

The Principles and Importance of Spiritual Healing in Islam

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In Islamic medicine and healing it is well known that the body is a manifestation of the heart, and that the pains and illnesses of the body are a manifestation of the pains and illnesses in the heart. It stands to reason that until the heart is healed the body will not change its complaints.

This is corroborated by two prophetic traditions in which it is said that Allah will not change the state of an individual or people until they change what is in their hearts. And that the heart governs the body, when it is in sound health then the whole body is in sound health.

A third tradition going along with this is that there are two states of being, or lands, the land/state of peace and the land/state of conflict/war. In these three traditions and many others the case for spiritual healing is stated clearly.

It's increasingly obvious that illness arises from unresolved or suppressed agitation in the self. Something deep is needing to be expressed and is not finding its way out.

At the deepest level and in every individual what is desiring to express itself is soul.

Soul wants to make its own music to establish itself and its own vibratory frequency, to send out its signals and resonate with other souls. I'm Here. I'm here. She sings to an empty auditorium.

The problem is with the mind. The mind takes itself to be the soul, and in doing so, leaves no room for question. This is referred to as the Unique Mistake - Assuming the Veil to be the Reality.

So this is the Wisdom, the Science and the Success of Islamic Spiritual Healing.

It is called Ma`arifat ullah - the Wisdom and Discernment of the Divine, the knowing of what is Truly of Value and to be discerned from all else. It is called Ma`arifat, "that which is recognized" (by the recognizers). It is He, the Source of Life and the "Pearl beyond Price". It is the ability to Recognize God and thereby what is good.

The only way to be really clear, as to the difference between ego and soul, mind and heart, God and Self, etc. is to be a confirmed knower of truth. This is accomplished by seeking out and keeping the company of the True `Arifs, the "`Arifun billah", the Gnostic knowers of Truth.

Salvation from the pains of life should be sufficient motivation.

TRUTH IS THE ESSENCE OF HEALING

Truth is the Essence of Healing, and the truth is that there is Only One God! And He has revealed His Holiest Name - Al-llah!, and told us to invoke His help by it. For it is He (God, Al-llah!) who heals the hearts and the bodies. So believe in Al-llah! And invoke His help in all cases, and Praise Him, and give thanks to Him, for it is He who has created our souls in His image. And it is He who Creates, Maintains

and Destroys. And there is none who can question His doings. We have no Choice but to Surrender. And Al-llah! Heals! But He demands our attention!

As I'm sure you are aware, the Sufis have a fine tradition of perfecting the remembrance of God. And the basis of the myriad techniques developed by them was taught to us in the course of His most recent revelation of what to believe and how to believe it, the religion of Islam (which by the way, means "The Way to Surrender"). And it is stated clearly in the Holy Qur`an,

"Surely it is in the Remembrance of God that the Hearts find Satisfaction."

This singular phrase is the basis of all Islamic healing, realization and psychotherapeutic techniques, not to mention all of the other estimable social skills that arose as a result of those peaceful years in Islamic history. It is also the ultimate outcome of Western spiritual psychology.

Soul-power is the single most constructive, beautifying and life-enhancing creative force in history, and conversely, ego and fear accomplish only destruction.

The entire Islamic civilization - the one from which the crusaders, thence the Knights Templar, thence the Masons, thence the modern western world as we know it today learned the simple sciences of architecture, agriculture and irrigation, personal and public hygiene, just taxation and social equity, to mention only a few - was built upon this principle. How then can it not be personally important and socially significant now?

The Way of the Peaceful Heart

A SUFI METHOD FOR DISCOVERY AND MAINTENANCE OF SPIRITUAL HEALTH

A PEACEFUL HEART IS THE BASIS FOR SELF-REALIZATION,
AND SELF-REALIZATION IS THE BASIS OF PHYSICAL HEALING

Bringing Peace to the Heart - Healing the heart is the process of finding our Inner Dignity. Souls are quite dignified, and Soul heals! For Soul is the manifestation of The Divine. Allah created all souls in His Image. This means - that he created our ultimate perfection from His Essence to be a perfect embodiment of all of His Divine qualities.

"All your images of winter I see against your sky.
I understand the wounds that have not healed in you.
They exist because God and Love have yet to become real enough
to allow you to forgive the dream."
(Hafiz)

Why can't we find our Peaceful Heart? For the most part, life in this world of illusion is a sham. Confidence built upon confidence, where there is none in reality. Everyone in his mask, his forward 'persona', knowing and believing that everyone else is there too, and no one in his truth. It's the way of the "world". Illusion supporting illusion, game supporting game, all in the name of mutual benefit, when all we need is a crust of bread. A constant negotiation for things we think we need. "If I help him get that, he'll help me get this."

Consistently, habitually and chronically off-balance, we can't even find, let alone stay in touch with, our own inner dignity. We are so out of touch with our deeper truth (we are eternal beings) and reality that there is no longer any mention of it at all in our personal lives or childhood educational systems, and we have totally abandoned the search for it. And we do not perceive that our physical lives are in jeopardy only due to this

negligent oversight. Natural living has become not just a joke but an impossibility. Diseases that were seen only rarely in the very aged are now commonly accepted as inevitable possibilities in our infants. We are a marketer's dream. Our lives are now committed entirely to the pursuit of outward values.

Our hearts will never find peace until we change our intention from living in show and hypocrisy to living in reality and truth. We ask ourselves how can we know what's real, and how can we find it? With question after question, we continue the attempt to convince ourselves that we do not know. We force ourselves to remain in victim mode (or in the 'empowered victim' mode) in the false belief that it is the only way to get what we want, but within our hearts, there is still an inkling of doubting truth.

What can we do? Understand the Nature of Surrender. If we are truly sincere and recognize the difficulty we are in, then we will seek at all costs to find and know our spiritual truth and reality, and it's not far away. All true spiritual teachers can show you that even temporary divestment, a specified time for a guided inner seclusion, a trained withdrawal of the senses from outside glitter and personal concerns, and a moment of singularity of focus will be a sufficient beginning and lead to an increased awareness of possibilities. That's your Spiritual World. They will invite you to sit quietly in the same light that they are in, and to allow it to shed over you until you can feel it. Then you will be helped and know how to discern the healing light for yourself. Thus begins a new life in a New World - a life of spiritual wonder and freedom from the burden of overwhelming responsibility.

An increasing awareness of the Divine Nature of Creation and its Author is the process of life and the basis of all healing. It can be catalyzed or accelerated by associating with those who are living in it. All real religions, paths and spiritual teachers are about providing an opportunity for truth, soul recognition and self-realization, spiritual health, peaceful loving hearts and heavenly co-existence in our world.

True Self-realization is the key to the whole-hearted joy of life. It necessitates understanding and accepting our fears. That's why we all need help.

THE IMPORTANCE OF SELF-REALIZATION

Surrender is the means to Self-Realization. Self-Realization is a Functional Awareness of Soul, i.e. Soul-Recognition. Soul-recognition is the source of health and healing. Soul is each individual's manifest portion of unlimited divine love. It is maintained by the constant, unfathomable, unending outpouring of divine love that maintains creation and everything in it in perfect, beautiful, seamless harmony.

Self, the physical body, is the means by which we perceive Soul, and thereby receive divine love, hence the importance of cleaning it and keeping it pure, for God alone. This purification implies the investigation and removal of the inner causes to not receive divine love that have been planted there by environmental inheritance.

Surrender means letting go of the fight, laying down the weapons of war, allowing God's will to unfold as it may, and relinquishment of preference or attachment to outcome. Enough surrender and your true self will finally emerge. Your true self, or soul, is the means by which your body receives love. Your false self (ego) is the means by which it receives the punishment that it is due in your mind. If you use your body for the accomplishment of artificial goals for the sake of artificial responsibilities, then in effect you are saying that is what this body is for, it is not worth anything else, and that's certainly a form of self-punishment.

People will lay their bodies on the line for their ideals, no matter how perverse those ideals may be. The last thing on their minds is the concept of laying down the struggle. They call it "giving up" and will "never" do it.

But peace is a requisite for health. A peaceful heart is the absolute requisite for a peaceful body. Without peace there can be no perception of love and it is the perception of love that heals the body, heart and mind. And where does this love come from? What is the means by which we can attain to it and perceive it and receive it? It is not outside of us, so we have to stop looking. It's only when we stop seeking that we can feel. As long as we are seeking we're still in our minds and projecting a time or a place when or where we will discover something. But

that "something" is not "located" in any place or time. It is not "out there" somewhere to be "found". "The goal is not found by seeking, but only the seekers find it".

Soul does not need healing. That would be like saying God needs healing. God does not need healing. God is the healer. It is from God that the energy of love, support and maintenance of the soul comes. So the Soul, created in God's image and supported completely in its capacity as the highest and most perfect manifestation of God's Self-Recognition, Love and Perfection, does not need healing. It has and is everything we need. But the self needs to discover the soul completely in order to rise to its fullest potential. And it does this by means of dissolving itself in the remembrance of God.

"Healing the Body through Healing the Heart" is the fastest and most effective means of healing physical and emotional difficulty I know. It is the essence of all true healing, and I would like to show you how it works.

To that end, I offer evening classes and personal consultations in spiritual healing through reflection of soul-power and recognition of truth. These classes or consultations will help you to discover your sense of purpose and deeper personal worth, establish peace in your relationships, strengthen your connection with love and beauty, and confirm your surrender to truth.

This is the very essence of success and personal healing. It will be of immediate usefulness to you in your personal life, your business or your healing practice.

How many people would you like to help? Do you know anyone who does not feel the desire to discover, establish, strengthen or confirm his or her sense of physical strength, spiritual power, personal truth and inner connection? So please talk to me if you are interested in discussing classes, groups, business or personal sessions. For a personal appointment or to schedule a phone session, call 618-698-8001. I'd love to help you get to know yourself better.

ON TRUTH, HEALING AND APPROPRIATE BEHAVIOR

Our path consists of two aspects, healing and appropriate behavior, or, getting ready for the way and learning the way, or, learning to stand and walking, or, learning how to learn and learning.

Healing is the skill of bringing applicants out of their personal illusions and into the truth of Allah, and it must be done gently and with great respect for the illusions, for they have served us well. Allah says, "The light has come and falsehood must perish." But He also says, "And speak to them with the most courteous of discourse."

It is the appropriate behavior of the grateful slave to fall on his face in abject humility and gratitude before his Lord, and then to follow in the ways of the other grateful slaves. That, in itself, is sufficient for healing. But most of us have been living in a state of conflict and disillusionment, and can not always find much to be grateful for. So bringing the student to the point of recognition of genuine gratitude is something that must be done with concern and diligence. Let us not lose our concern on account of our diligence, nor lose our diligence in our concern. For the latter leads to sympathy for the victim, and the former leads to fruitless persistence.

And remembrance of the Divine name is the ultimate healing tool, but it must not be used alone. Success in this path requires a teacher and a community, also.

Healing is the process of recognizing our true selves and the discovery of our inner dignity. For one who knows himself, knows his Lord, and knowledge of one's Lord is the essence of spiritual health. Without

spiritual health, maintenance of physical health become difficult or overwhelming. However with spiritual health, happiness, joy and gratitude become the norm, and Allah says in Qur`an, "If you are grateful, I will give you increase."

A solid and substantial healing is accomplished by the student through seeking and attaining sufficient attention from a healer or teacher in this way that all personal issues that the student may have with the learning process be absolved. This process of healing cannot be formulated, as it is as varied as the numbers of hearts seeking it. The singular qualification or requirement of the healer or teacher is that he or she has what the student requires.

Most teachers will be confirmed in this by their colleagues and community, and for themselves by the time, money and energy they have spent in acquiring such capability. The singular appropriate behavior for the healer is that she can remain strongly enough in her own truth and commitment to be able to anchor it for herself and the student while they are working together through their difficulty. If the healer's own faith or commitment becomes threatened by any of the material brought up by the student, then the healer should turn with confidence inwardly to her own teacher for support. Most teachers and healers in this way will not encounter any difficulty with that.

Explanation and teaching is not the primary goal or requirement in such a circumstance, since the effectiveness of teaching and explanation relies upon the state of the student, which is often uncertain and most certainly in transition. Maintaining personal clarity in surrender and a genuine willingness to understand coupled with a true confidence in the ultimate outcome of the process are the only real requisite qualities for the healer.

But being welcomed into the Sufi Community begins a new process of self discovery based upon Honor, Trust and Dignity, and the learning of the behavior patterns of its people. Demonstrating the desire to learn these patterns, to mold ourselves after the most exemplary models, is the essence of 'adab', or respect. Learning the patterns is the adab of learning the adab itself. And the Prophet, peace be upon him, said, "Ad-deen Adab, kulluha - this way (religion) is appropriate behavior, all of it."

In this day and age, healing is appropriate behavior, and it behooves us all to learn how to heal effectively. For this purpose we have the teachers in the Sufi way, all of whom learn from themselves, each other, and their students. And lest you mistake their casual friendship for ignorance of the way, remember that our prophet has made congenial living incumbent and easy for us by stating that among the people of adab there is no adab.

How then can we learn the patterns of appropriate behavior? We can learn them best by being sure that we know both how to learn and why we would want to learn. It is meaningless to learn behavior patterns without first knowing how and why we would want to. How we learn is by study and keeping company. To know why we learn them, simply investigate yourself and your motives. Ultimately you will discover that these behavior patterns are those of the people of heaven. They will help us to understand and more deeply experience the gardens of peace that Allah has in store for us in our hearts. But, since they are based on the highest courtesy to ourselves, others and Allah, they will also serve us in inviting others into our lives in this garden. And our behavior in this life both reflects and carries over into our behavior in the real.

Some examples: It is appropriate behavior to smile at neighbors and to greet passers by. To present a pleasant face to strangers and visitors, and to truly hide your deeper emotional difficulty from those who

are not concerned. This is similar to the next act of courtesy, which is to remove dangers from the way of others, even a rock in the road.

When asked about your state or condition to praise Allah with "Al-Hamdu lillah, I'm feeling fine (or well, or fantastic, or poorly, or sad) today. And I hope all is well with you too?" For it is said in Qur`an, "Al-hamdu lillahi, fi kulli hal" The praise is Allah's in every case (or state or condition). When greeted with the saying of peace, "As-Salaamu Alaikum", to return it likewise or better. "Wa Alaikum Salaam", or "Wa Alaikum Salaam wa Rahmatullah", adding "and the Mercy of Allah." May His Mercy be with you, too.

Maintaining ourselves in our own truth while staying on the pathway of appropriate behavior is the goal of Sufi training. This is the meeting of the Haqiqat, the reality of Allah in every moment, and the Shari`at, the pathway of appropriate actions and behavior in every moment.

Many teachers teach that the Shari`at is the means to the attainment of Haqiqat, and that it must be learned and followed for many years before we will come to know the truth. They hold the truth out and away from their students like bait, as a dessert candy, to induce from them the yearning for proximity to Allah, and to use that yearning to learn the ways of the Prophet of Divine love. There is nothing wrong with this and indeed, each teacher knows the needs of his or her students.

But the healing way of the Sufi is to bring people to the healing love and reality of Allah immediately, and to allow the learning of the way and the acts of appropriate behavior to emerge from their desire and gratitude. For Our prophet, peace be upon him, when asked why, if all his sins were forgiven by Allah, he continued to pray, replied, "Am I not a grateful slave?"

The acts (behavior patterns) are indeed of a twofold purpose, as the prophet, peace be upon him, has said that the teachings of the way of piety will fall upon the ears of two kinds of people. They will be received as a revelation to many and as a confirmation to others, and that the latter are the "twice-blessed". So the acts can be both a means of attainment coming from the desire of one who thinks himself far to be near, and as a commitment of abject gratitude from one who is grateful for His nearness. And for most of us it is a little of both.

However, in our way, and indeed it is stated to be so in the teaching of Islam, we ask not that people take on the ways of our folk from any sense of compulsion, nor that it be taught that way. But that they draw near to us in physical proximity, surrendering to the love, and learn what they will from their desire to keep the company and learn from the beloveds of Allah, that they too might become, like us, self-convinced in this way.

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