

Gyarween Shareef



What is Gyarween Shareef ?

It is specifically an Esaale Sawaab for Hazart Sayyiduna Sheikh Abdul Qadir Jilani (Razi Allahu Anhu). In which a gathering on any day, though generally on 11th of the lunar calendar is held. This consists of recitation of the Holy Quran, Zikr (Remembrance of Allah Ta'ala), reading Al-Fateha and distributing food in an aim to send the reward to Huzoor Ghous-e-Azam Hazrat Sayyiduna Shaykh Abdul Qadir Jilani (Razi Allahu Anhu).

Its basis in the religion is from the concept of sending reward to others and it has been proven from the Quran and Sunnah.

What is Esaale Sawaab?

Is it permissible?

Esaale 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 Esaale Sawaab is actually a form of supplication (Dua).

In a Hadith related from both Imam Bukhari and Imam Muslim, the Mother of the Believers Hazrat Aisha Siddiqua (Razi Allahu Anha) narrated that a person asked a question about sending reward (Esaale Sawaab) to his mother at which the Holy Prophet (Sallallahu alayhi wa sallam) 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,

Hazrat Anas (Razi Allahu Anhu) inquired that *“For our deceased, we make dua, give charity and perform Pilgrimage; does it reach them?”*

The Holy Prophet (Sallallahu alayhi wa sallam) replied, *“Yes, certainly it reaches them and they are pleased with it just like you are pleased with each other’s gifts.”*

Haji Imdad-ullah Mahajir Makki (rahimahu Allah) writes in Faisala Haft Mas’ala,

“the form of sending reward [Esaale Sawaab] during these occasions is not specific to one nation [the practice is not isolated to the Indian subcontinent]; the Gyarween Shareef of Hazrat Ghaus-e-Paak Quds Sirahu, the 10th, the 20th, the 40th (Chehlum), the 8th, Urs (anniversary) and so forth, Tosha-e-Hazrat Sheikh Ahmed Radolvi (rahimahu Allah), Aursamini Hazrat Bu Ali Qalandar (rahimahu Allah), sweets (Halwa) of Shab-e-Barat and other forms of Esaale Sawaab are based on the same principle.”

What is Fateha?

Hazrat Shah Abdul Aziz Muhhadith Dehlvi (rahimahu Allah) in his first book of Fataawa says,

“Food from offerings (Niaz) whose reward is sent to Hazrat Imam Hasan and Hazrat Imam Hussain (Razi Allah Anhu) and upon which Surah Al-Fateha, the four Surah’s beginning with Qul and Durood Shareef (prayers upon the Holy Prophet Sallallahu alayhi wa sallam) 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.

Hazrat Shaykh Shahabuddin Suhurwardi (rahimahu Allah) 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 (Sallallahu alayhi wa sallam) made dua on food for barakah in Ghazwa-e-Tabuook. In Bukhari and Muslim, it is narrated from Hazrat Anas (rahimahu Allah) that the Holy Prophet (Sallallahu alayhi wa sallam) 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 (Sallallahu alayhi wa sallam) made supplication for barakah on cream of wheat (halwa).

Did earlier Muslims celebrate Gyarween Shareef or Urs of Shaykh Abdul Qadir Jilani (Razi Allahu Anhu)?

Hazrat Shaykh Abdul Haq Muhhadith Dehlavi (Razi Allahu Anhu) says in Ma Sabita Bis-Sunnah that,

“No doubt that the Gyarween 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 (rahimahu Allah) used to celebrate the Urs of Ghaus-ul-Saqalain on eleventh of the month of Rabi-uth- Thani.”

Imam Arif Kamil Hazrat 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 (rahimahu Allah), 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.

Hazrat Shah Abdul Aziz Muhadith Dehlavi (rahimahu Allah) says in Malfoozat-e-Azeezi that:

“...kings and prominent personalities would gather at the blessed Shrine (Roza) of Hazrat Ghaus-e-Azam (Razi Allahu Anhu) would recite Quran from Asr to Maghrib and read Qasaid and Manqabat in praise of Hazrat Ghaus-e-Azam (Razi Allahu Anhu). 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.”

Hazrat Shah Walli-ullah Muhadith Dehlvi (rahimahu Allah) has gathered the sayings of Hazrat Mirza Mazhar-e-Jan-e-Janan (rahimahu Allah) 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 (rahmatullah alayhe) sitting in a circle in the state of Muraqaba (spiritual concentration) on a high station (Chabootra). Among them are Hazrat Khawaja Naqshband (rahimahu Allah) and Hazrat Junaid Baghdadi (rahimahu Allah). Then, they walked over to welcome Hazrat Ali karam-ullah-wajhul- karim. When Hazrat Ali karam-ullah-wajhul-karim arrived, accompanying him was someone wrapped with a cloak, and bare-footed, whose hand was being held by Hazrat Ali karam-ullah-wajhul-karim with great respect. Upon asking about this personality, it was told that he was Hazrat Owais Qarni (rahimahu Allah). Then a very clean and clear hujra (room) that was being showered with noor (light) appeared. All these awliya kiraam (rahmatullah alayhe) entered into it. I inquired and found that that day was the anniversary (Urs) of Hazrat Ghaus-ul-

Saqalain (Razi Allahu Anhu) i.e. it is Gyarween 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) the ability to help people as well. Similarly, due to the blessings and power given by Allah Ta’ala to Sayyiduna Sheikh Abdul Qadir Jilani (Razi Allahu Anhu) 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 (rahimahu Allah) 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 Hazrat Umar (Razi Allahu Anhu), Hazrat Umar (Razi Allahu Anhu) sent an order to Hazrat Amr Bin al-Aas (Razi Allahu Anhu) 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 Hazrat Sayyiduna Sheikh Abdul Qadir Jilani (Razi Allahu Anhu).

Mirza Mazhare Jane Janan (rahimahu Allah) 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-Maslul, Hazrat Shah Walli-ullah Muhadith Dehlavi (rahimahu Allah) has written Ghaus-e-Azam in his Humm’at,

Hazrat Abdul Aziz Muhadith Dehlavi (rahimahu Allah) has written Ghaus-e-Azam in the Tafseer-e-Azeezi, Hazrat Mujadid Alf Thani Quds Sirah has written Ghaus-Al-Saqalain in the Makashifat-e-Ghaibia and used Ghaus-e-Azam in the Maktoobat, Hazrat Shaykh Nooruddin Abu-Al-Hassan Ali (rahimahu Allah) has used Ghaus al Wara in the Bahija-tul-Asrar, Hazrat Khawaja Qutub-ud-din Bakhtiyar Kaki (rahimahu Allah) and Hazrat Maulana AbdarRahman Jami (rahimahu Allah) have used Ghaus-al-Saqalain and Hazrat Shaykh Abdul Haq Muhadith Dehlavi (rahimahu Allah) 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 Amanullah Pani Patti, Shaykh Abdul Haq Muhadith Dehlavi, Mirza Mazhare Jane-Janan, Shah Walliullah Muhadith Dehlavi, Shah Abdul Aziz Muhadith Dehlavi, and other Awliya Allah and scholars of Islam (rahimahu Allah) not only accepted the reasoning and concept of the Gyarween Shareef but themselves used the words of Ghuas-e-Azam and Ghuas-ul-Saqalain for Hazrat Sayyiduna Sheikh Abdul Qadir Jilani (Razi Allahu Anhu).

From the writings of Hazrat Shaykh Abdul Haq Muhadith Dehlavi (rahimahu Allah) in the Ma Sabita Bis-Sunnah, it is clear that the Gyarween Shareef was famous in all the cities from 958 Hijri to 1052 Hijri. So Gyarween Shareef and the Urs of Awliya Kiraam (rahimahu Allah) has been a practice of the Muslim Ummah for centuries. We also understand that Essale 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 (Sallallahu alayhi wa sallam) and serve the Awliya Kiram.

Ameen.

Green Dome Mosques Mission:

Our Mission is to promote spirituality through education, research, counselling, and cultural discourse based on the centuries old Islamic traditional values of the Saints of God (Awliyah).

Green Dome Mosque is a non-profit, non-political, Ahle Sunnah wal Jama'ah organization. Founded in 2018, where it provides community services in Scotland.