

The Practice of Giyarwee Shareef

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. "Giyarwee Shareef" is specifically an Esaale-Sawaab for Sayyiduna Sheikh Abdul Qadir Jilani (*radi Allahu anhu*). These are many proofs in the Holy Qur'an, the Ahadith and from the statements of many of the illustrious Ulema and Mashaa'ikh of Islam substantiating the validity of Esaale-Sawaab.
2. Almighty Allah states in the Holy Quran: "And those who came after them say, 'Our Lord forgive us and our brothers who came before us into the Faith, and leave not in our hearts rancour (dislike) against those who have believed. Our Lord! You are indeed full of Kindness, Most Merciful.'" (Surah Hashr: 10)
3. The Holy Prophet (*sallal laahu alaihi wasallam*) has stated: "There is Allah's Mercy on my Ummah. A person who is buried as a sinner, but with prayers and Istighfaar (asking for forgiveness) of Muslims, they will arise without sins (on the Day of Judgement)". (Tibrani)
4. In another Hadith which is recorded in Sahih Mishkaat Shareef, it is narrated that a Sahaba once asked Prophet (*sallal laahu alaihi wasallam*): "O Prophet of Allah! We give Sadqa (charity) on behalf of our deceased and perform Hajj on their behalf. Does the Sawaab reach them?" The Holy Prophet (*sallal laahu alaihi wasallam*) replied: "Yes, without doubt they become happy as one of you becomes happy when he is presented with a gift."
5. The Ahadith and the verses, as well as many other, suggest that Du'a and Esaale-Sawaab for those Muslims who come before is a highly commendable act. This action of making Du'a is also the essence of the Giyarwee Shareef. Although the event pertains to the Great Saint, all Muslims are remembered in the Du'as for Esaale-Sawaab.
6. The celebration of Giyarwee Shareef has been observed by great Awliya and Ulema for many hundreds of years. Giyarwee Shareef is specifically an Esaale-Sawaab for Ghaus-al Azam (*radi Allahu anhu*).
7. It is also celebrated on the 11th of every Islamic Month ("Giyarwee" means "eleven" in Urdu) in many mosques or by individuals at home. This auspicious function takes place both nationally and internationally endowing great spiritual benefits and Barakah.
8. Describing the circumstances of his time, Sheikh Abdul Haq Muhaddith Dehlvi (*radi Allahu anhu*) in "Ma Thabata minas Sunnah" writes: "Verily in our country (Indo-Pak sub-continent) in these times, the celebration of Giyarwee Shareef is widespread. It is more famous among the Mashaa'ikh of the Qaderiyyah Order."
9. Shah Abdul Aziz Muhaddith Dehlvi (*radi Allahu anhu*) states in his "Fatawa Azeeziyah": "To read Fateha and to send his Sawaab to the Arwaah (souls) is permitted and correct."
10. He further states in his "Malfoozat-e-Azeezi": "During the Giyarwee Shareef, the Sultan and the pious elders congregate at the Mazaar Shareef (Blessed Tomb) of Sayyiduna Sheikh Abdul Qadir Jilani in Baghdad Shareef. They recite the Khatam Shareef from Asar Salaah till Maghrib Salaah and also recite the praises the praises of Sayyiduna Sheikh Abdul Qadir Jilani (*radi Allahu anhu*). After the Maghrib Salaah, the Spiritual Head sits in the middle of the congregation and leads the Zikr. On this occasion many people experience a sense of Wajd (spiritual ecstasy). This is followed by distribution of sweets prepared for the function. The people disperse after the Esha Salaah."
11. There are numerous scholars who have elaborated on the Giyarwee Shareef. To name a few: The son of Mulla Jeewan (*radi Allahu anhu*) in his book, "Wajeesus Siraat". Mulla Jeewan is also the teacher of Sultan Aurangzeb Alamgir, the Great Mughal Emperor; Allama Ghulam Sarwar Lahori (*radi Allahu anhu*), author of "Khazinat ul

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Asfiyah"; Sheikh Abdul Haq Muhaddith Dehlvi (*radi Allahu anhu*) in his book "*Akhbaar-ul Ahyaar*"; Shah Abul Mu'aali (*radi Allahu anhu*) in his book "*Tuhfa-e-Qaaderiyah*"; Arif-e-Billah Imam Shattoni (*radi Allahu anhu*) in his famous Kitaab "*Bah-jatul Asrar Shareef*".

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