



BLESSINGS OF GIYARWEEN SHAREEF

What Does Gyarween
Shareef Mean?

Why is Shaykh 'Abd al-Qādir al-Jīlānī
رحمته الله عليه Called the Saint of Gyarween?

Saying of a Scholar From
500 Years Ago

Prescription for Protection From
Calamities and Misfortunes



گیارہویں شریف کی برکتیں

Blessings of Giyarween Shareef

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Giyarween Shareef

Prayer of Attar:

O Allah Almighty! Whoever reads or listens to the booklet ‘Blessings of Giyarween Shareef’, grant them the privilege of celebrating Giyarween Shareef and obtaining its blessings, raise them among the devotees of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ on the Day of Judgment, and grant them entry into Jannat-ul-Firdaus without account, along with their parents.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Reciting Ṣalāt

Saying of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ: “Attending mosques and abundantly reciting Ṣalāt upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is essential for you.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Arrival of Sayyiduna ‘Alī at the ‘urs of Shaykh ‘Abd al-Qādir al-Jīlānī

Shah Waliullah Muḥaddith Dihlawī رَحْمَةُ اللَّهِ عَلَيْهِ writes that Sayyiduna Mirzā Maḥzar Jān-e-Jānān رَحْمَةُ اللَّهِ عَلَيْهِ (who is an accomplished saint) states:

One day I was sleeping and I saw a dream. I saw a desert in which there is a large platform, and many saints رَحْمَةُ اللَّهِ عَلَيْهِمْ are sitting upon it in a state of meditation (meaning, closed eyes, absorbed in the remembrance of Allah Almighty). In the middle of this circle, Sayyiduna Khawajah Naqshband رَحْمَةُ اللَّهِ عَلَيْهِ and Sayyiduna

¹ Fathul Rabbani, p. 23

Khawajah Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ are seated. I asked someone: “Why are all these saints رَحْمَةُ اللهِ عَلَيْهِم gathered here?”

It was said: “The fourth Caliph of the Muslims, Sayyiduna ‘Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُ is arriving, and everyone is present to welcome him.” Shortly afterwards, Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ arrived. Another elder was also with him, whose hand he رَضِيَ اللهُ عَنْهُ was holding with great affection. Upon asking, it was said that he is Khayr al-Tābi‘īn (meaning, possessing a high rank among the Tābi‘īn), the great devotee of the Prophet, Sayyiduna Uwais Qarnī رَحْمَةُ اللهِ عَلَيْهِ.

Sayyiduna Mirzā Mazhar Jān-e-Jānān رَحْمَةُ اللهِ عَلَيْهِ mentions: “I asked where everyone was going.” Someone informed me: “Today is the blessed ‘urs of Shaykh Abdul Qadir Jilānī رَحْمَةُ اللهِ عَلَيْهِ and all these noble elders are going to attend this ceremony.”¹

May the mercy of Allah be upon them and may we be forgiven without accountability for their sake.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī! سُبْحَنَ اللهُ! Two eminent elders of the religion, Shah Waliullah Muḥaddith Dihlawī and Sayyiduna Mirzā Maḥzar Jān-e-Jānān رَحْمَةُ اللهِ عَلَيْهِمَا gave testimony that the gathering of Gyarween Shareef was attended by Sayyiduna ‘Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُ along with the great Tābi‘ī Sayyiduna Uwais Qarnī رَحْمَةُ اللهِ عَلَيْهِ and other great saints رَحْمَةُ اللهِ عَلَيْهِم. We should also arrange Gyarween Shareef every year, rather every month.

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللهُ عَلٰی مُحَمَّدٍ

What Does Gyarween Shareef Mean?

O devotees of Shaykh ‘Abd al-Qādir al-Jilānī! The meaning of Gyarween Shareef is: "To convey reward (iṣāl al-thawāb) to Shaykh Sayyid ‘Abd al-Qādir al-Jilānī

¹ Kalimat e Tayyibat (Farsi), pp. 77-78

رَحْمَةُ اللَّهِ عَلَيْهِ" and the proof of conveying reward is present in the Glorious Qur'an and blessed *aḥādīth*. As stated in verse number 10 of Surah al-Ḥashr in the 28th Juz':

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who come after them say, "O our Lord! Forgive us and our brothers who preceded us in faith"

In the commentary of this noble verse, it is stated:

Those coming after the Muhājirīn and Anṣar say: O our Lord! Forgive us and our brothers who accepted faith before us. Remember that all Muslims born until the Day of Judgment are included among those coming after the Muhājirīn and Anṣar (who pray and will continue to pray for their own forgiveness and theirs); and all the Noble Companions رَضِيَ اللَّهُ عَنْهُمْ are included among those who brought faith before them (for whom prayer is being made and will continue to be made).²

It is in *Tafsīr Samarqandī*: "Believers should pray for the forgiveness of their ancestors and respected teachers of sacred knowledge."³

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ states under this blessed verse:

Two matters are known from this. One is that a person should not pray only for himself, but also for the predecessors (that is, the pious predecessors). Secondly, the 'urs, Khatam, niyāz, and Fātiḥa of the pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ, especially the Noble Companions and the Pure Ahl

¹ Al-Quran, Part 28, Hashar, verse 10; translation from Kanz al-'Irfān

² Tafseer e Khazin, vol. 4, p. 249

³ Tafseer Bahr-ul-Uloom lil-Samarqandi, vol. 3, p. 345

al-Bayt, are praiseworthy things, as there is prayer for these righteous elders within them.¹

6 Aḥādīth Regarding Conveying Reward

O devotees of the Saints! The meaning of *īṣāl al-thawāb* is: "To convey reward". It is also called "granting reward", but saying "granting reward" for the elders is not appropriate; saying "presenting reward" is closer to respect. The reward of good deeds sent to the deceased reaches them, just as it is mentioned in a blessed Hadith present in both Bukhārī and Muslim—which are the most trustworthy books after the Glorious Qur'an from among the *Ṣiḥāh Sittah* (the famous six books of most authentic aḥādīth):

1. The Mother of the Believers, Sayyidatuna ‘Ā’isha al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا narrates that a person came to the Merciful court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: “My mother passed away suddenly. I think that if she had spoken, she would have asked to give charity. If I give charity on her behalf, will she receive the reward?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Yes."²
2. The Companion, Sayyiduna Sa‘d رَضِيَ اللهُ عَنْهُ asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away, which charity is best?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “Water.” Therefore, he رَضِيَ اللهُ عَنْهُ dug a well and said: هَذَا لِأُمِّ سَعْدٍ meaning, “This (well) is (charity) for the mother of Sa‘d.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Matters Proven from Bukhārī, Muslim, and Abū Dāwūd

Maulana Mufti Jalāl al-Dīn Aḥmad Amjadī رَحِمَهُ اللهُ عَلَيْه states that the following points are learned from these two blessed aḥādīth:

¹ Tafseer Noor ul Irfan, p. 873

² Bukhari, vol. 1, p. 468, Hadith: 1388

³ Abu Daud, vol. 2, p. 180, Hadith: 1681

1. Water is the best charity for conveying reward to the deceased, such as digging a well, and presenting its reward to the deceased.
2. It is preferable to present the reward of any good deed to the deceased.
3. Mentioning the words of presenting reward with the tongue is a Sunnah of a Companion رَضِيَ اللَّهُ عَنْهُ.
4. It is permissible to convey reward by placing food, sweets etc., in front of oneself, because Sayyiduna Sa'd رَضِيَ اللَّهُ عَنْهُ used the word of near indication and said "هَذِهِ لَأُمِّ سَعْدٍ" (This is for the mother of Sa'd). That is: O Allah Almighty! Grant the reward of the water of this well to my mother. From this it was learned that the well was in front of him. (Those who forbid conveying reward by placing food in front should take a lesson from this narration).
5. It is permissible to convey reward even before giving food or other things to the poor and needy. Just as the Companion of the Prophet رَضِيَ اللَّهُ عَنْهُ did; as soon as the well was prepared, he conveyed the reward, even though the reward would be obtained after people use the water. Similarly, although the reward will be established upon giving food to the poor and needy, presenting this reward beforehand is also permissible.
6. A thing does not become haram by having the name of a deceased person attributed to it, for example, "the goat of Shaykh 'Abd al-Qādir al-Jīlānī" or "the rooster of Ghazi Miyan," etc., because a noble Companion attributed this well to his deceased mother, which to this day is famous by the name "Bīr Umm Sa'd".¹

Reward Reaches the Deceased

3. The servant of the Prophet, Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ states that I said to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "We make prayers for our deceased and perform charity and Hajj on their behalf; do these things reach them?" The

¹ Anwar ul Hadith, p. 230

Holy Prophet ﷺ replied: “Indeed, these things reach them and they become happy with them just as one of you becomes happy with another's gift.”¹

4. The Final Prophet ﷺ said: “When one of you performs a voluntary charity, he should do it on behalf of his parents, as the reward of this (charity) will be for them and nothing will be reduced from his reward (the person giving charity).”²

Send Gifts to Your Deceased

5. Sayyiduna Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ narrates that I heard the Merciful Prophet ﷺ state: When a person from the members of a household passes away and after that his family members give charity on behalf of their deceased (to convey reward), Sayyiduna Jibrīl عَلَيْهِ السَّلَام places it as a gift on a platter of light, then standing at the edge of the grave says: “O inhabitant of the deep grave! This is a gift which your family members have sent to you, accept it.” Then that gift is given to him, and he becomes overjoyed, and those neighbours of his (the deceased) who were not sent any gift become grieved.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Angels Convey Reward

6. The Final Prophet ﷺ said: Allah Almighty appoints two angels over every believing servant of His who write his deeds. When that believing servant leaves this world, they request: “O our Lord! (Our work is finished, that person has left the abode of deeds, meaning the world). Grant us permission that we come to the sky (and worship You).” Allah Almighty states: “My skies are full of those who worship.” They ask: “Our Lord! Give us a place on the earth.” It is stated: “My earths are full of those

¹ Umdatul Qari, vol. 6, p. 305, Hadith: 1388

² Maujamul Ausat, vol. 5, p. 394, Hadith: 7726

³ Maujamul Ausat, vol. 5, p. 37, Hadith: 6504

who worship.” They then say: "Our Lord, where should we go then?" It is stated: "Stand at the head of My servant's grave and keep reciting *Tasbīḥ*, *Taḥmīd*, *Takbīr*, and *Tahlīl*, and continue writing it for My servant until the Day of Judgment.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Noble Companions Also Conveyed Reward

The leaders of the youth of Paradise, Sayyiduna Imam Ḥasan and Sayyiduna Imam Ḥusain رَضِيَ اللَّهُ عَنْهُمَا used to free slaves on behalf of their respected father, Sayyiduna ‘Alī b. Abī Ṭālīb رَضِيَ اللَّهُ عَنْهُ, after his martyrdom (meaning to convey reward to him).²

The renowned elder of this religion from more than five hundred years ago, ‘Allāmah Imam Jalāl al-Dīn al-Suyūṭī al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ writes: “The Noble Companions رَضِيَ اللَّهُ عَنْهُمْ used to feed people for seven days on behalf of the deceased (that is, to convey its reward to them).”³

A Companion of the Prophet Instructed to Convey Reward (Event)

Sayyiduna Ṣāliḥ b. Dirham رَحِمَهُ اللَّهُ عَلَيْهِ states:

We were going to perform Hajj when we met a gentleman (meaning Sayyiduna Abū Hurairah رَضِيَ اللَّهُ عَنْهُ) who asked us: “Is there a settlement near you which is called *Ubullah*? We replied: “Yes.” (Hearing this) he said: “Who among you guarantees for me that he will offer two or four *rak‘āt* of salah for me in the Ashshār Mosque (present in that town) and say "هَذَا لِأَبِي هُرَيْرَةَ", meaning this (salah) is for Abū Hurairah.”⁴

¹ Shob ul Iman, vol. 7, p. 184, Hadith: 9931

² Musanif Abi Shaiba, vol. 7, p. 485, Hadith: 12214

³ Alhawi, vol. 2, p. 178

⁴ Abi Daud, vol. 4, p. 153, Hadith: 4308

May the mercy of Allah be upon them and may we be forgiven without accountability for their sake.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

In the commentary of this blessed Hadith, Shaykh ‘Abd al-Ḥaqq Muḥaddith Dihlawī رَحْمَةُ اللّٰهِ عَلَيْهِ states:

It is also known from this Hadith that performing worship and offering prayer in blessed places is a cause of greater reward, and giving the reward of physical acts of worship to another is also permissible, and this is the opinion of the majority of Islamic scholars. As for the matter of financial worships (meaning giving charity and donations), presenting the reward there is permissible by consensus.¹

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللّٰهِ عَلَيْهِ writes in the commentary of this blessed Hadith:

Doing a good deed and presenting the reward to someone else in this way that “O Allah, may its reward reach so-and-so” is completely permissible, (rather) it is a Sunnah of the Companions. Therefore, the customary Fātiḥa (that is, the method of conveying reward prevalent in society), Khatam Shareef, etc., are completely correct. Look, Sayyiduna Abū Hurairah رَضِيَ اللّٰهُ عَنْهُ is teaching the words for presenting reward. Fourthly, sending reward to someone greater than oneself is permissible, no matter how great a status he possesses. Observe that Sayyiduna Abū Hurairah رَضِيَ اللّٰهُ عَنْهُ is a Companion and is instructing the Tābi‘īn to convey reward to him.²

صَلُّوْا عَلٰی الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

Why is Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ Called the Saint of Giyarween?

Do you know why giving Fatiha for Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ

¹ Asha tul Lamaat vol. 6, p. 425

² Mirat ul Manjajeeh, vol. 7, p. 250

(meaning, conveying reward to him on the eleventh date of the Islamic month) is called Giyarween Shareef? In fact, he رَحْمَةُ اللهِ عَلَيْهِ, in relation to the twelfth night, used to cook food on the eleventh day with great splendour and feed the poor and needy to convey reward to the beloved, final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this blessed practice of his continued throughout his life. He رَحْمَةُ اللهِ عَلَيْهِ also advised his associates to continue this; in connection to this, he became famous by the name "Saint of Giyarween".¹

"Giyarween Shareef" is the Blessings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Another great faith-refreshing reason for "Giyarween Shareef" is also mentioned: Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ used to observe Barahween Shareef (meaning the blessed Mawlid of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) diligently. One day, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared in his dream and stated: ‘Abd al-Qādir! You remembered us with Barahween, we grant you Giyarween.

After describing this faith-refreshing event, Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ writes: Since this is a prophetic gift (meaning a gift received from the blessed court of the Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), therefore (this gift, meaning the practice of conveying reward to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ through Giyarween Shareef) spread throughout the world. اَلْحَمْدُ لِلّٰهِ. Even after centuries have passed, the devotees of Shaykh ‘Abd al-Qādir al-Jīlānī arrange "Giyarween Shareef" with passion and enthusiasm especially in Rabī‘ al-Ākhir and besides this on the 11th date of every Islamic month.¹

O Devotees of Shaykh ‘Abd al-Qādir al-Jīlānī! Our beloved Spiritual Guide Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ liked feeding people. He رَحْمَةُ اللهِ عَلَيْهِ stated: “I pondered over all good deeds and did not find anything superior and better than feeding people and good conduct.”²

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Tareekh e Mashailh e Qadriya vol. 1, p. 177

² Qalaid ul Jawahir (Urdu), p.154

Food With Fatiha and niyāz Becomes Blessed

Shah ‘Abd al-‘Azīz Muḥaddith Dihlawī رَحْمَةُ اللهِ عَلَيْهِ states: “If maleeda (small pieces of bread mixed with sugar and ghee to make a halwa-like dish), milk, and rice are cooked and Fātiḥa is recited to convey reward to the pure soul of a pious elder, there is no harm; it is permissible.”¹

At another place he states: “The food whose reward is conveyed to the two Imams (meaning Sayyiduna Imam Ḥasan and Imam Ḥusain رَضِيَ اللهُ عَنْهُمَا) and Surah al-Fātiḥa, Surah al-Ikhlāṣ, and ṣalawāt are recited over it becomes *Tabarruk* (meaning blessed); eating it is very good.”²

The Blessing of Recitation Over Food

The founder of the Suharwardiyyah Sufi order, Shaykh Shihāb al-Dīn Abū Ḥaṣṣ ‘Umar b. Muhammad Suharwardī رَحْمَةُ اللهِ عَلَيْهِ writes: It was the practice of a pious elder رَحْمَةُ اللهِ عَلَيْهِ that before eating food, he would begin reciting a Surah of the Glorious Qur'an that he remembered at that time, until (by the blessing of this recitation) the components of the food would become filled with the light of Zikr.³

May the mercy of Allah be upon them and may we be forgiven without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! From the Glorious Qur'an, blessed aḥādīth, and the practice of the Noble Companions رَضِيَ اللهُ عَنْهُمْ, this matter becomes clear as day that praying for the forgiveness of our deceased and doing any good deed and sending its reward to them is permissible. The Glorious Qur'an, its commentaries, aḥādīth, and sayings of pious predecessors have very clearly clarified many methods of conveying reward for the deceased.

Remember! Worship is performed exclusively for Allah Almighty, and the reward obtained upon this worship by the mercy of Allah Almighty is requested to be conveyed

¹ Fatawa Azizi, p. 39

² Fatawa Azizi, p. 71

³ Awarif ul Muarif, p. 202

to our deceased by supplicating to Allah Almighty. Therefore, saying that "reward does not reach the deceased" is completely against the Glorious Qur'an, authentic blessed aḥādīth, the practice of the Noble Companions رَضِيَ اللَّهُ عَنْهُمْ, and the tradition of the Muslim Ummah that has continued for 1400 years. Yes, it is certainly necessary that no impermissible act or anything that contravenes Shariah should be included in conveying reward, such as having the Glorious Qur'an recited on wages, because far from conveying reward, the person doing this act will instead become a sinner.

Preventing Conveyance of Reward is a Satanic Act

O devotees of the Saints! A person can convey the reward of any of his good deeds, and by the mercy of Allah Almighty, that reward reaches whichever living or deceased person it is sent to. When the One conveying the reward is Allah Almighty, then what difficulty is there in the reward reaching the intended person? Remember! The Fātiḥa arranged on the 'urs of the pious predecessors رَحِمَهُمُ اللَّهُ عَلَيْهِم is a good and rewarding act, and participating in it is also a rewarding act. Similarly, there is no harm according to Shariah in arranging Khatam Shareef or the practice of conveying reward annually to one's deceased. Those ignorant people who call this work impermissible or a sin should repent from this, and they must never stop those Muslims who participate in this good deed from this noble act, because preventing someone from a good deed is the work of Satan.

In the Fātiḥa of the elders, there is recitation of the Glorious Qur'an, Naat recitation, Zikr, and feeding people, and great virtues of all these acts have been mentioned in the blessed aḥādīth. Now, what wrongdoing occurs by doing these acts with food placed in front? Certainly, this is not the case, and a person who stops from these good deeds is not good. If a person still does not understand conveying reward after listening to Qur'anic verses and noble aḥādīth, then they should get their understanding rectified.

Therefore, observing Gyarween Shareef, performing Fatiha, completing khatam of Qur'an, feeding people, providing water, giving charity, freeing slaves, performing Hajj and other good deeds with the intention that their reward reaches Shaykh 'Abd al-Qādir al-Jīlānī رَحِمَهُمُ اللَّهُ عَلَيْهِ or other deceased Muslims is not only permissible, but also a blessed means of mutual love and benefitting among Muslims.

May Allah Almighty grant us the ability to make abundant arrangements for supplications, charity, and conveying reward for our deceased.

What the Elders of the Religion said Regarding Giyarween Shareef

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī! The custom of observing Giyarween Shareef of my master and spiritual guide, Sayyiduna Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, is not only found in Pakistan, but pious predecessors رَحْمَةُ اللهِ عَلَيْهِم and their lovers all over the world have been making arrangements for this blessed event for centuries, just as:

1. Mentioning the elder from approximately four hundred and fifty years ago, Shaykh Amānullāh Pānīpattī رَحْمَةُ اللهِ عَلَيْهِ, Shaykh ‘Abd Ḥaqq Muḥaddith Dihlawī رَحْمَةُ اللهِ عَلَيْهِ states: “Shaykh Amānullāh Pānīpattī رَحْمَةُ اللهِ عَلَيْهِ celebrated the blessed ‘urs of Ghauth al-Thaqalayn, Sayyiduna Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ on the eleventh of Rabī‘ al-Ākhir, and distributed all the food that he رَحْمَةُ اللهِ عَلَيْهِ had cooked on that very day.”¹

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An Elder Who Celebrated Giyarween Shareef Approximately 400 Years Ago

2. The great Hadith scholar who spread the knowledge of Hadith in India approximately 400 years ago, Shaykh ‘Abd al-Ḥaqq Muḥaddith Dihlawī رَحْمَةُ اللهِ عَلَيْهِ states: Indeed, in our country (meaning India) today, the eleventh date (of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ) is famous, and this date is known among his Indian descendants and righteous elders.² respected teacher of Shaykh ‘Abd al-Ḥaqq Muḥaddith Dihlawī رَحْمَةُ اللهِ عَلَيْهِ and the accomplished saint of his time, Imam ‘Abd al-Wahhāb Muttaqī Makkī رَحْمَةُ اللهِ عَلَيْهِ used to give Fātiḥa of Giyarween Shareef, and his elders رَحْمَةُ اللهِ عَلَيْهِم did as well.³

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Attendance of the King of the Time at the Shrine of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ in Baghdad

¹ Akhbar ul Akhyar, p. 242

² Malfoozat e Azizi, p. 62 Summarised

³ Seerat ul Ghous us Saqalain, p. 221

3. An esteemed personality from more than two hundred years ago and the Hadith teacher of great religious scholars of India and Pakistan, Shah ‘Abd al-‘Azīz Muḥaddith Dihlawī رَحْمَةُ اللهِ عَلَيْهِ, presenting proof of Giyarween Shareef being celebrated officially (meaning under the government), states:

On every Giyarween Shareef, the king and the prominent people of the city gather at the blessed shrine of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. After Asr prayer, recitation of the Glorious Qur'an takes place, then until Maghrib prayer, the virtues and life of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ are described.

After performing Maghrib prayer, the custodian of the blessed shrine arrives, and disciples form a circle around him and perform Zikr of Allah aloud. On this spiritual occasion, an ecstatic state also overcomes some of those present. After these righteous acts, food, sweets, and whatever niyāz has been prepared are distributed. After offering Isha prayer, people depart to their respective homes.¹

May the mercy of Allah be upon them and may we be forgiven without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

Saying of a Scholar From 500 Years Ago

4. The son of the saint and commentator of the noble Qur'an from approximately five hundred years ago, ‘Allāmah Mullā Jīvan رَحْمَةُ اللهِ عَلَيْهِ (who was also the teacher of Aurangzeb ‘Alamgīr رَحْمَةُ اللهِ عَلَيْهِ), ‘Allāmah Faiḍ ‘Ālam b. Mullā Jīvan رَحْمَةُ اللهِ عَلَيْهِ states: And of this type (meaning conveying reward) is the food of Giyarween Shareef, which is the blessed ‘urs of Sayyiduna Ghauth al-Thaqalayn Abū Muhammad Shaykh Muḥiy al-Dīn ‘Abd al-

¹ Malfoozat e Azizi, p. 62

Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. The ‘urs of other *mashā'ikh* takes place after a year; the ‘urs of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ takes place every month.¹

5. Haji Imdādullāh Muhājir Makkī رَحْمَةُ اللهِ عَلَيْهِ states regarding Giyarween Shareef and the blessed ‘urs of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِ: The form of conveying reward prevalent in this era is not specific to any one community. The Giyarween of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, the third day (meaning Soyem/Teeja), tenth day, twentieth day, fortieth day (Chehlum), six-monthly, annual death anniversary etc., the *Tosha*² of Sayyiduna Shaykh Aḥmad ‘Abd al-Ḥaqq Raduwalawī رَحْمَةُ اللهِ عَلَيْهِ, and the Seh-Manni of Shah Bū ‘Alī Qalandar رَحْمَةُ اللهِ عَلَيْهِ (meaning the niyāz of three Maunds of grain for conveying reward to him), the Halwa of Shab-e-Bara'at, and other methods of conveying reward are based on this same principle (meaning all these things are not prohibited in principle).³

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī! Did you hear! It has been the long-standing practice of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِ and the righteous of reciting the Glorious Qur'an, performing Zikr of Allah Almighty, and feeding people on the occasion of Giyarween Shareef. Leave aside Muslims, if any non-Muslim who has some acquaintance with Islamic acts of worship sees these works, even he will not refer to them as being against Shariah; rather, he too will say that these acts are forms of worship in the religion of Islam.

From the sayings and practices described by the above-mentioned pious predecessors and noble scholars رَحْمَةُ اللهِ عَلَيْهِ, it is known that Giyarween Shareef is not an invention of the present era, but has been ongoing for centuries. Pious predecessors رَحْمَةُ اللهِ عَلَيْهِ and scholars not only arranged Giyarween Shareef themselves, but also always encouraged their disciples and associates to perform this good deed.

Ruling of Shariah Regarding Giyarween Shareef

¹ Geyarhawen Auliya o Aulama Ki Nazar Main, p. 15

² Food or sweets that are distributed in order to convey its reward to a saint or pious elder.

³ Faisala Haft Masla, pp. 22, 23

The words of the Imam of the Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ are being presented here in a simple manner; he رَحْمَةُ اللهِ عَلَيْهِ writes: Giyarween Shareef is *mustaḥabb* (meaning a desirable act; if done there is reward, if not done there is no sin), and from the perspective of conveying reward, it is a Sunnah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; a *Sunnah Qawliyyah Mustahabbah* (meaning, narrations of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding conveying reward exist).¹

Giyarween Shareef Has Great Blessings

Mufti Muhammad Amjad ‘Alī al-A‘ẓamī رَحْمَةُ اللهِ عَلَيْهِ states: Conveying reward to them (meaning the noble saints رَحْمَةُ اللهِ عَلَيْهِم) is a most blessed and *mustaḥabb* act. Out of respect, it is called "Nazr-o-niyāz" among the general public; this is not a *Nadhr Shar‘ī* (a vow in Shariah), just like giving a Nazr (gift) to a king. Among these, especially the Fātiḥa of "Giyarween Shareef" contains immense blessing.²

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ writes:

In this month (meaning Rabī‘ al-Ākhir), every Muslim should perform the Fātiḥa of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ in their house; there will be great blessings throughout the year. If on the 11th night of every lunar month, meaning the night between the 10th and 11th, one buys sweets for a fixed amount of money from a Muslim's shop and regularly gives the Fātiḥa of Giyarween, there will be immense blessing in sustenance and, إِنَّ شَاءَ اللهُ, one will never be in a distressed state. I myself strictly adhere to this and, by the grace of Allah Almighty, find its virtues to be countless. "وَالْحَمْدُ لِلّٰهِ عَلَىٰ ذٰلِكَ"³

Prescription for Protection From Calamities and Misfortunes

In the Urdu commentary *Mirāt al-Manājīh* of this blessed Hadith from the famous

¹ Fatawa Radawiya, vol. 9 p. 605 Summarised

² Bahar e Shariyat, vol. 1, p. 276

³ Islami Zindagi, p. 133

book of Hadith *Mishkāt al-Maṣābīh*, "Hasten in charity, for calamity does not step past it,"¹ Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ states:

As soon as a calamity strikes, some people arrange Mawlid, Giyarween, Khatam-e-Khawjagan, Khatam-e-Ghausiyyah, Khatam-e-Bukhari, and Khatam-e-Ayat-e-Karimah. Their source is this Hadith, because in these works there is the Zikr of Allah, praise of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ etc., as well as charity. The Zikr of Allah repels calamity, and so does charity. (Whereas) some people regularly arrange Mawlid, Giyarween, monthly Khatam-e-Khawjagan, etc. so that calamities remain away; their source is also this same Hadith.²

O devotees of the Saints! Despite the validity of an act of such magnificent reward like Giyarween Shareef being proven, if an ignorant person stops Muslims from this blessed gathering of *Ghausiyyah* (meaning Giyarween Shareef), which is filled with the downpour of Allah Almighty's mercies, or creates misunderstandings in people's hearts regarding it, he should think about how big a work of reward he is stopping these devotees of the saints from!

This is despite the fact that in the world a large number of people are engaged in sins and useless activities; what is required is that an effort be made to call them towards righteousness and bring them towards the path of Sunnah, rather than stopping devotees of saints and devotees of Shaykh ʿAbd al-Qādir al-Jīlānī from this work of reward, creating doubts in their hearts, and trying to make them averse to this practice. Such ignorant people should fear, as Allah Almighty states in verse numbers 36 and 37 of Surah al-Zukhruf:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

Whosoever turns away from the remembrance of the Infinitely Merciful, We appoint a devil for him who is his companion. And indeed they (the devils) prevent them from the Way, and they (the misguided) consider themselves to be

¹ Mishkat ul Masabeeh, vol. 1, p. 359. Hadith 1887

² Mirat ul Manajeeh, vol. 3, p. 91

*rightly guided.*¹

O devotees of the Prophet! The one who stops a person, who for the sake of Allah and attaining reward, from decorating his house and celebrating the gathering of Mawlid on 12 Rabīʿ al-Awwal out of happiness for the arrival of the Matchless Prophet ﷺ, and the one who prevents from Fātiḥa and niyāz of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ in Gyarween Shareef—in which there is recitation of the Glorious Qur'an, praise of the Noble Prophet ﷺ, Zikr of Allah, and other praiseworthy acts.—is included in this Qur'anic command: **مَنْ آذَى الْخَيْرَ مُعْتَدٍ**  (Parah 29, Al-Qalam: 12), Translation from Kan al-‘Irfān: "A great forbiddor of good, a transgressor, a great sinner."

Indeed, the good deeds that take place in Gyarween Shareef, such as recitation of noble Qur'an and Prophetic praise, are among the supreme types of Zikr of Allah Almighty, and stopping from these good deeds is a sinful act due to exceeding the limit.

Three Accounts of Gyarween Shareef

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ and the Tabarruk of Gyarween Shareef (Event)

1. Someone states regarding the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ that when the food of Gyarween Shareef was being given out in his gathering, and sweets etc., fell down due to inattentiveness while distributing, we saw that the Imam رَحْمَةُ اللهِ عَلَيْهِ was stepping down from the bed and bowing his head to the ground with extreme respect, humility, and submission. We were astonished as to what was happening! Looking closely, we saw that he was placing the sweets that had fallen into his mouth. We said: "Had you instructed us, we would have picked it up." He رَحْمَةُ اللهِ عَلَيْهِ stated: "It was against the respect of the blessed sweets given in the

¹ Al-Quran, Part 25, Ibrahim, verses 36-37; translation from Kanz al-‘Irfān

name of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ that I should obtain it with indifference (meaning carelessness).”¹

May the mercy of Allah Almighty be upon him and may we be forgiven without accountability for his sake.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

O devotees of the saints! سُبْحَانَ اللّٰہِ! Anything that becomes connected to the righteous becomes blessed, so why should that thing not be respected? It is also written in *Fatāwā Razaviyyah* that: “It is better for niyāz (meaning Fātiḥa) to be on such food of which no portion is thrown away.”² Rather, every portion should be eaten. Therefore, we should also not let the food of niyāz and Fātiḥa to go to waste, and we should respect it as much as possible, because “one with respect is fortunate, and one without respect is unfortunate”.

The Method of Giyarween Shareef in the Family of Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states: Fātiḥa is the name of conveying reward. Read whatever is possible from the Glorious Qur'an and Ṣalawāt and present the reward. The practice of our family is that Ṣalāt Ghauthiyyah is recited seven times, then Surah al-Fātiḥa and Ayat-ul-Kursi once each, then Surah al-Ikhlāṣ seven times, then Ṣalāt Ghauthiyyah three times. This is Ṣalāt Ghauthiyyah:

اَللّٰهُمَّ صَلِّ عَلٰی سَيِّدِنَا وَوَلَدِنَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَنَكْرَمِوْا اِلَہٗ وَبَارِكْ وَسَلِّمْ

And this *faqir* makes this addition: ³ وَعَلٰی اِلَہِ الْکَرَامِ وَابْنِہِ الْکَرِیْمِ وَاُمَّتِہِ الْکَرِیْمَةِ وَبَارِكْ وَسَلِّمْ

صَلُّوْا عَلٰی الْحَبِیْبِ صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

The Blessed Manner of Ameer-e-Ahl-e-Sunnat دَاہِتْ تَر کَا تَہْمُ الْعَالِمِیۃ

¹ Barakat e Geyarween, pp. 37-38

² Fatawa Radawiyya, vol. 9, p. 612

³ Fatawa Radawiyya, vol. 23, p. 748

اَلْحَمْدُ لِلّٰهِ The lover of Shaykh ‘Abd al-Qādir al-Jīlānī, Ameer Ahl al-Sunnah, Maulana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is a disciple of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ, and he also has permission from several spiritual chains to make disciples for Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ. His practice for years has been that he arranges the niyāz of Giyarween Shareef on the 11th date of every Islamic month and also continuously encourages others towards it.

He states:

Arrangements for Giyarween Shareef should be made in homes every month. Fine food should be cooked for niyāz every month. Fine foods are probably cooked in every home anyway, but one day should be fixed especially for the Fātiḥa of Giyarween Shareef so that all children also know that today is the niyāz of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ. Then children will also keep demanding from their mother for the niyāz of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ every month, and the love of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ will settle in the hearts and minds of the children.¹

Blessings of Giyarween Shareef

Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: If possible, set aside a 0.25% of your sales every day and employees set aside at least one percent of their salary monthly for the niyāz of the Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْهِ. With the intention of conveying reward, distribute religious books with this amount, or spend it in any good work; اِنْ شَاءَ اللّٰهُ, you will see its blessings yourself.²

2. A Lover of Giyarween Shareef (Event)

Shaykh Pir Mehr ‘Alī Shah رَحْمَةُ اللّٰهِ عَلَيْهِ states:

During my student days, there was an elder who lived at "Shakarkot". He was famously known as Baba Nūr Elāhī, and he possessed a Qadiriyyah connection.

¹ Madani Muzakarah, 8 Rabi ul Awwal 1440 AH, 15 Dec 2018

² Fatiha aur Isal e Sawab Ka Tariqa, p. 17

On the eleventh date of every month, he would slaughter a female goat or a ram that he had raised with his own hands for the Fātiḥa (meaning Giyarween Shareef) of Sayyiduna ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, and alongside this cook halwa and bread to feed the poor. He would especially invite this devoted servant of the saints (meaning me) with insistence and special arrangement. One day I was going from Shakarkot to Angah (where I studied). On the way, from afar, I saw that the same white-bearded elder was grazing a goat and playing with it in a state of love and passion.

Sometimes he would lift it on his shoulder, and sometimes place it on the ground. When I went near, I heard him saying "My beloved's goat". At that time, a thought came into my heart that after acquiring religious knowledge, I would sit in a corner of solitude and remain engaged in studying books and would not teach, etc. When I turned off the path to meet him, as soon as he saw me, he said: "Acquire knowledge and teach." After saying this, he again became engaged in conversation with the same goat. The aforementioned elder made great arrangements for Giyarween Shareef and had considerable connection with the blessed personality of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.¹

May the mercy of Allah be upon them and may we be forgiven without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Mufti-e-Azam Hind and Giyarween Shareef (Event)

A poor man once invited Mufti-e-Azam Hind, the son of Imam Ahmad Razā Khān, Maulana Muṣṭafā Razā Khān رَحْمَةُ اللهِ عَلَيْهِ to his home. When the former arrived at his home, this poor man made two cups of tea and presented them before him. He drank the tea, and after that gave the Fātiḥa for Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ over the pot of rice cooked in this poor man's home. After giving Fātiḥa, he emphasized that a covering should be placed over this pot and no one should peep inside; just keep taking it out from inside and serving everyone. He commanded all

¹ Alae Kalima tul Haq, p. 32 Summarised

those present there to eat the food. At that time many people were present there; he said that people should eat food in groups of five.

Accordingly, food for five people was taken out in a large tray and people began eating. People kept eating in groups of five from that pot in which there was very little food, until all those present from the locality had eaten the food and were satiated. After this, he said: “Go and see if there is any poor woman or man in the neighbourhood, give food to them as well.” Accordingly, many men and women of the town were also fed that food, but the food in the pot did not finish.

When everyone had finished eating and the cover was removed from the pot, it was still full, just as it was before. All the people present were amazed upon seeing this miracle.¹

May the mercy of Allah be upon him and may we be forgiven without accountability for his sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

No one should fall into doubt from this event regarding the miracle of Mufti-e-Azam Hind رَحْمَةُ اللّٰهُ عَلَيْهِ and the blessing of the food of Giyarween Shareef. Through the means of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, miracles can manifest through any saint of his Ummah. This is because the miracles of the noble saints رَحْمَةُ اللّٰهُ عَلَيْهِمْ are the miracles of their Prophet, as they attain this status through the blessing of following him.² The manifestation of such a miracle through a saint of the ummah is not something major; it is from the miracles of our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself that a little food was sufficient for many people, just as it is narrated:

Food of a few was sufficient for many

Sayyiduna Suhayb رَضِيَ اللّٰهُ عَنْهُ states:

¹ Mufti Azam Hindh ki Karamat. p. 106

² Fuyūḍ-ul-Bārī, vol. 2, p. 224

I cooked a little food for the Beloved Prophet ﷺ and went to invite him while he ﷺ was seated with the noble Companions رَضِيَ اللهُ عَنْهُمْ. Out of shyness, I could not say anything and stood quietly. The Beloved Prophet ﷺ looked towards me; I gestured to come for food. The Beloved Prophet ﷺ asked regarding those present in the gathering, "And these people?" I replied, "No." The Beloved Prophet ﷺ remained silent, and I kept standing in the same place. The Beloved Prophet ﷺ looked at me again. I once again gestured in the same way. He ﷺ asked, "These people?" I responded, "No." In response to the second or third time, I said, "Yes" (meaning, bring them along as well).

However, the food was only a little, which I had prepared only for the Beloved Prophet ﷺ. The Beloved Prophet ﷺ arrived with all those Companions رَضِيَ اللهُ عَنْهُمْ; everyone ate to their fill, and food was still left over.¹

Saying of Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللهِ عَلَيْهِ

O devotees of Shaykh ‘Abd al-Qādir al-Jīlānī! The Shaykh of Giyarween whose Giyarween we celebrate, we should try to adopt his blessed character and also act upon his sayings. Let us listen to a saying of the Shaykh رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ states: "One should not disobey Allah Almighty, and one should not let go of truthfulness."²

O lovers of Shaykh ‘Abd al-Qādir al-Jīlānī! Let us make an intention that from today onwards, we will not commit any sin, we will not miss our prayers, we will not miss congregational prayer without a valid reason, we will not leave obligatory fasts, we will pay Zakat in full, if Hajj becomes obligatory we will not delay its performance, we will not tell lies, we will not shave our beard or trim it less than a fistful.

We will not watch films and dramas, we will not listen to music, we will not look at unveiled women, we will not engage in interest-based dealings, we will not deal in

¹ Al-Mu’jam-ul-Kabīr, vol. 8, p. 45, Hadith: 7321

² Futūḥ-ul-Ghayb ma’ Qalāid-ul-Jawāhir p. 44 Summarised

bribery, we will not drink alcohol, and we will not disobey our parents; because all these are acts of disobedience to Allah Almighty, and the saying of our Shaykh رَحْمَةُ اللهِ عَلَيْهِ is that one should not disobey Allah Almighty.

When, by the mercy of Allah Almighty, we will avoid sins, perform many good deeds, adopt the Pious Deeds, travel in the Qafilas, and adopt the company of prophetic devotees, then upon achieving the pleasure of Allah Almighty and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will enter Paradise right behind Shaykh ‘Abd al-Qādir al-Jīlānī إِنَّ شَاءَ اللهُ. رَحْمَةُ اللهِ عَلَيْهِ.

Clearing Some Misconceptions Regarding Giyarween Shareef

(1) **Misconception:** The *niyāz* (blessed food offering) of Giyarween can only be done on the 11th date, not on any other day.

Answer: This is not the case at all; this is not written in any reliable book of the Ahl al-Sunnah. If anyone says so, it is their mistake. Giyarween Shareef means "conveying reward (*iṣāl al-thawāb*) to the blessed court of Shaykh Sayyid ‘Abdul Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ", and the conveying of reward can be done at any time during the year.

(2) **Misconception:** Those who celebrate Giyarween Shareef consider it *farḍ* (obligatory) and *wājib* (compulsory).

Answer: This is also wrong; in this very booklet, with reference to the Imam of the Ahl-us-Sunnah, A’lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ, it has been made completely clear that performing Giyarween Shareef is *mustahabb* (that is, an act of reward). Therefore, if someone does not do it, he will not be a sinner at all. However, the person who considers performing Giyarween to be a sin will certainly be a sinner due to lying against the Shariah. Yes, Giyarween Shareef is a Sunnah in terms of conveying reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Whoever among you can benefit his brother, he should benefit him.¹

(3) **Misconception:** Is it necessary to recite *Fātiḥa* while placing the food of Giyarween in front?

¹ Muslim, p. 931, Hadith: 5727

Answer: It is not necessary to keep the food in front to recite the *Fātiḥa* of Giyarween Shareef or of any pious predecessor. Considering it necessary is a mistake, and considering it wrong to recite *Fātiḥa* while keeping food in front is also a mistake. This is because whatever items are placed in front on the occasion of reciting *Fātiḥa* are lawful (*ḥalāl*) and pure foods, then blessed Qur'anic verses are recited over them, and *ṣalāt* is sent upon the Beloved Prophet ﷺ. Those pure things upon which the name of Allah Almighty is mentioned and those animals that are slaughtered in the name of Allah Almighty are lawful. Accordingly, Allah Almighty states in the Holy Qur'an:

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٢﴾

So eat from that upon which the name of Allah has been pronounced if you believe in His verses.¹

Blessings of Celebrating Giyarween Shareef

The late Mawlānā Muḥammad Waḥīd Qādirī writes: "Whomever we found diligent with Giyarween Shareef becomes financially prosperous (that is, well-off), and then what can one say about spiritual progress."²

Glad Tidings for the Disciple of Ghawth-e-A'zam

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ said "Allah Almighty has promised me that He will admit my disciples into Paradise."³

Beneficial Advice

اَلْحَمْدُ لِلّٰهِ! The Spiritual Guide, Ameer Ahl al-Sunnah, Mawlānā Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is a renowned religious and spiritual personality of this era through whose blessing many non-Muslims became Muslims, the lives of millions of Muslims changed, and they started walking on the path of Sunnah.

¹ Al-Quran, Part 8, Al-An’ām, verse 118; translation from Kanz al-‘Irfān

² Barak e Geyarveen, p. 20

³ Bahjat-ul-Asrār, p. 193 Summarised.

Driven by the sentiment of well-wishing for Muslims, it is a sincere request that you too become a disciple of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه through Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ; and if you are already a disciple of a spiritual guide, then become a seeker (*tālib*) to gain the blessings of spiritual allegiance (*bay’at-e-barakat*). إِنَّ شَاءَ اللهُ! You will attain abundant blessings in this world and the Hereafter.

Become a disciple via WhatsApp:

To become a *murīd* or to make someone else a *murīd*, write their name along with their father's name and age, and WhatsApp it to this number: +923212626112.

Calls are not answered on this number; send these details only in the form of text.

A Method for Blessings in Sustenance

If a merchant gives one percent of his daily sales, whilst a salaried employee takes out at least two percent from every salary amount for the monthly Gyarawheen Shareef (Niyaz), then **إِنْ شَاءَ اللَّهُ** there will be blessings in his sustenance.

(If there is any obstacle to arranging the Niyaz at home, spend that amount on any good deed.)



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