has performed this then he will have achieved the reality of faith. And in fact my companions and friends are those that they are remembered on my 'Zikr' and on their remembrance I am remembered. (It means that my 'Zikr' is their 'Zikr' and their 'Zikr' is my one)

(Masned-e-Ahmad, Tibrani)

~~Surely the minor ostentation is polytheism and one who makes enmity with the friends of Allah he raised the slogan of fight against Allah. In fact Allah loves these poise people who remain hidden. If they disappear, they are not seeker and if they are present, they are neither called (for any work or in a meeting) nor they are recognized. Their hearts

are the lamps of guidance. Such people get rids of every tempt and trial with safety.

(Sunan Ibn-e-Maaja, Hakim)

~~Respectfully it is asked, 'Ya Rasool Allah' (S.A.W.W) who are our best companions? He said with grace: Such companion the sight of whom will remember you Allah and his conversation increases your knowledge and whose deed lets you to remember the last day.

(Abu Ya'ali, Abn-e-Hameed, Abu Naeem)

~~Among you some people will be tangled hairs, upset and if they come to you will be rebuked but if they take an oath Allah will never let them down.(It means: Faqir-e-Kamil) (Sahee Muslim)

Forty Holy Ahadith on Piety:

~~Hazrat Ans Bin Malik (R.A.) says that the Holy Prophet of Allah (May Allah peace and blessings be upon him) has said that Allah has revealed Hazrat Moses ibn-e-Imran (A.S.) that 'Ae Moosa (A.S.)!' in fact if my slaves will request Me for heaven so that they will remain there, surely I will Bestow them and if they request for rubbish in this world, they will not be awarded and wordy things are not difficult to me. But it is my will that they will demand for the next world, because the hereafter is the best for them. Moreover it is one of My gifts. I save the people in this world with the power of My Mercy just as a shepherd taking pity on his flock save it from every inconvenience. And poor ones are dearer to Me than rich ones. The rich people have wasted My spiritual meals thus served and they are deprived. But I have selected shares of poor from

the wealth of rich people. So that I may observe that they find their share or it is eaten by the rich themselves. 'Ae Moses (A.S.)!' if rich fellows give as alms to poor from their shares, I will Bless them with reward. And in this world they will be rewarded ten times for a single one. 'Ae Moosa (A.S.)!' feed the poor day and night, be friend of needy and be merciful for miserable persons.

~~'Janab Risalat Ma'ab' (S.A.W.W.) has said, every thing has a key and the key of heaven is the love of Durvesh. And there is no sin on them because they will be in the meeting of Allah in the Day of Judgment.

~~Hazoor-e-Akram (S.A.W.W.) advised to Hazrat Abu Zar Ghafari(R.A) that 'Ye' Abu Zar! The laughter of Durvesh (mendicant) is just like pray, their pleasure is just like bedding and their sleep is just like charity. Allah bless the Durvesh with mercy for three hundred times in every day. One who approach a Durvesh after a way of seventy feet then Allah, the Real One write (in his performance report) seventy accepted Hajj in lieu of his every step. And the person who feed durveshes at the time of miser and afraid, there will be a light on the Day of Judgement in his wealth.

~~'Rasool Allah' (S.A.W.W.) has said when the Day of Judgement will come then Allah The Greatest will order to Durvesh to trace out the chairitor who have feeded you in the world or give you clothes or have helped you in any need. Take them to the heaven by yourself.

~~'Sarwar-e-Kainat' (S.A.W.W.) has said that let your wealth be spent for Durvesh and poor before it is immortalized.

~~'Hazoor Nabi-e-Karim'(S.A.W.W.) has said that it is the way of prophets (A.S.) to love with Durvesh and poor. And their company is the speciality of pious persons. And to avoid their sitting is the work of dissembler.

~~'Rasool Allah' (S.A.W.W.) has said that 'Ye Bilal!' (R.A.) adopt the life of poor and avoid to adopt the life of richer (proud). Hazrat Bilal has respectfully asked 'Ya Rasool Allah!' (S.A.W.W.), is that one is my co-faith? Then 'Hazoor-e-Akram' (S.A.W.W.) has said: Yes! Such person is among you; otherwise he will enter in hell.

~~'Hazoor Nabi Karim (S.A.W.W.) has explained the verse (Ye who are Momin! Be afraid of Allah seek help in His Court) that trace out the intercessor of love of the Durveshes.

~~'Rasool Allah' (S.A.W.W.) has said that the poor of my Ummah will enter in heaven half day before than the rich one and this half day will consist of five hundred years.

~~'Rasool Allah' (S.A.W.W.) has said that Hazrat Jesus (A.S) passed through a forest. He sees that a person is indulged in idolatry. He crashes the idol and has said to him, Oh the slave of Allah! Stand up and worship Allah Who is One. He is the best One than your idol. The idolator has said, what is the speciality of Allah which is not in the idol? He said that He is The Owner and Sustainer of the world. Hazrat Jesus says that on this firm reason he has come to know and has left idolatry.

~~'Rasool Allah' (S.A.W.W.) has said, ye people! Serve Durveshes. In fact they are the rich before Allah.

~~'Rasool Allah' (S.A.W.W.) has said, ye worldly persons! Be good deed, because avoiding virtue is a great sin.

~~'Rasool Allah' (S.A.W.W.) has said, the person who intends to have the company of Allah, then he should sit in their good sittings and to serve saints.

~~'Janab Sarwar-e-Kainat' (S.A.W.W.) has advised to sit in the gathering of Durveshes and poor so that on the Day of Judgement you may be their fellow. Because on that day their pray will be accepted and these (pious) persons will enter in the heaven without auditing and I shall also met them on the Day of Judgement.

~~'Rasool Allah' (S.A.W.W.) has said, the Mercy of Allah is on the persons of five kinds. First is on angel, second is on those who fight for the sake of Allah to His atheist, thirdly on martyrs, fourthly on saints and Durveshes, fifthly on those who weep due to fear of Allah in solitude.

~~Oh people! Don't be proud and furious in the service of saints and Durveshes because their attitudes are like prophets and their garment is piety and piousness.

~~'Rasool Allah' (S.A.W.W.) has advised to be anxious for the prayer of saints because they are patient on apatite and thirst. So there is a Special mercy of Allah on them and their prayer is accepted to very soon.

~~Hazrat as'hal bin Saeed (R.A) says that a person has approached 'Rasool-e-Akram' (S.A.W.W.) and has said that 'Ya Rasool Allah' (S.A.W.W.) let me teach such lesson through which I may be succeeded. 'Hazoor-e-Akram' (S.A.W.W.) advised him to create the fear of Allah in heart, to greet people with love and after avoiding worldly people,

hold the rope of Allah (meaning to be firm on Islam), hate worldly people and love saints.

~~'Rasool Allah' (S.A.W.W.) has said though piety is a minor thing among people but on the Day of Judgement, it will have great value in the Court of Allah.

~~'Sarwar-e-Kainat' (S.A.W.W.) has said that the prayers composed of two 'Rakkat' in the state of piety are dearer to Allah than seventy 'Rakkat' of rich one. And two 'Rakkat' of thankful rich are dearer to Allah than to all his property.

~~'Mehboob-e-Khuda' (S.A.W.W.) the person who will have resemblances with some other nation will be counted in that nation. And who (in this world) will love with a thing will be counted on the Day of Judgement with that.

~~'Rasool-e-Maqbool' (S.A.W.W.) has said to Hazrat Anas (A.R.) that for a slave of a complete Momin (saint), there is a reward equal to one who is ever in fasting and standing for prayers at nights. Moreover slave of saints have the reward of 'Mujahiddeen'. (Fighting to atheist of Allah) and whose prayer never unaccepted. Further slave of saints have been rewarded equal to Hujjaj and pious persons. So the servant of saints will be given good news on the Day of Judgement. Moreover they will be allowed to requests for sinner for their release in the number of goats of 'Qabeela' Rabih and Muzzar. (Hazrat Anas (R.A.) says) I have respectfully asked 'Ya Rasool Allah' (S.A.W.W.) if the servant of saint is sinner and ill manner even than he will be rewarded as such? Then He (S.A.W.W.) has said 'Ae' Anas! The attendant of saints is better than thousand practical worshipers. Moreover he will be rewarded as servicing attendant. And those against which he will be rewarded will have been awarded fully.

~~'Nabi-e-Karim' (S.A.W.W.) has informed that three things are superior to all other things: knowledge, piety and asceticism and fear of Allah.

~~Once a man has approached 'Rasool Allah' (S.A.W.W.) and has asked 'Ya Rasool Allah' (S.A.W.W.)! What is piety? 'Hazoor' (S.A.W.W.) said that piety is a treasure of Allah. He again asked that 'Hazoor' (S.A.W.W.)! What is piety? The prophet (S.A.W.W.) informed that piety is the miracle of Allah which is not being Bestowed by Allah to any one except the great holy prophets and a sincere saint and for such miraculous persons the reward is with Allah.

~~'Sarkar-e-Kainat' (S.A.W.W.) has said that speech of saints is just the Speech of Allah. One who will not respect their speech has not respected the Speech of Allah. And the person who will have enmity with saints then they will be saved from his mischief and enmity by Allah.

~~'Hazoor' (S.A.W.W.) has said that the saints have such superiority on rich ones as My (S.A.W.W.) superiority is on other creatures. And in fact that is a Durvesh who even in the state of hunger and illness may not be acquainted of the people.

~~Respected 'Rasool-e-Akram' (S.A.W.W.) has said that Allah has created all creatures with the soil of earth and the holy prophets and saints have been created by the soil of heaven. The person who intends to become a real slave of Allah, he should respect the saints and durveshes.

~~'Rasool Allah' (S.A.W.W.) has said that the richness of riches is in the world only and they will be beggar in the last world. If there are no saints the rich persons are destroyed.

~~'Rasool-e-Akram' (S.A.W.W.) has said rich persons are beggar of saints as such as a blind is of stick.

~~The Holy Prophet (S.A.W.W.) has said that a person who respects a rich one due to his wealth, is cursed by Allah and a person who considers a durvesh meagre due to his piety, he is cursed by Allah. Moreover he is called as the enemy of Allah and His prophets in heaven and neither his prayer is acceded to nor his need is fulfilled.

~~'Sarwar-e-Do Aalam' (S.A.W.W.) has said, angels ask for mercy for Durveshes and will ask for their intercession on the Day of Judgement. For a person for whom the angels become intercessor, how much he is happy!

~~'Hazoor Sarwar-e-Kainat' (S.A.W.W.) has said Allah Bestows Durveshes with the vision of mercy for five hundred times and against each vision seven sins are forgiven.

~~Respected 'Nabi Karim' (S.A.W.W.) has said, in fact piety in this world is a minor thing but in the next world it will be honoured greatly.

~~Respected 'Rasool Allah' (S.A.W.W.) has said that a person who will tease some Durveshed unjustly, he will be a sinner of such kind who has crashed 'Khana Ka'aba' and has killed one thousand favourite angels.

~~'Rasool-e-Akram' (S.A.W.W.) has said, Momin durvesh is respected in the court of Allah more than the seven heavens, seven earth, seven mountains and property of mountains and favourite angles.

~~‘Rasool-e-Akram’ (S.A.W.W.) has said that there are eight doors of paradise, among which seven are for durveshes and one for rich ones.

~~‘Rasool Akram’ (S.A.W.W) has said due to divine scholars and durveshes, Allah will Bestow Ummat-e-Muhammdia with Special Vision of Mercy, because saints are my in-hesitors and durveshes are my friends.

~~Respected Sarwar-e-kainat(S.A.W.W.) has said that the love of saints is just like a lamp in this and next world for rich ones.

~~‘Rasool Allah’ (S.A.W.W.) has said that piety is my proud and through piety I will be proud of all the Prophets (A.S).

(Ref: ‘Mohkam-ul-Faqra’ by ‘Sultan-ul-Aarfin’ Hazrat Sultan Bahoo (R.A.) and ‘keemia-e-Saadat’ by ‘Hujatul-Islam’ Imam Ghazali (R.A.))

Pietyintheeyesof Hazoor Ghous-e-Jillan(R.A.):

Saint has ‘fqr’ (piety). ‘Faqir’ (saint) is composed of four words: By first letter we mean that one negate on self. For the second one, it has the meaning to strengthen the heat with ‘Zikr’ (say Allah Allah) and to abide by Allah’s order and Will. Third one is for “Yad-e-Elahi” (remembrance of Allah). The last one is for tenderness of heart.

A faqir has the following qualities:

- Say Allah Allah for ever.

- Quarrel is not his habit.
- Open hearted.
- Ever ready for education.
- Educate illiterate and advise the lazy.
- Every one should be profited.
- Be patient.
- Help the helpless and poors.
- Act upon sharia.
- Take others secret as secret.
- Honest.
- Respected elders and his affection should be on lowers.
- Respect the neighbor and let the company of pious.
- Backbiting should not be his nature.
- He has also considered the base of Sufism on eight qualities:
 - i) The charity of Hazrat Ibrahim (A.S.).
 - ii) The will of Hazrat Ishaq (A.S.).
 - iii) The patience of Hazrat Ayub (A.S.).
 - iv) The prayer of Hazrat Zikrya (A.S.).
 - v) The poverty of Hazrat Yahya (A.S.).
 - vi) The saintly dress of Hazrat Moses (A.S.).
 - vii) The examination of Hazrat Eisa Jesus (A.S.).
 - viii) The piety of Hazrat Muhammad (P.B.U.H).

Piety in the eyes of Hazrat Sultan Bahoo (R.A.):

- The real and actual medium is Saint who is a qualified in fiqa.
- Piety is based on the knowledge of:
 - a) "NASS", Hadith and "TAFSEER".
 - b) Invitation and "TAKSEER".

- c) Chemistry.
- d) Living heart and lighting conscience.

However be sure that these are the resultant of ecstasy of love.

- Faqir is of two types, one is "Salik" that who remain busy in practice and second is lover who is the custodian of secrets and observations.
- Faqir considers the worldly people without any thing and they too think so. In fact 'faqir' (Saint) has control over everything but due to his content ignores everything.
- Saints have nothing to do except "Zikr".
- Saints fully enter in Islam.
- The love is the way of piety.
- Let see a man, if his heart is pious and clear, it is the first symbol of a saint.
- Piety is of five types:
 - a) First is cheating. Of such kind in the guise of Saint, they cheat others.
 - b) Secondly of the habit of quarrel as the heretic.
 - c) Third one having the quality of Jihad. They fight against their will first for the pleasurement of Allah.
 - d) Fourth is unfortunate such as sorcerer and infidel.
 - e) Fifth is the successful Saint who has the qualities of absorption and yearning.
- Saints live in the world but ignore it.
- If twelve thousands Muslim jurists are assembled, one ascetic will have superiority and one Saint is the most superior of twelve thousand ascetics.

- A Saint is that who is near and dear of Allah and who has access to the 'Mehfal' of Muhammad (May peace and blessings upon him). He even here as the power to be remain in the assembly of the Holy Prophet (P.B.U.H).

Sayings of Hazrat Sultan Bahoo (R.A.)

(Inverse sense):

- If you wish to learn the art of dying while living, Go and sit in the company of mystics. If someone splatters you with dirt, be like a dung hill, take it without reproach. Let them hurl abuse at you accept it in humility. Bear complaints, censure, blame, calumny with patience – For the sake of the Beloved. Our strings are in the hands of Almighty; Let us live in submission to his will.
- Everyone churns cream to get butter, but a lover churns the fire of love in his heart! Propelled by his sighs, the churning-stick of the mind rotates in the vessel of his body. The rope of pain turns the blades that create sparks, as the water of grief is added to cool the contents. Only someone who churns his bones to produce the Essence Deserves to be called a faqir, O Bahoo!
- The way of piety will be found on having the begging bowl. And for specific piety you have to ignore every thing. The thirst of a durwesh is never quenched after having the river of the being one. Bahoo! People laugh at the condition of a durwesh but the days and nights of a durwesh remain passed by bitterly weeping.

- The doors of sharia are extremely high but the way of piety is very narrow and dark. The scholars do not let somebody to pass. The one who succeeded to pass is the one without their permission. The apparent scholars become enemy of such generous people and there is a rain of judgments and troubles. Bahoo! The secret of pious is known by the lovers only. Such wicked persons have no knowledge about them.
- The saying: "The slaves of Allah are not indigent of anyone except Allah," is just for durweshes. The vision of whom is alchemist need not for extreme endeavors. They never care for enemy whose friend remains with them for ever. Bahoo! We are sacrificed on them who have been bestowed the company of charming Holly Prophet (May peace and blessings be upon him).
- The ways of faith are very high. On the other hand the way to Allah is narrow and dark. From it one has to pass hiding oneself from the sight of Pandaths and religious persons. They threat the generous people and are enemy of them. Bahoo! Let us go to reside there where except the Lover (Allah) no one is desirous.
- Durweshi is not the name of to tease the easy fellows by disguising and roaring. Neither durweshi is the name of passing by from rivers without wetting nor is the name of praying on prayer sheet placed in the air. Bahoo! Durweshes are those in whom the friend is settled.

The Saying of Ancient Saints regarding Piety:

1- Hazrat Abu Zar Ghafari (R.A):

<>Piety is more loving than wealth and illness is more charming than health.

(Kashf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

2- Hazrat Khawaja Owais Qarni (R.A):

<>Pride was demanded then received in piety.

(Tazkratul Aoliya: Shaikh Fariduddin Attar)

3-Hazrat Abdullah ibn e Al jala (R.A):

<>'Faqir' is that who has nothing with him.

(Maqoolat-e-Sofia)

<>Piety is this that there is nothing for you and that you have should be sacrificed so that you may love nothing with you.

(Awavaf-ul-Muaraf: Hazrat Shaikh Shahabuddin Suhrwardi (R.A))

4- Hazrat Bashr hafi (R.A):

<>Piety is superior to all the status. In piety there is a faith on patience and to take this belief in grave.

(Kashf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

<>Themost superior status of piety is to have patience for ever on hardship and poverty.

(Kashf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

5-Hazrat Shaikh Ibrahim Al khawas (R.A):

<>Piety is the sheet of superiority, garment of the prophets, and the sheet of pious people.

(Awraf-ul-Muaraf: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

6- Hazrat kaikh Sahl bin Abdullah (R.A):

<>'Faqir' does not beg, neither refuse and nor stop.

(Awraf-ul-Muaraf: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

7-Hazrat Shaikh Shahabuddin Suhrawardi (R.A):

<>A candidate may not reach on the place of piety unless be left everything.

(Nafahat-ul-uns: Shaikh Nooruddin Jami (R.A))

<>A'Faqir' has no inclination to the world.

(Nafahat-ul-uns: Shaikh Nooruddin Jami (R.A))

<>A true 'Faqir' has his own quality that his condition has no change if he has something or nothing.

(Nafahat-ul-uns: Shaikh Nooruddin Jami (R.A))

<>Piety is an ingredient of Sufism. This is its base and on this it is established. To the stages of Sufism, there is only the way of piety.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

<>Piety has three kinds: Namely, Ritely, Really. The bolder of first has nothing with him though has inclination. The second one is not the holder of something but pious one and the last one is that which is totally giving no value to all these.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

<>The pious people constituted in many groups, Some of them having worldly things do not consider these as their property. That comes, is being sacrificed. Some of them neither consider their worship nor they are in truth. They neither consider themselves nor any other thing or activity of their own. That's real pious persons.

(Auwarf-ul-maeraf: Hazrat Sheikh Shahabuddin Suhrawardi (R.A))

8-Shaikh Ziauddin Suhrawardi(R.A):

<> Piety is not the name of having something are fasting but the real piety is to trust in Allah and to be pleased what is Blessed.

(Adab-ul-Mureedin: Shaikh Ziauddin Abul Najeeb Suhrawardi)

9-Hazrat Maroof Karkhi (R.A):

<>The person having no piety is not a Sufi.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhwardi (R.A))

10-Hazrat Sheikh Abu Madian Maghrabi (R.A):

<>Piety is the symbol of oneness of Allah and the reality of piety is this that no one may see except Allah.

<>Piety is if hidden then in it there is light and on revelation light will be gone away.

<>One who prefer to take than to give, he will not smell the fragrance of piety.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

<>Piety is a pride. Piety is sufficient. Silence is freedom. Despondency is satisfaction. Asceticism is protection and it is unjust to forget the truth even for a While. To live with eternal truth is a paradise. To ignore it is a hell. To become near it is pleasure. To remain for off it is to attach is life and to deport is death.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

11-Hazrat Sheikh Muhammad Abul Muhab (R.A):

<> It is not just for a faqir (pious man) to give priority to a worldly thing with that of the deeds.

<>The status of piety is more dear to Allah in the lieu of everything as it has no demand.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

12-Hazrat Syed Ibrahim Wasooqi (R.A):

<>A 'faqir' has a quality of bearing every harm for Allah.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

<>A 'faqir' is just like a king in gardeners and in humbleness he is just like a wicked slave.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

<>The conference of piety is his prayer mat and its presence is his inner and outer.

<>One may not be 'faqir' (pious man) unless he will be a friend of all, loving to all and to hide the faults of others and to ignore them.

<>The one who has no quality of affection to others may not be a saint.

<>Alas for a person distinguishing a 'faqir' and acting upon vice versa.

<>Wear torn shirt. Here neither the coloured clothes have value nor the residence in shrines. Piety is to act upon by heart and wear the garments of truth.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

13-Hazrat Khawaja Abu Bakr Shibli (R.A):

<>A 'faqir' gives no value to others except Allah.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

<>That will be considered a 'faqir' who does not satisfy from anything except Allah.

(Kashaf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

<>Piety is the river of trials and all its tests are a pride.

(Kashf-ul-Mehjool: Syed Ali Hajwairi (R.A))

14-Hazrat Radeem Bin Muhammad (R.A):

<>Sufism is based on three peculiarities. Firstly take guidance with piety, secondly having the quality of sacrifice and thirdly to ignore give and take.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi(R.A))

<>A 'faqir' has a quality of guarding his secret, saving himself from sins and fulfilling his duties.

(Kashaf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

15-Hazrat Abu al Qasim Gurgani (R.A):

<>For a 'Durwaish' three things are vital to enable him deserving for piety:

1-May sew the garment of piety well.

2-Having the ability of judgment of truth.

3-He knows that how to take a right step.

(Kashaf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

16-Hazrat Abu Saeed Ahmed Bin Muhammad Zaid (R.A):

<>It is one of the virtues that in absence of satisfaction is felt, and in presence, there is un-satisfaction and fed sorry on the wordly wealth of the world.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

17-Hazrat Jaffer bin Muhammad bin Naseer Khawas (R.A):

<>Have the company of saints because they are the keys of the treasure of world and heaven.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

18-Hazrat Shaikh Baqa bin Batoor (R.A):

<>TO be with Allah permanently and rejecting everything else is piety.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

19-Hazrat Abu Suleman Abdur Rehman bin Atia Darani (R.A):

<>It is not good for a 'faqir' to clean his clothes heartedly but to equal his inner with that of outer.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

20-Hazrat Ahmed Ibne Wahb (R.A):

<>The beauty of durwaish is in his hospitality. But when falls in pride then in haughtiness he leads the richer.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

21-Hazrat Muhammad Bin Mansoor (R.A):

<>'Faqir' is that who feels no disturbance at the time of poverty and that achieves, sacrifices.

(Naf'hat-ul-Ans : Shaikh Nooruddin Jami (R.A))

22-Hazrat Abu Turab Askar bin Hussain Albakhshi (R.A):

<>The food of a 'faqir' is that, that is achieved by him with out demand and his clothes are to cover him and his house is that where lies.

(Kashaf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

23-Hazrat Abu Muzaffar Qarmensi (R.A):

<>A 'faqir' does not demand from Allah.

(As Allah Gives him without demand-translator)

(Awarif-al-Muaraif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

<>Among 'faqir' that one is very wicked who accepts gifts-cum-charity from women.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

24-Hazrat Abu Bakr Hazri (R.A):

<>A 'faqir' has neither owner of something nor he has his master.

(Awarif-ul-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

25-Hazrat Abu al Hassan Ali bin Binder bin Al-Hussain (R.A):

<>A complete 'faqir' hides his piety.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

26- Hazrat Abu al Hussain Al Sarwani (R.A):

<>Durwaish are the king of world and heaven.

(Awarif-al-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

27-Hazrat Abu Abdullah Muhammad bin Ismail Maghrabi (R.A):

<>An indifferent 'faqir' is better than those worldly worshipers, even he is not worships other than the vital.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

<>An indifferent faqir's a little deed is better than the great deeds of human beings.

(Tabqat-ul-Kubra: Imam Abdul Wahab Sherani (R.A))

28-Hazrat Shaikh Masoohi (R.A):

<>That will be the Durwaish who may not prosperous on having benefits and the difficulties may not bereaved him of.

(Awarif-al-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

29-Hazrat Yahya bin Muad (R.A):

<>The reality of a Durwaish is that he remains indifferent from every thing except Allah and special symbol of him is everything of this world should be vanished.

(Awarif-al-Muarif: Hazrat Shaikh Shahabuddin Suhrawardi (R.A))

<>To love with saints is the habit of the prophets and to adapt their company, it is the acquaintance of pious people and to remain off from their company is the symbol of hypocrites.

(Ahya ul Aloom: Imam Ghazali (R.A))

30-Hazrat Shaikh Mohi-uddin ibne Arabi(R.A):

<>The real definition of saints that they are for Allah. They never trade or service for their will. Remain busy in worship. They are considered well to do due to their indifference and piousness. They are known through their pale face and glittering forehead. No doubt these are the Durwaish. And they never beg.

(Minhaj-ul-Ishqia: Mirza Ibrahim Beg Sheda Warsi)

31-Hazrat Shaikh Ahmad Ali Al-Hussain Rafahi (R.A):

<>Saints are superior. Because piety is the garments of the Prophets, sheet of pious people, worshiper's crown, sufficient for God-knowing, will of followers, Pleasure of Allah and just like miracle of His lovers.

(Tabqat-ul-kubre: Imam Abdul Wahab Shehrami (R.A))

32-Hazrat Shaikh Nasr bin Alhamami (R.A):

<>Piety is the first stage of the stages of monotheism.

(Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrđi (R.A))

33-Hazrat Shaikh Abu Bakr Tahir (R.A):

<>A Durwaish has neither will nor inclination and in case of inclination he remains in limits.

(Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrđi (R.A))

34-Hazrat Samnoon Mohib (R.A):

<>A Durwaish loves to other saints just as an unlettered likes wealth and he hates wealth just an ignorant be horrified a Durwaish. (Mqoolat-e-Sofia)

35-Hazrat Abu al Qasim Junaid bin Muhammad (R.A):

<>'Faqr'(piety) is defined as to vacate all other things except Allah from his heart.

(Kashaf-al-Mahjoob: Syed Ali Hajwairi (R.A))

<>Piety is to erase every hallucination from heart.

(Kashaf-ul-Mahjoob: Syed Ali Hajwairi (R.A))

<>The symbol of true Durwaishes is that neither they ask nor fight and if someone fights with them, they remain keep quiet.

(Tazkratul Auliya: Shaikh Fariduddin Attar (R.A))

36-Hazrat Abdullah Tustri (R.A):

<>'Faqir' is that who neither ask nor deposit something.

(Naf'hat-ul-Ans: Shaikh Noor uddin Jami (R.A))

<>Don't look down whom Durwaish because they are the spiritual successors of the Holy Prophets (PBUH).

(Naf'hat-ul-Ans: Sheikh Noor uddin Jami (R.A))

37-Hazrat Hussain ibn e Mansoor Hallaj (R.A):

<>A Darwaish is that who is the beholder of Allahb and contented.

38-Hazrat Abdullah bin Muhammad Manazil Neshafuri (R.A):

<>The reality of piety is to discontinue the world and heaven and to be contented.

(Tazkrat-ul- Auliya: Shaikh Fariduddin Attar (R.A))

39-Hazrat Abu Bakr bin Muhammad bin Ali Kittani(R.A):

<>The dignity of a durwaish is that, that the world follow him.

(Tabqat-al-Kubra: Imam Abdul Wahab Shehsani (R.A))

<>When a man is connected with Allah then actually he is ignorant of all things. (Taruf: Muhammad Ishaq Klabazi, Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrdi (R.A))

40-Hazrat Shaikh Abu Muhammad bin Umer Alwarraq (R.A):

<>"There is a happy news in world and heaven for a Durwaish". The reason was asked by the folk. He said "Because a king never takes revenue from him in this world and in heaven Allah will not account him.

(Risala Qashairia: Abu al Qasim Al-Qashairi (R.A))

41-Hazrat Shaikh Abu al Hussain Noori (R.A):

<>That will be a Durwaish who feels satisfaction when he has nothing with him and on achieving something, sacrifice it (and till distribution they find no rest).

(Tasuf: Muhammad bin Ishaq Klabazi(R.A), Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrđi (R.A))

42-Hazrat Ali Roodbari(R.A):

<>That may not be called a Durwaish, who is ignorant of increase and decrease of his breath.

(Tabqat-ul-kubra: Imam Abdul Wahab Shehrami(R.A))

<>With the grace of Allah, durwaishes are to contented that they are no need of anything.

(Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrđi (R.A))

43-Hazrat Sheikh Diqaq (R.A):

<>'Fuqra' are such a team which given no value to something. Since their poverty is just for Allah so that is not harmful for them as they are only for Allah.

(Awarif-al-Muarif : Hazrat Shaikh Shahabuddin Suhrwrđi (R.A))

44-Hazrat Ibrahim bin Daud Qassar (R.A):

<>Two worldly things are sufficient for you, Firstly the company of Durwaish and secondly the love of saints.

(Tabqat-ul-kubra: Imam Abdul Wahab Shehrami(R.A))

45-Hazrat Abu Muhammad Murtaash (R.A):

<>The super connection of ' Durwaishes' is to keep in the company 'durwaishes'. If you see a 'faqir' to act vice versa, consider it with the dignity of piety.

(Maqoolat-e-Sofia)

46-Hazrat Ali bin Muhammad Muzeam (R.A):

<>There are so many ways to Allah as there are stars but the way of a 'durwaish' is the straight one among all.

(Tabqat-ul-kubra: Imam Abdul Wahab Shehrami(R.A))

47-Hazrat Syed Ali Hajwairi Data Gunj Bakhsh (R.A):

<>That is not a 'Faqir' who is nothing in his hand but a 'Faqir' is that who is indifferent of false wills.

(Kashaf-al-Mahjoob: Syed Ali Hajwairi (R.A))

<>The actual wealth of a 'Faqir' is not to be off it but instead not to love it.He is indifferent of all the things of this world even he has nothing or has everything. In both stages his originality should remain equalised. He neither

felt sorry for loss nor felt himself rich on having wealth & property.

(Kashaf-al-Mahjoob: Syed Ali Hajwairi (R.A))

<>On poverty, patience for ever is the top stage of a Durwaish. A Durwaish or Sufi will be called when he will be the only beggar of Allah and remain looking on Him for his limitedly essential necessities. The person has patience on poverty and Allah is with him, he is rich. The company of Allah is value-able wealth for him. Allah has Bestowed happy news of his Nearness on patience. Sufi is that who adopts the way of Sufism. Whose heart is remembering Allah for ever and is vacant from worldly wills.

(Kashaf-al-Mahjoob: Syed Ali Hajwairi (R.A))

Sense of rhymes of translator of truth Hazrat Allama Iqbal:

Verse (sense):Piety is such a thing that crown, armies etc. All are its miracle. It is the lord of everyone. Knowledge purifies the vit and brain but piety purifies the heart and vision. Piety is a stage of vision which knowledge is the place of news. The presence of both is quiet different. Say there is no Lord but Allah. Piety is a great power if the heart is alive with this power, then it will rule everywhere.

(Baal-e-Jabriel)

WARSI FOR (PIETY)

AND IT'S UNIQUENESS

There are many ways leading to Allah. But the most difficult one is of piety. Because one has to disconnect every relation of universe just for the Almighty Allah. This is really a difficult task and among the creeds of Sufism, Silsilah Warsia is of typical and hard nature. This is why that Warsia piety is based on love and the first and foremost condition is love. Unless one becomes complete lover, he can not fulfill the demands of piety. Because love is that intuitive status that its master may made his best endeavors for his beloved. Love not only teaches the lesson of surrender to Allah but lead to endurance and uprightness. This is the love, true love through which Hazrat Imam Hussain (May peace be upon him) has not only sacrificed his seventy two family members but also alter himself pleasurely. This is the love that has to cut off the skin of sarmad and has crucified Ibn-e-Mansoor. Who may find this destination except a lover?

In the Warsia creed lover is the second name of a Durwesh. So in Warsia education where ever the lover is spoken that will mean a Durwesh.

In the Holy Quran, Ahadith and the education of saints piety is considered to be unconcerned and contented.

The history of Islam is evident on it. An example in the near past is of 'Sarkar Hazoor Alam Panah' Syed Haji Waris Ali Shah (May he be blessed). He is the founder of

'Silsila-e-Warsia'. Apparently his life cycle in from 1823 to 1905A.D.

He was taken the oath of allegiance by his brother-in-law Syed Haji Khadim Ali Shah in the Qadria and Chishtia saintly lines and gave caliphate in the chains. Thus in the basic sense the chain of Warsia is a branch of Qadria and Chishtia series. However Allah has Bestowed him a special and unique status in spiritual and in the knowledge of reality. This was why his chain was uprighted on his name and through this relation his followers were called 'Warsi'.

Uniqueness of Warsi Piety:

Like his personality his chain is also of special type. The creed inaugurated by him is also quite different from others. In the following lines it is being discussed:

Ehram Sharif (Shroud – like garment comprising two un-stitched cloth sheets):

Ehram is the dearest garment of Allah and His Prophet (May peace be upon him). For a man those moments are very charming when one is interdicting all worldly enjoyments and performing circumambulation (of the Holy Ka'aba as a religious rite). Allah has selected this garment for His lovers for these moments of dignity, which is simple and unique in nature. The dignity of confirmed bachelorship is also seen apparently.

'Rasool Allah (May peace and blessings be upon him) has said that may I inform you about the kings of heaven? Respectfully it is stated, yes! The Prophet (May

peace be upon him) has said: “Every that person who has been considered weak, dust covered, tangled hair and two old form unstitched cloth sheet wearer (It means two sheets of cloth as garment, one below as ‘Tehband’ and second for covering the upper side of the human body, as ‘Ehram’.) Who has no value for others if swear Allah shall respect his oath”. (Sahih Muslim)

Syed Waris Ali Shah {May mercy (of Allah) be upon him} when intended to go for Hajj, first of all he sacrificed his home and all the property and wealth was distributed in poor. Then he gifted his real estate to his relatives and wasted all the documents of property in a pond. And then wore ‘Ehram’ for Hajj. After wearing ‘Ehram’, the clothes were also given as alms. Thus he started his holy journey as an exemplary passenger of the love caravan. This practice remained for ever. In this ‘Ehram’ he presented himself in the highest court of his true Master (Allah). He also selected this beautiful, dress for his loving followers. During the process of gifting ‘Ehram’, he used to say to Durvesh that take it, this is the garment of life and this is ‘Kaffan’ too. The reason of this order was that it is the order of Sharia bury the martyrs in the garment they are worn instead of ‘Kaffan’. The explanatory meaning of martyr is one who sacrifices his life for Allah and the lovers of Allah are really martyrs. They are sacrificers of sign of their friend. They have devoted every thing for their True Lover, so this order is reserved for them. He considered it just according to Islamic jurisprudence. ‘Ehram’ has been regarded as the apparent of many Prophets.

The Importance of Yellow Colour:

Just as ‘Ehram’ is a traditional sign of Sunnah of Prophets for Sufis, so are the reasons for yellow

'Ehram'. The first and foremost is of the loving garment of the Holy Prophet (May peace and blessings be upon him), He has used garments and 'Amama' (Turban) etc. of yellow colour off and on. the detail of which may be seen in the books of Hadith viz Bukhari, Muslim, Mishkat-ul-Misabeeh, Tirmizi and Abu Daood. The narrators of the ahadith are the famous holy personalities of Hazrat Abdullah bin Umer, Hazrat Anas, Hazrat Abu Huraira, Harat Brah bin Aazib, Hazrat Fazal bin Abbas and Hazrat Abdullah bin Abbas (R.A.). One of the hadith is quoted here as an example:

Hazrat Ubaid bin Jareeh (R.A.) said to Hazrat Abdullah ibne Umer (R.A.) that "he was performing four such deeds which were not being done by other followers of the Prophet. One of them is the use of yellow colour". Hazrat Abdullah ibne Umer (R.A.) informed him that he has seen the holy Prophet by using this colour. So this colour is favorite to him. In Tirmizi and Al-Musnaf ibne Abi Shaiba several ahadith are quoted from which it is evident that yellow-cloured clothes and turban are used by the holy Prophet, Hazrat Umer Farooq, Syed Ali Al-Murtaza and the first Mhajirin (R.A.).

Yellow 'Ehram' in old ages:

In pre-Islamic Arabia yellow coloured garments were common. They bury their dead bodies in yellow 'Kaffan'. Rasool Allah (May peace and blessings be upon him) when appeared, though He wears dress of various colours including yellow but has selected white dress as his favorite one. The angels attend before the holy Prophet (May peace and blessings be upon him) at the two ends of the day and perform prayer in white dress. Our beloved

Prophet (S.A.W.W.) likes the dress of a Muslim, same as of the angels so that they may mix together.

In old era in Hindustan, yellow garment was in use. The people of all faiths use this considering it as special. This is in fact the garment of real lovers. Those lovers whose focus is on One, ignoring all others. This love becomes a virus for them which convert their red blood with that of yellowish by sucking it, so their inner and outer show this love virus.

The Favourit Yellow Ehram of Sarkar Waris Pak:

According to various Ahadith, most of the saints of Muslim Ummah have resemblances with that of pre-period Prophets. So Syed Haji Waris Ali Shah (May be blessed) was like Jesus (May peace and blessing be upon him). About Jesus there are a number of Ahadith:

<>He was dressed in two sheets of yellow colour when he was called on heavens.

<>The Holy Prophet (May peace and blessing be upon him) said that He had seen Jesus in circumambulation of the Holy Ka'aba, and He was wearing two yellow sheets of cloth and the drops of water were falling from his hairs.

<>When Jesus (A.S) will appear then you will recognize him. He will be of medium structure with red and white complexion. There will be two sheets of yellow cloth on his body and water drops on his hair.

In fact 'Sarkar Waris Alam Nawaz' was a real lover and liked love. So off and on he says that 'Our faith is love,

our destination is love, our method is love and we are concerned with love'. Love by virtue of its quality is concerned with 'Akaas bail' (creeping plant) and by virtue of humbleness with soil. Both are of yellow colour and those who mix with them are coloured. So the love is when absorbed in them, they get pale. Because love is the basic manner and method of 'Silsa-e-Warsia'. So this is why Warsees like to wear yellow garments.

Syed Haji Waris Ali Shah (R.A) was certified from the court of 'Hazrat Ghous-e-Jillan Shehansha-e-Baghdad Syed Shaikh Abdul Qadir Jillani Shahbaz-e-La-Makani(R.A.).It is also a fact that when Haji Waris Ali Shah has weared Eham, all the clothes have been given in charity.So after Hajj he sets for pilgrimage of pious places and tourism in this 'Eham'. When he reached Baghdad during his travelling on the spiritual direction of Hazrat Shaikh Syed Abdul Qadir Jillani (May Allah be pleased with him), Syed Mustafa Al-Jillani of Baghdad gifted him Yellow Eham. He was informed by 'Ghous-e-Jillan' that from Hindustan a glittering lamp of our family is coming, he should be presented yellow 'Eham'. His name is Waris Ali. So the inheritor of court of 'Shah-e-Jillan' prepared two yellow 'Eham' at once and used to wait for him. When he reached in the court of 'Ghous-e-Jillan', he was gifted. Some raised objection on it and asked the reason of gift of yellow 'Eham' instead of garment and turban? He said that patched is given at our own will but yellow 'Eham' has been awarded on the order of 'Hazrat Ghous-Al-Azam(R.A.). I obeyed what was ordered.

Next year when he reached Ka'aba for circumambulation (of the Holy Ka'aba as a religious rite), his Yellow Eham was criticized and complained by the people to Shah (the ruler).

He himself enquired of about the yellow 'Ehram' as there was no example in the history of Islam before it and the colour of 'Ehram' was white. On it he said that I am a Durvesh. I shall perform Hajj in this 'Ehram' but he did not agree to him and said if I present you a white 'Ehram' then will you accept it? On affirmation, white 'Ehram' was brought and gifted. As soon as the white 'Ehram' was touched with his body, its colour was turned yellow. Thrice the practice was repeated but all of them become yellowish. On this observation he accepted him as saint. He entered with his own pen on the order book that (English translation of Arabic order) "Syed Waris Ali Shah of Dewa Sharif, Bara Banki, Hindustan or any of his Ehram-Followers if intend to perform Hajj in yellow Ehram, he may let to perform Hajj."

Thus 'Silsa-e-Warsia' was certified in respect of yellow 'Ehram' from 'Haram Sahrif'. Any person of world may observe this at any time that Durveshes of 'Silsa-e-Warsia' are specially allowed to perform Hajj and Umrah in yellow Ehram.

The Ehram of Sarkar Alam Nawaz(R.A.) was permanently of yellow colour. Though he has used Ehram of vermilion and pulse-colour but his favorite colour was yellow (bashful brownish) which is close to soil. Black, white and red colours were not favorite to him, so he never used 'Ehram' of these colours.

His 'Ehram' was composed of two sheets of cloth and sometimes of one. In early and last stage, he has used 'Ehram' of two sheets of cloth. One for covering lower part of the body whiles other for upper part. But mostly he used 'Ehram' of one sheet of cloth. The measurement of which is 1.5 yards as width and length is 7 yards.

(according to "Hayat-e-Waris" by Mirza Muhammad Ibrahim Baig Shaida Warsi 6 yards). If it is composed of two parts so it is used half of it to cover the lower part and second half for upper part.

Usually his Eham was of cotton. He never used silky. In winter if some respected follower has gifted woolen Eham, it has been accepted.

With 'Eham' a hand-kerchief of two yards and a 'Langot' (sheet for covering lower part of the body). Besides a blanket which has special relation to 'Hazoor Sarwar-e-Kainat' (May peace and blessings be upon him) and it remains with them in every stead. Further no cloth or garment remains with him.

Kinds of Eham:

According to 'Hayat-e-Waris' and 'Minhaj-ul-Ishqia' by Mirza Ibrahim Baig Sheda Warsi Lakhnavi and 'Taarif-e-Warsia' by Bedam Shah Warsi, the distribution of Eham by 'Sarkar Waris Alam Nawaz' was of different types, the summary of which is as under:-

- Every visitor has been gifted small or big piece of Eham which is a property for him. Some have been gifted half while some full Eham plus 'Langot' sheet of cloth covering lower part of the body. But this Eham was just for keeping as a pious gift and not meant for wearing.
- The complete Eham is that which is fully Eham and in addition a 'Langot' (the loincloth for lower part of the body). Those persons had gifted this Eham they are the complete Warsi saints in all respect.

- The second one is without 'Langot' and these are free from restrictions.
- Half Ehram is composed of 'Langot' only. For upper part of body they may use a sheet of any colour or shirt. They have a few restrictions.
- That complete Ehram which was gifted to some bodies and they had not worn in life but let it for the 'Kaffan'.
- Another kind of Ehram was gifted on the personal request of the individual. On some occasion such people are awarded at the spot and some one after great practice and effort in prayer.
- The highest and most complete form of Ehram is that which was awarded by Sarkar Waris Pak by himself without any demand. (The difference in the above two may be considered from this that Sarkar Waris Pak (R.A.) used to say that be remember the gift on demand remains your responsibility but the awarded will be of those who has awarded).
- Another type of Ehram is that, that are wearing Ehram and they declared themselves Warsi Ehram Posh but there is no authenticity about them. Moreover there is no proof that they are allowed to take oath of obedience or not. But their business in this field is in full swing. Moreover they are quite ignorant of Shariah and teachings of Silsila Warsia. Further they are not performing prayers and fasting regularly. Since the authenticity of such persons may not be confirmed so they are requested to kindly avoid such things. This creed is of piety and not else. In it amulets, pray or bad wish and self oath of obedience is prohibited. People are also

advised to avoid from their guilty and know their factual position. Thus they may be enabling to save their faith, wealth and fame.

Ehram Weared Women:

Just like male, females have also achieved the opportunity of having oath of obedience and to leave their false ways on the hand of righteousness of Sarkar Waris Pak (R.A.). Among these a number of women have adopted the way of piety and those have been awarded Ehram. Mustaqeem Shah Warsia, Buaa Raheeman Warsia and Mai Sahiba Sabar Shah Warsia (sister of Mian Aoghat Shah Warsi) have the uniqueness position in the followers of Warsi Creed.

They have forgotten everything after seeing a glance of Sarkar and then never let them apart for life. Their prayers in the way of Shariah are also exemplary. Sarkar had awarded them especially. Their knowledge and deeds were superior to many great scholars.

In Pakistan and Hindustan still there are many Ehram wearing Durvesh women. The principles of Shariah and Warsi creed are also vital for them.

Their Ehram is just as in pilgrimage. For men they have to wear Ehram after change of their clothes but for women the same is as in hajj.

About the Ehram of women and other its implementation, Hazrat Al-Haj Faqir Izzat Shah Warsi addressed a letter to Dr. Qazi Tanveer Waris Warsi:

“Their Eham is just like of pilgrimage. Men are allowed to wear Eham after changing their clothes but just like of Hajj Eham is gifted to the Warsi women.(The Eham of female is only an handkerchief of suitable size with the help of which their hair may be hidden fully.According to religious scholars their Eham is just a hand-kerchief of 1 ¼ x 1 ¼ meter. The best colour is white and a sheet is also advised.) And a big cloth sheet. Remaining apparel is fully according to Shariah, from which their whole body is covered but face should be open, if they cover it the cloth must not touch their face) wear only yellow colour. Shalwar or covering cloth sheet, Kameez, Handkerchief for head ‘Dopata’ and ‘Chaddar’ all should be used in yellow colour. Whole life is passed in this garment. Sitting on earth and management of Eham is just like (for men).The restrictions are the same as for men.

Women are gifted by ‘Hazoor Sarkar Waris Pak (R.A.) his Eham as ‘Chadar’ for them. And after telling the method ordered that (like this) let it be worn and keep it for good.These women may preach but are not allowed to take oath as in other creeds.This is every where (it is a custom in all Shariah creeds) that a woman may neither be Imam or Caliph or authority to permit for oat of obedience. In history there is no example.

Kinds of Eham-wearing persons:

Aks-e-jamal-e-Waris-e-Aalam Nawaz Hazrat Al-Haj faqir Izzat Shah Warsi says through letters addressed to the author of “Aks-e-Jamal”:

“Durveshes of Sarkar Aalam Panah are of many kinds. A Darvesh who has full Eham,he is automatically bound for necessary restrictions. In Eham all the

responsibilities are fulfilled by him as in pilgrimage (Hajj). It is a divine power of Sarkar Waris Aalam Panah that he finds no time for his will and dips in the remembrance of Allah. He is considered a satisfied body in the troublesome deserts, forests, mountains and plains and it has no doubt.

Second one is not ascetic. He is worldly Durvesh who wears full Eham. He performs his usual responsibilities as a common fellow. Among them are Hazrat Faqir Bedam Shah Warsi, Syed Ibrahim Shah Warsi, Maroof Shah Warsi and some others.

Thirdly were of half Eham. He uses a cloth sheet, wears Kameez, under garments and sweeter etc. He is not restricted as fully Eham-wearing.

There were some Durveshes of Sarkar Aalm Panah (R.A) wearing white apparel and still there are some. e.g. Mirza Ibrahim Baig Shaida Warsi and Munshi Abdul Ghani Khan Warsi. There were a number of people having full Eham with 'Langot' (a sheet of covering lower part). They abode by and were leading in prayers and practices among many others. Moulana Syed Fazal Hussain Warsi successor of Kanz-ul-Mahrfat Hazrat Shah Abdul Muna'am Qadri may be taken as example who was allowed to wear every garment but he was a free and abstinent.

The person after gift of Eham makes his best endeavour to fulfill his entrusted duties. For example, be travel, don't raise hands for alms, shut the eyes, don't speak. Such orders are fulfilled automatically.

In present time Eham is nothing but a play. Neither the Giver has some power nor the Taker has found any effect. In both sides there is not such a love and

enthusiasm which work for revolution. Presently this is a medium of earning. Having Ehram next day set for in search of Warsi families and become a self guest. What will be done by him? The restrictions may not be lodged with the power of will, for this sincerity is vital and every thing will be done automatically.

Sarkar Waris Pak(R.A) was when asked about the garment that it should be yellow Ehram or of any other colour. He advised that Durveshi is not in Durveshi apparel but it is the name of pious heart. Garment is for body. Its colour is to show the way of Duveshi. Respect of Ehram is, if it is seen, may be seen from the practice of Sarkar Waris Pak that after Ehram he has neither touched wealth nor has demanded any thing even water.

The Faqir (Durvesh) of present era are including strange things in this 'Silsa' according to their status. And that was not in the era of Sarkar Aalam Panah. Such type of Durvesh remains in the period of Sarkar Aalam Panah, uncultured and illiterate since they remain to present in the court of Sarkar Qibla Aalam by letting everything except love with Sarkar, so they are awarded the Ehram. There they were give protection, love, nourishment, garments and residence. They remain there in the manner. They acted upon what is taught. And when some was advised for traveling he abode by. But for journey it doesn't meaning to go in your acquainted areas, stay with Warsi families, have services, take cash and to set off for another village. By it means to self-mortification. To restrain the passion with nothing in hand for a long period. Or fasting is advised. There is no limit of fasting. There is only an order, so Durveshes used to fast for a Long period. Practices in deed also go side by side. Now just after taking the oath of obedience and having Ehram

started to be guest in the Ehram-wearing Warsis by next day in the guise of saint. For members of family it is an order that a Durvesh is not allowed to a pillow but quilt. In fact a quilt is more peace-giving thing then pillow.

In the last time of Sarkar Aalam Panah due to weakness some Durveshes have tried to put a quilt at the place of pillow but he does not use to put his head on it.

There was a principle in the pious court that having a gifted Ehram, changed and the old one is distributed. If there is a desire that Ehram is changed and the donor is let to wear. Then Sarkar let him to wear his old Ehram and his nomenclature was changed. Through this process his personality was revolutionized. People observed his change of life good to better and better to the best. He himself observed the miracle of Nature. Present change is de-faming Warsia Silsla. This is not Ehram-wearing. It is the guise of deceivment through which they are earning their daily necessities. He feels sorry to say something to such persons but they have no hesitation to criticise others leaving themselves.

Statement of Professor Fyaz Kawish Warsi:

The author of 'Aftab-e-Willayat' in a letter to the author of "Reflection of (Eternal) Beauty" narrates that 'Warsiat' is being de-shaped. Just your heart feels unrest same my heart is electrified. But whom to say. My home is under fire. As what is coming have to face. A few days before some 'Ehram-Posh' visited for charity for a tomb. Women-in-fasting were asked to prepare breads. In conversation I was such engaged that the time of 'Asr' prayer was over. What I have earned from their Durvishi and what is meant by this? Only their, this practice is left

behind that called warsi and being earning their nourishments through traveling, conducting 'Urses' and begging. Is it Warsiat? Surly it is not Warsiat.

Warsi saints are with the qualities of devotion only. In fact in Warsi Creed, all Sunnahs are strictly to be observed. In Warsi practice 'Naflī' (not compulsory) fasting is also vital. And there is nothing by leaving fasting and going for charity. From where this lesson was taken and on what ground? There is order that it is better to die than to beg. And the man not praying is expelled from the oath of obedience. But here no fasting, no prayer, eating and making health is the duty. I don't know what is such Durveshi? What is such 'Faqiri'?

The humble author what so ever written in a bitter way on this topic is meant for depicting a true picture of original Warsi piety. May some such people be annoyed. Truth is bitter. They will be hearted. Their nourishment will be effected. Their business will hath a fall. But surety will glitter. The pityless clouds will be over. Knowledge will flourish. So when they will heard they will let to astonish that they have not been learnt before. Truth was not made apparent. False thing were displayed.

The aim was to become a Durvesh, but become Peer. Without Caliphate, followers were being gathering for self oath of obedience. When there is no Caliphate then the question of Urs also does not arise. Urs deserves for saints. 'Ehram-posh' were died in the era of Sarkar but he didn't celebrate an Urs. Except of his fore-fathers as the chemistry was from them. Sarkar Waris Pak is the inheritor of Hazrat Ali (May Allah glitter his face). This is the cultivation of his home. Both handed it is being given as alms. What's for others? In this practice there is neither

owner the beneficiary of Caliphate. They have been captured by love only. The apparent Caliphate has no value here and is considered as a trial. This is why by taking Kababs, turban was given to shopkeeper. Let the story finished. Neither a cap on head nor shoes in feet. The desert of true love is ahead. Now in this one will step in who has enthusiasm of denying himself.

For jam of love, effort is necessary.

If your hand she risers avoid to take it

And when there is no tolerance to accept it, what is the need of becoming Warsi?

One who loves his heart and soul,

He should not go in his street.

But now there is the era of artificing people. All that is being done for self satisfaction and wealth which is carnal in Warsi Silsla. Some where charity is being collected for shrines and some where for Urs celebration. Some one has weared Ehram ant put on a cloth sheet and some one worn handkerchief on him. Some has carried a sack in his armpit, like beggars. See some body having a stick in his hand and some one is creeping his 'chappal' street to street. What an artifice of Warsi 'Silsila'. This is why that they are not being called 'Shah'. Some one is addressing them as 'Saeen Jee' and other is 'Baba Jee'. There are some who has self made 'Mian Jee'. Sarkar has gifted the uniform of the Hajj of Allah and awarded the great title of 'Shah'. But this title was not suited them. Their inner was outer. As they were before same they were now.

Now glare, are you seeing picture of Waris, Alas! From where I seek to say like you.

The change of Nomenclature:

Every one has two lives. One is original and the second is spiritual. In the later one sometime another name is suggested. Just as a real father is the source of natural birth so is the guide through him, the spiritual birth takes place. Just as in earlier case father selects a name so same is the case in former one and awards title. In history there are a number of examples. We see many personalities who are famous with new names and their actual names have been out of sight and out of mind.

Rasool Allah (May peace and blessings be upon him) has suggested new names of a number of Sahabis and Sahabiat (R.A). Some were given such titles that their original paternal names were remembered no more in minds, just like Abu Hamza, Abu Huraira, Abu Zar etc.

In the way of piety approximately in every pious 'Silsilas' this practice is in vogue that the saintly leaders have changed the names according to their essence, which effects miraculously. Our leader Syed Haji Waris Ali Shah (R.A) has also continued this practice and who after leaving the worldly garment adopts 'Ehram-Poshi' in the heaven desirous, have changed or given new name like of the chief of Dewa Sharif from Kram Ahmad to Mauroof Shah, Hakim Mubarak Hussain to Abdul Aad Shah, Munshi zahoor Ali to Fazihat Shah and Badar-ud-Din to Aoghat Shah etc. But sometimes such happens that in the parental name of Ehram-Posh a minor change is made just like Molvi Noor Karim to Noor Karim Shah.

The logic of the title of “Shah” for Durveshes:

Usually the title of ‘Shah’ is used with the name of members of the family of the Holy Prophet (May peace and blessings be upon him). But in fact it has the meaning of Lord in Persian language and according to its literary meaning and evidence of history this title has been used in various areas for different prominent people.

In history usually the word ‘Shah’ has been used with the names of kings and spiritual leaders either they belong to the family of the Holy prophet (S.A.W.W), family of Hazrat Ali (A.S) or not.

In ‘Silsila’ Warsia award of this title has its special background. It is the saying of Sarkar Waris Pak (R.A) that “one who is taken oath of obedience from us, is changed like us. (it means that he is made like us) then it depends upon him to adopt what he likes and depends upon his fate.” And the followers ‘Ehram Posh’ of Sultan-ul-Faqra Sarkar Waris Pak(R.A) are the apparent example of saying. Because they are reflection of the beauty of ‘Sarkar’. He makes them a Durvesh like himself instead of ‘pir’ or ‘Shaikh’. One who has been gifted Ehram by him is altogether changed. From the day of first Hajj to last day who have been awarded the fortune of piety, have been used with their names the title of ‘Shah’. So this was customary that the person of either generation and complexion after having been ‘Ehram’ is awarded the title of ‘Shah’ positively. It means that who has made the real piety a crown of his head is not a beggar but has been considered ‘Shah’ after leaving every worldly thing.

Let the importance of title ‘Shah’ be assessed from an interesting incident of the era of Sarkar Waris Pak(R.A).

Faizu Shah was the special attendant of Syed Haji Waris Ali Shah (R.A). His forefathers were cotton carder, so they are known as carder. In the suburbs of Dewa Sharif, he is acquainted with the most of the population. According to the cast-system in the sub-continent socially they are considered very low. As a special attendance of Sarkar Waris Pak (R.A) he used to sit often outside the 'Hujra' and without his permission no one is allowed to go inside. In the court of Sarkar there comes every type of persons. Some important personalities come at off-time, and they are stopped by Faizu Shah saying that it is the time of rest of Sarkar. But they take it as insult and rebuke him with a title of mean carder.

Once Faizu Shah lodged complaint about it to Sarkar Waris Pak. After listening he (Sarkar Waris Pak (R.A)) asked: "Faizu Shah who are you?" he said: " 'Hazoor' I am a carder." Then Sarkar said, "if you are carder I am carder." Faizu Shah respectfully said at once, "No, No, "Hazoor!" you are Syed Syed. Sarkar replied, "Listen! Faizu Shah listens! If I am Syed then you are also Syed."

To be bare-headed:

According to old tradition of Sufism, Caliphs are given 'Jubba and Dastar' (patched shirt and turban). From this proud was being arisen. So 'Sarkar Hazoor Alam Panah' has finished it and simple and humble garment which is also the dearest of Allah the Almighty is adopted and is being given to Durvesh followers. In this garment there was a special thing that as during Hajj and Umrah some restrictions are levied so for 'Ehram-Posh', there are for ever for the sake of preaching. So same is made a rule for Warsi Ehram Posh for ever. Thus his attention is

diverted from worldly games and comforts and he devotes himself for preaching. Since in Ehram, bare headed is essential, and if he covers his head he has to pay fine. So this also applies on Ehram-Posh Warsi. Besides a man who is fully absorbed in love has no time and mind to cover his head. This is why they are free from title, fame, sin and reward. However at the time of dinner or in prayers according to Sunnah, heads are covered with sheet.

Long-Tress:

From the various holly Ahadith of Sahih Bukhari, Sahih Muslim, Sunan-e-Abu Daud, Jameh Tirmizi and Sunan-e-Abne-Majjah that the Holy Hair of 'Hazoor Nabi Karim (May peace and blessings be upon him) were as long as to touch his shoulders. Same position was of various Prophets (A.S) and a number of saints were adopted this Sunnah of the Holly Prophet (S.A.W.W). This is why Sarkar Waris Aalam Nawaz (R.A) and other Warsi saints have fulfilled this Sunnah.

To be bare-footed:

Sarkar Waris Pak (R.A) says, Cap and shoe are for comfort and thinking about comfort and distress by a Durvesh is prohibited. It is the respect duties of love that in the way of piety a durvesh may live bare-headed and bare-footed.

In fact Sarkar Hazoor Aalam Panah (R.A) has put off his shoes in early time of his journey and remains bare-footed for rest of life. In travel and stay he never uses shoes. However his companion has a sack in which some necessary articles including a wooden chapel for him is

presented which is used by him in rare case. It is a special of him that his feet never dusted even he remains bare-footed. Some times as trail mud was placed in his way but that also had not effected and no sign was made on the silvery white floor.

He used to remain bare-footed and this order was also for his followers. So still the Ehram Posh Warsi remains in this condition or use wooden chapel. Some Sufi consider that bare-footed or in wooden chapel the heal of feet effect on heart and mind when is placed on a tuff place. Through this process the passion of obedience is created. For example in the followers of Buddhism, their recruits have to face with other customs, a rite of being hurt at the centre point of forehead with hammer to arise the passions of obedience. And with the use of steel rings in thumb of feet or use of wooden chapel, a pressure is created on some specific veins through which sexual desires remain in control. But in fact this action of Sarkar Hazoor Aalam Panah (R.A) is the symbol of humbleness and not for controlling desires with artificial method.

Way of rest and sitting:

Syed Haji Waris Ali Shah (R.A) always used to sit and to rest on earth. He never used a pillow in his life and same practice is an order to his followers. The reason of it is that the humbleness is the property and sign of Islamic teachings. Patched garment and turban, bed, chair all are the symbol of proudness. A Durvesh used to ignore these just for the sack of humbleness. Furthermore 'Hazoor Sarwar-e-Kainat' (May peace and blessings be upon him) the holy Prophets (A.S), the companions (R.A) of the Holy Prophet (May peace and blessings be upon him) and the saints (R.A) used to sit and rest on the earth. And the

lovers have strong relation with soil. So the same practice was of Sarkar Waris Pak (R.A) and his followers.

Celibacy and its implication:

Hazoor Waris Aalam Nawaz (R.A) remains a saint of free nature, confirm bachelorship and firm. He off and on used to say that "female, land and wealth are source of quarrel, let them off and be free. A Durvesh should not indulge with the love of his wife and children. a Durvesh should remain firm. Woman is the house of disturbance. A Durvesh should consider all the woman of world as their mothers and sisters.

Since in the Holy Quran and the Holy Ahadith, wealth and off-spring are said to be test and trail so a Durvesh in the capacity of complete lover should avoid them. If he indulges, he may not fulfil his duties exactly. The bachelorship is the vital resultance of true love. A lover finds no time for others as he remains busy in the charm of his Beloved. And the love is such a fire that burns everything except Beloved.

So this is the reason that some Holy Prophets (A.S), a number of 'Sahabas' (The companions of Holy Prophet (May peace and blessings be upon him)) and a large number of saints have not married and remain for off the trail of family and property. They dipped day and night in the imagination of their guides and had devoted their lives for the love of Allah and His Beloved Prophet (May peace and blessings be upon him). A number of historic books are the evident of these actions.

Prohibition of pray and malediction:

This is the speciality of Warsi 'Silsa' that 'Sarkar Waris Pak (R.A) has neither tabulated some specific course that to be recited daily, nor the troublesome efforts of 'Zikr' and its practice is involved in it. Instead forbade Durvesh to pray or vice versa because this is the status against the willing and obedience. Amuleting and charming are strictly prohibited. Begging is also strictly prohibited by saying, "even after the fasting of seven days, don't beg though you may die. For all the education was of love. If there is love, there is every thing and without love there is nothing.

The wayoftakingOath:

The way of taking oth of Waris Pak was simple and unique. In taking the oath of obedience, there was neither writings nor 'Nwafil' and also not used to arrange genealogical verses. Every person of either generation is taken in hands and asks him to say for oath. I hold the hands of 'Pir', of 'Panj Tan Pak', of Allah and His Holy Prophet (P.B.U.H), and take the oath of obedience by reciting "I repent before Allah on my all faults. I accept my repentance with my tongue and verify with my heart."

A number of followers have taken the oath of obedience through telegram, letter and even in dream. The in absentia oath of obedience was of such that on the request of some attendants, their fore-fathers and their next generations are also taken as his followers and said love may do every thing and they are accepted.

Some times, due to rush, Eham, cloth sheet or rope is spread and advised to touch it to become follower. In this state of high rush, he said one who loves me is my follower. Surely much unique and vast method may not be seen anywhere else.

Succession and Caliphate:

The specific teachings which are new in the 'Silasal' of Sufism but have a status of owe. However it is according to Sunnah of the Holy Prophet (May peace and blessings be upon him), which proves the ability and sincerity. Which is against the nests of eagles to hand over to crows. And which has revolutionised the system of so-called, saintship in which inheritance is involved with power. He said, "there is no my inheir. My destination is love and this is also my Caliphate and inheritance. With us either some one is sanitary worker or mean, if he loves us, is our". (This was made safe after getting it be written). This is why; today the Warsi Silsila is a unique way of Sufism in which besides Caliphate and inheritance Eham is allowed as a sign of love and sincerity! This Eham is also companion after death. A Durvesh is neither Caliph nor inheritant. So he may not take an oath of obedience. It is his duty to forward him. This is 'Awaisi' system of taking oath. So for every Warsi Syed Haji Waris Ali Shah (R.A) is the leader and saints are medium only.

Special Instructions to the Durveshes by Sarkar Hazoor Alam Panah Waris Pak (R.A.)

>>~Wealth is not needed by a Durvesh.

>>~It is not a 'Durvesh' to let to spare a limb in spite of power. It is a great task to remember Allah taking Satan in one's armpit. It is a great task to sacrifice and leave itself.

>>~The confirmed bachelor (Durvesh) is that who takes every woman just as his mother and sister. Even in dream inclination to a woman is out of bound for him.

>>~Durveshi is based on self control.

>>~The greatest Durveshi is this that one should not beg, without demand the achievement is 'Halal' for him.

>>~ (About Mustaqeem Shah Warsia) As for as we are concerned, we consider a masculine whatever he or she be, but he or she should be a seeker of Allah.

>>~We all are passengers. No house is for a Durvesh and every house is for him.

>>~That will be Durvesh who lives in his area as famous pious and should not be indigent of his relatives. With others let them be beneficial.

>>~A Durvesh should be pious in his area.

>>~Let a Durvesh be at his own way and be pious.

>>~It is difficult to be careless in one's own area.

>>~(Said to Aoghat Shah Warsi) Aoghat Shah in Bachraion, live like a gentleman. He asked: 'Hazoor!' I have not understood. Said: Live with dignity and don't be decamped.

>>~A Durvesh should not annoy any one irrespective of someone's anger or happiness.

>>~A Durvesh should be independent.

>>~It's a great 'Durveshi' that he should not beg, be greedless and be the satisfied soul and should be restrained from amulets, pray or vice versa. So this is Durveshi.

>>~A Durvesh never indigents of anyone.

>>~Begging is prohibited for a Durvesh. (There will be no flesh on the face of one who ever busy in begging on the Day of Judgment. Al-Hadith).

>>~A Durvesh is not in the need of others help.

>>~To believe in Allah is the quality of a Durvesh.

>>~It's a Durveshi that he should not raise his hands for begging. He should be in the belief that Allah sees everything either happiness or vice versa, as Allah himself has said that I am more near to your jugular vein.

>>~It is a great Durveshi that he eats after nourishing the people.

>>~(To Rumi Shah Warsi) Without demand, the nourishment is received by you should be given its half and remaining half may be used.

>>~The place of a Durvesh remains not vacant, the right person received the right place.

>>~Don't use cap, shoes and trousers.

>>~According to the lesson of love in the way of seeking truth, a Durvesh should be bare-headed and bare-footed.

>>~A cap is for oral beauty and what's its relation with a Durvesh?

>>~A lazy Durvesh may not wins the race.

>>~After ignoring, we don't think about that. This is our manner, you should also adopt it.

>>~We are ascetic; we have no concern with an oven and a millstone.

>>~A Durvesh should be strict.

>>~Be independent and greedless, it is the dignity of a Durvesh.

>>~A Durvesh should avoid the love of wife and children.

>>~Woman, wealth and land are of quarrelsome. One will be free by letting them.

>>~A Durvesh should not afraid of trouble.

>>~A Durvesh should avoid emulating.

>>~A Durvesh is a man of manners.

>>~A Durvesh should not complainant because sorrow and joy are from Allah then where you will lodge complaint.

>>~A Durvesh ignores himself fully in the Love of Allah.

>>~Who ignore himself he is Durvesh.

>>~A Durvesh will be without anything of worldly nature.

>>~To discontinue the world is piety and the abstinent one is a Durvesh.

>>~A Durvesh should neither pray for friends nor vice versa for his enemy.

>>~It is not just for a Durvesh to gather worldly wealth.

>>~Except Allah, love and help is prohibited, for a Durvesh.

>>~A Durvesh must sacrifice himself for Allah and not for the world.

>>~A Durvesh has noting in his custody.

>>~In starving be in patience.

>>~A Durvesh should believe in Allah only.

>>~That Durvesh will be incomplete who considers something as his property.

>>~A Durvesh should be abstinent.

>>~A Durvesh is satisfied what has been Bestowed him.

>>~A Durvesh remains happy and is indifferent of everything.

>>~A Durvesh is the lover of Allah and he should be satisfied on His will.

>>~Don't sit on chair, stool and wooden sitting place etc. His yeast is of soil and he has to meet it, so considering his end, he should adopt his bed on earth. On sitting chair etc. arrogance is tempted which is a poison for a saint. Durveshes sleep on earth. To sit on earth is a symbol of humbleness. They sleep on earth that is remembered for ever. It is the Sunnah of our great grand father (May peace and blessings be upon him) to sit on earth and to sleep on earth.

>>~Piety is another thing and completion is something else.

>>~Avoid reputness and let the hiddenness a friend.

>>~It is an important and condition of piety law that a Durvesh hates the coins of gold, silver etc.

>>~If you are hearted, forgive him before he is ashamed on his action.

>>~Although have a power don't revenge, when the Omnipotent is one then let this His task.

>>~Be treat good with enemy. It is the Sunnah of the Lion of Allah (Hazrat Ali-R.A.) that the murdered was given syrup. It is your loss to grudge with enemy. The density of enmity spoils the delicacy of heart.

>>~Grudge is the base of hypocrisy and from this faith is spoiled. The enmity between two brothers is the base that they have no love with their parents. Go and avoid enmity for good.

>>~An aware Durvesh is that, on whose front the fear of Allah and the world may on his back.

>>~The successful Durvesh is of trusting Allah and having relation with world has the effect of reverseness.

>>~Self praise increases modesty and takes away from Allah.

>>~To carry on the desire of himself, remains him away to act upon the order of Allah.

>>~One who has seen truth, become successful and who has seen His creature, in a loss.

>>~Love be missing and avoid fame.

>>~When there will be nothing in hand it will be a Durvesh.

>>~Durveshes are elaborate and worldly persons are incredible.

>>~To dip in one Durveshi. Durveshi is the name of absorbing in One (Allah).

>>~Faqir never take for tomorrow and be satisfied because greed in fact is a disrespect which deprives the grants from the Mercy of Allah.

>>~Recognition is God gifted and is not self creative. This is Bestowed with the Mercy of Allah and there is nothing else.

>>~Go and don't be demanding ones of world and serve devotedly the saints in the love of Allah. Be guard of Heart and counting the breath should not be ignored by you.

>>~The lover of Allah don't tell a lie and works with honesty.

>>~Taking help is a source of carelessness. The pray of a lover is this that his every breath should be devoid of carelessness.

>>~A worldly person has no space in his heart for the love of Allah.

>>~ (At the time of saint's Ehram-wearing) Take it, this is the apparel of life and Kaffan.

>>~This is the Kaffan. As a dead body has no connection with the property of world so same is the position of a Durvesh.

>>~Let bury a durvesh in his lower coverly cloth. This is his Kaffan.(Fhram)

>>~Let bury a saint where be dies. If there is completion, don't take it on a bed and bury in his Ehram taking it a Kaffan.

(Shaikhain (R.A.) have narrated through (Ibn-e Abbas (R.A.)) that a man in Ehram was died, as a result of

collision of camel. Rasool Allah (S.A.W.W.) has said; bath him with the water of hinna and Kaffan him in these garments, don't perfume him and don't cover his head. On the Day of Judgment, he will rise up saying 'Labbaik'.

(Reference: Albadoor Alsafirah fi Amoor Al Aakhirah By: Jalal Ud Din Syooti)

>>~Let a Durvesh be avoid to see a thing with dishonesty. He should be Honest.

>>~A Durvesh has no breath without the remembrance of Allah.

>>~A Durvesh should be silent and don't pride having something.

>>~One who made my 'Ehram Posh Faqir' happy, will have made happy to me and one who have hurted to my follower surely hurt me.

>>~'Ehram Posh' should avoid to participate religious differences.

>>~The beef (of male or female of buffalo) is prohibited for 'Ehram Posh'.

>>~'Ehram Posh' should avoid leading in prayer.

>>~Faqir (Durvesh) should avoid leading in funeral prayer.

>>~'Faqir' should avoid to participate in the ceremony of marriage and sorrow.

>>~The pious man, if desired, may show the right path of Allah to a dirty woman./A great Durvesh will be that who enforces a dirty woman to adopt the way of Allah.

>>~‘It is a great Durveshi not to raise hands before any one, don’t beg.’ Hazrat Aoghat Shah Warsi(R.A) has asked: “who gives without asking?” said: A gift without demand may be accepted.

>>~A Durvesh should be happy at anycost. Let this life be passed. If there is hurt, don’t complaint of it. He should not be a seeker of others help. If there is calm, he should pay thanks.

>>~(In response to an objection of a Moulana in respect of Mustaqeem Shah Warsia) ‘Molvi Sahib’! You should know that soul has no death. When this is for used creature then for saints Allah has said: “there is no death for saints.” So what is for saints that are living gift? And to us what are he are she, if he/she is desirous of Allah that is male. Molvi Sahib let us be informed Mustaqeem Shah Sahibah has adopted this way for the demand of this world or for the next world.

>>~A Durvesh should neither afraid of hurt nor complaint. Because it is against the rule of love to afraid of the thing Given by the Beloved. And the complaint of the Beloved is ‘Kufar’ in the business of love.

>>~It is the great Durveshi to die but not to raise hands to anybody.

>>~A Durvesh should not be dishonest in any thing.

>>~A Durvesh should not be greedy.

>>~The place of piety is very high. Most are in a fake.

>>~Durveshi relates to the highest family of the Holy Prophet (S.A.W.W), the commencement is from our respected personality of Hazrat Fatima-Tul-Zahra (May peace be upon her) and through 'Imam Aalimuqam' Syedna Hussain (A.S), its benefits are prevailing in the universe.

>>~One who has recognized with heart is a Durvesh. One who has not recognized is deprived even after the garment of piety.

>>~That is a Durvesh who has no breath without the remembrance of the Beloved.

>>~It is essential for a Durvesh not to work for world and sacrifice his life for Allah and His Beloved Prophet (May peace and blessings be upon him).

>>~Piety is not in garment, it is the name of living heart. A garment becomes pious with the body. The body gets piousness and the heart achieves light through the love of 'Hazoor' ((May peace and blessings be upon him). To build a 'Ka'aba' in the heart of the generation of Hazrat Aadam (A.S) and to light it with the lamp of 'Mustafa' (S.A.W.W.) is Durveshi. Otherwise all is disguiseness.

BUSINESS OF WARIS-E-ALAM **NAWAZ(May he be blessed)**

It is as clear as day that preaching of Islam has been remain the duty of Saints. They were practiced Scholars in the field of knowledge and piety. Their lives were according to Sunnah. This is why they are role model for us.

The founder of Warsi Creed Syed Haji Waris Ali Shah spent his life according to the Quranic and Sunnah teachings. Jealousy, hatredness, backbiting, enmity, hypocrisy and greed like evils remained far off from his life and piety asceticism and abstinence were decorating his life. He was a practical shape of the Holy Hadith "Live in this world like a passenger." Warsees should adopt the ways of their guide. A few of the hypnotic subjects are given hereunder for reference:

- Fully acts upon the parts of Islam.
- All the prayers were performed by him in time.
- Hid feet were swollen and hurt due to abundance of 'Nawafil'.
- Sunnah is adopted and advised for everyone.
- Recites the Holy Quran after the prayer of 'Dohar' regularly.
- Endeavours and physical exercises from the very childhood were his day to day business.
- After the prayer of 'Isha', he remained in 'Nawafil' and 'Zikr Azkar'.
- Performance of the prayer of Friday in mosque was his routine.
- He used to go to mosque on foot.

- Sunnat were offered at residence and followers were also advised for that.
- He never liked leadership in prayers.
- Liked to feed the guests before eating.
- The poetical work of Moulana Rumi, Hazrat Amir Khusruo and Khawaja Hafiz Shirazi was favourite.
- The book titled 'Padmawat' of Malik Mohammad Jaisi and 'Hans Jwahir' of Qasim Shah Daryabadi remained in his possession for citation.
- He used to arrange 'Khatam Sharif', 'Fateha' an 'Panj' (5) Ayaat 'Meelad-e-Pak', 'Ashura' and 'Ghyarween Sharif'.
- He used to fast for seven days for a longtime and for three days in youth.
- In the month of Ramdan, the Holy Quran is read twicely (in the last period).
- In Ramdan, Aftari, clothes, feeding articles and cash awarding to poor was his habit.
- After lunch, take rest and after dinner walks.
- He used to sit and lay on earth and never used comforts of life.
- Applies staining with collyrium thrice in right and two in left eyes.
- Combing was his habit. Had bath on Friday and ate according to Sunnah.
- He never attended the ceremony of marriage or vice versa.
- Neither begged, nor taken loan, neither slept carelessly, nor full eaten and neither cackled, not spoken uselessly.

WARSI RECITALS

We have observed that in this universe either saints or doctors or philosophers who are successful have a common quality of considering oneself according to one's mind.

Same is the position of the founder of Warsi 'Silsa'. He is of the view that in Naqshbandia, Qadria, Chishtia, Shataria, Shazlia and Malamtia, the education is its own.

Though in Warisa no specific course of recitals is prepared except the adoption of love, yet some followers on their insistence have been advised some very simple recitals. But this is advised according to one's own ability and attitude. Why this practice was? Because up to him in recitals mind and hearts should be harmonious.

These recitals may be consulted in various authenticated books like 'Hayat-e-Waris', 'Minhaj-ul-Ishqia', 'Khilasa-tul-Salook', 'Tofa-e-Darwaish', 'Mishkat-e-Haqamia', 'Aftab-e-Waliat', and 'Urfan-e-Haq'. However, since no particular book is available so these are summarized for the reference of readers.

Importance and benefit of repeated invocation of Allah's name:

- There is nothing except love. (Love of Allah & Love for Allah)
- Only sincere repeatedly invoke Allah's name is beneficial.

- A man be a man when his heart is mentioning Allah's name.
- Love is the base of narration.
- Be devoted.
- Be constant in narration.

Repeated in vocation of Allah's name:

- (Most followers were advised) say Allah Allah (this is Ism-e-Azam).
- Recite Allah Allah every time.
- Narrate Allah Allah for ever.
- Narration of Allah Allah is sufficient.
- There should be no breath without the name of Allah.
- There is a narration of Allah which is neither related with breath nor tongue.
- Say Allah Allah with devoted love.
- (Riaz Khan Sahib Warsi was advised) Khan Sahib! Say Allah Allah for four hundred and eighty after every prayer with pre & post Dhood Sharif.

On the enquiry of philosophy of this by Qazi Bakhshish Ali said that this Umat is under the special shadow of Mercy of Allah that for one deed, there is a reward of ten virtues. If you count, the total counting will be two thousand four hundred and if these are multiplied, the result will be twenty four thousand. Saints (and doctors) are agreed that a healthy man takes twenty four thousand breaths in a day. However this method is for worldly man, devotee should recite for twenty four thousand a day. Then some one will be able to aware the secrets of oneness of God.

Invocation of 'Kalma Taiba':

- Various followers were advised to invoke 'Kalma' for 21, 41, 51, 100 times etc.
- A follower should invoke this 'Kalma' in the stead of ablution.
- There is great difference in verbally invocation of 'Kalma' and emphatic recital of Allah's name so as to cause a minor concussion of one's heart
- Recite Dood Sharif in ablution and say 'Kalma' every day after mid night as I guide.

'Darood Sharif':

- The candidate is advised for saying of Darood Sharif only in various forms.
- He advises to recite just for Allah's pleasure and not for world.
- If Love with Allah is needed, recite this Dood Pak:

"Ye Allah! Bestow your mercy upon our Prophet Muhammad (P.B.U.H) and family of our Prophet Muhammad (P.B.U.H). Salutation and peace be upon all".

- Take bath at the time of supererogatory prayer, scented thyself and with full devotion recite this Dood Pak for thousand times:

"Ye Allah! Bestow your mercy upon our Prophet Muhammad (P.B.U.H) and his family as much as virtues and elegance".

- Purgatory will be there and then you will not be for the work of world. (Said to the father of Sheda Mian Warsi).
- (Said to Fazihat Shah Warsi) Recite Drood Sharif for five hundred times. (Feeling this much, said) recite for hundred times.
- Pandat Deendar Shah Warsi was advised for recite of this 'Drood Pak' for success:

“Ye Allah! Bestow your mercy upon our Prophet Muhammad (P.B.U.H) and upon family of our Prophet Muhammad (P.B.U.H) who are lord of for-bearing and successors Muhammad (P.B.U.H) who is prophet and (in the eyes of world) illiterate”. (Butt highly literate by Allah, in other meanings inspired knowledge)

- After duties recite Darood Sharif.
- It is better to recite Darood Pak constantly.
- Recite Darood Sharif with respect and arrangements.
- The better recitation time of Drood Sharif is after the mid-night.
- Your last work should be the recitation of Darood-e-Pak for hundred times daily.
- Recite Darood Sharif every time but with devotion and with ablution.
- Recite Darood-e-Pak five hundred times every night.
- (Abdul Samad Warsi had left the recitation of Darood-e-Pak by the method of awe-inspiring then ('Sarkar Alam Panah' said) He was ignoble otherwise becomes a man.

Ya Waris:

- 'Hakim Ji' remember us as much as you remember oxlip and violet.
- 'Ism (name) Ya Waris which is taught.
- (The patient of kidney-pain is advised) when in trouble say Ya Waris.
- All Warsees had a slogan of Ya Waris every where, any where and in any condition as Bedam Warsi had said:

Ali is lord, 'Nabi' is the lord so Allah is their Lord at the time when someone has called 'Ya Waris'.

Imagination of the Guide:

- The easiest way leading to one's original is the imagination.
- In trouble think about us.
- This is the shape, consider it.
- Take an imaginatory figure that will associate you.
- The figure accompanied by you will remain with you from lap to grave.
- That imagination will be with you on the Day of Judgment, in which you have passed your life.

Prayer:

- Prayer is the nourishment of spirit.

- It is obligatory that you have a practice of performing prayer for ever.
- Be punctual in prayer. In case of some extreme reason be pray with the help of signs.
- That it not our follower who does not perform prayers.
- Delaying tactics in prayer is laziness.
- To perform Sunnah prayer at house is Sunnah.
- Some people perform four Sunnah prayer for Zohar in Friday Prayer. This is incredulity and for us there is no uncertain.
- Going to mosque by foot is the basis of reward on every foot.
- A firm habit is a wall against off time prayer.
- Be active in sleeping so that supererogatory prayer may be performed against sensuality.
- (One follower is addressed) Be in fasting for one year and perform "Ghousia Prayer" at night. You will be awarded leg-sheet.
- (Advised to Hafiz Khuda Bukhsh). Hafiz like the prayers of "Chasht" and "Ishraq" perform prayer of "Makoos" at night.
- (Said to Abdul Samad Warsi) For nourishment of 'Zikr' perform the "prayer of Ashqeen" after mid night.
- (One follower is advised to perform two "Rakaat" of prayer as) For Allah, Allah-o-Akbar. In every "Rakaat" Surah Fateh for hundred times and surah-e-Ikhlal for eleven times.
- (Another follower was addressed). Perform two "Rakaat Nuafil" with seven times Surah

- 'Al-Takasar' and after prayer at night recite Darood-e-Taj.
- (For increase in subsistence said to Hafiz Ramzani). Perform two Rakaat of 'Salat-al-Shukar' with recitation of Surah "Wadhuha" in first 'Rakaat' Surah "Alam Nashrah" in second and after prayer in adoration (of Allah) "Hasbon-Allah Wa Naimal Wakeel Naimal Moala Wa Naiman Naseer" for seventy times.

Various Others:

- Recite the holy Quran daily with punctuality in prayer.
- Recite one 'Para' of Quran-e-Pak daily.
- Recitation of 'Ya Basit' is subsistence flourishing
- Lover is that who made 'Zikr' with every breath.
- The recital of lover is "Zakr" (say Allah Allah).
- Recitation of Surah 'Falaq' is subsistence flourishing.
- The best remedy for payment of loan is the story of four Saints.
- For conveying reward of virtuous site Sarkar Alam Panah recite Surah Fateh, five Ayat and Drood-e-Taj (for detail writer's booklet titled "Muntakhib Wa Mustahib Tariqa-e-Khatum Sharif" and "Moon of Dewa".)
- We have heard that before sleeping recitation of Ayat-ul-Kursi in a guard against bodily pains.

- After Isha prayer recitation of Sub'han Allah (33 times), Al-Hamd-o-Lillah (33 times) and Allah-o-Akbar (34 times) is a medium of death with faith.
- Fasting is the nourishment of spirit. One was advised for fasting upto twelve years. Some were ordered for ever fasting.
- In Sharia, management is essential pay Zakat and recite hundred or fifty times Ayat-e-Karima.
- Zikr is very thing.
- (To Bedar Shah). Night is for seeing and nor for other things. At night recite "Zikar-e-Asdi" biljahr and when tired then recite Kalma Tayba and Drood Sharif. Day time sleeping should be of such that you might be aware of others speech and their tones.
- One follower was advised to perform Hajj by foot.
- Some were advised for "Zikr Biljahaar" while some were for "Zikr-e-Khafi".
- Followers were advised for "Zikr" of Allah Allah, Ism-e-Haq, Ye Aziz, Ye Mujib, Ye Rahman, Ye Ghafoor, and Ye Waris according to their psyche.

Chapter-III
Aks-e-Jamal-e-
Waris-e-Alam Nawaz

STORY OF A SAINT'S **TRAVELLING**

There will be some who will be desired by you after their departure but all will be in vain. On 7th September, 2004 early in the morning a knowledgeable chapter was over in Astana Alia Chappar Sharif (Tehsil Gujar Khan, Distt. Rawalpindi). The chapter relates to Al-Hajj Faqir Izat Shah Warsi. He was a great follower of a complete Warsia Creed. What was his business? Just to devote himself for Allah and his Messenger (P.B.U.H).

His death was greatly felt by hundreds of his lovers. On these hours he is remember in the following lines:

Birth:

He was born in the town of Sanghoi Malhu (Distt. Jhelum) on 9th of November, 1925. His father was Subedar Hakim Qazi Muhammad Yousaf Qadri Sarwari and who adopted by Hazrat Hafiz Haji Faqir Akmal Shah Warsi with the permission of his parents.

Name & Family:

Aziz Ahmad was suggested as his name. He belongs to Mughal family. His great grand father was Hafiz Rukan Alam Chishti, a Caliph of Hazrat Shams-ul-Arafin Khawaja Shamsuddin Sialwi. During his period Sarkar Syed Haji Waris Ali Shah stayed at Sanghoi for three days. This was the time when Haji Waris Ali Shah informed that there was his share in your home and on appropriate time that was accepted. And he accepted that share in the

shape of Hafiz Akmal Shah Warsi and Faqir Izzat Shah warsi, who was his Eham Posh Faqirs. His grand father was a Caliph of Hazrat Sain Noor Ahmad Qadri follower of Hazrat Sultan Bahu with the name of Hazrat Hafiz Qazi Muhammad Ata. His mother was the daughter of Hazrat Qazi Ahmed Ji Chishti who was the Caliph of Hazrat Pir Syed Haider Ali Shah Jalalpuri and her grand father was Hazrat Qazi Ghulam Mohiuddin of Ghousia Creed. The genealogical table is as follows:

Qazi Aziz Ahmad alias Faqir Izat Shah Warsi s/o Subedar Qazi Muhammad Yousaf Qadri (Brother Hafiz Akmal Shah Warsi) s/o Qazi Muhammad Ata s/o Qazi Hafiz Rukan Alam Chishti Sialwi s/o Qazi Hafiz Muhammad Hassan s/o Qazi Ghiasuddin s/o Qazi Hafizullah s/o Qazi Hadyatuallah (naturally print of La Ilaha-III-Allah on Chest) s/o Qazi Abdul Khaliq s/o Qazi Noor Muhammad S/o Qazi Fateh Muhammad s/o Suleman Alam Shikoh s/o Dara Shikoh s/o Shahab uddin Shahjehan King.

Primary Education:

The preliminary education was got by his devotee parents. Sanghoi was the first town for his school education. After 8th he went to his elder brother Hakim Qazi Zahid Hussain Warsi alias Faqir Maqsood Shah Warsi who was a teacher in Government High School Sagri (Rawalpindi). With his formal education, he was also morally educated by his grand father Hazrat Qazi Ahmad Ji and great grand father Hazrat Qazi Ghulam Mohiuddin.

Journey to Ajmer Sharif:

In 1938, when he was studying in 9th he handed over his school bag to his cousin and class fellow Mehmood-ul-Hassan Qazi and set for Dehli via Lahore, Qasur, Ferozpur, Saharnpur, Rurki, Kalyar Sharif. During his visit he met a blind 'majzoob' (one lost in divine meditation). He ordered him to pay visit to Ajmer Sharif, where he found a chance to see Shrine Supervisor Khawaja Hassan Imam Chishti. He was entrusted the duty at Shrine and after eleven month twenty two days he was advised to reach Dewa Sharif with the permission of Hazrat Khawaja Gharib Nawaz. He was there guided by a Warsi Saint Faqir Abu-al-Hassan Shah Warsi Otawi.

In Dewa Sharif:

In Dewa Sharif he met Hazrat Hafiz Haji Faqir Akmal Shah Warsi and Mian Aoghat Shah Warsi. He was entered in 'Warsi Silsla' and was sent to home after a short stay in Dewa Sharif and Bichrayon.

Back to Home and Business:

In the end of 1939 on his return he started to get education again. He clears his Matriculation and 'Adeeb Faazal', 'Adeeb Alam' and 'Munshi Faazal' from Punjab University and joined the education department. He started his service on 15.04.1950 in Anglo Middle School Sanghoi, Jhelum. During the service he joined various institutions of Jhelum and Chakwal. He was taking keen interest in 'Tibb' and was awarded the title of 'Fakhr-e-Hukma'. He was a pious person with good health. He was a best athlete in

volley ball, long jump and high jump. He was also very fond of prey and tourism.

Arrival in Chappar Sharif:

He was in Badshahpur when he received the news of death of Hafiz Akmal Shah Warsi on 8th March, 1948. He was the only person succeeded to reach there for burial arrangements. After the death of Abdullah Shah Warsi who was the follower of Hafiz Sahib, on 8th March, 1956 at the venue of Urs he was awarded half 'Ehram' with the name of Izzat Shah Warsi by Hazrat Faqir Mian Hairat Shah Warsi and made as supervisor of Astana. In 1959 he was given full 'Ehram' in Dewa Sharif by Faqir Pandat Alaf Shah Warsi.

Daily Business after 'Ehram':

Study, visits to Shrines and prayer was his daily practice; perform a number of Hajj and Umras. He declared the best period of the stay of Madinah Pak.

At the Service of Pir Mehr Ali Shah Golarvi:

Once in his childhood he severely fell ill. His father was a great lover of Hazrat Pir Mehr Ali Shah Sb. of Golra Sharif. He took him and placed in the feet of Hazrat Sahib and requested for pray. Hazrat Pir Mehr Ali Shah Sb. took him in his lap and offered him an apple for eating. By the return of journey he was healed up with the Grace of Allah. Again his father requested for taking him in his follower ship but he was informed that he is for someone else.

Literary Taste:

He was fond of poetry and liked the poetry of Moulana Romi, Jami, Qudsi, Amir Khusro, Ahmad Jam, Allama Iqbal, Mian Muhammad Bukhsh, Waris Shah, Hazrat Sultan Bahoo, Khawaja Ghulam Farid, Bedam Shah Warsi, Hairat Shah Warsi and Abr Shah Warsi.

Spiritual Training:

In this training Hazrat Faqir Noor Muhammad Qadri Sarwari, Kalanchvi was the main factor. In various businesses process of 'Qasida Ghousia' was the unique one.

Membership of Islamic Consultancy Council:

In Zia era on the request of President of Pakistan General Muhammad Zia-ul-Haq and insistence of Hazrat Pir Karam Shah Al Azhari (Chief Justice Federal Sharia Court of Pakistan) joined the Islamic consultancy council. He was remained active participant for Pakistan Movement, however, after that remained away from politics.

Relationship with Contemporary Saints:

He had a very vast relationship, especially with the followings:-

- Hazrat Babu Ji Ghulam Mohiuddin Golravi.
- Hazrat Shah Abdul Haq Golravi.
- Sain Muhammad Hussain (Balka Sain Kanwan Wali Sarkar -Gujrat).

- Sain Mirchoo, Islampura Jabbar.
- Arabi Shah Sahib, Mohra Jhandi near Bewal.
- Qalandar Zaman Syed Asad-ur-Rahman Qudsi (Bhoan), Chakwal.
- Khawaja Qutabuddin, Makhad Sharif.
- Khawaja Nizamuddin Taunsvi.
- Sheikh-ul-Islam Khawaja Qamaruddin Sialvi.
- Amir Hizbullah Pir Fazal Shah Jalalpuri.
- Pir Barkat Shah.
- Hazrat Habib Sultan.
- Hafiz Faiz Sultan.
- Sain Ghulam Jillani.
- Ghazali Doran Hazrat Ahmad Saeed Kazmi.
- Muhadas-e-Azam Molana Sardar Ahmed.
- Molana Ghulam Ali Okarvi.
- Molana Noor Allah Naeemi Baseerpuri.
- Shaikh Al Hadith Molana Manzoor Ahmed.
- Hazrat Pir Khizri (Jhelum).
- Pir Sahib of Ghamkol Sharif.
- Syed Agha Nisar Ali Sb. (Hujra Shah Muqim)
- Pir Syed Fyaz Al Hassan Gilani.
- Pir Mehboob Hussain Noshahi.
- Justice Pir Karam Shah Al-Azhari.

(May all be blessed by Allah)

His relationship with Peer Karam Shah was of such nature that once he visited here and praised the place with addition of the word that there should be some educational institutions. He replied I might do that but it would be your kind duty to run these. On his promise, he started to construct Mosques and Maddrissas where the teachers are of "Muhammadia Ghousia University Bhera Sharif". Among these most prominent is Jamia Qadria Warsia, Mera Shams where alongwith 'Dars-e-Nizami' up to

graduation, educational facility is available. A Girls Educational Institution was also made.

Spiritual Services:

At the time of his settlement in Chapper Sharif, Qadiani factor was very active. His efforts were crowned as most of them had again embraced Islam. In the modern era he was the only Saint who had been given respect in Arab world. Even sister of Shah Fahd was his follower. He was bestowed with the quality of divination and with the help of which he made reforms and discovered a lot of ancient Saints and their Sharines were built like tombs of Hafiz Syed Fakhr-Uddin (Dhoke Bawa Faiz Bakhsh), Syed Noor-ul-Hassan Shah (Choorā Sharif near Changa Bangial), Baba Allah Sher Shaheed (Mera Shams), Syed Hafiz Ghulam Rasool Shah Sahib Qadri Noshahi (Thullah near Bhuddana), Ghulam Jillani Shah Sahib (Dhariaala Syedan), Ghulam Mohiuddin (Chota Choorā Chappar Sharif).

In nut shell he was a spiritual history maker and preaches the love of Allah and His Holy Prophet (May peace be upon him).

(A couplet) When spring comes, I ask about enlightening view where have gone the bewitchment of morning and the beauty of garden.

Burial Ceremony:

The burial point was suggested the Central Garden of Astana Alia chappar Sharif. Last bath was made by Faqir Ahmad Shah Warsi, Dr. Tanweer Waris Warsi and

Capt. Muhammad Hussain Warsi. Funeral Prayer was said by Faqir Ahmad Shah Warsi while 'Jigar Gosha' Hazrat Zia-ul-Umat Pir Amin-ul-Hasnat Shah prayed. Faqir Ahmad Shah Warsi, Dr. Tanweer Warsi, Nasir Warsi and Siddique Warsi buried him. Faqir Ahmad Shah Warsi found the honour to lay relics of Kaaba Sharif, of 'Gumbad-e-Khizra' and of the shrine of Hazrat Data Gunj Bukhsh (R.A.) on his chest. These relics are gifted by Riaz Ahmad Bhatti Warsi. Mistri Siddique, Haji Nazir and Haji Rasheed made the grave. 760 bricks were used and on every brick 'Khatam-e-Quran' was completed. His mausoleum was made there where he spent his life. 10th of October, 2004 on Sunday 'Chelum' was suggested.

(A couplet) One day he will accept the soil of the same place as Bedam (The Poet) is made of the same soil.

Rhyme:

- They continued to decorate the deserted land. They continued to bloom the flowers of love and kindness.
- There remains no form of satisfaction. They continued to increase the time of separation.
- After depriving from patience, comfort and peace, they continued to give life.
- Kindness, love, generosity and devotion, they continued to give the meanings to words.
- On the way of love and sacrifice, they continued to make painful time for the followers.
- After merging with the originality, they continued to show reflection of the beloved.
- O' Rashid doesn't ask about the state of meeting. They continued to set away every hindrance of the way leading to destination.

Establishment of Astana Alia Warsia:

In 1995 Astana was completed and for its management, a registered Warsia Trust was made. That is being cooperated by Local Anjman-e-Warsia and UK Trust. Haji Faqir Ahmad Shah Warsi was selected as Supervisor by Trust Astanah.

Property of Saint:

Sarkar Waris Pak said that Faqir is just a passenger and his property is only love. Al-Hajj Faqir Izzat Shah Warsi was the example of that.

High Sayings:

- Begging is prohibited for a Saint.
- Devotion is Saintliness.
- Saint is formalist.
- We have nothing but love.
- Love is everything.
- Now spiritual guidance is a profession.
- Piety is in the core of heart.
- The piousness is the resultant of love of Hazrat Muhammad (May peace be upon him).
- Saintliness is only to construct Kaaba in the hearts of human being and the light of the Muhammadan Lamp.
- Without love, a man is a beast.
- The cheater in piety may not get success.
- Saintliness is other than a guide.
- Saint is martyr. His mourn is prohibited.

- Every faith is based on emotions while Islam is based on observations.
- Every atom of universe should be respected as on it some Saint has travelled.
- Islam is injured by an idle Saint and by debauchery of guide.

He was in the habit of to advise the followers that he should not been given charity, it is the right of poor, orphans, widows and deservers. He also advised for prayers, reciting Drood Pak, legitimate earning and service of parents.

(A couplet) Who will understand the tale of devoted fellows? Every drop of their blood was a treasure of secrets.

FICTION OF INNER FEELING

Late a night, 'Samaa (audition) was in full swing. The musician was dipped in his art. The position of Faqir Saain was worth seeing. Audience was in ecstasy. Akhtar said: "There seems neither star nor fire-worm. The signs of contentment to death are visible".

All the meeting was enjoying fully there was one voice saying: "O cold breeze of the valley of beloved. Let me hear some message as my heart is sinking".

I was astonished to listen Akhtar and thinking about him. What a beautiful voice it is! Again his voice raised: "Please do not let my story be open in the company of beloved. At this sleeping grief has been burnt away".

Every eye was wet. Every one was enjoying fully. "Look and look through the eyes of reality. Every particle is a place of manifestation".

Akhtar turned up to another point and said: "Stay for a while in this night. Move in morning. Tonight make the streets of mendicants in the shape of heaven".

"For God sake, my beloved stay one night. Perhaps we may not meet again because life is mortal".

Now I was out of my senses. I wept. I saw the Faqir Saain was also weeping and consoling me. 'Mehfil' was ended, night was over.

Every one was allowed to go. My condition was apparent to Faqir Saain. He informed. Let us see when we are called. I am busy in praying for you.

My dear! I have passed my life. I said good bye to Hazrat Faqir Akmal Shah Warsi. After that my father Hakim Subedar Qazi Muhammad Yousaf Qadri Sarwari, then mother and elder brother Mirza Muhammad Hussain Qadri Sarwari and further your father Hakim Qazi Zahid Hussain Warsi (alias Faqir Maqsood Shah Warsi) and in the last my only sister. I said nothing else but: "All the caravans have reached their destination. Only I was left looking up the foot prints".

My son the life is went on. I have passed it in the memory of Waris Pak. The story is long. (A couplet):

"It is hard to find relief for the patient of love, Even though Christ will come from fourth heaven".

To seeing my greatly emotional condition 'Faqir Saain' tried to inform about his coming fate before time. He said; May you prosper day by day in lieu of the beauty and grace of Hazrat Muhammad (May peace and blessing be upon him). 'Soz-o-Gudaz' is your family property that may become your fate. I expect this and nothing else. According to the Holy Quran and the Sunnah Sufism forbade the humanity to be emotional. Every faith of the world is based on emotions but Islam is based on observations. The relation with my beloved is the dearest to me. I have nothing for pride expect the slavery of 'Waris-e-Kainat'. This is a great owe to me that due to this relation I have been passing my life. Perhaps a favorite writer like you may admit or not, I may have no care. My life is my history. I hate all things which are mortal. You must

consider the obedience of 'Karbala wale'. This was patience. Words are simple but to act upon is difficult.

I enquired off knowing that he is breathing his last what will be our fate. We are already in shocking condition. We have neither light forth nor have opportunities. It seems that time is too short to work. This is why we approach you as a thirsty one seeks a river. Let us permit you conversations to be saved in audio and video forms so that they may be used for our guidance.

In response he said, 'thirst is not to be quenched from river. Let it be seen from the point of view of the Holy Quran and Sunnah and to be learnt from the Ahadith. You are Warsi. You have a faith of love. You are not allowed to go to a river just for your thirst. The faith and teaching of 'Sarkar Alam Panah' is not a traditional story which may be narrated in rhymes and words. Before attending the meetings of 'Faqir', you must propose yourself through heart, mind, knowledge and practice, to enable yourself for achievement of benefits.

I sympathetically advised you to consult Sufism. What is this? How we are leading? I have wondered here and there. I have paid my services for shrines but my aim was not to quench the thirst. Be remembering! We are not for it; we are for seeing of able and flow of the tides. The reality is the practical life. However I am pleased that time is being over. Now there will no wish. In fact the actual place is the practical life.

Everyone should measure on the scale of 'Sarkar Alam Panah'. In Warsia creed neither article nor audio and video may provide guidance. The guidance is enclosed in the ecstasy of love.

WHAT IS PIETY

One evening we a few colleagues were sitting in the meeting of Faqir Saain in his Astana and were being enjoyed with hot tea. Fortunately, in this time then us had no others, Hazrat encourages me to continue the discussion. I asked Hazrat! what is piety and who is called as a Saint? What was then he stopped beading, put aside the cup of tea and just sat easily, with smiling lips said: "Sub'han Allah! This is the story of love, lover and beloved are its characters, 'Soz-o-gudaz' and 'Hijr' are its impacts. And then the Warsi piety is unique in nature to all other. In this piety lover sacrifices everything in soul, body and mind. He then breathes to see if that makes scene.

(A couplet) If you are keen to martyrdom, then be ready 'Bedam'! The condition of sacrifice is to wear 'Kafan'.

Then he can say:

(A couplet) The spirit of sacrifice is wonderful 'Bedam'! I have been 'Kafin' weared presented before him.

Then the saint presented before the sight of beauty and love in such a way that Sub'han Allah. Eye view of how to imagine if I just call it painful:

Beloved

King of the Kingdom of beauty and love with the sword of "Hjr-o-Fraq'

Guardian ship of his throne

Coming to the great true lovers of God with piety
wear clothes

Colouring with mercy of the sustainer and giving
colour of 'Bo-Turabi' in real sense

Regardless of all the world is concerned and say
that then the man leaves the lovers get all dis-
engagement from the poor world except Allah and
then says that Independent lover of God is Saint

And lovers should make it the will of the beloved

Beloved in the hands of the lover who had verified
as deceased in the hands of 'Ghussal'

So he should not to ask and not only demise
recognition and pleasure because the logic is logic
of love in love

Love is such a fire that except Allah burns away
everything.

(A couplet) The difference between you and I
have been demised by my 'Saqi' after decorating
me with "There is no one for worship but Allah".

THE SAINT HOUSE OF WARSA **CHAPPAR SHARIF**

The duty of lovers of Allah is to spread fragrance. Where they go, the environment of that place is changed and where they go, the routes are fragrant. Makhdoom Data Gunj Bakhsh Ali Hujwairi in Lahore, Syedna Ghous Jillan in Baghdad, Khawaja Moin-ud-Din Gharib Nawaz in Ajmer, Baba Farid udin Gunj Shakar in Pakistan, Shaikh Baha udin Naqashbund in Bukhara, Mujadad Alaf Sani in Sarhand and Syed Haji Waris Ali Shah appeared in Dewa Sharif to spread perfume of reformity.

(A couplet) Whom God loves Wasif,

How those will not be the prettiest to the universe.

Syed Haji Waris Ali Shah has sowed a perfume plant during his tourism in Northern Punjab at Sanghoi the ancient town of Jhelum district. He informed during his meeting with the saint of that time Hafz Qazi Rukan Alam Chishti Sialwi (Caliph of Hazrat Kawaja Shamsuddin Sialvi) that Hafiz Sahib! I have my share with you and a time will come I will accept it. So this share was received in the shape of Haji Hafiz Akmal Shah Warsi who is the grandson of Hafiz Rukan Alam and his family name was Qazi Khurshid Alam and was belong to Mughal prince Dara Shikoh. His ancestor was Qazi (judge) in Potohar region. In Sikh era Qazi Mohammad Hassan deployed as a judge (at that time know as Qazi) in Sanghoi and had permanently been settled there. Since then the family use prefix or suffix of Qazi as their family name.

Hafiz Akmal Shah Warsi after completing the education joined British Indian Army as a Khateeb. One day in Delhi all of a sudden he met SyedHaji Waris Ali Shah who is known in the world of piety as belonging to Dewa Sharif. He took oath of allegiance in Silsila Warsia, Qadria, Chishtia, titled him as Punjabi Hafiz and filled his heart with pious light.

(A couplet) Why will not love you (Saint) Bedam because love and its implementation all is here.

After allegiance Hafiz sahib left the service of English and come to his parents on the order of his lord. Being disturbed on the advice of his Murshad Karim', he adopted tourism for some time. Before death Waris Pak advised Mian Aoghat Shah Warsi and Barrister Syed Mohi-ud-Din that my last pilgrim robe should be handed over to Punjabi Hafiz and called him as Akmal Shah Warsi. So at the time of Qul he was honoured. Hafiz Sahib remained busy in tourism for some time in Dewa Sharif. During this period he stayed in Nadala, Kapoor Thalah state. Before his death he reached Changa Bangial on the invitation of his beloved Mian Muahmmad Zaman Warsi and Hafiz Abdul Karrim Noshahi. During the stay he felt ill and died at the age of 76 years on 8th day of March, 1948 corresponding 8th of Jmadi ul Awal 1368 AH. On the saying of his spiritual leader that a saint where dies is buried there, he was buried in the ancient graveyard of the village. So thus the hilly Changa Bangial was changed into fresh green earth of Chapper Sharif. Waris pak inherited another flower of this family named Izzat Shah Warsi and once again aroma perfumed the entire universe. His family name was Qazi Aziz Ahmed and was the younger son of Hakim Subedar Qazi Muhammad Yousaf Qadri Sarwari who was the younger brother of Hafiz Akmal Shah Warsi.

He found spirituality from Hazrat Khwaja Moin-ud-Din Chishti and Hazrat Sultan Bahoo and was entered in the creed of Warsia in Dewa Sharif through Mian Aoghat Shah Warsi. After completion of worldly education he was employed in education department. In 1956 Mian Hairat Shah Warsi granted him half Ehram on 8th of March at urs in Chapper Sharif and called him Izzat Shah. He was also advised to stay here permanently for service of Warsi creed. In 1959 Katak Maila at Dewa Sharif Pandat Alaf Shah Warsi awarded him full Ehram. Padat Alaf Shah said off and on that Waris Pak has informed us about Chapper Sharif that he has made another Dewa Sharif in Pakistan. This saying has been implemented well by Faqir Izzat Shah Warsi. He made construction in the Saint House of Chapper Sharif in a beautiful manner. He also remain busy in delivering instructions to his followers that he is not in the need of gifts and wealth instead please review around you the poor, orphans and deserving ones for this charity. The best management and optimization of every kind and welfare work to perform welfare of his constituencies for the awareness and making an organization where both religious and world class education and training is available is his advice. So this was why that dozens of mosques across the country under the patronage, schools, libraries, vocational centers, hospitals and welfare centers were established which are working day and night.

One of the unique aspects in Warsia Series is 'Sajjada Nasheeni' and caliphate which is controversial. The founder of Warsia Creed Syed Haji Waris Ali Shah had forbidden forever the succession of the caliphate. And a special writing as a will was saved in custody with Justice Syed Sharf-ud-Din and lawyer Munshi Nadir Hussain Nigrani. Sarkar said: our destination is love; we have no successor and one who claims to succession is false. Also

said that we are here, a cobbler, a sanitary worker but since he loves, he is ours. But since it was intended to govern the system of Astana Alia, so after Sarkar Waris Pak, Haji Waris Ali Shah Mausoleum Trust, Dewa Sharif (UP) India (Regd.) was constituted. Keeping in view the example a trust was registered in Chapper Sharif by Hazrat Faqir Izzat Shah Warsi and all the managements was handed over to this trust in his life period. In mind-night of 7th and 8th sep., 2004 he died.

(A couplet) O' Rashid, do not ask about the condition after meeting with beloved. Every hindrance in the way was set away.

Many kinds of meeting (Khatam & Muhafil) are arranged on Astana Alia including Thursday, Milad Sharif, Eleventh, Urs Mubarak of Sarkar Waris Pak on 1st of Safr and a memorial ceremony on 7, 8 & 9th of Sep. the annual ceremony of Urs Mubarak of Hazart Akmal Shah Warsi on 7, 8 & 9th March are especially significant. Countless visitors throughout the country and abroad come to achieve fragrance of true love, light and to bright their breasts.

(Couplet)

Neither pot nor potter is required.

Only an attention of the guide is required.

Bedam's (poet) God Knows that it is the way to worship.

Always image of guide should be the demand of followers.

May Allah bless us with the powers to understand, revive and to spread spiritual knowledge on the name of the Holy Prophet (SAWW) Ameen!

URS WARSIA CHAPPAR SHARIF

In the Holy Quran it is advised by Allah “Invite towards the path of your Lord with strategic wisdom and refined exhortation and (also) argue with them in a most decent manner. (Surah Al Nahl-verse:125)

From the history, it is evident that this order is obeyed by the saints. Hazoor Nabi-e-Akram Shafeea-e-Muazzam Rahmat-e-Do Alam (May peace and blessing be upon him) has enlighten the hearts of human beings to bond the creation with The Creator and the saints have decorated their shrines with this light. Through this light that shrines become the centre of advices and still they are so.

Hazrat Anas bin Malik (R.A.) narrated that Rasool Allah (S.A.W.W.) said that “when you pass through the gardens of heaven, graze and eat fully.” Sahabas (R.A.) asked respectfully “Ya Rasool Allah! What are the gardens of heaven?” He said “the gathering of zikr (Muhafil-o-Majalis).” (Timizi) This is accepted fact that the best and affective method of preaching is the gatherings. So to deliver the message of Allah, saints have been arranging gatherings. By these, besides the remembrance, will and pleasure of Allah and His Beloved Habib (S.A.W.W.), the aim of spiritual & moral training and reformity is achieved. Similarly making the base of death anniversary of various saints, meetings and gathering are being conducted to pay tribute to the saints and to preach. In these sittings preaching and training programmes are managed. Such practice is termed as Urses and Fairs.

At shrines, these training programmes are of many kinds, among these some are daily, some are weekly and some are monthly while some are annually. But all these have only one aim. The aim of providing the message of Allah and His Prophet to creatures, so that they may get the right path. Who is not acquainted with the facts and effects of the meetings of the fountain of saintliness Syedna Ali Al Murtaza (May Allah bright his face), Hazrat Imam Jaffar Sadiq (R.A.), Hazrat Imam Malik (R.A.), Hazrat Imam Abu Hanifa (R.A.), Hazrat Junaid Baghdadi (R.A.), Hazrat Imam Ghazali (R.A.), Shehansha-e-Baghdad Syedna Shaikh Abdul Qadir Jillani (R.A.) and all saints of Chisht creed (R.A.). These sittings are the best source of knowledge and wisdom.

For such gathering is the most effective way. On the day of death of various Saints memorial meetings are to be conducted in which preaching and training sessions are to be arranged and these were called as Urs and festivals.

This practice is prevailing on centuries. Followers from far and near and at the appointed time and date gather on high Astanas and arranges according to the events. Regional folk customs festivals make these Urs more attractive.

'Sarkar' Syedna Hafiz Haji Waris Ali Shah is the founder of Warsia Branch of famous series of piety Qadria and Chistia. His tomb is in Dewa Sharif (U.P.) India. Due to domestic and foreign sanctions, visa problems, long distant travel and such other problems most of the followers and lovers may not attend the Urs there, so the Urs has been celebrated in Pakistan at various Warsi Saints places.

The most important gathering is made every year on 7, 8 and 9th of March at Astana Alia Chappar Sharif (Changa Bangial, Tehsil Gujar Khan, District Rawalpindi) in memorial of Hafiz Akmal Shah Warsi. This Urs has been enjoying regularity since 1948 and has been flourishing day by day. Al-Hajj Hairat Shah Warsi was the person who had initiated the celebration of this Urs and had been topped up by Al-Hajj Faqir Izzat Shah Warsi. The establishment of High Saint House, organization of residence for visitors, stability and establishment of Warsia Trust, food house, grand mosque, magnificent tomb, wide meeting hall, Quran Mahal, hospital and other constructions and their maintenance and numerous books published about the series. For all these Al-Hajj Faqir Izzat Shah Warsi has the honour to be mastermind behind it. He was the real photo of Sarkar Waris Alam Nawaz. He has dedicated all of him for the flourishment of Warsia series. He has not only given attention towards buildings of schools, mosques, hospitals and shrines but also towards human character building. For this, whole world is selected by him for tourism. A number of people have been assembled in the Warsia Chain, given Ehram to the lovers and arranged meetings at numerous places, forums. Under his patronage the most important regular gathering was the Urs of 7, 8 and 9th of March at Chappar Sharif. This is still being conducted with same pomp under the trust sponsorship.

The arrangements of 7th March

Some detail of events of that Urs Mubarak are as that celebrations started at 4pm on 7th March afternoon with 'Khatam Sharif', after which pious meal is served. After Isha Prayer the most important meeting of Urs Mubarak is inaugurated. This meeting of 'Melad-e-Pak' is started with

the recitation of the Holy Quran. Since long Qari Dedar Shah Warsi gets the honour of recitation at the start and end of the ceremony. After recitation 'Naat Khawani' is held. The special guest scholar of this session was Mufti-e-Pakistan Ahmad Azizullah Naqshbandi Mujaddadi of Dina, who delivered a special address based on various aspects of Islamic teachings. After his death we pray for another 'Khateeb' like him with vast knowledge. 'Mehfl-e-Melad Pak' ends with 'Salaat-o-Salam' before Fajr Prayer.

These gatherings are participated by famous reciter like Qari Dedar Shah Warsi, Qari Ubaid-ur-Rehman, Qari Ghulam Rasool, Qari Dr. Muhammad Younas, Sahibzadah Qari Muhammad Munir, Qari Nasir, Qari Junaid Bahoo, Qari Najam-ul-Mustafa ibn Qari Khushi Muhammad Al-Azhari, unique 'Naat Khwan' President Awarded Al-Hajj Khurshid Ahmad, Uwais Raza Qadri, Sufi Shafqat Shah Warsi, Hafiz Ata Muhammad, Khalid Mahmood Jhelumi, Mehr Muhammad Akram Jhelumi, Amir Afzal Chishti, Syed Altaf Husaain Shah Kazmi, Syed Zulfiqar Hussain Shah, Baba Fateh Muhammad, Baba Hashmat Naqashbandi, Prof. Zahid Hussain Sahi, Imtiaz Ahmad Bhatti, Akhtar Bazmi, Nazir Hussain Sialvi etc.

The arrangements of 8th March

On 8th March after Fjr Prayer visitors present 'Chadrian' and 'Dalian' as a tradition with great courtesously. The processions of 'Chadar' are worth seeing. Various followers establish meetings at their residences before the procession arrives at high Saint House. In these gatherings 'Qawals' present spiritual rhymes. In this context the gatherings of village Changa Bangyal, Jabbar and Bewel (by visitors of Multan and Okara) are unique in nature.

A 'Mehfl-e-Samaah' is held on 8th March after Isha Prayer. The inherited Qawal Rafique Hussain Barkat Ali Amir Hussain and his party start this meeting. Urdu, Persian, Arabic, Punjabi, Saraiki and Poorbi 'Hamd-o-Naat', Ghazals, Rhymes are read by various qawal parties. This gathering ends at late night. At thirteen over four A.M. (The time of the end of the worldly life of Sarkar Haji Waris Ali Shah) a 'Khatam Sharif' was recited and after pray allowed the followers to leave for home.

Worldly known Qawal Nusrat Fateh Ali Khan, Mujahid Mubarak Ali Khan, Sher ali Mehr Ali, Hafiz Ata Muhammad, Rafique Hussain Barkat Ali Murkian Waley, Bakshi Salamat, Mubarak Ali Niaz Ali, Akhtar Ata Muhammad, Shakoor Warsi Karachi Waley, Zaki Taji, Amir Hussain, Ejaz Siddique, Asif Ali Manzoor Hussain Santu Khan, Zamir Hussain Noshahi, Qari Waheed Chishti, Bashir Ahmad Qadri, Farid Ahmad Sabri, Son of Aziz Mian Qawal, Chand Ali Khan, Salamat Tanveer Noshahi, Afzal Noshahi Sassi Waley and Ishfaq Ali Jaza Hussain etc. Still dozens of Qari, Naat Khawan, and Qawal parties participate with love and perform efficiently.

The arrangements of 9th March

On 9th of March at 9.00 A.M. the respectful usage of 'Chadar Poshi' is performed. This 'Urs' was started by Hazrat Qibla Hairat Shah Warsi. Its all ceremonies were arranged by him. After the death of Abdullah Shah Warsi (The first caretaker of this Astana), Hazrat Alhaji Faqir Izzat Shah Warsi was wearied 'Ehram' by Qibla Hairat Shah Warsi. Hazrat Faqir Izzat Shah Warsi also continued these arrangements in his period.

On 9th of March at 9.00 A.M. the procession of 'Chadar Sharif' started from the house of Raja Qyoom. This procession was brake journey for some time at the house of Saeen Muhammad Zaman Warsi. In this house Hafiz Akmal Shah Warsi and Faqir Izzat Shah Warsi stayed for a long time.

After 'Chadar Poshi', Slaam and 'Rang' are presented. Then final pray, after 'Dua' (pray) willing people are allowed for oat of allegiance in 'Darbar Sharif' just with this 'Tabarak' is distributed among the lovers and they are allowed to set for their homelands. At afternoon the 'Darbar Sharif' is washed with rose water and decorated with decorative cloth sheets and then the ceremony is declared as over. All these meetings are interesting, managed, ventilated and clean, effective and the followers are fully respectful.

These honourable personalities had participated in these ceremonies: Qibla Hairat Shah Warsi, Aber Shah Warsi, Anwar Shah Warsi, Ayaz Waris urf Kaloo Shah Warsi (Son of Bedam Shah Warsi), Irshad Mian Warsi (Son of Hairat Shah Warsi), Syed Amber Shah Warsi, Rafique Shah Warsi, Sarwar Shah Warsi, Mai Aaisha Qadria, Qari Dedar Shah Warsi, Sofi Shafqat Shah Warsi, Sofi Nazir Shah Warsi, Haji Maqbool Shah Warsi, Munawar Shah Warsi, Fazal Shah Warsi, Jalal Shah Warsi, Alamgir Shah Warsi, Riaz Shah Warsi, Ameer Shah Warsi, Yaseen Shah Warsi, Sub'han Shah Warsi, Mehrab Shah Warsi, Sadiq Shah Warsi, Asrar Shah Warsi, Tajdar Shah Warsi, Tabaidar Shah Warsi, Baba Sardar Shah Warsi, Afzal Shah Warsi, Akber Shah Warsi, Noor Shah Warsi, Mian Naeem Ud Din Ahmad Shah Warsi, Tafazal Shah Warsi, Basharat Shah Warsi, Haji Faqir Ahmad Shah Warsi, Mirza Muhammad Hussain Qadri, Hakim Qazi

Zahid Hussain Warsi, Qazi Muhammad Sulaiman Akhgar Warsi, Qazi Zia Ul Haq Warsi, Qazi Faiz Ahmad, Qazi Abdul Rasheed, Munshi Muhammad Hyat, Nazir Warsi, Sarwar Warsi, Mehmood Warsi, Hakim Khushi Muhammad Awaisi, Akhtar Warsi, Master fazal Karim Warsi, Haji Allah bakhsh Warsi, Daryai Shah, Baba Muhammad Ramzan Warsi, Haji Abdul Suttaar Warsi, Haji Muhammad Iqbal Warsi, Haji Muhammad Sharif Warsi, Syed Mehmood Shah Warsi, Haji Muhammad Yaqoob Khan Warsi, Baboo Nawab Khan Warsi, Syed Afzal Hussain Warsi, Baboo Qudrat Ullah Warsi, Sofi Abdul Samad Khan Warsi, Malik Muhammad Ashraf Khan Warsi etc. Pandat Alaf Shah Warsi, Hashmat Shah Warsi and Razi Ahmad Honourary Manager also had come for participation in these ceremonies.

After Hazrat Alhaji faqir Izzat Shah Warsi the ceremonies of Urs Mubarak remained. Same practice and arrangements are adopted every year for the Urs of Al-Haji Faqir Izzat Shah Warsi on seventh, eighth and ninth of September by Trust Astana. For the management of these ceremonies all the patron, members of Trust Astana Alia Warsia Chapper Sharif, local community and other workers are highly appreciated. Because of their services Raja Muhammad Akram, Saeen Muhammad Zaman, Raja Muhammad Qayoom, Mirza Imam Din, Mirza Abdul Ghani, Munshi Fazal Karim, Haji Noor Muhammad, Molvi Khushi Muhammad, Naeem Khan Warsi, Wahab Din Warsi, Raja Zia, Haji Ali Ahmad Warsi, Mistari Muhammad Sidique, Haji Muhammad Nazir, Haji Muhammad Rasheed Warsi, Rao Wazir Ali Warsi, Nasir Warsi, Muhammad Sarwar Warsi, Ch. Sadique Warsi, Haji Abdul Rehman Warsi, Abdul Majeed Warsi, Mirza Ayoub, Abbas Warsi, Haji Afzal Warsi, Nasir Warsi, Tariq Warsi, Yousaf Warsi, Nazeer Warsi, Naseer Warsi, Ishfaq Warsi, Altaf Warsi, Wajid

Warsi, Waqar Warsi, Anwar Warsi, Ehsan Warsi, Riaz Ahmad Bhatti, Imtiaz Ahmad Bhatti, Raja Muhammad Sarwar, Captain Muhammad Hussain Warsi, Haji Muhammad Rafique Warsi and Dr. Masoud Malik Warsi are so much remember able for this Astana. We pray for its success and goodness. May it be prosper and peaceful.

HUMANITARIANISM-I

It was the real love that Faqir Saain pay visits every year to Ka'aba Tullah and Gumbad-e-Khizra. On return every one like to greet him. Why? Because of love with Allah and his Prophet Muhammad (May peace and blessings be upon him).

Once some young ones were come at 'Astana Alia'. They were famous for questioning. On shrines every one comes with different type of wishes. Faqir Saain took keen interest and satisfied them. He was of view to teach Sunnah.

On the particular day he was busy to narrate the pilgrimage voyage. I enquired of about 'Hajr-e-Aswad'. What that is and why it is being respected so much. He informed about two reasons. One was "it is the order of Allah and the Holy Prophet" and second was that it was kissed with respect by the Holy Prophet (P.B.U.H).

After a while he said that this is the point of ponder that if a stone is so respectable just for the reason that it is near to Allah then think about a man of such quality! It is said by Allah that I love my men more than seventy mothers. According to Ahadith with reference to Sahih Bukhari Allah says when a man perform prayers other than compulsory, he becomes so near to Me that I Start loving with him in such a way that I become his ears with whom he hears, I become his sight with which he sees, I become his hands with whom he catches, I become his feet with which he walks.

Humanitarianism is defined in the Holy Quran in such a way that if you find nothing for beggar, then be polite and the beggar should not be browbeat. Then such is the one who repulses the orphan and encourages not the feeding of the indigent, so woe to the worshippers who are neglectful of their prayers. Those who (want but) to be seen. But refuse (to supply) (even) neighbourly needs.

“Nabi Karim Sarwar-e-Kainat” (P.B.U.H) has advised to be kind, cheerful and has forbidden to severance of relations. In the last address delivered by Hazrat Muhammad (May peace and blessings be upon him) everyone has been advised to respect others in every aspect of life.

According to Ahadith with reference to Sahih Muslim Sharif narrated by Abu Hurairah (R.A.) “Allah will say on the day of resurrection; ‘O son of man! I was sick, and thou didst not visit me;’ the man will say, ‘O my Lord! How could I visit Thee when Thou art the Lord of the entire world?’ Allah will say, ‘Didst thou not know that such one of my servants, was sick, and thou didst not visit him? Didst thou not know that if thou hadst visited him, thou hadst surely found Me with him? Allah will say, ‘O son of man! I asked food of thee, and thou didst not feed Me’. The man will say, ‘O my Lord! How could I feed Thee when Thou art the Lord of the entire world?’ Allah will say, ‘Didst thou not know that such a one of my servants asked food of thee, and thou didst not feed him? Didst thou not know that if thou hadst fed him, thou wouldst surely have found that with Me? Allah will say, ‘O son of man! I asked drink of Thee, and thou didst not give Me to drink’. The man will say, ‘O my Lord! How could I give Thee to drink when Thou art the Lord of the entire world?’ Allah will say, such a one of my servants asked drink of thee, and thou didst not

give him to drink; verily, if thou hadst given him to drink, thou hadst surely found that with Me”.

You give service for the habitants; Allah will be merciful in heaven. Now think about the relationship of Allah with his superior creature. We may not ignore the creatures, if we have the claim of love with Allah. If we give respect to a stone just for the sake of Allah and His beloved Prophet, than we have to keep aloof quarrel, jealousy, cruelty, hatred and injustice.

Wake up to tear the sheet of arrogance just to love the humanity for the sake of Allah.

HUMANITARIANISM – II

‘Faqir Saain’s speech scented our ears and during conversation he often repeats the couplet of Heer Waris Shah that “After cleaning, lords have made in use those pots which have been licked by dogs”.

In explanation he says: Once Hazrat Ba-Yazid Bistami (R.A.) in a fit of absorption started to pick old frayed piece of clothes from the heaps of rubbish, washed up and sewed them in the shape of cloak and after wearing stood up for prayer. After prayer some one asked the reason. He said that when ever I passed away from here these rough clothes cried that we were remaining the decoration of high dignitaries and now we are of no value. So I had taken up these to the highest place of “Namaz (prayer) is the acme of momin. (Faithful to his Allah).

Sub’han Allah! This was a real Saint. He was mankind. Allah has said that I love my slave men more than the love of seventy mothers. It is impossible that a man will beg Allah and he may not be awarded. Try yourself, there is nothing else but Mercy and Favour and there are no boundaries. Listen one thing more that this Bounty is for everyone.

“To adopt the virtues of Allah” is kept in view by Saints and have taught the way of love with love.

Once I asked “why the Saints had given attention to the creatures? Hazrat replied that the easiest way to please Allah is the service of humanity. This is why it is said:

- The best of you is one who is fruitful to others.
- The most superior work is the social work.

Allah is so Merciful on His Creature that “Hazoor Sarwar-e-Konain” (May peace and blessing be upon him) has advised for:

- Be merciful on the inhabitants of earth, The Lord of heaven will be Merciful upon you.
- A Muslim is brother of other Muslim. So neither he teases him nor defames him.
- The one who hides the fault of some Muslim then Allah will hide his blunders in the day of judgement.
- A Muslim is that from whose hands and tongues, other Muslims are saved.
- No one of you is enabling to be called a complete momin unless he likes for his brother what is liked for him.

Here there is a point that social work is not based upon wealth, these are a number of ways of his help. However for all these should be aim of pleasing Allah.

A few days ago we met with a beautiful dialogue. Professor Akhtar a well known writer of many books came from Rawalpindi to see the spiritual Scholar of Jhelum Irfan-ul-Haq alias Baba ji. In response to a question he says that human is close to his Allah because Allah is close to a man's jugular vein. In modern era it is not an issue that there is a gap between Allah and a man because to please Allah, all the prayers like 'Salat', Zakat, Donations are being performed. Hajj, Umra, Conduction of Holy meetings and saying Allah Allah is more than ever.

Even then tension and destruction is increasing day by day. The effects of prayer in the society are not being seen. It means that there is something else. Today's great issue is remoteness of one to other. Affection, amity, love, sincerity, brotherhood, etiquettes and devotion are present in wordic shape but not in actual sense. The solution of this disturbance is only that to please our Allah, we should start to bond men to men. We may rise up to make brotherhood. We have to leave self praise.

This is the way of Saints through centuries. The Holy Prophet (May peace and blessings be upon him) has said: "To ease, to provide good news, to ignore hatred, to love and to forbid differences".

Chapter-IV
Love a foundation

ECSTASY OF LOVE

Once 'Faqir Saain' said, "Everything is in the ecstasy of love and there is a need of search only". Hearing this, a philosopher asked the definition of it.

He was answered. Love is in fact a mother. Depth of feeling, elegance and inclination are situations of love. By ecstasy we mean the stead of favour and grace which is generating love.

Allah with His mercy chooses the desired ones for love. Allah says that Allah loves them and they love Allah. If one loves Allah all other will love him.

When such favour and grace effect the heart of someone, he dips in ecstasy of love. In that condition he fully devotes himself for his beloved.

The word Love is derived from affection. The love in early shape of seed when sowed becomes a grand tree with the nourishment of ecstasy of love. Same is the condition of a man who when touches the peak of his completion then every task of him for his beloved becomes easy and simple.

The Holy Quran is saying that: 'So he who gives (in charity) and fears (Allah). And (in all sincerity) testifies to the Best. We will indeed make smooth for him the path to ease'.

On the other side the Holy Quran clarifies that: But he who is a greedy, miser and thinks himself self sufficient.

And gives the lie to the Best. We will indeed make smooth for him the path to misery.

Once in reply of Hazrat Aisha Siddiqa (May Allah be pleased with her) that why Allah has referenced "NAMAZ" (prayer) then other worships like Zakat and Hajj, the Holy Prophet (P.B.U.H) informed that the dearest thing is ever accounted. In prayer a special ecstasy is observed. In 'Rukuh' he shows his humbleness and praise Allah. In "Sajda" he becomes near to Allah. This is why the prayer is acme.

Syed Haji Waris Ali Shah says about love that it is the way of actual destination. It is a secret of Allah. You must remember Allah with core of the loving heart. Love is in fact the second name of faith. Wordly love destroys a man while love with Allah completes it. Love is never harmful. It is neither spoken nor written.

And I may be given divine help by Allah.

LOVE BEGETS LOVE

Friendly getting was there “Soz-o-Gudaz” was the topic under discussion which was going way to details. One of the friends invited my attention towards the last editorial “love begets love” and asked for explanation whether it is for reality or vice versa.

What so ever love is the name of sensation. It is the ecstasy of heart. Love demands and love has its own aims. In case of true love these are to be kept in mind. For example if a buffalo is dear to a farmer then he will be bound to love with the farm where he grows fodder for his buffalo. Same will be the condition of well from where water is achieved for her. The place of her stay will also be dear to him. Her doctor has also of value.

Like this girl friend’s house, street will be loved by him as he loved her. Her family will also be respected by him. He takes care of her, makes full endeavour to get her. If one likes his children, he will like his teachers, friends and doctor. He will make his best endeavour to provide him food, garments, residence, treatment, education and training. Same will be the position of a lover of roses. Every possible effort will be made for its safety and will take good care of it.

This means that in relation to a beloved every thing of his is beloved. This may be proved through the hadith of the Holy Prophet that love of something make a man blind and deaf (Mishkat-ul-Misabeh). Lover sees but only his beloved. Allah has directed to take what is given by His Beloved (PBUH) and stop from what is forbidden.

In mundane love, lover becomes ready to sacrifice his fame. Her streets become his way just for her sight through for a while. For the betterment of children every step legal or ill-legal is taken. All difficulties are born with smiling face though he knows that these are mortal. These are not friend. When he will be before his creator, nothing will assist him. The comparison if these be, will be his deeds. But this is that feeling and position which compels oneself to love everything of his beloved.

This is the point to ponder that in the virtual love, lovers waste their whole life and beloved have no care of this. Thus nothing is to be gained. On the other hand the real lover Himself is saying that I love my person more than seventy mothers. Further it is said that Allah loves his human being and they love Allah. So a man who cares so much in virtual love may respond to real voice of Allah. The fact is to be realized with heart and soul that the sensation of being loved is better than to love.

Imagine about the love of Allah. He created the luminosity of His Beloved just to recognize His love. Then He created the universe to disclose the beauty of His Beloved. Before the arrival of beloved to decorate the association.

'Safi-O-Naji', 'Khalil-O-Zabih' and 'Kaleem-O-Masih' were created. When company was completed then the Beloved was sent to this world in such a splendor that every part of earth was made pious so that the willing might to prostrate any where. His (May peace blessings be upon him) love is made His own love. His obedience is declared His own obedience. As he is made a mercy for the whole universe, so Muslim Ummah was declared as torture free till the Day of Judgment.

Now let us see, what is the demand of love with Allah and His Beloved Prophet? The love with Allah asks for as Quran says: (our religion) Takes its hue form Allah and who can give a better hue than Allah. It is He whom we worship. (Sura Al-Baqra: Verse 138)

Through this advice we have lesson for adoption of the Qualities of Allah. He is Beneficent and Merciful so we should be kind to others. He is Sustainer so we should provide food to His creature. He is just so we should implement justice. He is the couerer of human fallings, so this should also be our deed. He is the great forgiver, so this quality should be adopted by us. He is Momin, we should give protection to creations. He is Wadood and it is our duty to spread loves every where. But all these actions should be on the basis of true will.

The Prophet (may peace and blessings be upon him) has said that Allah seen your hearts and not faces and wealth and all deeds depend upon intention.

Since the Prophet (S.A.W.W.) is the dearest personality of Allah, so we should also consider as near to such.

TEMPTATION AND TRIAL IN LOVE

It is heard that love and passion and temptation and trial are inseparable. I peeped into the past and saw every prophet and saint in temptation and trial in someone point. Why it was so? Once a selected Follower informed the Holy Prophet (P.B.U.H) "I love Allah". The Holy Prophet (S.A.W.W) said then he ready for temptation and trial. Then another one said Ya Rasool Allah (May peace and blessings be upon him) I love you. He was replied that then be ready for piety.

At another place one had said that Ya Rasool Allah (S.A.W.W) I love you. The Holy Prophet (P.B.U.H) said: "Be careful, reconsider it because the destination of love is quite difficult and its way is arduous one". He repeated it for thrice. On this the Holy Prophet (P.B.U.H) said: "If you are true in your words and complete in my love then prepare yourself for piety".

[Narrated by Hazrat Abdullah Bin Muaqal (R.A.)]

On the claim of one's love with the pious family of the Holy Prophet (P.B.U.H), Hazrat Ali (R.A.) said that if a mountain will love me, it will be smashed. Further said the claimant should prepare the garment of piety first.

Hazrat Khawaja Nizamuddin has explained that in love, trials come so that mean-minded may not claim for love.

Allah Himself has said that We shall observe you with temptations through the loss of lives, wealth and fruits

and inform with pleasure to those who are patient as they when receive some difficulty say infact we are for Allah and surely we have to return to Allah. These are the people on whom there are special Blessings of Allah and these are firm on righteous.

Our leader Syed Haji Waris Ali Shah (R.A.) says that surrender is the slave of the Holy Family of the Holy Prophet (P.B.U.H) and piety is the slave of Hazrat Ali (R.A.) Hazrat Imam Hussain (May Allah be pleased with him) had sacrificed his whole family in Karbala. Just for the sake of pleasure of Allah – the Beloved one. This is a lesson for the lovers.

TEMPTATION AND TRAIL

The criticism is in full swing here. Less positive and more negative is the trend. The criticism may be fruitful if it is for reformity and education.

Some persons criticize that you said in editorial of "Soz-o-Gudaz" that a man should have to prepare himself for temptation and trail if he is claiming love. This theory is define able.

In fact everything has two aspects. One is apparent and second is inner. Similarly condition is of effects. The inner effects are really effective as these are the base of love and satisfaction.

If a man is enable to love with Allah then that will be eternal success. This is why the acme of love is the Love of Allah with his man and the acme of men if their love is acceptable by Allah. Love is a devoted thing and may be given the second name of worship. However, it is fact that love demands for sacrifice. Love is not the name of in taken but it is name of to sacrifice everything in the name of Allah.

Allah is not seen by us and to adopt His way is not so simple. He has to obey the Holy Prophet (May peace and blessings be upon him) first, then to serve the creature of Allah. He has to ignore summer and winter, cold and hot, leisure and busy stead. He has to perform prayer daily in time. All the worships are to be implemented in everyday business. In hot season fasting of the month of Ramadan are to be observed. 'Halal' nourishment is to be arranged. From earning poor, orphans and other deserving should be

benefited. The beloved men of Allah have the practice of giving others even their own share in such a way that guests have no knowledge that hosts are not eating. This example is easy to narrate but to act upon it is difficult.

To forbade to do evils is not an easy task especially when the whole society is indulged into such faults. Syedna Imam Hussain's life and martyrdom is the best example in this context. The sad story has been ended in 61 A.H. however; the after effects of Karbala are still in vogue. The society is maintaining its own way of evils. Ahadith relating to forbidden of bribery has become just for decoration. Legitimate and prohibited things are not being differentiated.

In such circumstances, though it is difficult yet the successful will be those who love and obey Allah and His Holy Prophet (May peace and blessings be upon him). This is by the Grace of Allah.

MUNDANE LOVE TO DIVINE LOVE

The love which was famous in the streets of Makkah told the story of the young one named Fuzala bin Umair Quraishi. He was extremist in the enmity and hatred of the Holy Prophet (S.A.W.W.) When Makkah was conquered and right was dominated then Muslims started to perform 'tawaf-e-Ka'aba' with peace and contentment.

In spite of clear dominance of Islam in Makkah Fuzala's breast was boiling. He saw the Holy Prophet of Allah around the Ka'aba, thought of invading with dagger. So when he came near, he was asked by the 'Rasool-e-Karim' about his plan, he was talking about in his heart. Fuzala Denied and informed that he was referring to Allah. The Messenger of Allah Smiled and asked him to seek forgiveness of Allah, and then put his pious hand on his breast, found the rest. But as soon as he removed the hand from the chest of Fuzala, he found the honour to fall in the feet of the Holy Prophet. His world was changed. His heart was changed. His language was changed. Now he was reciting, 'I give evidence that there is no one for worship except Allah and I give evidence that Muhammad (P.B.U.H.) is the Prophet of Allah'.

When ever Fuzala used to narrate the story of his belief that before the sacred hand of the Holy Prophet on my chest there was no worst enemy than him but when the Prophet put hand on my breast then there was not any other more loving than him.

After embracing Islam Fuzala lobule on his way to home met the girl to whom he loves. They talk each other when opportunity gave them a way. Their love story was

on air in makkah. But today he did not pay any attention to his girl friend. She called him and said 'why you are passing without talking?' Fuzala informed her that he could not talk her as he had no relation with her. She asked for the reason. Fuzala said that Islam had venerable to him so he had no leisure to talk now. He further used to say that on the call of his girl friend I informed her that I preferred the religion of Allah which was nice enough to forbade me to speak with "namehrm".

Listen to me; she began to blame to me on my embracing Islam. Then I forbade her to do so. If on the day of conquest you see the lords of Quraish bowing with respect, idols to bow on the wove of hands of the holy Messenger then all will be cleared to you as the light in a shining day. Who ever accepts Islam, becomes righteous one. And one who remains on the false faith of Quraish remain in a dense forest in a dark night with nothing in hand and mind. After these words fuzala went to his home but provided a spark of love for Islam in the heart of his girl friend. So later on she accepted Islam and was blessed for ever.

Before love with the king of 'Bat'ha', I was in poverty and miserable state. May I sacrifice on the name of Muhammad (PBUH), my circumstances have been changed. His government has blessed me so much that is not my capacity. This is his Mercy otherwise I am not capable of it.

OFFENDER IN PENALIZATION OF LOVE

Since the dawn, it is the fashion that beauty is unconcerned and the love is restless. The lover has to sacrifice everything for just a glimpse of beauty. Even then if he is succeeded then this will be the point. This is the point of thinking that at the first stage of introduction the Eternal Beauty is introducing the secret of creation to love.

Sub'han Allah! What a beautiful and joyful scene it is! The scene of creation. And what is next? The creation is not let a side but it is being advised: "Remember Me, I will remember you. I will be more near to your jugular vein. However, take the point with you that for love devoted remembrance with the core of heart is vital".

The entire story has a secret of remembrance. Just a simple diversion declares you an offender in penalization of love.

Allah says: today we shall seal their mouths and their hands will speak to us, and their feet will bear witness to the deeds which they used to earn. (Sorah Yaseen: 65)

Then what will be? You will have to bear the brunt of it. On the day of resurrection bottom less pit, fire blazing fiercely whose fuel is men and stones and that which smashes into pieces will be for punishment. So before this day decorate yourself for the Beloved, so that you will be blessed.

Chapter-V
ProfoundThoughts

SEPARATION & CONNECTION

Once 'Faqir Saain' was asked by someone. Which one is better, Separation or connection? 'Faqir Saain' voted for second one. In response to again question for the reason he replied that after end, story is ended. Do you remember Saif? (The poet)

Ye Allah! I don't wish that the prayer of interview is accepted. What will then remain in heart if wish is ended?

There is the factor of separation and end which makes the wound fresh and creates a sweet joyment in the heart and makes the life meaningful. Sand particle is made sun.

Let the past be studied. Hundreds and thousands of people remain enjoying love affairs, but a few of them find their way in the pages of history. All of the world knows the ending story of a successful love, while the second type has been crowned. 'Laila Majnoon', 'Heer Ranjha', 'Sassi Punnu', 'Sheerin Farhad' and 'Hafiz Piari' are alived with their stories. Shah Jahan loved Mumtaz Mahal but could not build any memoir. When hurted at the occasion of winter of separation, then Taj Mahal was created as a great sign of love.

Allah has created the humanity of his beloved (Peace Be Upon Him) and from it the universe just for his recognition. Having been created the human being from the four elements given spirit and then the story has taken its A.B.C. When the soul is separated from its Originality, it is bestowed with all the necessities. However, since the basic atom was of love, so it felt tossing, unrest in stranger

body. Secondly it was ordered to remain in earth for a period known to Allah and unknown to other creatures. Third operation was of the separation of Hazrat Adam (A.S.) and Hazrat Eve (A.S.). Thus this separation became such element unless this restless body and soul was connected with its Originality.

The Great Creator has placed in human body from the very first day two things i.e. love and separation. These elements are quite enough to introduce a sensitive taste in the heart of a man, and this enjoyment may be achieved only with restless condition of separation and connection. This sensation is known as 'Soz-o-Gudaz'. This is why 'Nabi Pak (S.A.W.W)' has said that "Sadness is my companion". Keeping this Hadith in view, this is informed by 'Sarkar Waris Alam Nawaz' that lover always remains sorrowful. Such sensation, when Bestowed teaches the way of life and makes live meaningful. The effects of this status may be seen by meeting with the devotee of the Holy Prophet (P.B.U.H) e.g. 'Awais Qarni', 'Bilal Habshi' and 'Sohaib Roomi'.

This position is kept in everyone, naturally. It is; however, remain depressed on the basis of rusting of some hearts. Those which are greedy allows restless in them. The diseases of jealousy, hatred and enmity increase their rust. On the other side those who get rid of such shortcomings may reach on destination. Their memories and deeds become light house for coming generations.

We remember Haji Aabdul Sattar Warsi who was a devotee of Allah, His Prophet (S.A.W.W.) and 'Sarkar Waris Pak' (R.A). He embraced death during his training of Sufism:

(A couplet) "See the result of love 'Bedam', Candle melts away and the flying insect has accepted fire"

Spirit met its Creator, immoral met Mortal. The gifted taste from his guide was distributed among his companions. His work should be going on and our share of efforts should be a part of it.

We pray to Allah in favour of the Holy Prophet (P.B.U.H) and Waris Pak (R.A.) so that under the guidance of Hazrat Syed Haji Waris Ali Shah message of love may be air with our enthusiasm.

IMPORTENCE OF LETTERS

A man's personality remains hidden unless he speaks. Speech either from tongue or from pen indicates various aspects of one's personality.

Someone has said; How the potential of my heart could be revealed. I am betrayed by the selection of verses.

The speech airs and without recording it is impossible to save it, but written one becomes a testimony. Written things are of many kinds. Rather poem or prose, both have vast field, every writing is unique in nature but letter writing has a peculiar style.

Letters are personal and these are not written to gain fame and popularity. Since these are based on truth so are used in historiography. Their importance may be judged on the fact that various famous letters are a part of history of literature, politics, sociology and Sufism.

The scholar and saint Al-hajj Faqir Izzat Shah Warsi specially trained his lovers. Everybody is allowed to discuss the matters. Many of them take benefits in written form. What ever be the topic, Quran and Sunnah remains the focal point.

His letters are saved with thousands to different personalities on various topics, which will be present soon in the biography of Hazrat insha Allah. In the philosophy of history when we speak of the critical review of any writing, we come to know that this research is based on two sides. One is inner and second is outer. The document which

weighs its value on the seals of both types of research stands perfect. Islam also inform about two aspects of human personality, one is speech and second one is deed. Both should be equalized.

Once Hazrat Faqir Izzat Shah Warsi had written two letters at a time and posted them. The letters are changed. When he arrived at his native town Sanghoi on the occasion of Eid-ul-Fiter at a place of one of our fore fathers Qazi Rukn-e-Aalam Chishit Sialwi. The meeting was in full swing. Suddenly he asked to Dr. Qazi Tanveer Waris Warsi that had he received his letter? He informed affirmatively with information that in envelop of the letter was of some else.

He laughed and said, "it means that the letter's description should be according to the address. Sub'han Allah! This is the lesson which in being taught to us by Allah, His Prophet and all the saints of this Ummah. The uniqueness becomes the reformity.

And it is up to me to air it.

DEATH IS REALITY

Death in a vital fact form which no one is spared. Neither one may fight nor one is able to change the time of it. If life is a reality the death is a greater fact. There is no alarm even life remains in dangers because life is it self being guarded by death.

Death and life have various shapes. The creator has created Adam and Eve Himself and then for them all human beings. However, on the other side Christ was created without father as a miracle. Same condition in with death. In some case a deceased is slept up to the day of judgment. He is made zero. There is another category whose death is remember able. His grave is Made a garden among the gardens of heaven. Nothing may have his appearance. Their bodies are observed in fitness even after hundreds of years.

This means that such great personalities may out of sight but may not out of mind. They have embraced the right of eternity as they have been Blessed by the Almighty Allah.

I prayed you have blessed me. I have sacrificed myself but you have created me. This is for the reason that no one may consider me other than your creature.

The holy Quran has forbidden to say them died but declared their lives and their sustence. Their worships were solely for Allah and in turn rewarded. This reward was onward transferred to humanity.

The Saint Izzat Shah Warsi the inherited Hafiz Haji Waris Ali Shah of Dewa Sharif has made Astana Alia (The Great house) of chapper Sharif as dewa Sharif of Pakistan. His companions in this struggle were "Ehram Posh Faqir" Sufi Nazir Shah Warsi, Haji Abdul Sattar Warsi and Haji Muhammad Asghar Warsi. All these were bound in one chain of love and this friendship can't be at its end by death and they with in a period of one year met with Allah.

Though the fragrance of their deeds is still with us but we are deprived of their love. We pray for all of them and wish for their families to go ahead with their good works.

Hexagon (sense):

Ye beneficent, mercy on us. Waris! the saint, we should be given benefits. Aoghat (the poet) is just a beggar and is expecting for affection which is habit.

OUR ATTITUDES

Gone the day my mother was ailing. I tried to contact a doctor. The doctor, who took himself a doctor, philosopher, politician and social worker as well. Many times I try to meet him but in vain. Fortunately one evening I succeeded to see him in clinic gossiping with some of his friends. I requested him to check up my mother at home. He agreed. I asked about the time as the whole country was in a fix in those days about the real time and the government's attached time. Same was my enquiry.

Hearing this, the doctor had flared up. Laughing, condemning and considering me un-cultured. He voted for government policy ignoring the folk opinion. Admitting, who would listen to the council of saintly in this insane world, I left the clinic with a deep thinking that why some people loose their temper so hurriedly. Why our attitudes becomes so negatively? We kiss with respect and heavenly stone "Hajr-e-Aswad", but we do not hesitate to forment.

Allah and His Holy and Beloved Prophet (May peace and blessings be upon him) has taught for loe, pardoning and over-looking, toleration and etiquettes.

This is not the matter of one doctor. This is our main issue. This is our national and international theorem. Let us study the Holy Quran and the Holy Ahadith:

- Woe to everyone who slanders (face to face) and find faults (in absence backbiter).
(Surah (Al-Humaza)
- O ye who believe! Let not some men among you laugh at other: It may be that the (latter) are

better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other By (offensive) nicknames; Ill seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

- O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear Allah: For Allah is Oft-Returning, Most Merciful. (Surah Al-Hujurat)
- And those who annoy believing men and women undeservedly bear (on themselves) a calumny and a glaring sin. (Surah Al-Ahzab)
- O ye who believe! Guard your own souls; If you follow (right) guidance. No hurt can come to you from those who stray. (Surah Al-Maidah)
- The Holy Prophet (P.B.U.H) said loudly on pulpit. O ye people who have become Muslim but faith has not completed them do not tease Muslims, don't laugh at others and don't become backbiter. The one who will backbiter, be audited for and who is audited for by Allah, find no shelter. (Al-Hadith)
- One who has concealed defect after has seen will be a person who has saved a buried living girl. (Al-Hadith)
- It will not be so that a man is not saved from defame in the day of judgement by Allah who has kept a secret of someone. (Al-Hadith)

- Rasool Allah (P.B.U.H) enquired to His companions (the selected followers) about back biting. They answered that the best knowledge is with Allah and his Prophet (P.B.U.H). Rasool Allah (May peace and blessings be upon him) said that if someone of you speak something about other which is disliked by him is backbiting. A man said and if that is true at his part. The Prophet (P.B.U.H) said "If that is present then it will be backbiting and if he is free of that then it will be imputation.
(Al-Hadith)
- Backbiter will not enter in Heaven.
(Al-Hadith)
- Woe to the person who add a lie in his talk just for the sake of amusing others. Woe to him. Woe to him. (Al-Hadith)
- What a nice one he is who remain busy to seek his own faults and has found no time for other's scandal.
(Al-Hadith)
- He will not enter in Heaven who is proud. From this it means to set a side the truth and to consider others tiny.
(Al-Hadith)
- The man jeering at other and of evil disposition will not be Momin. (Al-Hadith)
- To facilitate, happy news, create love and rejecting differences. (Al-Hadith)

The Holy Prophet (P.B.U.H) never counted negative points but always considered other' qualities. We feel sorry to see the present situation. What is the reason of it?

Rasool Allah (S.A.W.W) has said long ago and now it has been admitted by scholars, economists and psychologist that a man is born on the right nature. He is neither Christian, nor Jew or Hindu. He adopts faith, feeling and action of the basis of society and its environments. This is why we have been advised to audit before one is audited. Let us pray for reformation.

REMOTENESS FOR FAITH

The lighted, exemplary, guide, saint having knowledge and practice is a rare thing in today's world. Jews, Hindus and Christians are trying to disconnect our personalities from book and author through disk, cable and internet. On the other hand we are ready to embrace these evils with smiling face. Muslim scholars are forced to think that to which destination, remoteness from knowledge and practice, will lead to our families. Heathenism is one society has assembled to destroy our moral condition and has reached to our homes through nude programs. Today Muslims have become so notorious that every blame is for them either they are involved or not. Every Muslim in the world is being crushed and being considered as terrorist.

Why it is? This is a point to think. Glory is for Allah and for His Messenger (PBUH). Why it is so? Is there some lacuna in the Islamic guided way of life (Allah forgive us) or there is something wrong with our deeds? Surely the second one is on the right side. Islamic way of life is the whole truth and has completeness in its soul and spirit.

The main reason of our fall is our remoteness from faith. We are changing ourselves on the name of secularism and modernization on the stage of solely wholly.

The saints and scholars who are claiming themselves as supreme have been engaged in confrontation. So due to this tendency Muslims are being preyed by ill-fame, wickedness and falsehood.

I stood up disappointed from the school of thoughts and tomb of saints. There neither life nor love, neither knowledge nor attention, I have found. (Allama Iqbal)

It is a burning question of this time that saints should recognize their duties and be ready for reformity of their followers. Let them be left their schools and tombs for practical lives.

I seek help of the Prophet because my thoughts are English and my faith is incomplete. (Allama Iqbal)

FULLY ENTER IN ISLAM

Allah has created man and when he had been given caliphate on earth, he has been bestowed full help and complete guidance. A lot of things have been made for fulfillment of the necessities of man. A number of revealed books and sufficient prophets have been sent for reformation and guidance.

At last Hazrat Muhammad Mustafa Ahmad Mujtaba (May peace and blessings be upon him) has been commissioned and Islam has been given the universal status.

The Holy Quran has been revealed for the reformation of the entire world. It may be considered as bouquet of all the knowledge. What all this is! Mercy, Kindness, and Blessing. Now the question of payment of thanks. This method is a measurement for our deeds.

The main question is about the definition of faith. It is quite clear that Islam is a complete way of life. It is composed of three parts: faith, prayers and practices. All the three ones are not only essential but also have relevancy with each other.

To admit Allah as one (Monotheism), admitting angels, Prophets, divine books and the day of judgement. In this admittance with speech and with heart both are necessary. You may take these as the base of the faith.

'Namaz', Fasting, Zakat and Hajj come in the sphere of worships. Their importance have no doubt. All other than doctrine and worships are counted as affairs.

The affairs encircle are social dealings and are called human rights.

The Rights of Allah and the human rights all have close relationship. To achieve the actual benefit we have to act upon all the rights.

Europe has adopted the education of Islamic affairs and has educated them. Their progress is the resultant of this. This is why we are observing that their real intellectuals have embraced Islam as they have seen the reality of Islamic dealings.

On the other hand we have forgotten the essence of Islamic teachings. We are ignoring the advice of achieve excellence in comprehension of faith.

The European has learned discipline from 'Namaz'. Rows are also taught by Islam. Social work has been declared our duty. Research is our main subject but all these have been adopted by European.

We are the master of unique culture but ignoring that has adopted the cultures of others. We have tried to emulate others blindly and stood to lose. There is only one way for our salvation and that is to enter in Islam fully. Our Centre should be the Makkah Mukarma and the Madinah Munawara instead of America and Europe. For our guidance there is Quran and our shelter is the Sunnah of Hazrat Muhammad Mustafa Ahmad Mujtaba (May peace and blessings be upon him). We have to love for Allah and hatred for Allah. After embracing the true path of Islam we will rule the universe.

("IN SHA-ALLAH")

CONTRADICTION IN PRECEPT AND PRACTICE

Hazrat Abdullah Bin Amar Bin Rabia was called upon her mother with a promise to give him something while he was going outside for play. The Holy Prophet (May peace be upon him) was present there. He said would you intend to give him something in fact. Mother of Abdullah confirmed that she would give him some dates. The loving Prophet (May peace and blessing be upon him) said, "Then it is alright otherwise a lie against you will have been written".

(Reference Masnad-e-Ahmad – Abu Daud)

Off and on we see people boosting. It is the story of old times and it is also the story of today. So this is why? Allah has forbidden saying 'what is not being done'.

Every person is leading dual life, private or social life. Both are usually different from each other. To overcome this difference the way of disorderliness is created and resultantly society hath a fall.

Such people seem to be lived in a mirror house which is apparently very beautiful but in fact may be smashed easily.

41) Our beloved Prophet (May peace and blessings be upon him) said that an hypocrite has four symbols:

e) When speaks, tell a lie.

- f) When made trustee, made dishonesty.
- g) When promise, disobey.
- h) When quarrel, will abuse.

(Agreed by all).

On "Shab-e-Miraj" as stated by the Last Prophet (P.B.U.H) that I saw a nation whose lips were being cut by the scissors of fire and they went healed at once. I enquired of about them from Jibraeel (A.S.). Hazrat Jibraeel (A.S.) said, "These are those "Khutba" of Ummah, who do not act upon what they say. Those who recite the Holy Book of Allah but do not act upon it.

(Narrator Hazrat Anas Bin Malik (R.A.) with reference to Qartabi)

Thus for a Momin, contradiction in precept and practice is quite prohibited. "Ye order others to do virtuous deed but ignore thyself."(Surah Al-Baqra)

Present disorderness is the resultant of this practice. Let us pray that we may be blessed to adopt "Sirat-e-Mustaqeem" for the sake of "Habib-e-Pak" (May peace and blessings be upon him).

“DIL BADAST AUVER K HAJJ-E- AKBAR AST”

(If heart is kept under thumb, it will be a seasonal Hajj)

What a grandeur and nobility of ‘Hurmain-al-Sharifain’! ‘Sub’han Allah’ (Allahis Sacred)Sub’han Allah (Allahis Sacred). Either the Holy Ka’aba or the Holy Mausoleum of the Holy Prophet (May peace be upon him), every Muslim has to observe the sanctity and superiority of both the places. Due to the Holy Ka’aba Makkah Mukkarma is respected and due to the Holy green dome Madinah Munnawara is the satisfaction of its beloved. Holy visit to these places is the will of every Muslim.

How history can forget the scene which is the sign of splendor of the Holy Makkah.Hazrat Abdullah Bin Adi Bin Humra (R.A.) narrates that he has heard the holy Prophet (May peace be upon him) at ‘Hazoora’ that I swear Allah the Almighty ye Makkah thee are the best place on the earth and thee are the most loving place by Allah. If I was not compelled to leave you I would have not left.

(Tirmizi, Nisai, Ibn-e-Maaja).

Hazrat Abdullah-Ibn-e-Abbas states that the holy Prophet (May peace be upon him) has said to the Makkah Mukkarma: (Ye Makkah!) What a nice city thee are and what a lovely for me. If my people do not compel me to leave from here I may have not stayed any where except thee. (Tirmizi, Ibn-e-Haban)

Hazrat Abu Huraira (R.A.) states that the nobility of the Madinah Munnawara has been defined by the holy Prophet (May peace be upon him) as: “There is a garden

among the gardens of heaven between my house and my pulpit and my pulpit is on my reservoir". Stanza (sense).

The superiority of my 'Kambli Wala' is in comparable. He is the lord of universe and every one is beggar of him. The paradise is well-known to me. It is the holy green dome and its network is golden.

Just as the Makkah Mukarrma is a safe place from 'Dajjaal' and pestilence the Madinah Munnawara is also a safe place. Both are guarded by the angels. In both places prey and massacre are prohibited. Even the plucking of trees and grass is prohibited. Both have same sanctity and the holy visit of both places is comforting and delightful.

What a beautiful saying of the great Saint Ahmad Raza Khan it is that the pilgrims come and see the mausoleum of emperor. You have seen the Holy Ka'aba and now see the Ka'aba of the Holy Ka'aba. The shade of the western wall near Ka'aba gives the joy of affection of mother but here you will see the graciousness of the Holy Prophet (May peace be upon him) for whom parents are to be sacrificed. No doubt the black stone of the Ka'aba has made you pious by washing you but now see the distinction of homage of the Madinah.

Still there are many lovers who by chance may not have access to the Madinah and pass their lives with great pain and affliction. They whenever see someone going there exclaim with passion that when we met a passenger of the Madinah, we feel wistfulness that he is going to success and we are heft here.

Yes! My dear readers this is the wish, this is the love and this is the condition which converts the copper into gold.

A couplet (meaning): "A man is made for sympathy. Otherwise angels were enough for loyalty."

In "Safina-tul-Auliya " Dara Shikoh Qadri writes that a man has joined the meeting of Hazrat Sufian Suri the chance of his Hajj was lost. He has a deep sigh. The Saint has offered him his four Hajj in lieu of that cry. At night the Saint was pleased with the clarion call that this was a nice trade. If the interest of it is disbursed among all the Hajjis appearing in 'Arafat' they will become rich.

I have pondered into the Islamic system of worship. I have also consulted the observations of the Saints and have concluded that all this is for the gain of the confidence of Allah. Man may not see the sustainer but he may get success through the mechanism of social work. This is why that all the trusted persons have adopted this way. If this technique is embraced then it will lead to a sustainable and arranged society.

Everyone knows that prayer, fasting, Zakat and Hajj are the best sources of binding the society and groups but sorrowfully it is to be said that all this is prolixity verbosity. It is the duty of orthodox to let their followers be acquainted with the originality so that we may take exact benefits of our worships.

For example in prayer together at mosque is a source of knowing each other. The fasting is a way to know the food problems of others. Zakat is the best method of equalizing the society. If this system is implemented there

will be a stable society. Similarly Hajj is a universal way of reform.

Here we find an important question that why we are not being benefited from this? There is no other answer except that we perform this worship just as exercise and we are not trying to understand the meaning of these prayers.

In respect of Hajj there is famous tale which is narrated by various persons. One named Abdullah was very fond of Hajj. He has saving by and by. A time has come when he has enough amounts to perform Hajj. Hajj caravan was ready. He remained busy to see everyone of his village at that night. His neighbor was poor and ailing. When Abdullah felt their conditions that they were nabbed by poverty, illness and starving.

He thought for a moment that he was going to travel to a far off place just to please his Allah and his Messenger (May peace and blessing be upon him) but he could not visit even to his neighborhood. He blamed himself of not doing the right. He handed over all the amount saved for Hajj to them and asked them to get treatment, to marry their daughters and to have nourishment for their children. He was thankful to God. At night when he went to bed he found himself in the holly Makkah. When Hajjis returned they confirmed that during the Hajj he was every where with them. This was the result of sacrifice and sincerity.

My dear! Have you thought that how much Umrahs have been performed by our beloved Nabi Pak (S.A.W.W)? Today this costly prayer is being revised while there is no need of this repeated worship.

Hazrat Abu Haraira (R.A.) narrates that Rasool Pak (May peace be upon him) said in an address: "Ye people for you Hajj is vital. So perform it". A man asked that is it necessary for every year. The Holy Messenger remains silent even for his request of three times. After that Hazoor Nabi Karim (May peace be upon him) has said that "if he confirmed his request then it will be necessary for Muslims and you may not perform it". Then said that never exceed what has been told to you. Your predecessors have been killed due to unnecessary questions and differences with their Messenger. So you must obey what has been told to you and stop yourself from what I have forbidden. (Muslim and Bukhari).

No doubt the holy visit to Ka'aba and Madinah Taiba is thirsty and this thirst increases with the passage of time. It is a point to ponder:

- Allah has made Hajj as obligatory worship once in life but we have made it every year.
- We are advised by the Holy Prophet (May peace be upon him) for moderation but our lives are vice versa.
- Are we not ignoring the privileges?
- Are we not committing the sin of cantphrase by performing Hajj and Umra every year?
- Are we not guilty of extravagance by performing Hajj and Umra yearly?
- Are not managing by Umra and Hajj a path of sensuality.

Allah has advised us to share our wealth with widows, poor, orphans, Prisoners and needy persons. We see no

such village when someone is not in a helpless condition. Instead of helping him we prefer to go to Umra and Hajj. If we spend such amounts on needy we may find the resultant reformation in the society.

Let us see what we have been advised by Allah and His Messenger (May peace be upon him) relating to selflessness spending:

Sense of verses:

- You are asked that what should be spending. Say spend from your wealth on your needy parents, near relatives, orphans, poor and travelers and what kind of virtuous deed you do Allah has the best knowledge of it.
- Propitiatory offerings are for those who are busy on work for Zakat, for poor, and for those whose consolation is required. Moreover for releasing the prisoners and for debtor to help them to pay their debts. Also for Allah and the passengers. This is obligatory duty from Allah and Allah is Knowing and Wise.
- You may not get the status of complete virtuous deed unless you spend those things which are dearer to you and what you spend no doubt Allah is all knowing.
- Those who spend in the way of Allah has an example of such that if a seed is sown and from it seven plants are risen and which have hundred grains each.
- Among you who is ready to give interest free loan so that Allah may return it

manifold. Allah is he who power decrease and increase.

- Who is that who give Allah interest free loan? A virtuous interest free loan so Allah may return it manifold.
- Those who spend their wealth in the way of Allah. After spending they do not speak of favours and do not harm. They have its remuneration with Allah and they neither have fear nor will they feel sorry.

Ahadit-e-Mubaraka:

- A man who take an orphan from Muslim to his home for feeding him. Allah will enter him in the heaven.
- I and the welfare worker of orphan both will be in heaven as near as the finger with thumb.
- The example of the helper of widow and indigent is that of a person who fight in the name of Allah or fasting or spend his whole night in worship.
- One Muslim is the brother of other. He neither hearts him nor leaves him helplessly. The person helping other is helped by Allah and one who solves the worldly problem of a Muslim, his problem will be solved by Allah on the Day of Judgment. And a person keeping a secret of others will have the reward of connivance by Allah on the day of resurrection.

- A person who facilitates in this world will be facilitated by Allah in this world as well as in heaven.
- Allah blesses with helping his obedient person till that time he remains busy to facilitate his Muslim brother.
- Allah has created a creature for the welfare of human-being. People rush to them to have facilities. These people will be saved from the formant of Allah.
- A person has asked for Jihad from the beloved Nabi Akram (May peace be upon him). The Messenger enquired of him whether his parents are alive. On affirmative response he was asked to serve them. This is Jihad.
- About kindness towards relations and severance of relation the holy Prophet (May peace be upon him) has said, "Pity is concerned with heaven and is saying that one who has embraced him Allah the Almighty will embraced him and in the status of vice versa, diverse position will be for him.
- Propitiatory offerings are vital for every Muslim. The people have said that if some one has none. The Prophet said them let him work for his benefit and for others. Again it was asked that if he would have no power. Said: help the helpless. On it, it was asked even he would have no power. He was advised to advise do well. Someone has asked if it may be impossible. Advised: Abstain yourself from mischief as it is also charity.

(At another place it is said) It is also sacrifice if treaty is made between two persons. And to shoulder someone to ride to unload his necessities is also an Alm. And good wording is a charity too. And every step for prayer is propitiatory offerings. Similarly to remove a trouble giving article from a path is also Alm.

Why the beloved Messenger of Allah (May peace be upon him) has left the loving city of Makkah? For what reason? Not for himself. If for himself he may have accepted the offer of his opponents. He has not to leave Makkah and he may have merry with the beautiful women of high class.

The kingdom of Arabs will be his fate and he may have got the wealth. But he has picked away all these just for the sake of his Allah, for Islam, for his Ummah, his land which is the dearest one in the eyes of Allah and his Messenger.

Hazrat Owais Qarni (R.A) was great lover of the Holy Prophet but just for the sake of the service of his mother he may not have seen the Holy Prophet (May peace be upon him).

Today's Islamic world is in worse condition. People are hunger stricken, children are un-educated and without dowry girls are reaching on the destination of old-age. Most of the patients are not being facilitated with treatment. Now one must think that to help such person is virtuous deed or to go for pilgrimage.

I assess that it will be no matter if Hajj or Umra is not performed but we will be accounted for not helping others. I remember a saint mind doctor when he has

remained busy in the service of patients, this process he may not perform his prayer in time. On their departure some one has pointed it. He gives a beautiful reply that for prayer, late is permissible but of service there is no late allowed. To give harm to others is not my habit because my Allah has said "I am not accommodated in my own heavens and earth but in the heart of a Muslim.

WHY TENSION?

This is the era of tension. Before I go ahead, let me define tension. Tension is quite different with that of thinking. According to the advice of the Holy Quran, we have to think about every thing and every action. This is positive. On the other hand tension is the resultant of adverse circumstances and comes in the sphere of negative sense. The words of depression, frustration, anxiety and worries have close meanings of tension. So the word of thinking is quite different with that of tension. Tension is a mental position of a man. Under this one will feel himself in unsteady condition and due to this disturbing position the nervous system is greatly effected. Medical science deserves the right to claim it the basic reason for a lot of diseases. It is quite evident that due to tension adverse reactions created thus are effecting the society in a negative way.

Now the question arises why tension occurs? Usually there are several reasons for it viz-a-viz economic problems, loneliness, unsatisfied condition, fear etc. But I consider that the first and foremost reason of it is unawareness of the teachings of faith. In Islam one is advised to be contented. This is the natural system. When one wishes to lead his ones life against this system and as a result of man proposes God disposes, when one may not find a result of ones own will accordingly, fell a hath. This is why a Muslim has been advised to not to become hopeless from the Mercy of Allah.

If we study thoroughly the biographies of the Holy prophet (may peace and blessings upon him), messengers of Allah (may peace and blessings upon him), companions of the Holy Prophet and of other saints, then it clears that

their every action was for Allah, for the pleasure of Allah. They have never considered their own will. This is why they have been bestowed with calm and serenity. The best model role is the character of our beloved Prophet, which has also been declared by the holy Quran as the best character for devotion. All the difficulties are born with smiling face just for the will and pleasures of Allah. The Prophet (May peace and blessings upon him) has informed us that in past the true believers are tortured but this thing has made nothing adverse but their faith have grown firmly.

The holy Prophet (PBUH) stood to light the Divine lamp for the welfare of humanity. He has no other thing except that where thousands are against; there should be one to save.

A poet has beautifully explained it that love and love, let the reward be left upon Allah. You have to fulfill your duty and Allah will take His Mercy.

Hazrat Noah (A.A.) had seen all his possession being drowned in rainstorm. Hazrat Ibrahim (A.A.) was thrown in the fire of Namrood. Hazrat Yaqoob (A.A.) was deprived of his son for some time. Hazrat Yousuf (A.A.) had to become slave and had to bear imprisonment for no fault. Hazrat Ayub's (A.A.) possession was burnt away and lost his health for some period. Hazrat Younas (A.A.) had to remain in the darkness when he was swallowed by a fish. Hazrat Zakrya (A.A.) was torn away with a saw. Hazrat Yahya (A.A.) asked by the king to declare unlawful as lawful and on his negation his head was cut off. Hazrat Esa (Christ) (A.A.) was crucified.

After the Holy Prophet Muhammad (PBHU) the chapter of Prophet hood was closed and for reformity and affairs of state, caliphate system was made. This duty was entrusted to the companion of the Holy Prophet, successions and sub-successions of the Holy Prophet and Saints of the Ummah. The period of the orthodox Caliphate is the superior to other times. Among them Hazrat Abu Bkr and Hazrat Imam Hassan were poisoned. Hazrat Omer farooq, Hazrat Usman Ghani, Hazrat Ali Al-Murtaza and Hazrat Imam Hussain were martyred. In early days of Islam the saint Hazrat Abu Zar Ghaffari was severely beaten. Hazrat Bilal Habshi, Hazrat Sohaib Roomi, Hazrat Samia were tortured by makkan Kuffar, just for the reason of embracing Islam. Even the famous personalities of Hazrat Abu Talib and the great martyr Hazrat Amir Hamza had to bear to brunt of defense for Islam. The journey from Maba to Hazrat Sulman Farsi had demanded to leave the country and through selling as slave from faris to the Holy Madinah. Hazrat Hanzla (having bath from angels) had accepted the call of jehad and rushed from bridal chamber to the battle field. Hazrat Jaffar Tayyar had sacrificed his arms for Islam. Hazrat Zohaib bin kaleeb Yamni was thrown in fierce fire by false prophet Aswad Ansi. Hazrat Imam Azam Abu Hanifa, Hazrat Imam Malik, Hazrat Iman Shafi, Hazrat Imam Ahmad ibn-e-Hanbal were great scholars and reformers of Islam but had been tortured and imprisoned for raising the slogan of truth. The sovereignty and wealth was left by Hazrat Ibrahim bin Adham in search of God. Everything was sacrificed by Hazrat Sultan Bahoo just for the sake of mystic knowledge. Khawaja khawajgan Moin-ud-din Chishti had left the beloved place of Hijaz for kufaristan of Hind to spread Islam. Hussain ibn-e-mansoor hallaj and Hazrat sarmad were sentenced to death.

There raise a question, whether they had felt tension?

History in witnessed. All of them had not felt hesitation. Why? Just for the reason that they had embraced Islam in real sense and not as a rite. They do as to be done. Their apparent and inside are one. They have not accepted tension as they are of the view that their work is only to act just on the orders of Allah and His Prophet and then let it on the will of Allah who is All-Seeing. Punjabi Rumi Saint Mian Muhammad Bakhsh of Khari sharif has said that the duty of a gardener is to irrigate and it is on Allah whether He Rewarded with fruit or not.

My dear! Think a while. From where they have been acknowledged. Surely they have been credited through the Beloved of Allah, the final messenger of Allah Muhammad Mustafa Ahmed Mujtaba.

I have been gifted love and the house of faith. I have recognized Allah through my beloved Prophet (may peace and blessings upon him) may it be the beauty of Yousuf (A.A.) or the healing power of the Christ, every one has been blessed through him.

If we wish to get rid of tension then there is only one solution and that is to enter is Islam fully. We must perform our duty irrespective of reward and result. So that we may answer about the blessings and to act on the order "Brought forward on my part even though it may be a verse (with its teachings). Allah never wastes the deed of human being. He is most merciful most beneficent.

It is a misunderstanding that is this era it is difficult to adopt the ways of faith. Islam in an eternal faith and same in the position of the last prophet, The guide book Quran has also of same status, in which we have been advised that it has been made easy to understand, to get

lesson form it. We have no value but there is great Own of Allah that we are created in The Ummah of His beloved Prophet. From whose character we are taught. His whole life is a role model for us. We must abide by the orders to get tranquility and calm.

HANDS FOR WORK AND SOUL **FOR ALMIGHTY ALLAH**

Since childhood, this proverb is heard from the old ones. We can't imagine that either their tongues are effective or these sayings have some spiritual effect. Whatsoever this proverb is lasted forever.

It is as apparent as day and every Muslim should have the faith that Islam is a complete system of life. It guides in every field of life. Let us recall a universal truth that through this system not only Muslim may get blessings for their earthly and heavenly life but non Muslim may also get worldly benefits from it.

In The Holy Quran it has been narrated that Jans and men are created for prayers. Prayer and virtuous deeds have vast meaning in Islam. This connotation concerns every aspect of life. In it not only 'Namaz', Fasting, Hajj and Zakat are considered as worship but it is also virtuous deed to give sympathy to orphan, to visit to a patient, to give food to some needy and planting tree all are devotion. It is also a prayer to clear away the road. To get and to teach knowledge may also be considered as worship. Similarly is the case of smiling continence. Every type of social working will also be called prayers. Above all if a Muslim act upon a Sunnah, it will also come in the sphere of worship and good deed.

Fundamentally we will admit that Islam is a complete way of life and there will be eternal safety for those who will enter in Islam fully.

Let us see how it is possible that according to this proverb a man remains busy in the Worship of Allah and working simultaneously.

One way of remembrance is by repeated invocation of Allah's name. In working condition he is continuously saying Allah, Allah, invoking Allah's blessing on the Holy Prophet (May peace be upon him) or any other rosary. Still there is another method and that is the remembrance admits the Omnipotent as the Guard for his deed and deal. There is a best way and it is the true form. Syed Haji Waris Ali Shah (May get blessings of Allah) states that a Unitarian is that who reserves him for only God. Every breath for Allah and not for else. There is another mention which relates neither breath nor tongue. When one let him to deserve for Allah then Allah accept him. The true lovers see every where but Allah. The love demands the reference of Allah for each and every moment and work in such a way that hearts have no relation to lands. He merely verifies that Allah is the Unitarian and forever. Sufism and knowledge of reality demand for this that a man must have recognition on one side and remembrance for other direction. Through this a man is known as the master of creatures.

It's a common observation that a man is narrating Allah along with telling the beads but telling a lie also fraud swing, adulteration of food staff, Cheating, usury and selling of intoxicating staff all have become his second nature. He likes to write "It is with the blessing of God" but bribery is his business. Now please decide that will the oral remembrance give him benefit!

On the other hand when Allah will be remembered by a man, Allah the Eternal Owner of Sovereignty may be

considered as the Witness for his all kind of works. When he will be good and he considers himself to be governed by Allah –The Governor. When he will try to adopt right path and will cast him self according imperative and prohibitive policy of Allah and his beloved Prophet (May peace be upon him) then his life will be revolutionary and it effects will change the whole society towards reformation.

Islam is a unique faith and system of the universe which takes the faith and worldly deeds side by side guide for both and well wisher for the too. We must however, remember that when preference and sacrifice will be demanded, then even in the stead of difficulties, we have to get the attention of Allah and his Messenger (May peace be upon him). Success will bow before the human being who have embraced the complete faith in Allah's Prophet (May peace be upon him).

Moreover, his vision has not diverted from the Holy Ka'abah and the Holy Green Dome what a beautiful saying of some one:

"Like this who loves so, so he gets success so".

RESPECT AS FIRST STEP

IN LOVE AFFAIRS (IMAGINE INTO)

No doubt my statement is not so bold but perhaps it may effect you. I remain busy in travelling to different places including shrines. I see various photographs in buses and wagons. Most of them are of their looking personality but some of them are sketches of S'habis and Saints which are made just on imagination. Same is the condition in various shrines. On seeing these I recall the meetings and rallies against the cartoon sketches published in Norway, Denmark, Sweden, Israel, France, Germany, Italy, UK and USA. These protests are not only made in Pakistan but in all over the world. Promises in this respect were very high.

Today when I enter in the world of Internet. I see heart burning caricatures, model of holy Kaaba in the premier museum, Hamburg (Germany), a 24 hour bar named apple Mecca in Manhattan, New York (USA) etc. A member of parliament of Holland has taken up his mind to prepare a film against Quarnic teachings. Albeit I feel sorry on it yet I can't understand to forbid them from such wicked actions which are resulting in heart burning of hundred thousands of human being.

It is a fact that Light of Allah is smiling on the waves of anti-Muslim factors (Be sure) the Islamic culture may not be waived off through such wicked activities.

The Holy Prophet (May peace be upon him) has been created as "Rahmatal-lil-Almin" and his teachings are a sure guide for the human being of the world. He has

given a charter of peace and calamity to man. His economic and social teachings are guidelines for you. Isn't it a matter of sorry that if you don't accept this fact then forbade yourself to be a Satan. Muslim Ummah should raise their contest and concerned countries should be asked to furnish such culprits severely. What I had said it as done so. Besides it we had delivered speeches, conducted meetings and even made protests and ravage our national and public properties. But in our own country on many shrines there are portraits of Hazrat Ali, Hazrat Imam Hassan and Hazrat Imam Hussain (May Mersey be upon them) and even Hazrat Mohsin (the authentic information of whose birth is not available from any one). Similarly the imaginary portraits of Syed Sheikh Abdul Qadir Jillani, Hazrat Khawaja Moeen-uddin Chishti Ajmeri, Hazrat Lall Shahbaz Qalandar, Hazrat Bu Ali Shah Qalandar Panipati, Hazrat Sultan Bahoo, Hazrat Nosha Ganj Bakhsh Qadri and so many other Saints may be seen everywhere. Since these are not original so their second name may be carry capture.

What is this and what is the need of it. Is this not disrespectful manner for these pious personalities? I consider it self idol-making. The real teachings have been forgotten and have fainted as with the sin of business of imaginary pictures. It has raised a gesture against the making of caricatures of Europe but who will advise these Muslims on their undue workings.

There is no wave of love and there is no modest blood in Muslim. Rows are not proper, ill-mannered hearts, un-willing prostration show that our inner has no enthusiasm.

Such caricatures remain in every era and from the first day to this moment there is unfruitful fight of wickedness against truth. In the starting era non-Muslims have made pictures on the name of art to coax Muslims, such as the pictures of Holy Ka'aba and 'Masjid Nabvi' on prayer-mats. Muslims are hitting upon this conspiracy and Muslims put their feet on these prayer mats, which is not suitable at any cost. These places are called pilgrimage signs and their respect is vital. One must think that will the Holy Prophet (May peace be upon him) please to those who made the pictures of his beloved and placing their feet on prayer-mats?

The whole non-Islamic world is well aware of the fact that the spirit of Muslims is in the love of 'Rasool Allah' (May peace be upon him) so they have planned that the Muslim who has neither fear of starvation nor of death, he may be defeated if his spirit may be vacated from the Muhammadi love. By giving them the thoughts of non-Muslims, Islam may be made stranger in Hijaz-o-Yamen.

Now who will pay his reforming character? It's not a duty of some particular one but it is the obligatory duty of every Muslim. However, the solitary efforts may not lead to the efforts of a group, so the greatest role is to be paid by the government, courts, administrative bodies, legislature, politicians and in public it is the obligatory duty of saints, teaches, writers, philosophers and researchers.

We must be aware of the Hadith that "It is your obligatory duty to public even a verse that cometh to you". Allah has also ordered in Quran that "(Ye people!) accept the faith in Allah and in his Messenger and help the prophet and respect him with the core of your heart".

We are also well-aware of Quranic wordings that “Allah has the knowledge of those who slink away but taking shelter of others. They must have the fear of some difficulty or torment on the disobedience of the advice of the Holy Messenger”.

In present days, what is our situation? We are also just like those stated above and there is only a difference that we have victimized ourselves by adjustments. This is the time to we should reform ourselves otherwise against electronic and print media we will loss our fight.

Now it is opportune moment to reinstate Muslim Ummah, to adopt the Islamic way self fully and combinedly. We have to lit the cosmos with the help of our sincere efforts by taking the light of Allah and His Messenger (May peace be upon him) because God help those who help themselves.

With the power of love covert every inferior into superior. This cosmos is illuminated with the pious name of Muhammad (May peace and blessings be upon him).

MIRROR & FULFILMENT OF **PROMISE**

Oh! Who is looking your outward condition in the mirror, you should have to present your inner side before mirror. Apparently you are decorating yourself but you should have to adopt piety. The rejected are never blessed and only of pious personalities are blessed, irrespective of their beauty and also in such a way that they are appreciated forever. One may imagine about the highness of those personalities who have adopted chastity and is taking apparent and spiritual benefit from it. It seems reasonable if one may spare a few minutes to educate his personality. This is vital because man is mortal. Today or tomorrow he will fall in decay of use of thousands prescriptions. What about pious character? It is forever and neither it is looted nor it is wasted. The hypocrite may not be like original. On the other hand a sincere when personate of his guide then he will be decorated by his beloved.

O ignorant! You are becoming happy by seeing yourself in mirror but have you remembered what promise you have made with Almighty Allah? I know you forget your words with your close brothers, so how you may remember the actual promise of the day of your beginning.

Attention please! The time is close to you to remind you about your words (Is not I am your Lord? Says: Of course). This is the time, embrace your promise and let the cordial mirror and face be lighted. This may be done before one is accounted for. That time will be tough. How you face it with proper preparation?

Asses about the sketch of that day when Allah will show his providence. At that moment one even having sight will be bereaved from this blessing. Call up your imagination while you are making merry and waiting to see the originality if you are considered as that person then what will be your fate.

If you are desirous to keep your make up for good then look upon me. I am going to tell you a miraculous prescription that will indeed help you to beautiful you and your tomorrow will be more charming than today. Mend yourself before you are accounted for. You must obey the Sunnah of our beloved Prophet (S.A.W.W) and in the light of it full enter in Islam to achieve the destination of eternal success.

Couplet (explanation) – After having a company see the mirror my dear. You are looking more charming.

Here in Hadith is quoted that Oh Ibn-e-Adam! There is one my liking and one your. My wish will be crowned. So if you have spare yourself to My Want then I will give you what is your need. But if you disagree with My Desire then I make you tiresome in your liking. Then My Wish will get the eternal success.

In the wording of Hadith Allah Declares that O man! I am Allah! There is no God except me. For which thing I say 'Kun' (become). That happens. Obey me I shall make you as such that when you will say 'Kun' (become) that will be happened. That's why 'Rumi' is exclaiming for loving way of life and mention of Beloved!

Couplet (explanation) – Half knowledge is dangerous. Nursing can be possible from mother, so you must come to originality.

THE DIVINE LAMP

In the Holy Quran, Allah has narrated that Allah is the light of the heavens and the earth. The parable of His light is as if there were a Niche and within it a lamp: Lamp enclosed in Glass: Glass as it was a brilliant star: Lit from a blessed. Tree, an Olive, neither of the east nor of the west, whose oil is well- nigh luminous, though fire scarce touched it: Light upon light! Allah doth set forth parables for men: and Allah doth know all things.

What is luminosity? The exegetical writers and research scholars defining it in four categories:

- i) Allama Makki takes it as Allah the Almighty because he is the light of earth and heavens.
- ii) Hazrat Kaab Ahbar (R.A.) says that Allah has narrated this example about the Holy Prophet (May peace be upon him).
- iii) Hazrat Ubai bin Kaab (R.A.) considers it about Muslim.
- iv) Hazrat Hassan Basri and Hazrat Abn-e-Zaid assumes this example for the Holy Quran.

No doubt all of them have shown great wisdom in defining it yet when we gather such definitions and make a garland of pearls. Thus we may not only be able to understand the theme of this Quranic verse but also our faith flourishes that the Quranic wordings are quiet eloquent.

In fact Allah Himself is the light and his bestowed system of life is also luminous. Further the medium i.e. the Holy Prophet (May peace be upon him) is also benefited

with the name of light. Here another interesting thing is that the fellows of the Prophet whom are entrusted to implement this beloved system of life are also arranged in this bead. From this a luminous has been formed and the willing participant has also been purified. A drop of water in a glass of milk will not be called water but milk.

Allah the Almighty has created 'Noor-e-Muhammadi' from his own 'Noor' and then created the whole universe to it. After this He selected the faith of Islam and public it through His Messenger and finalized through His First Creation the beloved Muhammad Mustafa Ahmad Mujtaba (May peace and blessing upon him). Our beloved Prophet (May peace and blessing be upon him) has made public the message of Allah according to His Order by the way of wisdom and assiduity when this was accepted by the Sahabis (R.A.) as such then it was known as obligation. Further when it was adopted by the Saints in such a way then it was called as Sufism & Mystic way of life. Names are different having same cause.

The learned and skilled persons have various views about the meanings of Sufism. What so ever the meaning may be, but in the technical meaning there is no contradiction. Every one has the same opinion that the aim of Sufism is just to purify one self and to lead to the Mercy of Allah. Sufism leads to the destination of the journey leading to Allah, encourages for this journey and arranges for it. It guides all the departments of faith and in the creeds, the training is of such kind that a loving candidate may learn every quality of faith, will, patience, thankfulness, firm and self-controlling.

It is evident from history that in spreading of Islam, the Saints have the vital role. The Subcontent was dipped in the dark of un-Islamic faith, traditions. The saints had stood up to light the subcontent with the candle of Islam. The Khwajgan-e-Chisht had performed the leading role in it among all the creeds. They have acted upon the advice of Allah and Rasool Allah (PBUH):

> “And continue remembering the name of your Lord, devoted completely to Him alone (in your heart and soul), broken away from everyone else.” (Sorat Al Muzzamil:8)

> “Remember Allah as much as that the people say you bedlamite.” (Al Hadith)

Their performance was just for Allah. Their devotion was encircling day and night around Him.

They had adopted their lives for Allah, according to Quran “their prayers, their sacrifice, their lives and their death all were for Allah”. Their endeavors were enough for The Sustainer to enable the human’s hearts to embrace the Islam revealed by Allah through The Holy Prophet (PBUH).

Sub’han Allah! Once I paid an humble visit to the mausoleum “Shamas-ul-Arfin Hazrat Khwaja Shamas-ul-Din Sialvi(RA). Then I have remembered an incident relating to love of follower and training of guide. Let such guide and such follower be seen. Once Hazrat Khwaja Shamas-ul-Arfin was present in the meeting of Hazrat Pir Pathan Shah Muhammad Sulaiman Touonsvi (RA) when a respectable saint appeared, sat down and spoke to Hazrat Khwaja. After some time he went on. After his departure, Hazrat said that he was Hazrat Khwaja Khizar (RA). The person who intends to see him may go and see takes

benefit. Whole of the people stood up and rushed away, but Khwaja Shamas-ul-Arfin remained sitting there. Hazrat Pir Pathan enquired of him that was he not interested to see Hazrat Khwaja? He respectfully said, "I will see that personality for whom Hazrat Khizar pays visit."

This was beautifully interpreted in verse by a Saint Poet Hazrat Khwaja Ghulam Farid. {On him be the mercy of God} Verse (sense) –

"My Love is Thee and My Beloved is Thee. My Faith is Thee, My Believe is Thee. My Leader is Thee. My Worship, My knowledge, my beauty, my fortune, my sign all are Thee. Oh Farid if you accept then Emperor is Thee and Lord is Thee."

Hazrat Pir Pathan {on him be the mercy of God} pleased on it so much that he prayed for prosperity. The prayer was acceded to and the whole world is still seeing its effects. This is the encampment where Khawaja Shams-ul-Arfeen after negating himself has embraced the destination and has become the guide of Pir Mehr Ali Shah Golarai, Pir Ghulam Haider Ali Shah Jalalpuri, Khawaja Muazamuddin Muazamahadi, Pir Ameer Shah Bhervi, Molana Noor Alam Kari Wale, Saeen Saheli Sarkar and Hafiz Rukan Alam Jehlumi {on them be the mercy of God}. How much this fountain of bountiful is giving benefit and how much public is being blooming from this, no one can imagine! The man with controlling power of originality. Allama Iqbal has said that the decision is the resultant of a sight otherwise all is useless.

DON'T BEG ALMS

Once before a Saint has informed me on telephone that he is coming to me tomorrow, I welcome him. Next day he arrived. I was on duty. At evening on my return I heard about his arrival. I found him sleeping in drawing room. After "ISHA" prayer and dinner I met Shah Sahib. There was a wait for some time before his conversation. At last tranquility was finished by me. "In which thought are you lost"? With a sigh he informed that he had met a theft some days before. I am thinking about its happening. On my enquiry he told his story. "I am a man of manner. My leader has advised for this. I am acting upon it since long and celebrate the 'Urs' of my leader 'Sarkar Waris Pak' on the first day of 'Safar' (the second month of Hijri calendar). For this I have a style of saving amount throughout the year. This comes to be Rs. Twenty to thirty thousand. Some days before a guest visited my house in my absence and he theft from my safe. Now I have come to you for seeking your help as loan of at least rupees five thousand. The amount will be returned on the day of 'Urs' at 'Chaar Sharif' which will be conducted on 7th or 8th of March. Calmly I have heard him and after some conversation I say him good bye.

"The place of piety is much higher to imperialism. It would be of no match if the habit of someone is to be humble." (Allama Iqbal)

Being a sensitive one I remain busy in thinking for the whole night that the Holy Prophet (Peace be upon him), fountain of saintliness Syed Ali Al-Murtaza (R.A.), Syed Ali Hajwairi, Data Ganj Bakhsh, Khawaja-e-Khawajgan Moeenuddin Chishti Ajmairi, Shaikh Syed Abdul Qadir Gillani, our great leader Syed Hafiz Haji Waris

Ali Shah and other Saints (May Allah be please with them) have practically introduced an exemplary Sufism. What's the change now? The successors of Saints have changed this method with that of its other side.

Iqbal says 'the defrauded falcon which has been brought up among vultures, he may be unaware of the methods of falcon flight.'

I desired to tell him that with the grace of Allah he had to consult Quran to get the knowledge about the Islamic System and the quality of a Saint. Quran will indeed answer that "The beg not importunately from all and sundry". (Surah Al-Baqrah-Ayat:273).

My dear! Allah is the Sustainer. Why are you worried? Let us take guidance from the Holy Quran. "They (fuqra) do not beg importunately from all and sundry." (Sorat-al-Baqrah)

"And there is no moving creature (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. And He knows its resting-place and (also) the place where it is to be entrusted." (Sorah-e-Hood-Ayat: 6)

My dear! I don't consider him a Saint, who is worried about nourishment, who saves penny, who begs alms. Our spiritual guide Syed Haji Waris Ali Shah has said:

- Allah stands surety for your subsistence.
- One will find according to his faith.
- Loan destroys the grace of a man.
- Deposits are prohibited for a Saint.
- Believe in Allah. He is your causer of causes.

I am of the view that if one who disguises a Saint is of shaking personality he may be unable to work for training and welfare of others.

I stood up disappointed from school of thoughts and tomb of Saints. Neither life nor home, neither mystic knowledge nor attention. The people of saying 'QUM-B-IZN ALLAH' (Rise by the grace of Allah) have been passed away. Now there are only attendant or grave diggers. Let us bow our heads before the beneficent of humanity, the Holy Prophet (May peace and blessing be upon him) and take guidance from the following 'Hadith' (Sense):

- Hazrat Smra (R.A.) bin Jundab narrates that the Holy Prophet (May peace be upon him) has said that begging is a source by whom a man harm himself.
- Hazrat Abdullah bin Umer (R.A.) says that the Holy Prophet (May peace be upon him) has said that the person who begs for ever will appear before his face will be meatless (It means that on that day he will be disgraced badly).
- Hazrat Abu Huraira (R.A.) states that the Holy Prophet (May peace be upon him) has said that the person who will beg from others to save money then this will be proved for him the sparks of hell.
- Hazrat Suban (R.A.) narrates that the Holy Prophet (May peace be upon him) has said that the person who will accept my one advice, I give him the surety of paradise. Hazrat Suban (R.A.) respectfully enquires

that I, then the Prophet has said that don't ask for anything from creature.

- Hazrat Qabisa (R.A.) bin Mukharaq says that the Holy Messenger of God has forbidden to ask for alms except the following three persons:
 - i) Debtor
 - ii) Miserable
 - iii) Starved.
- Those migrants who were forbidden by the holy Prophet (May peace be upon him) to beg to others for anything. They made so care that while they were on a horse and their lash fell down. They himself took it.

(Sunnan-ibn-e-Maja)

- Upper hand is superior to the lower one.

(Jamah-e-Tirmizi).

Similarly some Saints say:

- The whole group of Sufi is agreed not to beg alms.

(Sahib-e-Mirat-ul-Asrar)

- It is the sign of patience and perseverance of Sufi that they never beg alms for their need.

(Hazrat Ibrahim bin Dauood)

- The best in piety is that one may not indicate his need.

(Hazrat Abu Nasr Bashr bin Al-Haris Al-Hafi)

- Our method is based on three things vis-à-vis;
 - i) Not beg alms.
 - ii) Don't refute and
 - iii) Don't save.

(Sheikh Ahmed Rafahi)

Our spiritual guide Syed Haji Waris Ali Shah has totally declared it inadmissible. His sayings are as under:

- The greatest Sufism is that not to spread hands to others for begging alms.
- Begging alms is unlawful for Sufi.
- Sufi should have not to request even to Allah, Is He not near to jugular vein?
- One must not complaint to Allah.
- It is faith that one may forbade him to request others.
- The greatest piety is this that one may remain in ignoring all things and be inseparable part of the will of Allah.

In a moment I felt that he should be informed that O'philosopher you did not tell me about the milestone. I

can't complaint you because you are neither on the way nor the passenger. What kind of piety you are introducing. You must remember that there is no value of imperialism as compared to piety. The piety has no value if depends upon emperors. You contents to idols and discontent to God. Then tell me, what is idolatry?

In whole history of Sufism, there is none who has asked to build his tomb, to celebrate his Urs, to illuminate either you have to beg or to take loan. The Saints are not in the need of such things. If some has not sources to do this, then he will not be accounted for. No mendicant is in the desire of wreath but these are the need of needy, orphans and widows.

A bitter truth it is that the rug-worn people are being criticized by such a fellow. Actual work which is to be done is to devote one self to adopt the teachings of Islam, like his mystic fore-fathers and to reach the destination of righteous welfare. But alas! We have left the actual path and have embraced the rites of spiritual guidance as profession. The places which were light houses were now presenting the vice versa position. At present there is no piety in the hermit of Sufi. The Sufi which is enjoying a good blood. O' group of hermits! What a man he is whose collar is filled with uproarious troublesome.

Ye Allah! I am a helpless person. I just raise a slogan against the unreality. A few are with me. But in fact most are against us. As their interests are being criticized, so they instead of their reform will consider us rude, audacious, heretic and revolt. Who would listen to counsel of saintly in this insane world?

Couplet (translation) –

“The love ruling could not be common in the world because life is not time-server”.

Ye Allah! Our condition is very poor.

Couplet (translation) –

“There is no Hussain (R.A.) among the caravan of Hijaz, though the waving pattern of Dajla and Euphrates (rivers) is still alive”.

Ye Allah we beg for a great leader who is enjoying the truth of Abu Bakr (R.A.), justice of Omer (R.A.), modesty of Usman (R.A.) and grievous injury of Ali (R.A.). Save us from all kinds of diseases. Guide us. Give power us so that we may differentiate between truthiness and falseness. Finally we may be bestowed such a power that we may light the lamp of knowledge in Sufism to reach to you.

Stanza (explanation) Ye Allah! Give such living desire to the hearts of Muslims which warms the heart and makes restless the soul. Deprive of spectacle may once again the farsighted. Show the others as shown to me. I am disappointed nightingale of deserted garden. I am beggar of effectiveness; give the alms, my Lord, to the needy. (Allama Iqbal)

**IF CORDIAL CERTAINTY IS
REQUIRED THEN**

Achieve fascination with repeated invocation of Allah's name	Calm will be achieved
Be agree what is given	Calm will be achieved
Make HABIB KIBRIA (S.A.W.W) as beloved	Calm will be achieved
Adopt Sunnah of MAHBOOB KHUDA (S.A.W.W)	Calm will be achieved
Remain in the meetings of Saints & Virtuous	Calm will be achieved
Accept the life a Blessing of Allah	Calm will be achieved
Equalize hobby and duty	Calm will be achieved
Adopt ecstasy	Calm will be achieved
Don't disturb others	Calm will be achieved
Equalize your knowledge	Calm will be achieved
Equalize speak and deed	Calm will be achieved
Eat pious subsistence	Calm will be achieved
Be un-harmful	Calm will be achieved
Don't think others as inferior to you	Calm will be achieved
Make up accounts	Calm will be achieved

Don't refrain from duties	Calm will be achieved
Let sins aside	Calm will be achieved
Make true repentance	Calm will be achieved
Avoid lie and hypocrisy	Calm will be achieved
Avoid jealousy, stinginess & greediness	Calm will be achieved
Leave materialism	Calm will be achieved
Leave narcissism	Calm will be achieved
Expel hatred from the heart	Calm will be achieved
Take help from pardoning and overlooking	Calm will be achieved
Prefer heaven then world	Calm will be achieved
Always look upon the inferior	Calm will be achieved
Perform others rights	Calm will be achieved
Start to tie those who are not close	Calm will be achieved
Adopt the way of love to get faith	Calm will be achieved
Spell out the worship of desire, anger & insistence	Calm will be achieved
Forgive rather to revenge	Calm will be achieved
Leave the love of all immortal things from the heart	Calm will be achieved
Become a messenger of love and	Calm will be

peace	achieved
Appropriate yourself only for the love of Allah & His Prophet (May peace be upon him)	Calm will be achieved
Embrace Islam	Calm will be achieved

SKETCH

Get to know Author

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Printed:	<ol style="list-style-type: none"> i. Taaruf-e-Quraan-o-Hadees. ii. Hraf Hraf Hdayat. iii. Mutalia-e-Tareekh main Sikkon ki ahmiat. iv. Mutalia-e- Tareekh main Tikton ki ahmiat. v. Pakisan Studies objective type for inter students vi. Pakisan Studies objective type for secondary students. vii. A Nineteenth Century Saint (Translation). viii. Muntakhab wa Mustahab Tareeqa-e-Khatam Sharif ix. Dewa ka Chand x. Mustafai Manasik-e-Hajj wa Umrah. xi. Haal-e-Sfar ik Faqir-e-Kamil-o-Akmal ka. xii. Afzal al Ibadat Maa Chehl Hadees wa Khasosiat-e-Nabwi. xiii. Irfan-e-Haq. xiv. Paikar-e-Hussan-o-Jamal. xv. Aks-e-Jamal.

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