



[The Spiritual Basis for Our Responsibility for Good Health](#)

Allah Swt says in the Holy Qur'an, to frame the topic of health that I want to talk about, and to understand our own responsibilities:

Nothing of good comes to you except from Allah, and nothing of evil comes to you except that it is from your own self. We have sent you to the people as a messenger, and Allah suffices as a witness.

Allah also says:

O Children of Adam! Beautify yourself in every place of prostration, and eat and drink but do not be extravagant, for He does not love the extravagant.
(7:31)

Again, Allah says in Qur'an:

And if Allah touches you with affliction, there is no one that can remove it but He. And if He touches you with good, there is no one that can impair it, for He has the power over all things. (6:17)

There are many quotes such as these. For example, in Surah Sajdah, Allah says:

Then He forms him and breathed into him spirit, and made for you hearing and sight and hearts. Little are you thankful. (32:9)

This whole spectrum of health and well being talks about responsibility, and the ultimate power we were talking about last night in detail. I think it is very important that we understand that we are not talking about allopathy, homeopathy, or naturopathy. We are talking about Allah, and what Allah has provided for us as means of choice. Our healing lies in reactivating or coming to a state of balance and harmony. Sometimes we think

about [this in terms of] keeping a strong immune system, [and] the ability to respond appropriately to whatever Allah presents before us in the natural state of humankind, which is to resist disease and destructive forces.

We all know that our bodies have cancer cells in them at one time or another, and most of the time the immune system destroys those cells because there are switches. There are four major things that affect those switches: the environment (pollution), the food you eat, water-borne things, and some genetics. But our habits may cause the genetic switches not to switch. Allah also tells us that He fashions human beings in due proportion. That doesn't mean your arms and legs are the right size for your body. 'Due proportion' means everything, internally and externally. We upset that proportion and that harmony, and we become imbalanced. The negative tendencies in us start to mutate. They grow out of control, taking over and threatening, and sometimes destroying, us physically, mentally, and even emotionally. So at every step in our progression of ease or disease, Allah Swt grants us the power to reverse its course, to rein in our lesser tendencies back to manageable proportions.

I think this is one of the ways medical researchers have talked about recently in terms of harmony and balance as a medical treatment or preventable treatment. Even chronic diseases can be manageable, even in the debilitation environment that we live in, even in Bedford County. We can choose to live consciously, and develop the ability to live with diseases around us and within us, even if they are not totally curable. We can remember that one of the Sahabah came to the Messenger of Allah (sal) and said, ***“O Messenger of Allah! Should we take medicine?”*** ***And the Messenger of Allah (sal) said, “Yes, O you servants of Allah. Take medicine, as Allah has not created a disease without a cure except one.”*** ***They said, “What is that one?”*** ***And he said, “Old age.”*** This is a very deep and important teaching. The fulcrum of our capacity to preserve a healthy balance is what the Prophet Muhammed (sal) described as that special organ that is placed within us. That is an organ that can fight disease and stimulate the immune system, and ward

off the attacks of grief and misery and sorrow, complaining, fear, doubt, anger, and sadness – all of which are real diseases. The organ of course is *qalb*, our heart.

He said that if the heart is healthy, the body is healthy. If the heart is diseased, the body is diseased. The heart can be diseased with fear, doubt, anger, sadness, worry, complaining, and misery and sorrow. Physically, the heart is the distribution place for life's energy in the form of oxygenated blood. It makes perfect sense even on the physiological level. Spiritually, it is also the gathering point for the essence. Allah Swt placed in us this most important of organs in the center of our bodies, protected by the rib cage. Not only does the heart play the most prominent functional role in maintaining our lives – people can be kept alive even with a vegetative brain, but not with a dead heart – but it also has its own mind and consciousness. Recently, scientists have discovered 57,000 brain cells in the heart.

Our heart condition is dependent upon the relative balance of our faith in Allah Swt. Our outer illnesses are indications of weaknesses or diseases, ultimately of the heart. Sometimes it spreads beyond the heart and you can't cure them, though you may be able to sustain your life. Ultimately, it begins in the heart. These diseases manifest in symptoms like ignorance, doubt, uncertainty, lack of clarity, lack of direction, victimization, excuse-making, hatred, and inhumane actions...or thinking that to solve our problems, we need to change the circumstances around us. But remember Allah told us that He does not change the circumstances of an individual or community until they change their own self. The cure, therefore, is toward Allah. **Verily in remembrance of Allah do hearts find their tranquility.** (13:28)

This is again another proof that the healing comes by creating tranquility in the heart. This is the most important teaching, perhaps. The root of this word *tamana* / rest also means to be secure. In the remembrance of Allah, we find security and satisfaction, tranquility and health. One of the most focused means of remembering Allah is through

meditation. Any of us in this room who is suffering needs to first go to the core and look at our hearts. We need also to take the remedies or the medicine; we heard what the Prophet (sal) said. The healing benefits of such things as our meditation cannot really be measured; they are immeasurable. For example, one study found that mind/body interventions, including patient education, meditation techniques, and movement therapy, appear “to be an effective adjunctive therapy for patients with fibromyalgia.”

A study conducted by the U.S. Army War college showed that psycho-educational programs for the modification of anger and hostility, including training in meditation, produced beneficial effects on the cardiovascular system of senior military officers. Prison inmates who were given courses in meditation were less prone to depression and hostility, and senses of helplessness and hopelessness. They were less likely to smoke, and had lower incidences of drug addiction. Scientists at the medical college of Georgia found that people who practiced transcendental meditation daily had significantly lower blood pressure than those who didn't.

These and so many other studies indicate the value of *muraqabah*/ meditation. From a Sufic / Islamic point of view, the purpose is not to create altered states of consciousness or just personal feelings of well-being, but to have a cognitive, knowledge-rich experience and environment in which one can come nearer to Allah and be conscious of that Divine Presence. But along with that, the Prophet also says to worship Allah as if you are seeing Him; and if you do not see Him, truly He sees you. And know that in one's life, you have the *maiyyat*, the accompaniment of Allah. The Prophet (sal) was asked, “***What are the good external activities?***” He said, “***Every child should learn swimming, archery, and horseback riding, and to walk at a fast pace.***” So [it is] inwardly and outwardly. It's true that as we go deeper into meditation, our bodies relax, our blood pressure goes down, our mental state improves, our depression lifts. Our stress goes down, our physical symptoms diminish. Even cholesterol levels drop. Blood sugar

levels stabilize. Even chronically ill people can find cures. But for us, all this should be simply understood because we have lived this life so long; but do we practice it?

In fact, to proceed in our meditation, we have to find some way to have peace of mind before we even sit down to meditate. How do you come to meditation? What are you thinking about before you come to the *masjid* to pray, and when you come to sit, or when you sit in your home? The whole point of meditating is to gain peace of mind and to come near to Allah. Because only when you have that peace of mind and your heart is open do you come near to Allah. When we say, ‘when the heart is open,’ we also understand that there is health involved in this. This is what it really means to live *fī sabīli-llāh*. At the same time, you have to understand that *muraqabah* is not some outpatient clinic that you are checking in to. We need to go into our meditation with a very mature and adult understanding of what it means on all levels to be peaceful and why we are doing these practices.

Our children should understand this, and not think, “Oh, my parents meditate, so I’m not going to. Those are weird, ex-hippie people in the community.” No. We started this whole process as a search for health. That’s where we started. We started a yoga practice in the search for health. We started a community eating pure food, macrobiotic and then vegetarian food. Sometimes, it’s good to reflect on where your beginnings are and why it was important for us. We didn’t do it because we were weird or fighting against what our parents did. My mother cooked every meal herself. (Yes, she had some frozen foods; she didn’t like canned foods.) And we sat at the table and ate every meal. I had to say, “May I please be excused,” if I wanted to leave the table. Ninety-nine percent of the time he’d say yes. Some percent of the time, he’d say no, and there was a reason for the no. I wanted to be excused too fast.

All this has to do with health: mental health, emotional health, physical health, and we have wandered astray. You know what Allah says about the people who wander astray.

So we're drawn by our hearts to worship and glorify Allah Swt. Allah says, **"I only created the jinn and humankind that they may worship Me."** What does it mean? You don't go to worship dirty. You don't go to worship without *wudu*, hopefully. You don't go without a good attitude, *inshā'a-llāh*. What does it mean? One of our teachers wrote,

When the heart becomes pure and serene and sound, it will hear the call of the True One from the six directions. It will hear the call of every prophet, every messenger, every saint, every truthful person. At this stage, it will draw near to Allah so that its life will mean nearness to him, and its death will mean remoteness from him. The heart's satisfaction will lie in having private conversation with Allah. The seeker will become totally content, to the exclusion of anything else, and not care if this world turned its back on him, nor care about hunger or thirst or nakedness or disease.

Allah's gifts and this Divine energy of Allah Swt are always flowing toward us. His gifts of mercy and forgiveness and love are always flowing to us: **"All the dominions of the heavens and the earth belong to Allah, Who has power over everything."** That means Allah's healing power is not contingent upon any specific event. If I fall down and get hurt, it's not like a signal goes to Allah, "Shaykh Rashid just fell down and bruised his knees," and instantly Allah sends a bolt of compassion to my knee. The Divine Attributes are continually present, but if we resonate at a different frequency, then we are out of phase. If we resonate with compassion, mercy, and love and we are attuned to pick up those channels, so to speak, it's as if the ocean changes color. The color of forgiveness is blue; the color of mercy is red. Whatever is needed comes to us without us having to ask for it. When we are in misery, relief is there. Suffering, loss of prosperity and loss of happiness can be right behind it.

We tend to see things as we choose to see them. We tend to swim through life like the young fish who asked his grandfather to explain water. You all know the story; I won't repeat it. Allah's presence is always penetrating us and holding us; yet, we remain oblivious. We are busy making money, or paying our bills, raising our children, pursuing a career, changing our minds, and changing our minds again, and then changing our minds again. And then we are busy with emotional ups and downs. Allah has said that we should contemplate the signs of His Presence throughout creation. We are too smart; we want answers that will affirm intellectually what we already believe. One of the greatest mistakes made by human beings is to think that our minds and physical senses are adequate for understanding all the truth. In reality, our minds, intellects, and senses cannot decode some of the things that are right in front of us. To understand that fully, we have to look through the more subtle organs of perception. I refer you to this last series of talks on the *latā'if*. I am saying some things for the first time in 40 years.

Khwaja Bahā'uddīn Naqshband (ra) described meditation as *waiting for the lataa'if to attract the divine energy*. We sit and wait. An especially poetic description comes from a 17 century master Khwaja who said, "*Muraqabah is leaving behind one's power and strength. It is turning from all states and attributes, waiting in expectation of the encounter by longing for its beauty, and being immersed in its desire and love.*" In meditation, as we put our attention on *latā'if*, we are turning to the Divine energy in the same way we might adjust the dials on the shortwave radio to receive a broadcast – first in large motions, then one megahertz at a time with the small dial. What happens when we become receptive to that energy? There is a story.

One of the companions of the Prophet climbed onto the roof of his house during a full moon to contemplate the grandeur of the heavens and the earth. He became so engaged in meditation, looking at the sky and weeping, that he fell down into his neighbor's house. The neighbor jumped out of bed with his sword in hand, thinking a thief had come in. When he saw the intruder was his neighbor, he put

down his sword and asked him who had pushed him off his own roof. His companion said, "By Allah, I was never aware of it. I didn't even know it happened to me."

The deeper your meditation, the more you will move from a state of intellectual coldness to the warmth of the presence of Allah in your heart. You come to a place of submission and trust in Allah. But what happened to the talk about health? It's still here. Islam considers health to be one of the greatest blessings to have been given to human beings by Allah Swt. Indeed, it is to be considered the greatest blessing after *iman*/ faith. The Prophet (sal) said, *"There are two blessings which many people do not appreciate: health and leisure."* He also said, *"No blessing other than faith is better than well-being."* As an aspect of grace, human beings should express gratitude to Allah for it, and it should be properly looked after. We are guided to understand that good health is something for which we are accountable to Allah. The Prophet (sal) said, *"The first thing every servant will have to account for on the Day of Judgment is that he will be asked by Allah, 'Have I not given you a healthy constitution, and have I not quenched your thirst with cold water?'"* (25:23)

The Prophet also said, *"No one will be allowed to move from his position on the Day of Judgment until he has been asked how he spent his life, how he used his knowledge, how he earned and spent his money, and in what pursuits he used his health."* These are all equal in the eyes of Allah. Believe me, there is a profession in this, like nutritionist Muslims, using just this information. Dr. Nawab has a book, and speaks all the time on the Qur'an and health and well-being. It's part of the duty of every Muslim. Who is a Muslim? Everybody is born a Muslim. I'm not just talking about people who put their heads on the ground. It is the duty of every Muslim to safeguard this blessing and not to allow any change to overcome it through wrong use of it. Otherwise, he or she will be severely punished by Allah. What does mean? By Allah's immutable law.

There are laws in this universe. What goes up has to come down, if there's gravity. If there's a front, there's a back. Allah Swt states, **“Anyone who tampers with Allah's grace after it has been bestowed on them, will find Allah to be stern in His punishment. Allah will not alter any grace He has bestowed upon a person unless they alter what they, themselves, have.”** Such is our own power. *Alhamdulillah*, the vast majority of us, I think, were born healthy. At least, we have created supposedly a healthy environment. Even those who are born with something a little awry or amiss, we put effort into healing—but we forget.

The preservation of these blessings can only be achieved if we take good care of our health – I talked about meditation – and take every measure to maintain it. On the basis of this principle, every Muslim should make sure of doing whatever is confirmed, either medically or nutritionally, to be conducive to the preservation of good health. The Qur'an and the Sunnah contain teachings that show every Muslim how to protect their health generally and how to take care of each organ. There are numerous examples given. *Wudu* is one. Islam regards it as compulsory [for prayer], and we are strongly recommended to repeat it over and over again. The Prophet (sal) said, **“The door to prayer is open with purification.”** Another *hadith* states, **“The door to prayer is open with ablutions.”** He used to perform ablutions for every single prayer.

A highly important factor for promoting health and well being is proper nutrition. Choosing wholesome food, and avoiding what is unwholesome, is essential. Allah said, **“Eat of the good things we have provided for you. Eat of what is lawful and wholesome on this earth.”** In describing the Prophet, Allah said, **“He prohibits them from all that is foul.”** To abstain from eating without a valid reason is contrary to health protection. So Islam doesn't approve of it. Allah says in Qur'an, **“Do not forbid yourselves the wholesome things that Allah has made lawful for you.”** What does that mean? It means having a healthy and balanced diet – Mitra will be making appointments after the suhbat! – in order to maintain the balance that Allah established in all matters, to which

reference is made in the Qur'an. **“And He enforced the balance, that you exceed not the bounds, but observe the bounds strictly and fall not short thereof.”**

Healthy nutrition means a diet balanced in quantity. Eating too much is harmful. It causes disorders in the digestive system. It is an indirect cause of diabetes and hypertension and vascular disease, leading to heart attacks, angina, and diseases of the brain arteries, strokes, and paralysis – and that's the good news. The bad news is it means you can't focus on Allah. You are only focusing on your body. This proves the saying that the stomach is the home of ill health. Whether direct or indirectly, it is responsible for some of the most serious diseases. Eating too much is contrary to the teachings.

According to *hadith*, the Prophet (sal) said, **“No human being fills a container to worse effect than he fills his own stomach. It is sufficient for a human being to have a few bites to keep himself fit.”** That means to maintain your strength and well-being.

According to another version, **“If he must eat and cannot resist the temptation, then let him use 1/3 for food, 1/3 for drink, and 1/3 for breathing.”** In another authentic Sahih *hadith*, Rasūlu-Llāh (sal) said, **“The food of one person will be sufficient for two. The food of two people will be sufficient for four. The food of four will be sufficient for eight.”** Healthy nutrition also means a balanced diet. This means it must have a mixture of the different types of food Allah has graciously provided for His creation: fat, carbohydrates, vitamins, salt, protein, etc. Most of these are mentioned in the Qur'an. **“He created cattle to give you warmth, benefits, and food to eat. It is He who subdues the seas from which you eat fresh fish.”**

He even provides for vegetarians: **“It is He who sends down water from the sky with which he brings up corn, olives, dates, grapes, and other fruit.”** Milk and honey are mentioned. **“So We give you to drink of what is in their bellies, between the bowels and the blood, pure milk, a pleasant beverage for those who drink it.”** (16:66) Pure milk. PURE milk. **“From within their bellies,”** referring to the bees, **“comes a fluid of**

many hues that provides people with a cure for illnesses.” (16:69) Elsewhere in Qur’an He sa, **“sWe have made the camel a part of God’s rights. They have much benefit for you.”** Then, **“Eat of the fruits when they ripen. And from the earth we have produced a grain for their sustenance.”** And so you see, everything is provided for. Islam prefers whole meal food. The Prophet’s (sal) preference for whole grain bread is reported in this *hadith*: **“Umm Ayman once refined some flour to bake bread for the Prophet (sal). He asked her what she was doing, and she replied, this is a type of food which we used to make back home, and I thought of baking it for you. He said, ‘Put the bran back in, and then make the dough.’”** How’s that?

Washing one’s hands before eating is a basic principle in our program in Morocco. Mohammed Arif is teaching children to wash their hands, and to tell their parents to wash their hands. It insures the cleanliness of the food, so it’s not contaminated with what might be harmful, and cleanliness of the body, which protects the stomach from infections. One of the Prophet’s wives mentions that the Prophet (sal) used to wash his hands always before eating. Another health rule stresses the need to insure the cleanliness of the food itself, and the drink. It should be covered so that nothing falls into it. Cover your water container. Cover your food and drink. The Prophet (sal) prohibited the contamination of food and drink with what human bodies discharge, because their discharge carries germs and spreads infection. So, you don’t urinate in stagnant water. You don’t urinate where you bathe. Avoid actions that bring people’s curses, or the “evil eye.”

Over and over again we hear the same theme. Don’t urinate where people walk, where people go for shade. If people use that as a toilet, there is infection there. Also, polluting water and environment issues are covered. **“Eat and drink of the sustenance Allah has provided, and do not corrupt the world with evil.”** Allah also says that you cannot deny the animals the sort of feed or grazing that they need to live. You cannot deny irrigation for the plants and fruit trees, so that they die. That, in itself, is spreading *fitna*

on the earth. To not provide food for the trees and gardens is *fitna*. The Prophet (sal) always wanted to increase the agricultural resources and expand a healthy environment. He said, ***“Any trees a Muslim may plant, and any seeds he may cultivate from which a man or animal or any other creature eats, counts as an act of beneficence.”*** He also said, ***“Whoever cultivates land that has been dead, that land becomes his own.”*** Yet he forbade cutting of trees. He said, ***“Whoever cuts a tree unnecessarily will have his head thrown directly into hell.”***

He created protected areas, where people were not allowed to cut trees or kill any animal. He declared Medina within a 12 mile belt as a natural reserve. The first conservation was around Medina in that sense. Trees were not to be felled or cut, except to cut a stick to drive a camel. Another *hadith* mentioned that the Prophet (sal) used to prohibit the felling of any trees in Medina. He also said of Medina, ***“Its game may not be frightened, and none of its trees may be cut except what a man may cut of it to feed his camel.”*** He also said, ***“I prohibit all the district in between the two volcanic areas. It’s trees may not be felled; its game may not be killed.”*** He also protected the valleys of Waj and Taif, saying, ***“It is prohibited to fell game or trees in Waj.”*** Then he talked about internally: ***“Do not overburden yourself. Bear only what you can cope with. A physically able believer is better than a weak believer. Your body has a right over you. Be keen to do what is of benefit to you.”***

Hazrat Ali said, ***“Health is the greatest of all possessions.”*** And, again, he said: ***“These two are not appreciated until lost: youth and health.”*** And again, ***“Confidence comes from a tranquil heart and a healthy body.”*** This is where I began this *dars*. He said, ***“Shun the full stomach, for sickness and evil dreams follow. Cure your diseases by giving alms. Give up desiring of things, which is the most efficacious remedy. Drink the water of heaven (meaning rainwater), for it cleans out the body and keeps away the diseases. Whoever will not suffer the deprivation of the forbidden sees the disease drag on.”*** And on and on. There are so many references.

Why am I saying this? We are seeing too much illness. We have to stop for a minute. We have to reflect where we began and where we are. We cannot just remain in this realm of doing what we prefer or what we like, or whatever. We have to really, really think about it. Maybe we need to make some decisions about the collective meals we have. No one wants to impose anything on what happens in someone's home, of course. That's your business. But maybe on the collective meals we should make some decisions about how healthy and balanced it is. Are we using whole grains? Are we having too much dairy? And I'm not saying it just because "it's Islamic." It's healthful. It was always healthful before the word Islamic existed in the world as a religion. But it existed as safety, security, peace, tranquility, balance, harmony, and health, whether you call it Zoroastrianism or Islam or Judaism, or Christianity.

This is a very, very serious subject. We have seen some very, very serious illnesses. What we can change, we have to change. I think this is a call for contemplation, and to use the expertise we have here—people who are good cooks, people who have knowledge like Mitra's in nutrition, our Homeopathic knowledge—whatever we have—our experience from our gains and our losses, and what is before us. We have these challenges in front of us, for all of us, whether it's my knees or someone's cancer. We have to think seriously about this. Assist one another; not resist one another. The beauties of that garden and the health that is in that garden and the intention in that: that is more important than anything. It is an incredible responsibility you have for growing even 20%, 30%, of 50% of what we consume. And we walk amidst that garden and see and reflect upon it.

We are all guilty; we all have forgotten something. Just because we can cognitively and intellectually understand something, doesn't mean we do it. Our attitude, words, and voices have to be right. It's something we have to guide and tame ourselves, with the help of Allah Swt. The stomach is one thing; the attitude is another. Then I go back to the very beginning, where I talked about meditation. *He who knows one's self, knows one's*

Lord. That *hikma* that comes from this meditation is very, very important. *Hikma* comes from the same root as the word *hakim*/doctor. The wisdom of the *hakim* or doctor rests on his or her skills in understanding what is the knowledge and wisdom of the *dhahir* and the *batin*? I remember the first time I saw Shaykh Osman Sirajuddin an-Naqshband, Hazrati Shaykh. I said, “It is an honor to meet such a wonderful Shaykh as you.” He said, “I am just a *hakim*.” It was translated to me. He was a doctor of bodies, souls, hearts, and minds.

We all help one another. I spend a lot of time prescribing, not just Homeopathic. People call me and ask my advice on things. I have to think carefully about the qualities and tendencies of that individual. I know that my state of mind affects how I think. Sometimes I call back. I say, “Let me think about this.” You have to learn to see by the light of your inner sight, the light of faith, wisdom, and experience, how we breathe, how we eat, how we meditate, how we come to the *masjid*, how we deal with one another. Remember. Then, let me end with this: asking ourselves. Account of ourselves before we are accounted. Weigh our actions before they become a weight upon us. Weight (slaps stomach), or weight upon our shoulders. Some of us wear our deviation around our belts. Others you may not see, because they wear it in their minds and attitudes.

If we want to have quality in our lives, and affirm the qualities of life, it is to affirm the Names and Attributes and Blessings of Allah Swt. One of the primary moments of the blessing is this instruction to be balanced and harmonious, and to remember that the guidance is not far from us. **“We are nearer to a person than their jugular vein.”**
Asalaamu aleikum.

O Allah! For many of us You have given us health. For some of us You have given us illness and healing. For some of us You have given us illness and death, and for some of us You have given us illness and the challenge to become better. We ask You Allah to give us blessings so that we can survive in this life the trials and

tribulations and continue to serve You in the good ways You have offered to us. We ask You specifically for blessings on Khadija, our sister, these days, and Sahar, and Iman, and for the continued health of Fareeda, and the well-being of our children, and the health and well-being of our aged. O Allah, protection from the pollutants and evils and darknesses around us and inside of us. Amin.

Addendum: This metaphor came to me during prayer. Think about the old days in wars. The first line of defense was ramparts, the walls. If that was strong, the enemy couldn't easily get into it. Then you had the foot soldiers who would fight in the battle, one on one. The people who were fighting were those who were fighting. Even during the Civil War in this country, people took their chairs outside and sat and watched the battle take place, outside of Washington. Then you had the archers who could shoot from a long distance. Sometimes they missed, and sometimes they hit—like trying out different medicines. Then you have the artillery that goes out of your sight, and does damage to anything around it, not just the thing you are trying to destroy. Now, let's jump a bit over the planes and bombs, how cities were flattened by the wars, the nuclear bomb over Japan, which was all collateral damage to bring people to submission. Now you have drones that are being flown from long distances, like some of the chemistry that is being used. They try to target things, but it destroys everything around it.

You get the metaphor? There was no collateral damage back then. It was a fight between two people or ten people or a hundred – nobody on the side got involved in it. We want to fight disease in the most basic way it can be. Medicine is coming around to target this way and that way. The reason is underneath it all is the philosophy that there shouldn't be any collateral damage. But we do collateral damage to ourselves all the time. We are victims also of Georgia Pacific, or the furniture factory in Bedford, and the benzene coming out of Montvale. So we also have to raise our voices, and promote what is right and what is good. *Asalaamu aleikum.*