

Ash-Shafi – al-Kafi : the Path of Healing



There are many stories of the immense healing capacities of Hazrat Inayat Khan. As is to be expected, for him healing was holistic:

The meditative process is a treatment for all illnesses. The reason is that the manifested life comes from the unmanifested. The unmanifested life is void of all activity and is full of repose; it is peace in itself. Therefore, the Name of God has been known by the ancients as *Salaam*, which means Peace.

No remedy, therefore, is greater than peace. Medicines can help, but up to a certain limit. For instance, medicine can help the body, but not the mind; the psychological treatment may help the mind, but not the soul. All these things such as medicine and psychological treatment come from outside, and the patient is dependent upon them, but in the meditative process the patient creates his remedy from himself. ¹

His Biography only mentions a few cases of Inayat Khan's healing capacities, as for him the spreading of the Message was his most important job. Luckily his American student Samuel L. Lewis (Murshid SAM)ⁱ and his secretary Sirkar van Stolkⁱⁱ wrote about how their teacher offered them healing that would stay with them the rest of their lives, so at least we can have some insight in these immense healing powers.

The capacity to heal, according to Hazrat Inayat Khan, comes naturally for anyone who is spiritually highly evolved, just as it also did for his cousin Ali Khan. To say it more precisely: the healing quality is present in the Cosmos and some people are more prone to tap into that energy than others. We call them 'Healers'. They have that specific talent, just as other have a talent for poetry, music, or any other skill. People with a high spiritual *makam* (spiritual station), often call 'enlightened' or 'God-realized' can also tap into that energy.



Obviously the Prophet Muhammad was also able to work with the healing energy.

No wonder that he was asked to someone's sickbed. In a Hadith (oral transmission) his wife 'Aisha kept the Prophet's way of working for posterity:

Whenever Allah's Apostle paid a visit to a patient, or a patient was brought to him, he used to invoke Allah and say:

'Take away the disease, O the Lord of the people! Cure him as You are the One Who cures (ash-shafi). There is no cure but Yours, a cure that leaves no disease.'

¹ Sangatha 1, Tassawuf, p. 3.

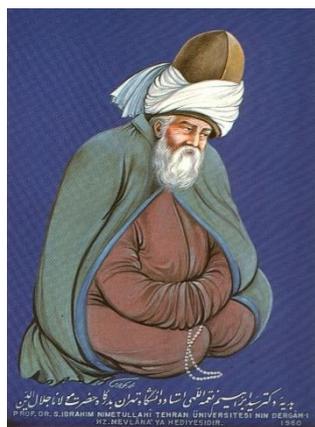
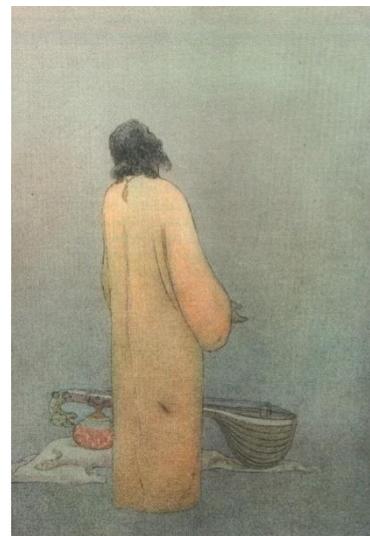
In all modesty, the Prophet Muhammad here tells us that he is not the healer, but merely a channel for the healing power (ash-shafi). Ash-Shafi is one of the healing wazifas and usually is recited in pair with al-Kafi.

Both shafi and kafi are wazifas (the so-called Beautiful Names, qualities of the One) that cannot be found in the traditional lists of 99 Beautiful Names. Ash-Shafi means the Healer. Kafi is translated as ‘that part that is needed now’, so the remedy or medicine. Kafi comes from the root KFY, which has the following connotations: to be enough, to be sufficient, to meet all requirements, to protect, shield from something, to save from something. This leads to translations as Sufficient One, Saving One, Protector, Shield.

In a book by the Sufi Zahurul Hassan Sharib on the names for the Prophet Muhammadⁱⁱⁱ both wazifas appear as *Shafi* – the Mediator, and *Kaaf*, the one who is sufficient for the believers.

In his prayers and Invocations for the Absent Healing Ritual, Hazrat Inayat Khan often uses *shafi* and *kafi*. However, they are hidden by their translation, as Inayat Khan, especially in his later years, was used to avoid foreign words and translated the wazifas he without a doubt knew well from his own Sufi training .

So in the translation, we encounter them as sufficient or all-sufficient healing power. Of course , in the Absent Healing Ritual, Inayat Khan follows the example of the Prophet Muhammad by addressing the One and seeing the healing conductor and all those present as channels for the healing energy, attuning them first with prayer and invocations. When asked why the healing conductor is repeating the Invocation so often, he simply answered that the Invocation helps one to suppress the ego-self, as the ego-self would block the healing energy.



We find the same idea with Rumi in his Mathnavi. In Book I (verses 36 – 246), Rumi relates how the king falls in love with a beautiful maiden, who gets ill as soon as she enters his palace. Right at the beginning, he warns his readers and says, ‘Friends, listen to this story. In reality, it is about the marrow of our inner state.’

Driven with love, the king offers a high award to anyone who can heal her. This attracts the most learned doctors in town. They promise to hazard their lives and summon all their intelligence. They boast to hold in their hands a medicine for every pain. Rumi comments (I: 46 – 51):

In their arrogance, they did not say ‘inshallah’ [God willing, the Christian Deo Volente], therefore God showed them the weakness of humankind. What I mean is not that they didn’t say the words. That is just superficial. No, they didn’t feel inshallah because their hearts were hardened.

Many people don't say inshallah but still their soul is in harmony with the soul of inshallah!

Inshallah

The doctors try harder and harder, but all in vain. The maiden gets paler and weaker by the day. The story is a love-story and is too long to relate here. The maiden in the end is cured by a Sufi who questions her and discovers she her self is love-sick for the man she had to leave behind when the king took her to his palace. As you see, here the common Arabic expression *inshallah* fulfills the same role as Hazrat Inayat Khan's Invocation.

The Arabic words of this aforementioned Hadith led to the following music and movements to the Arabic words. The movements for the *Healing Zikr* can be found on our website

Healing Zikr

Ya Sha- fi an- ta ash- sha- fi Al- lah Ya ka- fi an- ta al ka- fi
Al- lah - Al- lah - Al- lah - - Al- lah Hu -

Words traditional Arabic
Music and Dance W. & A. van der Zwan

Ya shafi anta ash-shafi
Ya kafi anta al-kafi
Allah

O Healer, You are the Healer
O Sufficient One, You are sufficient
The One

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¹ Samuel L. Lewis (ed. Neil Douglas-Klotz): *Sufi Vision and Initiation*. Sufi Islamia/Prophecy Publications, 1986.

² Sirkar van Stolk with Daphne Dunlop: *Memories of a Sufi Sage, Hazrat Inayat Khan*. East-West Publications, 1967.

³ Zahural Hassan Sharib: *The Imitation of Muhammad*. Published in Dutch as *De navolging van Mohammed*. Uitgeverij Oase, 2003.