



[Seek the Healing of Allah through the Qur'an:](#)

Give Sadaqa

Opening duas. Allah (swt) has provided us guidance in the Holy Qur'an:

O you people! There has come to you a counsel from your Lord, a healing balm for whatever is in your heart and guidance, and universal mercy for the believers. Say, "By the bounty of Allah in His Universal Mercy in that let them rejoice." It is better than what they accumulate. (Surah Yunus 10:57-58)

Allah also says in Surah Isra (17:82): **"And We send down from the Qur'an that which is a healing and a mercy for the believers, and it only adds to the ruin of the oppressors of themselves and others."** Then he follows that with a very clarifying 'āyat. This is something you really need to take to heart: **"And when We bestow favor on a person, he turns away and draws aside. And when evil touches him, he is in despair. Say, 'Everyone who acts, acts according to his nature. And Allah is best aware of who is rightly guided on the way.'" (17:83-84)**

These 'āyāt from the Qur'an are about the *shifat* of Allah, the healing of Allah (swt), and the Qur'an as a healing remedy, a tool for healing. The prerequisite is to really be a Muslim. Not to use it as a talisman, and not to think that you are the healer or the controller of anything. It is extremely important that we understand what this means as people of *tariqah*. Wake up from your torpor. Don't be so arrogant. Don't think you know. Don't think, especially those of you in the healing professions, that anything is coming from yourself. None of us, no matter what profession we are in, should think it is

coming from our self. Don't be so arrogant to think that you can pick and choose, or I can pick and choose where we have been placed by Allah (swt). Everything is a lesson.

The question I will be answering in Charlottesville is why – why Allah (swt) causes suffering, why Allah's words happen. There is a complex answer and a simple answer. The simple answer you'll hear in Charlottesville (see speech/dars 12/3/11). The more complex answer I'll probably give you, but think in terms of this. Think that there is a blessing in everything. An extremely important lesson to learn is that every challenge we are given has a mercy to it. What seems to be unbearable or unchangeable, or useless or difficult... It's extremely important that you understand this at the core of your being. We all have arrogance. We all think that we can do whatever is necessary, then we turn to Allah at the last minute. If you can read these 'āyāt in Qur'an, you will see that both of these are followed by this implication: if you don't listen, this is going to happen. If you don't understand, this is what will transpire. You will turn to Allah last, and ask for the healing, and then you will forget. You will ask for help, and then you are going to forget.

To understand the Qur'an as a healing, certainly is a matter of faith, obviously—or the Bible, or the Torah—but it is also a matter of proof and truth. Whether you want to explain it saying it is a focal point from where your own healing powers come or whatever... I'm not interested in those kind of agnostic explanations. What I'm interested in is it is the truth, and it has been proven for thousands of years. Yet human beings remain arrogant. My dear brothers and sisters, we are all human beings and we are faced with the challenges of human life. We are challenged with the understanding of what has come before, and what has come after. Allah (swt) has given us a plant for every disease, and an 'āyat for every need. He has given us a way to enter the world and a way to exit this world. He has even given us the *du'ā* for creating a good child at the moment of conception. He has given us everything, and it's all in the Qur'an.

When I say “He,” you know what I mean, so I am not going to do my equivocation or explanation again. The subject of this *khutbah* needs to be taken very seriously, because there is no one here who doesn’t have a need, is there? Yes, it can be used as a process for healing, for the *shifat*. But let me quote from the *surahs* we read. Allah says, **“The Qur’an is a guide and a healing for those who believe. And for those who believe not, there is a deafness in their ears and a blindness in their eyes. They are as if it were being called from a place far distant.”** We see that being a Muslim should give us a great advantage, because we have this Qur’an as a healing. Those who are not believers and who are not Muslims don’t have this wonderful prescription for healing. They have other things, and other levels of faith and other dimensions. But we have something that is very unique in this text, this living Qur’an, which is a way out of the maze of illnesses and disease, a way of understanding the answer to “why.”

You could say, because Allah created Shaytan, He therefore created a struggle between good and evil, health and illness, right and wrong. You could say it is a mystery we cannot understand, which is what most people say. Or you could understand that everything created by Allah is to make us aware of Allah (swt), and grateful to Allah (swt). Grateful for what? To make us aware. I was visiting someone who was sick, yesterday. This person told me that they are accompanied a lot these days by a relative. Over the years they have found the relative to be a bit difficult to be in their company for a long period of time. But because of this person’s illness, and the compassion and love of the relative who wants to be there all the time, I was told that this has been a great blessing to me because I have had to become compassionate and patient through my sickness. That’s an answer to the question why.

These are the ways we learn what is compassion and what is mercy. It is not that Allah (swt) is malevolent—quite the contrary. There is always a way out of a situation, a state of mind, an emotional state and even a physical state. Sometimes the way out is to pass

out of this world. But [we want] to pass out of this world in a noble and dignified, understanding and spiritual way, as opposed to leaving the world in the way we came in, crying and struggling and confused. When we talk about *shifat*, we are not specifying any particular type of illness or disease. You'll note there is not a special prayer for diabetes, or one for cancer, or one for ophthalmological problems. There is no special one for a bleeding nose. Maybe there is in some cultures, but you know what I'm saying. The Qur'an itself is a means of healing yourself from certain types of illnesses and diseases, especially spiritual ones, psychological ones, even physical or mental ones, moral and ethical ones, as well as the sicknesses that come from the unseen world, and creatures like the *jinn*.

We also have to understand that the healing that comes from Allah, and everything that comes from Allah, is a mercy. It comes to us for one reason or another: some we understand and some we don't understand. But we have to know that it all comes from Allah (swt), and we have to be able to make right choices. Many things are presented to us: a job, money, wealth, name, power, a companion – many positive and negative things. How do we have the discrimination? When we begin to understand that things are coming to us from Allah (swt), and we have to make certain decisions about them, we have to ask, "On what basis am I making those decisions?" We have to make those decisions based on the Sifat of Allah (swt), on the holy Names, the Qualities of Allah (swt)—not just based on logic or just reason, but on those Names.

Just like the plants that grow here, the rhus tox (poison oak) that we love so much and that makes us itchy, Allah puts right next to us also the jewelweed, which is a healing for it. One is right next to the other. So Allah (swt) is the only Healer, the only Doctor. We should seek our health only through the methods that include consultation with that doctor. You can even call it a second opinion. We should understand that whatever healing comes, comes from Allah. Allah tells us to seek our health through things that

are *halal*, good, and healthy. So we go to physicians for our biological ailments— Homeopathic, Chinese, or allopathic. We have to choose. We have to go also for our spiritual illnesses to an ‘*alim*, to an ‘*arif*, to our *shuyukh*, but it all comes from Qur’an.

The treatment for any physical /mental/ spiritual ailment comes somewhat through the Qur’an and always from Allah (swt). Any problem that comes from evil eye or the jinn or the Shaytan can be treated by Qur’an. And before we go to any kind of doctor, physician, ‘*alim*, or ‘*arif* for treatment, we have to improve our relationship with Allah (swt). Because if we understand that at the core this healing is coming to us by Allah (swt), the understanding is coming to us with Allah, then we should have a good relationship with Allah (swt). Allah tells us how to do that.

When you go to any doctor’s office, what’s the first thing they ask you to do? Fill out the papers. Especially they ask you what your insurance is because they want to know if you are going to pay. You have to have taken something out in advance; you have to qualify for that insurance, and then you have to present it. This is what I’m coming with. I’m coming with this insurance policy, and I’ll pay with it. If you think we don’t have to qualify in advance, we do. If you think that the prayer, the meditation, the *dhikr*, the supplications, the *wudu*, the kind words, the love, the self-sacrifice, the *sadaqa* are not qualifiers? They are. That has to be done first and foremost. A non-practicing Muslim or a non-Muslim is not going to be healed by the Qur’an easily, until they can read what the Qur’an itself says about it.

How do you come toward Allah? Healing by Qur’an, healing by the word of Allah (swt), healing by the names of Allah (swt) is meant for the person who believes, who is a *mu’min* and a Muslim. It is stated in the Qur’an that “**A believer has to take the initiative and give sadaqa**” before going to any physician or ‘*alim*. The Prophet (sal) reminded us, “**Heal your sick ones with sadaqa.**” Does anyone have a doctor’s

appointment this week? Before you go the doctor's appointment give some charity; give \$5 to someone in need. Try it out. Or cook something. Some Muslims say, "Ya Allah (swt), if you heal me I will pay my *sadaqa*. I will slaughter a goat, a camel, and distribute the meat to the needy ones." It's the wrong way around; that is making a deal with Allah. We have to take the initiative. Allah will give you 70%, and we will give 30%, but we have to give our 30% first. We have to take the initiative to do good. We have to take the initiative to give that *sadaqa* before we ask Allah (swt) to heal us, and before we go to the physician and before we go to the 'alim. "O Allah (swt), here I am giving this charity in Your Name." What is charitable? I said give \$5. I could have said, remove a stone from the path. I could have said, speak a kind word. Do something for your brother or sister in your household or neighbor. Take a thorn out of the paw of the animal. But do it *fi sabīli-Llāh*. Do it with the intention that this is a charity.

All this is done before, not just after we have a need. This year, there are needs in our community for healing. What have we done ahead of time? What have we done before each of those visits to the doctor, before you take the pill, before you turn on the machine or do whatever you do, before you get in the car and go up to Charlottesville or Lynchburg or Chicago. Ask forgiveness of Allah (swt). Make *istighfar*. The Qur'an is clear on this matter. When you drive into town, read Qur'an and listen to Qur'an. Make *du'ā*. You know, some of you will find it very difficult to do that for even a 35 minute ride. That should be a little scary. Do you know why? Because you haven't established the habit. You haven't been in tune. In Surah an-Nuh, we are given instruction:

Ask forgiveness from your Lord, because he is all forgiving. He will send rain to you in abundance, increase you in wealth and children, bestow on you gardens and rivers of flowing water. What is the matter of you that you are not conscious of Allah's Majesty, seeing that it is He Who has created you in diverse stages?

For every stage, there is a blessing. For every state there is a healing. First you ask for forgiveness. First you give the *sadaqa*. So you have to recite it. *“I seek refuge in Allah the magnificent. There is no deity except Him. He is the Living One, seeing everything, and I repent back to him. Astaghfiru-Llāh.”* If you are attacked by an evil eye, if you are disrupted by the *jinn*, if you feel illness coming to you, if you have illness within you, and have you read an ‘*āyat* of the Qur’an, and have you read the Ayat al-Kursi, and spent time with the Qur’an and let Allah guide you through Surah Falaq, Sura An-Nas and Surah Ya Seen, and Surah Waqiah, and Surah al Mulk, and Surah Baqarah, day and night, continuously as a healing, as a medicine.

I don’t say this as a criticism, and forgive me if you don’t, but try to understand what I’m saying. Why is it you are willing to sit for hours in the waiting room of a doctor’s office; we are willing to lie and get therapies that take hours in length; we are willing to sit in front of a machine for hours; we are willing to do all these things but we will not give the time to the Qur’an? Maybe I can find a way to wire this Qur’an, put lights on it, attach it to blinking lights, and then have a little plug on the end of it. And say, see what’s happening? Through this special electronic field, all the words in here are becoming healing vibrations. Then you will lie there for hours on your belly, with this on your head, because it’s blinking. Do all that; because it all comes from Allah. Believe that it comes from Allah.

Some crazy scientist made the radionics machine or the Reife machine or whatever. Believe it. It came from Allah. They were very sincere individuals who wanted to heal people, like Dr. Bach and others. Sincere! But go to the source. Give the time. Isn’t that what is going to determine whether you believe or you don’t believe, really?

O Allah, You are the hearer and you are the healer. There is no healing except from You, Allah. Please O Allah, give me health, give me healing that stays with me until I am completely healed from my sickness and my disease. In the name of Allah (swt), nothing will hurt what His name on this earth as well as in the heavens. Indeed, He is the all healer and the all knower. I seek refuge in Allah (swt) totally and completely from all evil creatures and all evil that has been created.

But remember: give the charity first. Give in the Name of Allah for those in need. Say,

O Allah, here I am. I am your servant. I am here to help your creatures. I am here for this purpose only. Please, Allah, do not lay upon me a burden like the burden you have laid on those before me. O Allah, do not lay upon me a burden which I cannot bear. I know you will not do that. So there must be a reason for what the burden is you have given me. And perhaps it is that I learn to give the sadaqa first.

There are many situations where we have to make our *du'ā* for healing, sickness and disease. Among us there are those who are ill, and we have to remember that for each and every need we have – financial, spiritual physical; the needs of our brothers and sisters, the needs of our community, of the families and children – we need to pray for them. But first we need to give some *sadaqa*, and I don't mean just write a check. If the illness persists, if the needs around you are obvious, then it seems to me that if we would follow this formula, we should be giving *sadaqa* a lot. That means giving a kind word, removing an obstacle, making something easy for your brother or sister in this community, taking the garbage out if you need to, dropping off a meal, calling up and saying how are you, stopping by or saying a kind word while you are driving by someone, thinking of them while you are cooking something, and going into town – and

associating that with *sadaqa*: you are doing it *fi sabīli-Llāh*. Then Allah will accept your prayer.

If the healing is somehow directly related to your *sadaqa*, how are we doing? Are we operating at 10%, 20%, 30%, 40%? We might be taking all the therapies, all the chemo, all the vibrations and whatever, the prayers are coming, all that other stuff, but if we are not doing the *sadaqa*, we may only be operating at 35%. We are asking for the right thing. We are associating with Allah, but what are WE doing? Do you get the subtlety of this? What am I doing? This is the way Allah (swt) reminds us of that relationship we have with health and disease, with truth and falsity, with right and wrong, with good and bad, with balance and disbalance, with harmony and disharmony. This is how we have to remind ourselves; and we have to remind one another that on these special days like Friday.

When the doors of hell are closed during the Jumah, we have a special opportunity between the first and the second *khutbah* to meditate and contemplate and ask Allah (swt) for blessings; but it is not only on this day. Allah gives us five times a day to pause. Allah gives us countless times to sit in *muraqabah*, countless minutes and hours, and that's when Allah (swt) receives our prayers. What does it mean? It means we are in sync with the universe. Isn't that what you are trying to do with healing? You are trying to get your body in sync? You are trying to get your immune system to fight off the disease? So we use all kinds of methods, even ones that destroy the body, to try to heal the body—very counter intuitive. But that's all we know now, as a group of individuals. But there are those among us who know there are other ways also, and we pursue those ways, too.

The gates of Paradise are open; Allah (swt) is listening. Of course, Allah (swt) is listening all the time—He has a very big ear. You know what I mean. Listening for the

kind of prayers—that’s a tuning. We have to prove to ourselves, because we are doubting and fearful human beings, worried, concerned, and questioning human beings, and we don’t understand why, why, why... We have to prove something so we pray, “O Allah, help me to understand. Let me be a witness to your greatness. Let me not take advantage and exploit situations. Let me not make promises and fail to keep them, Allah. Let me give and give and give so that I may receive, if You wish to give to me, the real *shifat*, the real healing of my body, my mind, my soul, and my heart. Let me open the door through giving.” Yes, the doors of hell are closed for part of this day.

There is no door open to hell today while we are here and aware. So we have to pray,

O Allah, I know there is no danger of anything today in my prayer. Shaytan is locked out at this moment. Nothing is going to happen but the good. Whatever comes from You is good, Allah. Whatever challenge You give to me is good. There are children in this world who have to undergo surgery. There are people in this community who have to undergo chemotherapy. There are people in this community today who are seeing their doctors and hearing, inshallah, good news, but could be difficult news. There are people around us whose mothers, fathers, brothers, and sisters who are in danger and dying. There are those who are waiting for news of the next challenge; and here we are, sitting on the verge of testifying to our faith, alhamdulillah. Help us to access the love in our hearts.

We worry, and we are concerned, and we need to affirm our faith. We have before us our elders. We have those who have lived a long life and gained wisdom, *alhamdulillah*, still healthy and well. We have a model before us, and we have good love for our children and good parents. We have to say,

O Allah, we are not giving enough. We are not repentant enough. But please take from us whatever love and repentance we have. Increase us in that. Show us how to remember in better and better ways. Show us, not only because we are ignorant, but also because we have a desire for knowledge. We have eyes that should see, ears that should hear, and hands that should feel. We should be grateful for all that You have given us. Help us to remember that because it's by the power of that we can find the healing and do good. We ask You that in humility and faith.

There are plenty of Muslims today who are grieving and in sorrow. There are plenty of Muslims today who are celebrating the birth of their children. There are some who are grieving over the loss of members of their family. There are those parents who are waiting in Cairo today to hear if their children are coming back safely from Tahrir Square—or in Bahrain, or in Yemen, or in other places in this world. There are people waiting to go to war again in Bosnia. There are people in Iran who are plotting to destroy other people. And there are people in Iran who are trying to free themselves from the chains of the misguided people who speak in the name of religion. There are so many, many people in the world who are hungry and in need of aid. There are so many Muslims and non-Muslims who are realizing their illness for the first time and praying to Allah for His Shifat. So let's make our *du'ā* for that *shifat*. Let's make our *du'ā* in such a way that we can add to the compendium of love and trust. Our beloved Prophet Muhammed (sal) said, ***“The one who repents as if he had made no mistake is the one who is in talbah.”*** We have to repent with that perfect relief and faith.

SECOND KHUTBAH We have asked You, Allah, in our *khutbah* to send Your Blessing upon all those people in the world who are sick and grieving, tested and tried, healthy and unhealthy. We ask You, Allah, specifically for those here in our community to heal: send Your Shifa, but increase first their humility and that they turn to you first, Allah, understanding that in turning to You, only goodness will follow. None of us want to go

to or grave as disbelievers, or feeling that we were cheated, or that we didn't make the effort that we could have made. So Allah, give us the strength and the courage and the perseverance to make the efforts that have not been made before, and to sustain them.

Amin.