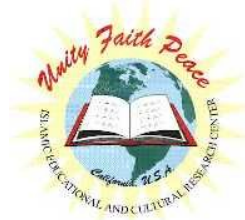




## **What is Giyarhween Shareef ?**

Islamic Educational and Cultural Research Center



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## **What is Giyarhween Shareef ?**

A gathering on any day, though generally on 11<sup>th</sup> of the lunar calendar, consisting of recitation of the Holy Quran, Zikr (Remembrance of Allah Ta'ala), reading Fateha and distributing food to send the reward to Huzoor Ghous-e-Azam Hadhrat Syedena Shaykh Abdul Qadir Jilani (May Allah be well pleased with him) is called Giyarhween Shareef. Its basis in the religion is from the concept of sending reward to others. This is commonly known as Isaal-e-Sawaab, and it has been proven from the Quran and Sunnah.

### **What is Isaal-e-Sawaab? Is it permissible?**

Isaal-e-Sawaab is act of performing a virtuous deed and sending the spiritual reward to another. Allah (Most Exalted) says:

*“And those who came after them submit, O our Lord! Forgive us and our brothers who preceded us in the faith”* (Al-Hashr:10)

This proves that the prayer of Muslims for the forgiveness of other Muslims is from Quranic teachings and Isaal-e-Sawaab is actually a form of supplication (*Dua*).

In a *Hadith* related from both Imam Bukhari and Imam Muslim, the Mother of the Believers Hadhrat Aisha Siddiqua (May Allah be well pleased with her) narrated that a person asked a question about sending reward (Isaal-e-Sawaab) to his mother at which the Holy Prophet (Peace be upon him) replied that the reward of your charity (*sadaqa and khairat*) would, in fact, reach her. According to another *Hadith* in the Musnad of Imam Ahmed, Hadhrat Anas (May Allah be well pleased with him) inquired that “For our deceased, we make *dua*, give charity and perform Pilgrimage; does it reach them?” The Holy Prophet (Peace be upon him) replied, “Yes, certainly it reaches them and they are pleased with it just like you are pleased with each others gifts.”

Haji Imdad-ullah Mahajir Makki (may Allah bestow His mercy upon him) writes in *Faisala Haft Mas'ala*, “the form of sending reward [Isaal-e-Sawaab] during these occasions is not specific to one nation [the practice is not isolated to the Indian subcontinent]; the *Giyarhween Shareef* of Hadhrat *Ghaus-e-Paak Quds Sirahu*, the 10th, the 20th, the 40<sup>th</sup> (Chehlum), the 8<sup>th</sup>, Urs (anniversary) and so forth, Tosha-e-Hadhrat Sheikh Ahmed Radolvi (may Allah bestow His mercy upon him), Aursamini Hadhrat Bu Ali Qalandar (may Allah bestow His mercy upon him), sweets (*Halwa*) of *Shab-e-Barat* and other forms of Isaal-e-Sawaab are based on the same principle.”

### **What is Fateha?**

Hadhrat Shah Abdul Aziz Muhhadith Dehlvi (may Allah bestow His mercy upon him) in his first book of *Fataawa* says, “Food from offerings (*Niaz*) whose reward is sent to Hadhrat Imam Hasan and Hadhrat Imam Hussain (May Allah be well pleased with them both) and upon which Surah Al-Fateha, the four Surah's beginning with *Qul* and *Durood Shareef* (prayers upon the Holy Prophet peace and blessing upon him) is read, becomes the food of *barakah* (blessings) and

it is good to eat that food.” The reading of aforementioned parts of the Holy Quran is thus commonly known as *Fateha*.

Hadhrat Shaykh Shahabuddin Suhurwardi (may Allah bestow His mercy upon him) describes the wisdom of this (*Fateha*) in his book *Awarif Al-Ma'arif*. He writes that, by reciting Quran over food, the food's particles become filled with the *noor* (light) of *zikr* (remembrance of Allah) and no harm can enter into the food. By eating such food the heart becomes spiritually uplifted.

Reciting Quran and making *dua* on food is proved from many *Sahih* (*rigorously authenticated*) *Ahadith*. In *Sahih Muslim*, It is narrated that the Holy Prophet (Peace be upon him) made *dua* on food for *barakah* in *Ghazwa-e-Tabuook*. In Bukhari and Muslim, it is narrated from Hadhrat Anas (May Allah be well pleased with him) that the Holy Prophet (peace be upon him) placed food in front of himself and , read recited something and then made supplications. In another narration transmitted in Bukhari and Muslim, the Holy Prophet (Peace be upon him) made supplication for *barakah* on cream of wheat (*halwa*).

### **Did earlier Muslims celebrate the Giyarweenh Shareef or Urs of Shaykh Abdul Qadir Jilani (may Allah be well pleased with him)?**

Hadhrat Shaykh Abdul Haq Muhhadith Dehlavi (may Allah bestow His mercy upon him) says in *Ma Sabita Bis-Sunnah* that, “No doubt that the *Giyarhween Shareef of Ghaus-ul-Azam* is famous in our cities and this is the day that is famous from his family and the scholars of Hind.” In the *Akhbar-ul-Akhyar* he says that Shaykh Amanullah Paani Pati (may Allah bestow His mercy upon him) used to celebrate the Urs of *Ghaus-ul-Saqalain* on eleventh of the month of Rabi-uth-Thani.”

Imam Arif Kamil Hadhrat Shaykh Abdul-Wahab Muttaqi Makki Quds Sirahu used to celebrate the *Urs* of *Ghaus-Al-Saqalain*. Further, in the same book *Ma Sabita Bis-Sunnah*, Shaykh Abdul Haq Muhadith Dehlvi (may Allah bestow His mercy upon him), describing the importance of *Urs*, writes that some earlier scholars (*Mashaikh*) have said that on the day when the friends of Allah Ta'ala (*Awliya kiraam*) meet their Lord (*Wisal*), there is much hope of *Khair* (good), *Barakah* and enlightenment. Celebrating the *Urs*, thus, is from the recommended acts these scholars have mentioned.

Hadhrat Shah Abdul Aziz Muhadith Dehlavi (may Allah bestow His mercy upon him) says in *Malfoozat-e-Azeezi* that:

“...kings and prominent personalities would gather at the blessed Shrine (*Roza*) of Hadhrat *Ghaus-e-Azam* (may Allah be well pleased with him) would recite Quran from *Asr* to *Maghrib* and read *Qasaid* and *Manqabat* in praise of Hadhrat Ghaus-e-Azam (may Allah be well pleased with him). After *Maghrib* prayer the *Sajjada Nasheen* (keeper of the *Mazar Mubarak* – the Shrine) would lead the *zikr*, sitting among his *Mureedeen* and the visitors where some people used to experience the state of *Wajd* (deep spiritual

emotions) during zikr. Then food, sweets, and whatever was prepared for *Niaz (Langar)* would be distributed. Then people would pray *Isha* prayer and leave.”

Hadhrat Shah Walli-ullah Muhhadith Dehlvi (may Allah bestow His mercy upon him) has gathered the sayings of Hadhrat Mirza Mazhar-e-Jan-e-Janan (may Allah bestow His mercy upon him) in his book *Kalimat-e-Tayyabat*. In one of these sayings Mirza (*rahmatullah alayhe*) says:

“I have seen in a dream that there are many *Awliya Kiraam* (may Allah bestow His mercy upon them all) sitting in a circle in the state of *Muraqaba* (spiritual concentration) on a high station (*Chabootra*). Among them are Hadhrat Khawaja Naqshband (may Allah bestow His mercy upon him) and Hadhrat Junaid Baghdadi (may Allah bestow His mercy upon him). Then, they walked over to welcome Hadhrat Ali *karam-ullah-wajhul-karim*. When Hadhrat *Ali karam-ullah-wajhul-karim* arrived, accompanying him was someone wrapped with a cloak, and bare-footed, whose hand was being held by Hadhrat *Ali karam-ullah-wajhul-karim* with great respect. Upon asking about this personality, it was told that he was Hadhrat Owais Qarni (may Allah be well pleased with him). Then a very clean and clear *hujra* (room) that was being showered with *noor* (light) appeared. All these *awliya kiraam* (may Allah bestow His mercy upon them all) entered into it. I inquired and found that that day was the anniversary (*Urs*) of Hadhrat Ghaus-ul-Saqalain (may Allah be well pleased with him) i.e. it is *Ghyarhween Shareef*. All of these Saints had entered there to celebrate the anniversary (*Urs*).”

### **What is the meaning of the name Ghaus, or Ghaus-e-Azam, and is this a permissible practice to use the name for a created being?**

Ghaus-e-Azam means, the one who can fulfill needs of the people and *Ghaus-Al-Saqalain* means the helper of *Jinn* and human beings. Allah Ta’ala is the real Fulfiller of Needs but due to the authority He has given to his friends (*Awliya Allah*) they can help people as well. Similarly, due to the blessings and power given by Allah Ta’ala to Hadhrat Syedena Shaykh Abdul Qadir Jilani (May Allah be well pleased with him) is *Ghaus-e-Azam*. In the terminology of Sufism, the word *Ghaus* is used to denote the highest rank of wilayat.

A question may arise as to whether calling someone *Ghaus* or *Ghaus-e-Azam* is valid or not. Someone may say that calling someone other than Allah Ta’ala with the name *Ghaus-e-Azam* is incorrect or shirk. In fact, this is not true at all. According to a *hadith* narrated by Ibne-Khazema (May Allah be well pleased with him) in his *Sahih*, same mentioned by Hakim in the *Mustadrik* and by Imam Bayhaqi in the *Sunan*, that when there was a famine during the Khilafat of Hadhrat Umar (May Allah be well pleased with him), Hadhrat Umar (May Allah be well pleased with him) sent an order to Hadhrat Amr Bin al-Aas (May Allah be well pleased with him) in Egypt and in it was written several times *Fa ya Ghausahu Thuma Ghausahu*, meaning that it was a call to help. This tells us that the use of word *Ghaus* for created being is allowed.

Now let us see who among Islamic scholars have used the word of *Ghaus* for Hadhrat Syedena Shaykh Abdul Qadir Jilani (May Allah be well pleased with him).

Mirza Mazhare Jane Janan (may Allah bestow His mercy upon him) has used *Ghaus Al-Saqalain* and *Ghaus-e-Azam* in his writings (*Malfoozat*), Qazi Sana-ullah Pani Pati has used *Ghaus-al-Saqalain* several times in *Saif-al-Maslool*, Hadhrrat Shah Walli-ullah Muhadith Dehlavi (may Allah bestow His mercy upon him) has written *Ghaus-e-Azam* in his *Humm'at*, Hadhrrat Abdul Aziz Muhadith Dehlavi (may Allah bestow His mercy upon him) has written *Ghaus-e-Azam* in the *Tafseer-e-Azeezi*, Hadhrrat Mujadid Alf Thani Quds Sirah has written *Ghaus-Al-Saqalain* in the *Makashifat-e-Ghaibia* and used *Ghaus-e-Azam* in the *Maktoobat*, Hadhrrat Shaykh Nooruddin Abu-Al-Hassan Ali (may Allah bestow His mercy upon him) has used *Ghaus al Wara* in the *Bahija-tul-Asrar*, Hadhrrat Khawaja Qutub-ud-din Bakhtiyar Kaki (May Allah has mercy upon him) and Hadhrrat Maulana AbdarRahman Jami (may Allah bestow His mercy upon him) have used *Ghaus-al-Saqalain* and Hadhrrat Shaykh Abdul Haq Muhadith Dehlavi (may Allah bestow His mercy upon him) has used *Ghaus-e-Azam* and *Ghaus-Al-Saqalain* in the *Akhbar-Al-Akhyar*.

## Summary

We can conclude that Shaykh Abdul Wahab Muttaqi Makki, Shaykh Aman-ullah Pani Patti, Shaykh Abdul Haq Muhadith Dehlavi, Mirza Mazhare Jane-Janani, Shah Walliullah Muhadith Dehlavi, Shah Abdul Aziz Muhadith Dehlavi, and other Awliya Allah and scholars of Islam (may Allah bestow His mercy upon them all) not only accepted the reasoning and concept of the Ghyarhween Shareef but themselves used the words of *Ghuas-e-Azam* and *Ghuas-ul-Saqalain* for Hadhrrat Syedinna Shaykh Abdul Qadir Jilani (may Allah be well pleased with him). From the writings of Hadhrrat Shaykh Abdul Haq Muhadith Dehlavi (may Allah bestow His mercy upon him) in the *Ma Sabita Bis-Sunnah*, it is clear that the Giyarhween Shareef was famous in all the cities from 958 Hijri to 1052 Hijri. So Giyarhween Shareef and the Urs of Awliya Kiraam (may Allah bestow His mercy upon him) has been a practice of the Muslim Ummah for centuries. We also understand that Isaal-e-Sawaab is a well-established Islamic practice as is reading the Holy Quran upon food for spiritual blessings. We ask Allah ta'ala to forgive us and guide us to follow the Sunnah of our Holy Prophet (peace and blessings upon him) and serve the Awliya Kiram. Ameen.

## About the Islamic Educational and Cultural Research Center

The overall mission of IECRC is to promote spirituality through education, research, counseling, and cultural discourse based on the centuries old Islamic traditional values of the Saints of God (Awliyah) — love for all, tolerance, peace and harmony. IECRC is a non-profit, non-political, 501(c) (3) Ahle Sunnah wal Jama'ah organization. Founded in 2002, IECRC provides community services in Northern California (specifically the Bay Area and Sacramento) and British Columbia (specifically Surrey), Canada.