

Wisdoms of Giryah-u Zâri

**Researched by:
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**SalmanSpiritual.com
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Researcher's Note

Ya Ali Madad. Ten postings for the Giryah-u zâri, Moti Venti and Salwat project were prepared in March 2008 on the most auspicious occasion of the Idd-e-Navroz in the Golden Jubilee year of Noor Mowlana Hazir Imam. Each posting had the following components: (1) knowledge about Giryah-u zari; (2) 5-verses of Moti Venti presented sequentially; and (3) a prayer card for the well being and health our most beloved NOOR Mowlana Hazir Imam and his family, the upliftment the global Jamat, global Muslim community, and humanity at large, and the salvation of all departed souls. Our ardent prayer was for the rays of the Light of our beloved NOOR Mowlana Hazir Imam to enrich and empower each and every being in different spheres of existence in innumerable ways. Ameen.

On the occasion of birthday commemoration of Noor Mowlana Sultan Muhammad Shah Al-Hussaini (a.s.), SalmanSpiritual.com is pleased to present to the global Jamat "Wisdoms of Giryh-u zâri" in PDF format. Here is the list of the ten items for this project:

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Peace, light, barakat, tayid, and a Golden Noorani Didar,
Noorallah Juma
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Wisdoms of Giryah-u zâri

Wisdom No. 1: Definition of Giryah-u zâri

"Giryah-u zâri is a compound Persian word consisting of giryah and zâri. Literally 'giryah' means weeping and shedding tears and 'zâri' means considering oneself feeble, infirm and weak. Technically it signifies that tasbih-u ibâdat which is performed with utmost humility, tenderness of heart and flowing tears. And special prayer is the one in which Khudâwand's grace is asked for, and help for oneself or for the sake of others in such a state of giryah-u zâri. We have mentioned here special prayer for the reason it is entirely based on giryah-u zâri. In other words, special prayer is another name of giryah-u zâri." (Source: Studies in Dream and Spiritualism, p.21)

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Wisdom No. 2: The Fundamental Nature of Giryah-u zâri

"It is necessary for every wise mu'min to know that there is no change in the fundamental and essential matters of the true religion (din-i haqq). They always remains the same. This can be observed in the Qur'an with certainty, for there have been certain matters common among all prophets from the beginning to the end, because of their fundamental and essential nature. Among these fundamental and essential matters is giryah-u zâri. It has continued as a pure and pious habit of the prophets and walis (friends of God). There has been no prophet, wali, arif (gnostic) or ashiq (lover) which has not done giryah-u zâri for the sake of the pleasure of God.

In the Holy Qur'an, beginning with Hazrat Adam, where there is mention of repentance (tawbah), one should not think that it can be accepted merely with dry words without torrential tears, for the spirit of repentance lies in the utter regret and penitance and that is in giryah-u zâri." (Source: Studies in Dream and Spiritualism, p.21)

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Wisdom No. 3: The Paramount Importance of Giryah-u zâri

"In religion, giryah-u zâri has paramount importance. For it is not only important in the sense of special prayer, but also as the basic condition of repentance. It is the song of love as well as the worship of walis (friends of God); it is the proof of having fear of God as well as that of showing gratitude; it is the means of real love and also that of luminous (noorani) didar; it embodies the purity of the heart and also the freshness of the soul; it is sweet-like meaningful pain as well as a tasteful medicine. Thus giryah-u zâri because of these higher qualities and virtues is the supreme ibadat and is accepted in the court of the Lord of honour will all these meanings."(Source: Studies in Dream and Spiritualism, p.23)

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Wisdom No. 4: Angelic help to perform Giryah-u zâri

"There are innumerable benefits in giryah-u zâri and humility. The main reason for this is that God has endowed man with limitless potentialities and faculties, which he can actualize through purifying the soul and heart by performing giryah-u zâri. Giryah-u zâri is the most powerful and the most effective word and deed. It washes and purifies the heart from all kinds of dirt and impurity. Thus the words which the true mu'mins use in giryah-u zâri and munâjat gradually pour out from the innermost depths of the heart as inspiration and eventually the mu'mins begin to catch glimpses of spiritual help (tayid). That is to say that the angels come to help the mu'mins in performing giryah-u zâri. At this time the mu'min is in one of the places of Divine help (tawfiq), spiritual guidance, inspiration (ilqâ, ilhâm) and revelation of walis (awliya'i wahy)." (Source: Studies in Dream and Spiritualism, p.23)

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Wisdom No. 5: Repeated Need of Giryah-u zâri

"Giryah-u zâri is the greatest struggle (jihâd) against satanic and carnal soul. The satanic soul becomes scared of giryah-u zâri and the canal becomes half-dead. Therefore there is a repeated need for giryah-u zâri until a mu'min gains salvation. Undoubtedly by the sacrifice of tears, the moral strength of the mu'min increases, and angels and pure souls are given the opportunity of coming and cleaning the heart, Divine grace and benediction descend, a dignified light shines on the countenance, mutual brotherhood, sisterhood and love flourish and the mirror of the heart receives glad tidings of spiritual manifestations." (Source: Studies in Dream and Spiritualism, pp.24-25)

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Wisdom No. 6: The Fire of Giryah-u zâri

"If it is accepted that the heart, like earth, yields a kind of its own product, then in order to create gardens and meadows of spiritualism, it always needs the water of faith, sincerity and love. If it is said that the heart is as hard as iron, then in order to melt it and make something useful and beautiful out of it, it needs the fire of giryah-u zâri, and real love. If the heart is supposed to be like a thing which needs to be washed over and over again, and if the heart is considered to be the ocean of life and survival and tears are considered as its pearls, then again there is a need for the same action, i.e., giryah-u zâri, so that a befitting present of the lustrous pearls may be offered to the King of kings (our beloved Mowla).

When the heavy clouds on the shoulders of winds encircling the atmosphere cause it to rain in the spring, then on one hand there is the attractive scene of saturation and freshness in the garden, and on the other hand the beautiful string of shining and flashing pearls of watery drops on the petals of flowers and on the leaves of the trees. This is the best example of the sacred and pure tears which a mu'min shed in the sacred love of the true Imam (our beloved Mowla)." (Source: Studies in Dream and Spiritualism, p.25)

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Wisdom No.7: The Mechanism of Giryah-u zâri

"In studying nature you might have thought about the source of rain and how does it come thence? Yes, the source of rain is the ocean, but in this connection the miracles of the sun are very wonderful and great. The sun emits and radiates its hot rays on the surface of the ocean and rarifies the dense stock of water, and then raises it in the form of clouds through evaporation and then causes it to spread in the atmosphere. In this process apparently the wind also helps, but in reality the very movement of the wind is due to the sun itself. Thus it is the sun itself which does all this work and as a result of which the rain falls.

The same is the case of a spiritual rainfall upon a mu'min which is caused entirely through the light of sun of the spiritual world. Thus imagination, remembrance, thinking and love of the light of Imam are such as if the resplendent rays of the spiritual sun are falling on the surface of the ocean of the mu'min's existence, thereby the sky of the heart and the mind are overcast with dark clouds of the feelings and emotions of the luminous (noorani) didar, and through the eyes the rain of pearls begins to fall, wherein lies the prosperity of the spirit and spiritualism." (Source: Studies in Dream and Spiritualism, p.26)

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Wisdom No.8: Role Models of Giryah-u zâri

"The verse in which it (giryah-u zâri) is praised (in Holy Qur'an) is: "These (Prophets) are they on whom God bestowed favours, from among the Prophets of the seed of Adam and of those whom We guided with Nuh and of the seed of Ibrahim and Israel and of those We guided and chose; when the verses of the Beneficent God were recited to them, they fell down prostrating and weeping" (19:58). This is the most exalted place of all the sacred tears, i.e., the pure eyes of the Prophets and Awliya." (Source: Healing through knowledge, p.120)

The following quotation links giryah-u zâri to the blessing of given (realized or inspired) knowledge:

"See the verses (17:107-109): "Say believe in it (the Qur'an) or believe not; surely those who are given the (inspired) knowledge before it, fall down on their faces, prostrating when it is recited to them. And they say: Glory be our Lord! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping and it adds to their humility". Here Giryah-u zâri appears on the peak of knowledge." (Source: Healing through knowledge, p.120)

Please also note the tight connection between giryah-u zâri, the practice of bandagi (luminous prayer) with ism-i azm (bol, luminous word) at a luminous time (noori waqt), and salvation of the soul.

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Wisdom No.9: The Ultimate Purpose of Giryah-u zâri

The ultimate purpose of giryah-u zâri is tied first to the purification of the soul and creation of humility, followed by the manifestation of higher spirituality within the personal world which empowers the mu'min to use the positive spiritual and luminous energy to serve humanity. However, certain conditions must be met and are described in the following paragraphs:

"...Giryah-u zâri washes out and rinses out the human heart (consciousness) so that the holy spirit (Ruh-u Quddus) may use it. And it the holy spirit (Noor of the holy, present and living Imam) which embodies all the miracles of spiritualism. Here the word 'holy' represents the utmost purity and alludes that mu'mins should keep themselves pure from all kinds of dirt and impurity and they should also be aware that the holy spirit flees from those who have cordial friendship with the opponents of the Imam." (Source: Studies in Dream and Spiritualism, p.24)

"...The mu'mins dedicate themselves to the obedience and love of the Imam of the time. As a result first they begin to experience the miracle of the joy in dhikr-u ibadat and then the miracle of giryah-u zâri; thereby gradually they become purified spiritually. Their inner eye opens and they are able to see the (intermediate and higher) miracles in their order and sequence and bear their burden." (Source: Studies in Dream and Spiritualism, p.23)

Please also note the tight connections between bandagi, giryah-u zâri, purification, entry of the holy spirit and empowerment of the personal world. This is the process to present a spiritual and a luminous nazrana to our beloved Holy Imam during his Golden Jubilee year.

Wisdom No. 10: Giryah-u zâri and Well Wishing

"Here arises another important question. What else should those fortunate mu'mins, whose hearts (consciousness) become so cleansed and purified by this process, i.e., giryah-u zâri, do in addition to dhikr-u ibadat (dhikr and bandagi)? The answer is that since this is the time of descending grace and blessings and the occasion for the acceptance of prayers, therefore they should pray for the wellbeing and betterment of all mu'mins all over the world. Further, and this is also a great sacrifice for the real mu'mins, they should pray for the betterment of even those mu'mins with whom they are annoyed openly or secretly, so that they will be duly grateful to Khudawand for this great favour and that He may be pleased with them and grant them even more favours." (Source: Studies in Dream and Spiritualism, p.26)

Global Prayer:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam, make us **One global Jamat** with **One Sound Heart** (Qalb-i Salim), bless us with the **Golden Noorani** and the **Golden Jubilee Didars**, and empower us to present **Material, Spiritual** and **Luminous Nazranas**.
Ameen.

Peace, light, barakat, tayid, Golden Jubilee and Golden Noorani Didars,
Noorallah Juma
November 2, 2008