



[Ramadan: a Month for Healing](#)

When the Rahmat of Allah is Bestowed

And when the Qur'an is recited, then listen to it attentively, and be silent in order that you may receive mercy. And remember your Lord in your soul / self humbly with awe, without raising your voice unduly in the morning and in the evening, and do not be from the mindless.

Surely, those who are with your Lord are not too proud to worship Him, and they glorify Him; and to Him alone do they prostrate.

Allah reveals in the Holy Qur'an:

And We send down from the Qur'an that which is healing and mercy for the believers, and it only adds to the ruin of the oppressors of themselves and others.

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 acts according to his nature, and He is best aware of who is rightly guided on the Way.

Finally, in Surah al-Fusilat:

Surely, those who cover up the truth, and remember when it comes to them, are the losers. Surely, it is a mighty Book. Falsehood cannot

approach it, either from before it or behind it, for it is revelation from One Who is wise and worthy of praise.

We should turn our attention in these days and coming weeks toward Qur'an, *inshā'a-Llāh*. And we have to remember every day: what month is it? It's the month of Ramadan. That's more important than remembering what day it is. What makes it special? These are important things for us to contemplate. We know that the subject of the *khutbah* today is on Ramadan, but I'll try to keep it brief so we can go and eat and eat and eat because tomorrow we fast! Is there anyone who is not feeling well today? A little cold, sore throat, fever? Yes. I submit to you that more of us are ill than just that. We all have some illness in some way. The Qur'an has revealed to us that this is a month for *shifat* / healing. It is a month for repentance.

Allah Swt said, **"We sent down stage by stage the Qur'an as a healing and a mercy."** We all get sick. Sometimes we have to take a remedy; sometimes two or three remedies; sometimes a little nux vomica, followed by some belladonna or rhus tox. When you take it, it's not just one dose, but two, then another one, then wait a few hours. Then you call me and I tell you to change the remedy or not. Sometimes you do it for two or three days, and then you change the remedy. Allah Swt gave us this remedy over and over for 23 years. Very sick people were taking this remedy for 23 years. Then some of us have been taking it for 30 years, 45 years, fifty, fifty-five, or more, and we still are sick. Do you know what I think? I think the fault is not in the remedy. I think we didn't take it right.

You have to approach *this* remedy with an open heart and mind. Also, we are told that Allah is not just a Healer but a Guide. So we have to take the guidance. The Qur'an may have the power of ash-Shafi / the Healer in it, but we have to take the guidance that comes along with it. There is an element in all healing called faith and

belief. From whom? From us. It's proven scientifically that your immune system responds much better if you believe that it will, if you have faith in the doctor, in the medicine, and you have a positive attitude. For the believer, and for those who don't believe, there is a difference. The believer enters into this month and into these attributes of Allah, and into the healing of our body, mind, soul and heart differently than a disbeliever does. Allah says to us in Sura Yunus,

O Mankind! There has come to you an admonition from your Lord and a healing for those diseases in your hearts. And for those who believe, a guidance and a mercy.

I don't believe that healing is an angioplasty, or even a coronary bypass. I think it's a pure vegan diet that not only heals your heart, but like the doctor at the Cleveland clinic who is reversing heart disease by a vegan diet, it reverses disease. How hard is it to not eat something that has a face, a name, and a mother? Culture is strong. Tradition and habits are strong. When you change them and lose the momentum you have, it's hard to get it back. When you fast during Ramadan, it's a lot different than when you make up the fast after Ramadan. Some of you have to make up a week during some other month, and it's hard; a lot harder than fasting in Ramadan. Allah sends this *shifat* to us as a mercy. Is this unknown? No. Do you know how many hospitals called "Mercy Hospital" there are in the world? They are all over the world.

Why? Somewhere in the back of the mind, everybody understands that healing is a mercy. It's not just because of the medicine, or the skill of the doctor. It's also the cooperation of the patient, the timeliness, taking all those moments and putting them together in the right moment. This is the moment – Ramadan. It is when the Rahmat of Allah is showered upon us. In that is the *Shifat* of Allah Swt. In that is the

Sabr of Allah Swt. In that is the love and the patience and so many wonderful attributes that come to us from this month. Without the Mercy of Allah Swt, everyone in the hospital is going to stay sick.

Allah knows everything about us, every problem we have. We know only a small part of our problem; the rest is known by Allah Swt. When we talk about the *shifat*, we are not talking about stomach flu, headache, cold or sore throat or backache, torn muscle, slipped disk, or slipped attitude. Al Qur'an can be used as a means to heal yourself. This means like, "Physician, heal thyself." It's a tool given to us so that we can heal ourselves, heal ourselves from certain kinds of illnesses. You name it: spiritual sickness, physical sickness, emotional sickness, biological, mental, ethical, moral sickness. Those sicknesses of the people who run wild, the people who have no control over themselves, or sicknesses they don't even know they have, like the tragedy that happened in Colorado. Some Ph.d. student in neuroscience went and shot people in a theater last night at a Batman movie opening. "But don't touch those guns! Don't ban the guns! We have a right!"

You have to watch where you are; there are all kinds of illnesses. You have to watch where you step and be very careful; you might step on a *jinn*. Then what? Shaykh Nooruddeen said that if you just reach out this far, you are touching an angel. Be conscious. This is the month of consciousness, of reflection. Reflection, like in a mirror. The Qur'an becomes a mirror to us in this month, and shows us the things that maybe we want to see, or maybe we don't. You have to take the time to stand in front of the mirror. When you do, three things happen. You can look at the mirror and see the mirror. You can see yourself in the mirror, or you can see yourself seeing yourself in the mirror. You can reflect on what you are seeing also. Then you can see yourself doing those silly things. The Qur'an shows us all of this.

It has to be understood also that sickness and healing are from Allah, as a mercy. They come to us only for one reason, because Allah Swt created us and loves us. Whether you are Christian, Jewish, Muslim, Hindu, your religion will tell you that God, Truth, Jesus, someone loves you. That love comes from a higher force as a mercy to you, to take and consume and digest, and let it transform you. Just like the food you consume, it becomes your blood, your cells your tissues, your ligaments. And, to some degree, it becomes the foundation for your consciousness. Though we may not be eating much food this month... and the money you are not spending on food, put aside and give it to the poor... we are going to be consuming other things. We will be taking the food of all Qur'an and Hadith. And we are made this way because we have to make an effort; we have to strive.

There should be no fighting during Ramadan. We know that has not been followed. We should be struggling in the *jihad al akbar*, with ourself. We should seek our health and well being in the Qur'an, because it's a *shifat*. We should go to those of knowledge for answers to our spiritual questions, if we have those questions. Sometimes you can't find a person with spiritual knowledge, so you have to find someone like me who is a physician's assistant, a nurse practitioner. We have had them since the beginning of time: wiser people, knowledgeable people, people who have been assigned and given guidance – the spiritual practitioners. The treatment for any spiritual, mental, emotional, or physical illness should come from the source.

We should track the source back to Allah Swt. Whether it is 5 pilules of rhus tox in your mouth, or nux vomica, it is a plant created by Allah Swt. And the knowledge was given to someone of how to extract its good qualities, and give it to you under this circumstance, at this time of day, this much, for this purpose. It's all mapped out, and here's the GPS (picks up the Qur'an). You have to plug in the coordinates from here, attach it like that, and then drive to where it tells you to, but keep your eye on

the road. Before we go to a physician, we have to think very clearly, “What is this physician trained to offer me?” The month has come to us, and made a house call. Allah has made a house call, and will stay for a month, and cure everything in your family, and everything in you. Today is going to be a chiropractor. Tomorrow will be an osteopath, another day will be a cardiologist, and then a urologist (I hope not). The next day will be a proctologist (definitely I hope not). The next day will be a neurologist, and then an optometrist. All these things will be taken care of this month on a spiritual level, and on a physical level. We have to clean out and be prepared.

There are things each one of us have to do to avoid illness too: We have to eat a healthy diet, do a little exercise, brush our teeth, think good thoughts, avoid things that are unhealthy, have good hygiene practices. In other words, though all the answers are here in the Qur’an, we have responsibilities ourselves this month. I feel that I fall short. We all fall short. So we want to pray in this month with a different kind of a prayer. We want to pray in a way that we are giving, not asking, even if we are just giving our self. Our needs will come into our minds. Our hopes, our desires, needs for our children, needs for our community will come into our mind. But our prayers have to be framed in a way that this month is for Allah Swt. “Allah, you know what my need is. You know the needs around me, and of this community and my family. The only thing I ask of You is to make me aware of what I need to do so that you can fulfill those needs, that you can help me to help myself and others.”

This is a month wherein we want to remember those who have passed. We want to pray for them. We want to give some *sadaqa* in their name. We want to see the people who are in need. It’s not because you want to buy an insurance policy and it cost 20 dinars of *sadaqa*. That’s not why we are giving it. We want to give *sadaqa* because we have excess, because Allah has made us a means through which others

can benefit – not to buy insurance. Yes, the angels will write it down, *alhamdulillah*. Let them have practice in writing, but we are not going it for that purpose. We want to give because when we are not giving, we are probably in the mode of taking, expecting, wanting, struggling in our mind with something. There are some people who say, “Allah, if You heal me, I will give charity. I will slaughter an animal. I will distribute the meat to needy people.” Negotiation, negotiation, negotiation. And it’s natural to do that. But we want to go beyond that in this month. We want to take initiative.

The basis of *sadaqa* is not the money I have in my pocket. It’s the empty pocket. It’s the fact that no matter what I have in my pocket, underneath it all, I have nothing. Only what has been provided for me. Maybe my education and experience has helped. Maybe my efforts have helped. But we all start with nothing, and we all go with an empty pocket. In fact, there are no pockets when we go. We have to remember that empty pocket.

What is the *sadaqa* of the month of Ramadan? It is to look up the road at who is on your right, on your left, who is in front of you, who is behind you, and to put Allah’s name with it: Allah, Allah, Allah. If you see an obstacle in the road, remove it, so the one behind you won’t trip on it. If you see an obstacle on the road in front of you, call out to them and tell them, “Be careful.” And on your left and on your right, above you and behind you and below you, just know you are where you are, so that you can look around you, and you can pay attention in the outer. Then take the initiative to turn inwardly and sit with the Qur’an, in the masjid, or quietly in the car, or walking. It all comes from Allah Swt.

This is the month of remembering. So let anything and everything remind us. Before we ask Allah to heal us, before we go to the physician, the *alim*, or the *shaykh*, at

least we can remove some obstacle from the path, or give something to someone in need, or put something aside for someone who may need it, or think good thoughts about someone who needs it. If you can't change it with your hand, change it with your tongue. If you can't change it with your tongue, make your *niyyat*, make your intention... for the people in Syria, in Iraq, in Iran, in Somalia, in Sudan, in Sri Lanka, in India – all over the world. Because these are the people who have problems, needs, and may be without means, who may be in poverty and suffering much more than you are or I am. In Sura an- Nur, Allah tells us to inform the people in this way:

Ask forgiveness from your Lord, for He is all forgiving. He will send rain to you in abundance for those who have drought. He will give you increase in wealth and children for those who are poor and have no children. He will bestow upon you gardens and rivers of flowing water. What is the matter with you that you are not aware of Allah's majesty, seeing that He has created you in diverse stages?

Here we are in the month of Ramadan. In this month, we build a template and create a model for the future. We collect the funds for doing good works, *zakat al fitr*. We build a new *masjid*, or renovate the *masjid* called *qalb*, in our hearts. It's time for renovation. We stay up late, make *du'ā*, serve others, speak kindly. We cook food and invite others over. We embrace them and say, "Please come to my house and break the fast with me." We enter the month at 4:00 tomorrow morning, and start the fast. Today is a holy day, a sacred day, a Friday. The doors of heaven are open, and the doors of hell are closed. Your *du'ā* is accepted today, so make *du'ā* today for the whole month, just as you will make the *du'ā* every night for the next day. You must make the *du'ā* at the beginning of the month for the month.

We are all guests in the house of Allah. This is a very important belief. Allah is our host, and Ramadan is our guest. There are 1-billion-plus Muslims in the world, they are sick today like we are and need some healing. Let's pay attention to the needs of ourselves and our community and our people, so that we can serve all people in all communities. For all the Hindus, Christians, and Jews, and all those people in the world who are not Muslims, remember that they are Muslims in the essence of that meaning. We are all born in goodness. So we make *du'ā* for them also. *Asalaama Aleikum.*