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Wednesday

Title: [Physical and Spiritual Healing](#)

DVD title: An Attitude of Health: Be as Diligent Healing the Soul as the Physical
Spiritual Remedies are Rooted in Love

Bismillah ir Rahman ir Raheem. I don't know if you've noticed, but there is a lot of sickness going around. Hopefully, *insh'allah*, it's almost over. There are a lot of dimensions to healing. I've spoken recently about the *shaykh's* abilities as doctor of the heart. There certainly is a relationship between being a doctor of the heart and a doctor of medicine, especially a homeopath or naturopath. The spiritual doctor is also turning your attention to the beauties of nature, and the healing qualities of nature, harmony, balance, things like that. It is important to realize that our immune system really does respond to beauty and positivity and goodness. Now even the allopaths are listening: part of healing cancer is to have a good attitude.

I have to admit to you that I think at times in this community we don't have a good attitude towards health. We have a very, very acute attitude towards sickness. People I think resign themselves to lifelong illnesses, and allow time to catch up to make it true. It manifests in lots of ways that affect everyone. Our health and well being affects everyone in the community. Maybe we should make a stronger effort to be healthy. An attitude of illness weakens the individual's immune system, and consequently causes more illnesses. It weakens the collective immune system and creates these kinds of epidemics. We can say they are just a germ passed between people, but... somebody estimated that over the course of a lifetime, a person has cancer cells in their body over 10 times. But their immune system kills it or counter acts it. I don't think any of us wants to think about

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pulling anyone else down by our attitude or our illnesses. We have to develop a better attitude. It affects everything. It affects us financially. It affects us in our work. We can't accept [this attitude of illness] in our own selves. It's an illness.

Hazrati Shaykh Osman Sirajuddin an Naqshband (ra) was working at 106, taking people in, feeding them. He could hardly walk. *Alhamdulillah*, he was sharp as a tack. He was a spiritual doctor. There was someone, day and night, downstairs writing *taweez* for people, and sending it off all around the world. I don't think we have an attitude of health. I think a lot of this path has to do with healing, putting the mind back in the heart, where it should be: healing the heart. I think we all know what it takes to create the cure, and not just the cure for the spiritual heart. If *similia similia boscuran tur* is correct, then love is the answer. I think there are many faces of that love, and cures in the heart have all to do with love—love of ourselves, of our brothers and sisters, of our community; love of health and well-being; love of God and of the Prophet (sal); good *adab*.

All of our predecessors knew the value of the natural herbs, and that Allah placed in nature all the healing for all the illnesses. The Prophet (sal) liked nigella (called Persian jewel). Allah put things in nature beautifully for us. He also put things in our nature, too. I think that if we understand that there really is a way of increasing the strength of the immune system from the ravages of selfishness, fears, doubts, unhappiness, misery, and illness then we have to use what Allah Swt has given us—first, not last.

When you pick up a Homeopathic repertory, you can go crazy, because you can see 25 remedies that see the same thing: “Short, dry, cough.” All of a sudden, your years of knowledge, or your intuition has to kick in. You have to be transparent and look for the symptom that is the most dominant symptom, the deepest one or longest lasting one. The idea is that it stimulates the body to heal itself. That's what *wazifa* and *du'ā* do. That's

what prayer does. I say to people, “Did you take the remedy?” “No, not yet.” “I told you to take it three hours ago!” “Well, I didn’t have it. I didn’t go down to the remedy room yet...” “Did you pray on time?” “No, I was in a meeting.” “Did you make *du’ā*?” “No, I will when I get home.” It’s the same mentality. Actually, people run to remedies faster than to the other things. Perhaps Allah made one error: He didn’t make lack of piety uncomfortable.

We have to drink in knowledge. It’s an act of consummation, consuming. *Suḥbat* is like the food for the soul. The *fiqh* and the *Shar’īah* are the prescriptions. *Muraqabah* is a catalyst, the thing that puts it all together. If we keep the company of those who have knowledge and love, we find that love makes you healthy. Just like you mothers who are nursing your babies. The Prophet’s (sal) nursemaid loved him like his mother.

To be in the company of people who uplift our spirits and hearts is important. Just because you live in the same community doesn’t mean that’s what it is going to be. You have to learn to come toward one another, love one another, forgive one another, understand one another, serve one another, and help to heal one another when the other is sick.

There are things that are healthy and things that are dangerous. I was talking to Lou today and I asked him if he fishes the Tye River. He said, “Only from October to March.” I asked, “Why is that?” He said, “Because the snakes come out, the copperheads and rattlesnakes.” There are things to avoid in order to keep your health. Allah tells us, don’t get drunk. Don’t do bad things. Don’t be with people who are negative. There are ways to stay healthy: do *wazifa*, do *muraqabah*, do your prayer—take your medicine on time: *fajr*, *dhuh*r, *asr*, *maghrib*, *isha*. Of course, sometimes you miss the time exactly, so you have to make it up, but take your medicine as soon as you can. I shouldn’t say “take your medicine” as if it is bad; rather, eat your food, well

planned out, on a regular basis so you can be healthy. Let's not call it medicine, let's call it food—everybody likes food. *Suhbat, dars, muraqabah*, prayer/*namaz*: these are all food for a strong heart and soul. We have to understand the necessity of feeding ourselves properly the right food.

People visit many doctors. They are told that they are allergic to wheat, rye and are lactose intolerant. It's not that these things aren't true. It's that the immune system is not strong. How come when we decided to become spiritual people and care about our diet that everyone got sick? We should do the things that enliven our soul, our *rūh*, our *sirr*. Between the good herbs and vegetables, the beauties of nature and the teas and nice things, and the *muraqabah* and prayer, we should be healthy people. We should be able to cure any disease. We should be as healthy as the degree of our sincerity.

The root of all these cures is love. The amount of love we have reflects the amount of sincerity we have. How do we approach our life, our responsibilities? How do we approach our brothers and sisters? How do we approach repenting and forgiving? Should the world change, but I remain the same? I'll change when I'm ready to? Is that the rule? [Do we use]our *du'ā* and our Hizb ul Bahr? We should be able to mine the wealth of our *fitrah* more than anybody. We should be able to find what no one else can find: water in the desert like the Bedouin. Everyone else can be dying 25 feet away from the well, but the Bedouin will find it. The non-Bedouin's bones are lying in the sand 25 yards from the well, because they never saw it. Is that how we want to be?

I think if we're seekers of truth, and really submit to the inner yearning to know what is good and right and do good things in this world, we'll find it. Look at all the good we do in this world. But when we have doubts, and say one thing but do another... we need "I" surgery. We are not seeing things clearly. It's very delicate surgery, very invasive. You

have to prepare your remedies and make sure everything is done properly. When you remove the “I” from someone, they are a different person. If you go to a surgeon [for surgery], you can be the biggest control freak in the world, but [on the operating table] with a little shot, you are out, just like that. Next thing you know, you’re either alive or dead, and it’s over, successful or not. There is nothing you can say about it. It’s not that you are going in there with all this trust: you do the research, look up the doctor, talk to people who have been for that surgery and so forth. And [then] you make out your will. What an incredible metaphor for trusting in Allah. We try to control everything and study up on every little disease: “Maybe I have this or that.” It has such a profound impact on everybody. But [in surgery], you trust the professionalism, the training, the sincerity of the person, their history, and hope the surgeon is not coming off a three-day binge.

When you are doing the “I” surgery, you need laser surgery, like Lasik. That’s *tajalli*. That’s the laser. Sometimes, you realize that this whole idea of “like cures like” is very, very important. A little dose of awareness of your ego is enough to scare you enough to work on your ego. A little dose of your personal history is enough to make you want to change it. A little stepping out of yourself to see the hole you have dug for yourself is a great way of calling for a ladder. “How’d I get here?” Of course we are struggling with what Allah Swt has given us, but we have to overcome the distractions and sensory diseases and arrogance, and build gratitude. Gratitude and love are the foundations upon which the healing takes place, and upon which the awakening of one’s true self comes, so we can live and operate from our *fitrah*.

Most of us don’t realize that Allah is always giving. Even though Allah is giving to us, we pretend we have to fight for what we are getting. We [think we] have to resist all the terrible things that are around us in order to receive what Allah is giving us. But really, all you have to do is turn toward what Allah is giving us. Resistance is futile; you will be

assimilated by Allah. We all need “I” surgery because we are all a little blind, and have cataracts over our spiritual eyes. If we don’t have the proper food and nutrition (I mean that literally and also metaphorically) we will not get well. Have you been into the gardens? How beautiful the garden is. How much healing there is in that garden! You walk in the garden, and make supplication. I see Grandma in the garden. She raises her hands and says, “What a beautiful garden. God bless all of you. Eat it.”

We all have sicknesses. Some of us have real profound knowledge of our sicknesses. We have blood tests and urine tests and hair tests and sweat tests and bad breath tests. We have examined every part of our body and everything that goes in and out of it and reported it diligently to the doctor. But we don’t do a hundredth of that for our soul or heart. We have to get past this fear state of *nafs ammāra*. I like to think of *nafs ammāra* as a fear state, not just arrogance or bad language or thoughts. It’s just fear. And seek the guidance from the Qur’an. I read this story to you a number of years ago.

One *shaykh*, Baba Farid (ra), wrote a paper in his own hand. He asked, “Can someone commit this to memory?” I detected that he meant that I should do it, so I offered my services. He said, “If I ordered the servant to memorize, he should be prepared to recite the paper back to me.” “Let me read it once in the presence of the *shaykh*,” I replied, “then I shall have memorized it.” “Read!” he ordered. As I began reading, I corrected the Arabic in one place. “Read it this way,” he directed, even though the way I had first read it also made sense. In the same short span of time I committed the paper to memory. I submitted to him, “I have memorized the prayer. If you give me the command, I shall recite it.” He said, “Recite it!” So I recited it, and the Arabic which the *shaykh* had commanded I also recited.

When I later came out of his presence, Maulana Badrudeen Ishaq (may Allah has mercy and forgiveness on him) said, “You did well in reciting the Arabic he commanded you to.” I replied, “If the founder of this branch of knowledge and others who are expert in the principles had come to tell me the Arabic is not to be read the way you read it, I would still read it as our *shaykh* had directed.” Maulana Badrudeen was pleased. “This respect for the knowledge of the *shaykh* you have shown is not found in any of the rest of us.”

You can understand that one has to leave aside these kinds of machinations of the minds, judgments, questions; and understand where the intention is, and what the purpose of such a life is—what the purpose of life is—and what the opportunities are, all the spiritual remedies we have been given. Reject the illnesses that come among us and build up the immune system, physical and spiritual.

The conversation turned to proper conduct, *adab*, towards the master. “I have heard from the lips of Shaykh al Islam Farudeen,” recalled the Master Nizamuddin Awliyya, “that he, himself, committed an act of spiritual arrogance towards his master, Qutbuddin Kharki (ra). (I’ve been to that tomb many times). He said, “Once I asked permission from my *shaykh* to go into seclusion and perform a fast for 40 days.” “There is no need to do this,” replied Qutbuddin (may God sanctify his secret), “it will give you notoriety. Moreover, no such practice has been transmitted by our masters.” I replied, “The luminous moment of God’s Presence is upon me, and I have no intention of seeking notoriety. I will not do this for the sake of notoriety.” Shaykh Qutbuddin fell silent, and after this, for the rest of

my life, I was ashamed of what I said, and have repeatedly repented of my hasty disrespect of a reply.

We have all had that kind of situation. There are things I can't take back in my life, and things I wished were clear in Hazrat's mind before he passed. We should keep these things in mind. This is a way of keeping our souls strong and healing our illnesses, physical and spiritual. He goes on.

When he finished telling the story, my master (may Allah remember him with favor) confessed, "I too have been guilty of committing an unintentional act of arrogance. It happened this way. One day Shaykh Farudeen had a copy of "Arif al Marif" before him and he was using it to provide moral teaching for his *murīds*. But the copy had been written by a weak hand, and the script was faint and had many errors. I had once seen another manuscript in the possession of Shaykh Najabudeen (ra) and blurted out, 'Shaykh Najabudeen had a clean copy.' This remark greatly offended my master. As a great poet and passionate person, he was not known for being passive. For an hour he kept asking, 'Has the dervish no power to correct a defective manuscript?!' The first one or two times these words came to his blessed lips, I did not know to whom he was speaking. If I had realized he was speaking to me, I would have immediately implored his forgiveness. But I remained oblivious to the fact that I was the one he had in mind.

After my master repeated this question several times, Maulana Badrudeen Ishaq (may Allah grant him mercy and forgiveness) turned to me and said, 'The *shaykh* is addressing the remark to you.' I rose; bared my head and

threw myself at the *shaykh*'s feet. 'As God is my witness,' I pleaded, 'I had not realized the esteemed master was referring to me with the question. I had seen the manuscript and was just reporting a fact. I had absolutely nothing else in mind.' However much I apologized, it did not diminish the *shaykh*'s upset. At last I rose from there. I did not know what I was doing. May it never happen to anyone to experience the anguish that befell me. Tears overwhelmed me. Distraught and bewildered, I walked around until I came to the edge of a well. I thought, 'Better to be a dead beggar than to go on living with the bad name this indiscretion has given me!' In a state of anxiety and confusion, I wandered toward the desert weeping and bewildered. Only Allah Almighty knows the state that overcame me.

Fortunately, the *shaykh* had a son named Shahabuddin. He and I were good friends. Hearing what happened to me, he approached Shaykh Farideen and interceded on my behalf. The *shaykh* relented and sent his servant to fetch me. I came and placed my head at his blessed feet. He was pleased. The next day, summoning me to his presence, he showered me with words of compassion and comfort. 'I have done all this for the perfection of your spiritual state,' he explained. On the same day these words came from his noble lips, 'The spiritual master is the groom for his disciple,' he ordered that I be presented with a robe of honor and special clothes. Praise be to God, the Lord of the universe."

Obviously, we all think we are doing a good thing, and when we are not well spiritually or physically, we know it and fixate on it. We take some remedies and do the best we can do. Would that we feel the same way about our spirituality as we do about our physicality. I would rather be giving this talk about the value of becoming healed of

one's spiritual ills, without any reference to the physical ones. But that's not where we are, is it? When a person is ill and is receptive to the medicine, they get better. When the spiritual cure is applied, our faith becomes strengthened and we become pleased with what Allah Swt has given us. I don't know what you leave with in a discussion like this, but I think and hope you leave with some sense of healing yourself, *insh'allah*.