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### Prayer and Healing Touch in Islam

In Qur’an:

**And, when I am ill, it is Allah (SWT) Who cures me.**

(al-Qur’an – Chapter 26, Verse 80)

The Bible says that *the effective prayer of a righteous man can accomplish much*. According to Becker (1990), the use of energy medicine to influence internal energy systems of the body may be traced back to the beginning of written history. Such kinds of practice can be seen in several eastern civilizations of that time. In his words:

Since we know that the body uses electrical control systems to regulate many basic functions, and that the flow of these electrical currents produces externally measurable magnetic fields, it does not require a great leap of faith to postulate that the healer’s gift is an ability to use his or her own electrical control systems to produce external electrical energy fields that interact with those of the patient …

Several scientists have proposed the existence of energy to explain the experimental effects of healing touch. According to Weston (1998), healers have extensively reported energy flowing from their hands into the recipient. Some scientists even observed that human beings acted like electrical capacitors for healing energy. This healing energy, was of higher 8Hz frequency, stable, free flowing and with favorable information within the energy. *The energy was informational, information-bearer, self-regulated and programmed to achieve certain goals.*

Imagine reaching out and touching someone. Not with a phone or a note card or an e-mail. Just with your energy and intention. The person you reach out and touch could be in the next room, the next city, the next state, or in another country or on a different continent or even on a boat in the middle of an ocean. It could be the person you love most in the world, or a stranger in need. Wherever they are, your energy and intention can reach them. With a healing intent, your energy can help that person be whole. (Goldner, 2003)

During the later part of the 19th century, Kilner (1965) discovered that by looking through glass screens stained with a particular dye, he could actually see the energy (aura) around the human body. *The energy centers could alter in size, frequency, color and vibration when the individual is sick, fatigued, or emotionally disturbed.* He was even successful in developing an entire system for diagnosing illness from the energy perspective long before the disease would manifest itself. Energy therapy, by employing ones hands, was thus favorable and accepted in revered medical institutions.

European clinical reports have documented energy and healing touch in treating immune deficiencies, gall bladder diseases, anxiety, hysteria, skin diseases, lung ailments, to name but a few. The Prophet (S) used to keep his hands on the chest or forehead of a sick person and recite Qur’anic verses or invocations, allowing the sick person to heal even faster. As he constantly repeated:

The best medicine is al-Qur’an.

This custom is widely practiced amongst the contemporary Muslims and many revere this act of healing. Truly, this is a fascinating science that Islam has taught to its followers hundreds of years ago. The relief that is brought about by this practice has been proven by science, as free flowing and favorable info-energy is introduced to the weak patient, and his or her blocked energy is neutralized. Of course, there are masters in this field who have spent decades perfecting this technique, and their healing powers are greater than one of us.

**And, We sent down the Qur’an which is a healing and a mercy unto the believers …**

(al-Qur’an – Chapter 17, verse 82)

Allah (SWT) made a similar call in another place in Qur’an, Chapter 41, Verse 44 in which Allah in His Infinite Mercy says that the Qur’an to the believers as a guidance and cure.

The use of one’s hands to heal has a significant and rich history often combined with religious practices. Today, most energy therapies are administered without attachment to any religious sect. Their aim is to balance the body’s energy, introduce favorable info-energy (through meditation and/or prayer), and enhance the body’s own healing response. Based on century old practices, their staying power and growing popularity speak to their effectiveness. There are scientific studies that provide further evidence.

For instance, research has documented increased chlorophyll in plants treated with healer-charged water. Studies have also documented increased oxygen in hemoglobin by up to 12% (Weston, 1998). Alpha range, eight-twelve frequencies a second, has also been reported dominating the recipient’s brain waves as he or she receives the healer’s energy, nearby or further way.

Therefore, the science of healing touch has been well documented by the medical community and in research hospital settings. *Therapeutic Touch* is believed to help promote relaxation, reduce pain, accelerate the healing process, and alleviate psychosomatic illness. The surgical significance of therapeutic touch is well established and respectively reviewed by Ramnarine-Singh (1999).

Grad’s (1957) wounded mice experiment was the first scientific healing study, according to Weston (1998). After surgically removing one-half inch square of skin from the backs of forty- eight mice, Grad documented significantly increase wound healing rate in mice treated with healing energy from a therapeutic touch practitioner. His presentation appearing in several scientific journals, Benor in 1990 statistically evaluated 131 controlled trials on cells, enzymes, yeast, bacteria, plants, mice and humans. He demonstrated a positive effect of healing in more than fifty-five trials, with a significance level of p = .01 (Weston, 1998).

Apostle-Mitchell and MacDonald (1997) propose therapeutic touch as an adjunct to pharmacological intervention. According to these scientists, this mode of therapy is a non-invasive, holistic practice that promotes comfort, relaxation, stress reduction and healing. Clinical studies suggest that therapeutic touch prolong the interval between analgesics. The authors highlight a 10-year clinical experience of a critical care nurse practicing this treatment modality in a 30-bed critical care and trauma center. By tapping into certain frequency currents through the use of these tools, nurses may build, re-pattern, or facilitate human energy fields to replenish children’s minds, bodies, and souls, creating wholeness and harmony.

Moss (1974) did an experiment whereby some participants held a damaged leaf in their hands and focused on *healing* the leaf. Before and after Kirlian photos were taken of the leaf and of a control leaf that was not touched. The participants even tried healing at a distance, where the participant simply focused his or her thoughts on the leaf in question without touching it. What Dr. Moss found was that the healed leaves had a brighter, freer flowing energy than the unhealed leaves whose energy appeared blocked. She also discovered that some leaves had responded negatively to touch from participants who were plant destroyers. Water has been reported to produce similar results in accordance to one’s behavior. It is also well established that prayer from far away can yield significant therapeutic health effects on targeted patients, than do controls.

Wirth (1990) demonstrated that subjects who received five minutes of exposure from a non-contact therapeutic touch practitioner experienced a significant acceleration in the healing rate of identical wounds as compared with control subjects who received either no such exposure or exposure from fake energy therapist.

According to Goldner (2003), author of How People Heal, back in 1996 Michael Onstott, then 46, thought he was going to die. Sick with AIDS, he had only a few T-cells left in his body to fight deadly germs. Kaposi's sarcoma, a form of cancer, was spreading across his body, creating dark lesions everywhere. He was rapidly losing weight. He was deeply depressed. Two months later Onstott was putting on weight. The Kaposi's sarcoma had slowed down. His depression had lifted.

All of a sudden, he recalls being optimistic. He attributed his miraculously improved health to a new medication and anti-viral regimen. But doctors at California Pacific Medical Center in San Francisco had a far more shocking explanation: *Onstott, one of 40 men and women in a ground-breaking double-blind study, had been receiving long distance healing energy an hour a day, six days a week, for ten weeks.*

Onstott had no idea he had been receiving healings. Although he had signed up for the study, he never met or talked to a single healer. The healers and the patients never met each other. The healers were given the names of the patients and a photo to work with. While Onstott was in San Francisco, the healers were all over the country, some as far away as New York and Pennsylvania. The doctors overseeing the study wanted to control for the power of touch and the power of suggestion. They were trying to isolate the healing energy in a pure form.

Other studies have found that healers can influence plants, fungi, and even cancer cells in vitro, just by intention, even if the healer and the subject of the healing intention were in different rooms, cities or states, as Dr. Daniel Benoir notes in [Healing Research](http://www.wholistichealingresearch.com/Research/RschTop.htm#_blank). Recently, several double-blind studies of heart patients have looked at the power of prayer, considered a form of distance healing. These studies, including one published in the conservative research journal, [Annals of Internal Medicine](http://www.annals.org/#_blank), on October 25, 1999, found that intercessory prayers significantly improved medical outcomes in the critically ill, even when they had no idea they were being prayed for by people they had never met. *This result suggests that prayer may be an effective adjunct to standard medical care,* wrote the researchers, a group of doctors and scientists.

Present-day scientists have even invented machines that produce energy vibrating at a particular frequency to mimic the healing energy emitted from the hands of powerful and experienced healers. Machines like the *Infrasonic Qi-Gong* have achieved thorough medical attention and are widely employed in the treatment of asthma, indigestion, immune problems, leukemia, malignant tumor, and even cancer. The findings provide concrete evidence that the higher free flowing energy released can induce real physiological changes in a patient from several feet or even miles away. Further, this may help to explain the higher rate of recovery from degenerative disease in multitudes of hospital patients under the care of practitioners in energy medicine. These studies were carried out by several scientists and are listed in the book by Richard Lee (1999).

Praying for the sick people and those in need, however far they may be and unknown to the individual offering the prayer (just the name is mentioned), has been much encouraged and is a regular practice by Muslims, and science has now demonstrated that this act as not only important but effective. Jablonski (2000) quotes a thirteen-year series of experiments by Braud and Schiltz (1991) who demonstrated the human ability to mentally influence biological systems. This ability was effective regardless of distance or isolation of the subjects. Many controls were implemented to rule out error or extraneous influences.

Through intention, focused attention and visualization of desired outcomes, subjects were not only able to influence the other person’s electro dermal activity, blood pressure, and muscular activity, but also increase the rate of hemolysis of human red blood cells. These experiments have been documented and considered laboratory analogs of mental healing and prayer. Attention is energy, says Alice (1996), energy flows where my attention goes. So, *if I use my attention to focus on those areas, the energy begins to flow.*

The Prophets (AS), the last Prophet of Islam Muhammad (S) and the Infallible (AS) have often been seen praying for the people mentioning their specific names and specific problems, and this practice can be observed in Muslims on a daily basis. Muslims often pray for the dead, the sick and all those who need help and assistance by name, and sometimes location. Now we understand that *energy flow* is true and takes place, and the final outcome is the deliverance of the sick person.

As mentioned, such combined prayer can also stop a tornado or earthquake, and all this from the energy and info-energy perspective - the earth does understand our plea, learns, store memories and acts accordingly. For instance (and as reported earlier), al-Sadiq (AS) says: *Whosoever recites the chapter of al-Zilzal (from Qur’an) in his optional prayers will never be involved in an earthquake and he will not die by it.* This link between Qur’an recitation to protection from natural and evil forces should be more clear.

*However, in all cases, the final source of obedience is the Almighty and NOTHING will happen without the knowledge of Allah, the creator.*

Chopra (1990) in his book Quantum Healing narrates that a Dr. Simonton had suggested and trained one of his cancer patients to visualize the tumor, and attack the cancer by visualizing his immune system as the white blood cells successfully attacking the cancer cells. The patient did the act required of him and managed to shrink his tumor growth and in two months, the tumor was gone.

*The power of attention goes beyond the physical realm*.

Weston (1998) reports that dozens of times, patients were diagnosed with cancer, but during surgery, only normal cells were found, with all symptoms disappearing. Some medically untreated ruptured discs became symptom free within twenty-four hours.

Redwood, the author of [A Time to Heal: How to Reap the Benefits of Holistic Health](http://www.drredwood.com/timetoheal/dansbook1.html#_blank), one of the pioneer works documenting the power of the mind in healing is Getting Well Again, a 1978 book by O. Carl Simonton, M.D., Stephanie Mathews-Simonton, and James Creighton. Dr. Simonton, a Radiation Oncologist, got his first inkling of the power of the mind in healing when he ran a research study of 152 cancer patients, and found that *a positive attitude toward treatment was a better predictor of response to treatment than was the severity of the disease.* This led Simonton in a new direction, in which he combined visualization exercises and counseling with the standard radiation therapy, and found that many of his cancer patients achieved outcomes far better than expected.

After learning a progressive relaxation exercise, in which they mentally relaxed their bodies step by step, the patients visualized their cancers being overwhelmed by *tiny bullets of energy.* Then, they pictured their weakened and dying cancer cells being flushed out through their livers and kidneys by their own white blood cells. Simonton's stunning results generated great controversy within the medical profession, since they confounded the then-current conventional wisdom that cancer was something that happens to people, something over which patients can have little or no personal control.

Simonton described his initial results as follows:

In the last four years, we have treated 159 patients with a diagnosis of medically incurable malignancy. Sixty-three of the patients are alive, with an average survival time of 24.4 months since the diagnosis. Life expectancy for this group, based on national norms, is 12 months…

With the patients in our study who have died their average survival time was 20.3 months. In other words, the patients in our study who are alive have lived, on the average, two times longer than patients who received medical treatment alone. Even those patients in the study who have died still lived one and one-half times longer than the control group.

After four years, the status of the patients still living was as follows:

|  |  |  |
| --- | --- | --- |
|  | **Number of Patients** | **Percent** |
| No evidence of disease | 14 | 22.2 |
| Tumor regressing | 12 | 19.1 |
| Disease stable | 17 | 27.1 |
| New tumor growth | 20 | 31.8 |

Simonton reminds us to keep in mind that *100 percent of these patients were considered medically incurable.* These findings, which were published in the Medical Journal of Australia, stood the test of time. As detailed in Simonton's 1992 book The Healing Journey, follow-up reports were obtained on 98 percent of the patients in the original study, and their survival times were twice those achieved at the world's leading cancer centers. Skeptics have argued that Simonton, a man whose reputation has been built on using the power of the mind to facilitate physical healing in cancer patients, may not qualify as a credible and unbiased observer. And Simonton himself admits that due to limited funds, his initial study lacked the randomization, and a matched control population, necessary for maximum scientific credibility.

At the time of Simonton's initial studies, no scientifically unbiased research existed to demonstrate the powerful effect of the mind in surviving cancer. There is now such a study. In 1989, a controlled, randomized study on women with advanced breast cancer was published by researchers at Stanford and the University of California, Berkeley, led by Dr. David Spiegel of Stanford. They reported that rates of survival among those who received counseling were twice the national average, and their statistics matched Simonton's percentages almost exactly. Researchers who did not expect that counseling would have any effect on cancer survival rates conducted this study.

Within the last few years, the New York Times has listed as best sellers at least half-dozen books extolling the value of prayer in some form. Cover stories have appeared in popular magazines like Newsweek, and television programs such as *Dateline NBC* have devoted entire shows to this subject. In particular, physician Larry Dossey in his book Prayer Is Good Medicine: How to Reap the Healing Benefits of Prayer(1996) and Healing Words: The Power of Prayer and the Practice of Medicine(1993) has popularized the notion that there is scientific evidence that prayer does work. This aspect is now being called *distant intention* - the ability to affect change at a distance through your thoughts.

One of the most exciting results reported was in a double blind experiment with people admitted to a coronary care unit. Patients who were the focus of a distant intention had fewer complications and required less medication than the people in the control group who did not receive prayer (distant intention).

The following results of other research efforts have confirmed the effects of distant attention and prayer:

The effects of mental imagery on distant others can be compared in strength and efficacy to the effects of one’s thoughts, feelings, and emotions on one’s own physiology. Put simply, you can affect others with your thoughts about as powerfully as you can affect yourself.

The ability to use distant intention is widespread throughout the population. The older generation employed this technique with no hesitation.

Some reports indicate that subjects with greater need for help seem to be the most receptive.

Reports also indicate that the effects of distant intention can occur without the recipient's knowledge of the experiment.

Specifically, no harmful effects have been reported

According to Dossey (1996):

Dr. Randolph Byrd, a cardiologist at the University of California at San Francisco Medical Center, conducted the most famous prayer study. He took 393 people who had been admitted to the hospital with a heart attack. All of the subjects received the same high-tech, state-of-the-art coronary care, but half were also prayed for by name by prayer groups around the country. No one knew who was being prayed for - the patients, the doctors, the nurses. *The prayed-for group had fewer deaths, faster recovery, less intubations and used fewer potent medications.*

If the subject of this study had been a new medication instead of prayer, this would have been considered a medical breakthrough. Up until then, most medical people had considered prayer a nice thing. It did not hurt much, but they certainly did not consider it a matter of life and death.

One of the complaints about Byrd's and others' studies is that they are not rigorously done. In writing my books, I looked at all of the studies, some 160 of them. While it is true that some have problems, many are fanatically precise and admirably designed. Two-thirds show that the impact of distant prayer is statistically significant.

Previous studies suggest praying for patients in intensive care are beneficial, even if you do not know them. New research reveals praying for people with a blood infection shortens fevers and time spent in the hospital. Researchers from Israel analyzed more than 3,390 patients with a blood infection to see if prayer had an effect on their health. Patients were separated into two groups. One group received a short prayer for the well-being and full recovery from a person unknown to them. The other group did not receive prayer. Researchers compared the number of deaths, length of hospital stay, and how long fevers lasted between the groups.

In those patients who heard a prayer, death rate was about 28 percent compared to more than 30 percent in those patients who did not receive a prayer. Length of time spent in the hospital and fever duration was also shorter in the group who received a prayer. Authors concluded that prayer could significantly improve outcomes in those patients with a blood infection. Apparently, this intervention is cost effective, probably has no adverse effects, and should be considered for clinical practice.

Targ did a randomized, double blind study of what she calls *distant healing,* in which volunteers prayed for AIDS patients. Targ and her colleagues found that the prayed-for group had fewer hospital and physician visits than a control group and showed other indicators of improved health.

One study of 1,000 seriously ill men in veteran’s administration hospitals found that religious coping, including prayer, decreased depression, though it did not prolong life span. A study of self-described Christian patients found that prayer accelerated recovery from depression caused by illness; a study of self-described Muslims found that prayer accelerated recovery from anxiety disorder, a mild form of clinical depression suffered by many people. Other academic, peer-reviewed studies have also found that prayer reduces depression.

In two separate other studies, a surprising correlation was observed between prayer and conception on the one hand, and longevity on the other. A team from Columbia University was amazed to discover that prayer appeared to double the chances of pregnancy in women undergoing in-vitro fertilization treatments. Women who were prayed for had a 50% pregnancy rate, compared with a 26% success rate among those for whom no one prayed (Cuvelier, 2002).

Apparently, several experiments on mental influences and prayer suggested that there are forces beyond the electromagnetic spectrum responsible for these interactions; for in some experiments related to plants, the leaves and branches responded even when placed in a *Faraday* cage that blocked and/or hindered penetration of electromagnetic waves (Tompkins and Bird, 1973). This influence is NOT nature or evolution, but Allah, the creator and designer of the universe Who allows these effects to take place and they do, even in the presence of so many obstacles.

Even though numerous theories may be offered as to the mechanism by which this healing occurs - the belief of the praying person in the power of the prayer itself may stimulate healing, as the placebo effect suggests, the relaxation response and the sense of self-efficacy gained through the act of praying may enhance the immune system. Despite these explanations of the mechanisms through which prayer promotes healing, there sometimes exists a facet of prayer and healing that defies rational explanation and seems to suggest the existence of a higher power. (Hughes, 1997)

Weston (1998) summarizes the following scientific evidence of practical benefits of prayer and healing by touch:

Humans accumulate, attune, focus and transmit an energy that heals.

This energy is information bearing and acts intelligently to restore humans to their optimum condition for life.

The energy works by restoring the human energy fields, including that of the mind.

These restored energy fields then repair the physical, emotional, mental, and spiritual components of a human being.

*And finally, healing energy can be imparted to water, wool and cotton cloth, surgical gauze, and then be stored in these substances indefinitely. These then produce effects similar to those produced by a healer.*

*Shiite Islam and Rosary Prayer Beads*

It is believed that making, [using](http://www.beliefnet.com/frameset.asp?pageLoc=/story/114/story_11444_1.html&boardID=46425#_blank), and wearing prayer beads (made of plastic and sometimes, sacred stones) creates a tactile communication, linking our senses to universal prayer energy. The first beads were grooved pebbles, bones, and teeth - made over 40,000 years ago - and had talismanic and symbolic connotations from the beginning.

Beads officially sanctioned as instruments of prayer have been an important fixture of most spiritual traditions for centuries. And most of the world's inhabitants - nearly two-thirds of the planet's population - pray with beads (Shannon & Wiley, 2003), including many religions like Islam, Christianity, Judaism, Buddhism, and so forth.

In one study, Italian and Polish researchers studied the effect of a rosary prayer and yoga in heart beat patterns. Researchers measured the breathing rate and blood pressure in 23 healthy participants during normal talking and during a rosary prayer. They also recorded breathing patterns while participants repeatedly performed a typical yoga pose. Results showed both prayer and yoga caused significant increases in heart rhythm. Researchers conclude; *Rhythm formulas that involve breathing at six breaths per minute induce favorable psychological and possibly physiological effects.* These studies have been reported in detail in the British Medical Journal, 2000**,** 323. Pages 1446 to 1451.

It is a common practice observed in Shiite Muslims to perform Tasbih of Fatima al-Zahra (the daughter of the Prophet (S), after every prayer. It involves repeating 34 times ALLAHU AKBAR, 33 times ALHAMDU LILLAH and 33 times SUBHAN ALLAH. While reciting these phrases and repeating them, a rosary (some are even made using the earth from where al-Husain (AS) was martyred) is used in which there are 100 prayer beads for the 100 phrases. This act is very similar to the above research and no doubt, this practice reaps the same benefits.

Ali once said to Fatima al-Zahra, when he saw the signs of great hardship and suffering on her; *What if you go to your father to ask for a servant to relieve you a little?* She refused, as she was shy to ask the Prophet of Allah for such request. Therefore, when they arrived, it was Ali (AS) who said to the Prophet (S); *She grinded with the mill until her hands became hard, and it affected her chest, and swept the house until her clothes became dusty.* However, the Prophet (A) replied:

Would you like me to teach you something? If you learn it, it would be better than the servant would - if you go to sleep say ALLAHU AKBAR 34 times and ALHAMDU LILLAH 33 times and SUBHAN ALLAH 33 times (The Tasbih of Fatima al-Zahra). It is better for you than the servant!' They (Ali and Fatima) said: *We are satisfied with Allah.*

(Wasail al-Shia, Volume 6, Page 446; Sahih al-Bukhari, al-Karmani commentary, Volume 14, Page 244, and Musnad Ahmad, Volume 1, Page 106)

With this Tasbih, Fadhlullah al-Husain writes in his book Fatima al-Ma’sumah – a Role Model for Men and Women that:

This perpetrated the praise after every prayer performed by the believers and before they would go to sleep, remembering through it the living hardships of their Lady al-Zahra (AS), who transcended her difficulties and forgot her concerns when she sat to praise Allah (in that particular way). In this way, they learn how to live with Allah and feel the company of Allah and the sweetness of His praise when their concerns, difficulties and pains assail them.

It is reported that a man went to see Imam al-Sadiq (AS). The Imam started to talk with him but he did not hear what the Imam (AS) said and complained to him about having difficulty hearing well. Imam Sadiq (AS) said:

*Why do you not recite the blessed Fatima's glorifications of the Lord?* He asked what they are. Imam al-Sadiq (AS) said:

*You say: God is Great thirty four times, Praise be to God thirty three times, and Glory to God thirty three times for a total of one hundred times.*

The man reported that he said these praises for a short time, and then his hearing difficulty was cured.

According to the Prophet and the Aimmah – who speak nothing but what they are inspired by Allah, the Tasbih of Fatima is the best thing in this world and the best form of praise to the Almighty, and a way to remember Allah a great deal (al-Qur’an – Chapter 33, Verse 35, 41). It is better than 1000 units of Salat and culminates the entire dhikr (remembrance) of Allah.

## The reasons why specific gemstones, certain prayer with specific intention, prayer taking the names of the Infallible (for whom, the whole of creation was created and have powers over the entire creation, be it the tiniest of bacteria) so on, so forth, have a direct effect on certain specific energy centers in the body (thus making a physiological change or produce a healing in those areas) have already been explored.

It is now understandable that instead of assistance, the Prophet gifted his daughter with the *tasbih* (repeated phrases praising Allah) to give her strength and endurance. We can appreciate the relationship between the performance of the Tasbih of Fatima al-Zahra and its positive effects on the surrounding fields of energy, in particular its effect on centers of energy related to physical strength.

Tasbih has also been observed and commented by the Aimmah (AS) to cure several ailments – the tradition above suffices.

Ayatullah Sayyid Shahbuddin al-Mar’ashi (one of the great scholars of understanding in the history of Islam) wrote the following will to his children:

Always recite the tasbih of our wronged grandmother respected lady Fatima al-Zahra (AS). That tasbih is not only for recitation after prayers, but it should be recited all the time.

Apparently, these recitations emit energy that has the ability to interact and even provide sustenance to angels in the heavens. According to al- Sadiq (AS), rosary beads made from the earth where al-Husain (AS) was martyred perform glorifications themselves (the beads, being in-animate, perform glorification of the Almighty before one does the act of praise). The Aimmah (AS) have also commented that like Salat and other acts/thoughts, the Tasbih of Fatima Zahra (AS) will also bear weight on the scale (energy into matter) on the Day of Judgment, and this form of remembrance of Allah will be considered supreme.

al-Baqir (AS) has said:

Allah will forgive one who recites the tasbih of Fatima Zahra (AS) and after that, asks for forgiveness (for his sins).

This tasbih on the tongue is (the recitation of the dhikr) 100 times, but as for the weight in the scale (of deeds), it is counted as 1,000 (good deeds); and (in addition, this tasbih) will distance Satan from one’s self and makes ‘The Beneficent’ (Allah) pleased (with that person).

as-Sadiq (AS) was asked a question in relation to making the tasbih with the dirt of two particular places and which one was better – the dirt around the grave of Hamza or (from the grave of) Imam Husain ibn Ali (AS)? The Imam (AS) replied:

As for the tasbih whose beads are made from the dirt of Imam Husain’s (AS) grave, before one does tasbih with it, the beads itself perform the tasbih!

Prostrating on the dirt from the grave of Imam Husain (AS) radiates Celestial Light up to the seventh Earth. The person who has a tasbih, which is made from the dirt of the grave of Imam Husain (AS) in his possession, will be counted as being one who glorifies Allah, even if he is not doing the act of tasbih with the beads!

There is a narration which states that: *Whenever the heavenly individuals see Angels who are going towards the Earth for some work, they see that they use the tasbih which has been made with the dirt of the grave of Imam Husain (AS) to find their way around the Earth.*

The Tasbih is, therefore an act of divine origin, and the rosary beads made from the earth where al-Husain (AS) was martyred are living and conscious. Not only the beads themselves perform the act of glorification, but:

The Messenger of God (S) once said:

Allah has created one hundred thousand angels in the fourth sky and three hundred angels in the fifth sky; Allah has created one angel in the seventh sky that is so big that his head is under the throne of God and his feet touch the earth; and Allah has created many more angels.

The only sustenance for these angels is SALAWAT on Ali, the Commander of the Believers, and his lovers, and seeking forgiveness for the sins of his Shias and his lovers.

## Why Muslims Breath-Out into Water and give it to the Sick?

Ali (AS), the Commander of the Faithful says in his Peak of Eloquence, sermon 196:

When the Prophet - the peace and blessing of Allah be upon him and his descendants - died his head was on my chest, and his (last) breath blew over my palms and I passed it over my face.

Allah, the Most Sublime is so merciful that during the month of Ramadhan, even one’s breath praises and glorifies Allah, and so the breath is conscious, as is every creation in the universe. Further, water also has for long been used as a healing medium and the Prophets and the Infallible have trained us to do the same. Siegel (1994) writes in her book Eyes of The Jaguar that she observed one of the Shamanic healing techniques in which the healer sucked the illness out of the sick person using water as a medium.

Weston (1998) writes:

Healing energy can be imparted to water, wool and cotton cloth, surgical gauze, and then be stored in these substances indefinitely.

He quotes a 1986 study in his book, How Prayer Heals examining the infrared absorption spectra of water placed in sealed vials and treated by fourteen different healers. Statistically significant variation in the pattern of an infrared spectrophotometer analysis was observed between healer-treated water versus controlled water samples. These changes were attributed to alterations in the chemical bond characteristics between the oxygen and hydrogen atoms in the water molecule. Further, healer-treated water has been accounted for and documented to significantly increase seed and plant growth in several studies.

Even when the water was stored for two years, the energy fields and the strength to cause a transformation remained the same. This aspect is well explained below under the homeopathy section. Healer charged items like water; cotton and wool have also been documented and researched to improve the quality and frequency of the receiver’s energy fields.

Matter processed to finer and finer particles develops finally into energy and vice versa, the physical is but concentrated energy.

The highly potent remedy like processed pitchblende (radium) continues to radiate energy year after year without perceptible loss. Homeopathic remedies unused for 20 or 30 years cure as readily as those freshly potent (Moore, 1939).

As we already know from Schwartz and Russek (1991) that water is able to collect histories as they live, it becomes clear why homeopathic medicine works and is effective. This is because homeopathic products are significantly water based and the explanation given is that water can store energy and information (water can have memory and store experiences).

Homeopathic medicines go through an intensive dilution process whereby the original ingredients are diluted in water. Some of the medicines are so dilute that virtually no physical molecules of the original material dissolved in the water can be measured. Apparently, the information and energy of the dissolved (medicinal) materials still remains in active form, and can be used to help cure disease. *Water, therefore, can remember and retain the curative nature of the original ingredients.*

The Prophet has said:

O Ali! If there had not been the risk of people idolizing you as the Christians worship Prophet Isa, I would have made public such of your merits as would make people use the soil under your feet to cure their ailments and the water from the remainder of your WUDHU (ablution) in order to be cured.

(Amali of Saduq, 86)

**A Brief Note on Zam Zam and Holy Water**

The idea of *holy* water takes on a new plausibility (Schwartz and Russek (1999). The *systemic memory process* and the experiment by Reid (1987) mentioned earlier explain the possibility of water retaining such kinds of curative memory and history. The water of *Zam Zam* in Makkah, a well founded by the struggle of the son of Prophet Ibrahim’s (AS) centuries ago is reported to possess significant healing properties due to the contact these pure souls had with the water.

Persons who visit this great well, which is near the vicinity of the Ka’bah, also have to be pure. Many other practices allowed in other areas like hunting and uprooting plants, are not permitted in the vicinity of the Ka’bah. This aspect of the House of Allah being kept in the purest form has been explored already, and so the surrounding fields of energy of the water and the well are highly favorable.

Muslims are further advised to recite a few couplets of prayer and meditation before, during and after drinking such water. These acts develop and maintain the higher states of vibration and introduce pure, unadulterated info-energy within the energy system of the water of Zam Zam. It is also possible that the water of Zam Zam has been ordered by Allah to become a healing agent whenever one asks for a cure. Allah is the final source and judge. It is thus said:

The best water on the earth is Zam Zam.

It is blessed, for drinking and for curing.

It is a cure for what it is drunk for.

Ali formed a well near the Baratha Mosque, after he returned from the battle of Nahrwan. Passing through this place, when Ali (AS) and his companions needed water for drink and ablution, Imam (AS) pushed a rock aside from the place and water gushed out of the earth, gushing out even this day. The public, as a source of healing water, is also using this water.

Emoto (2004) writes that such healing waters do exist and they do have the ability to impart powerful info-energy to the person drinking that water. One example he gives is the Lourdes in France, which is said to have healing powers, filled with the feelings of appreciation by the mother Mary.

On The Well of Zam Zam:

It is reported that this well has never dried up. On the contrary, it has always fulfilled the demand for water. It has always maintained the same salt composition and taste ever since it came into existence. Its portability has always been universally recognized as pilgrims from all over the world visit the Ka'bah every year for Hajj and Umra, but have never complained about it. Instead, they have always enjoyed the water that refreshes them. Water tastes different at different places.

Zam Zam water's appeal has always been universal. This water has never been chemically treated or chlorinated as is the case with water pumped into the cities. Biological growth and vegetation usually takes place in most wells. This makes the water unpalatable owing to the growth of algae causing taste and odor problems (Tariq Husain and Muin al-din Ahmed, 1971).

The book, Hidden Messages in Water explores water's susceptibility to human words, emotions and thoughts. Japanese scientist Masaru Emoto has been researching this new field of science by freezing samples of water that have been exposed to either positive or negative words, emotions and music. Through photographs, Dr. Emoto has found that water exposed to positive influences produces beautiful, perfectly formed crystals, while water exposed to negativity produces ugly, malformed crystals.

Because the worlds and our bodies are both composed of 70% water, the power to change the essence of water means that humans have the power to evoke change on a global or personal scale, by way of water.

Water, as we know it, is intelligent and can store memories. A good example from this world is the oceans wherein the salt water flows side by side with sweet water and they do not mix. The two kinds of water must be intelligent and store memories in order to avoid interaction; and it may be the order from Allah, the creator of these waters, never to mix. Water can understand and apprehend these kinds of orders and also fulfill their responsibilities. Earlier we mentioned that drinking water in seven sips can stop hiccups and this order to the water can be a direct result of an order from Allah, the creator of all things, seen or unseen; experienced or not; felt or unfelt. The human energy system, as we have noted, also works in a similar fashion and can fulfill hundreds of responsibilities at any given time. Clearly, intelligence is involved.

**And He it is who has made the two seas join and flow together, one palatable and sweet, and the other salt and bitter. And yet He has made a barrier between the two, which is impassable.**

(al-Qur’an – Chapter 25, Verse 53)

Allah makes a similar call in al-Qur’an, Chapter 27, Verse 61.

It is now evident why Muslims have been advised to recite chapters of Qur’an (in particular the chapter of al-Hamd), invocations and meditate, and as they increase the vibrant nature of their energy centers, they breathe out into food or even a glass of water and give it to the sick person to eat or drink. This way the food/water is able to retain the free flowing and stable fields of energy, and favorable info-energy for as long as it takes, and pass it on to the needy person.

Emoto (2004) actually has shown a remarkable difference generated in the water crystals when the water is shown different words, such as *Gratitude/Angel or Stupid/Satan* – REGARDLESS of the language. He also describes from his experiments, that water exposed to *Thank You* formed beautifully hexagonal crystals and when exposed to harsh and negative words the water barely formed any crystals. Emoto (2004) concludes that water is a good source as a *transporter of energy, and also has the power and ability to copy information.*

**If we made it, a non-Arabic Qur’an they would have said: *Why did it come down in that language?* Whether it is Arabic or non-Arabic, say: *For those who believe, it is a guide and healer. As for those who disbelieve, they will be deaf and blind to it, as if they are being addressed from faraway.***

(al-Qur’an – Chapter 41, Verse 44)

The Prophet (S) once said to Jabir, son of Abdullah al-Ansari (RA):

*O Jabir! Don’t you want me to teach you the most merited chapter revealed by Allah (SWT) in His Book?* Jabir said: *O yes, may my father and mother be your ransom, Prophet of Allah (SWT), teach me.*

He, thus, taught him *Chapter of al-Hamd*, the Mother of the Book.

Then he said: O *Jabir! Don’t you want me to tell you about it?* *Yes, may my father and mother be your ransom, Prophet of Allah (SWT), tell me,* said Jabir; *It is a cure for every ailment except death.*

(al-Ayyashi's Exegesis; Volume 1, Page 20; Tradition 9)

The Prophet (S) has also said:

The opening chapter of al-Qur’an is the cure for every illness.

(al-Ayyashi's Exegesis; Volume 1, Page 20; Tradition 9)

al-Sadiq (AS):

If the Chapter of the opening did not cure a person, nothing else would cure him.

(al-Ayyashi's Exegesis; Volume 1, Page 20 & Biharul-Anwar; Volume 89, Page 237; Tradition 34)

**A Brief Continuation on Qur’an – The Source of Cure**

In Man La Yahdhuruhul-Faqih, the Messenger said to Ali:

O Ali in the person whose stomach has yellow water writes Ayat Kursi on it and he should drink the water on which Ayat Kursi is read. He will be cured.

Imam Ali taught his companions:

If any complains to you about a stye then recite the Ayat Kursi quietly till he is cured and indeed God will cure him.

In Usul Kafi Muhammad bin Yahya has quoted Ali:

A man came up to him and complained that he has the yellow water in his stomach - Is there a chance of being cured? he asked. *Yes, provided you write Ayat Kursi on your stomach and drink the water. God will declare it to be a cure and you will be cured.* The man did as he was told and he was cured.

It is widely known that Muslims write verses of Qur’an using saffron and wash the verses with water. The water is then given to the sick or even the healthy for intercession and repelling ailments. Since these verses are divine writings, vibrate, are alive and conscious and contain significantly higher-charged energy fields and favorable info-energy, the effect on a person’s network of energy, levels of vibration of the fields and overall health cannot be ignored.

Similar applies to the names of Allah (SWT), the Infallible (AS), and the Prophets (AS). For the same reason, these writings are to be revered and not touched with impure hands, or without ablution, so the approach to these writings are pure, like the approach to the Ka’bah.

Emoto (2004) in his book Hidden Messages in Water, writes from his experiments that water crystals were as perfect when exposed to written words with positive expressions, and barely formed crystals or formed malformed crystals when exposed to harsh words expressing negative expressions such as *Stupid/Satan*. This clearly means that written words do vibrate and have an effect on people/objects close by. The written words themselves actually emit a unique vibration of a certain kind.

We have noted that Qur’an stores significantly higher energy, freer flowing and unadulterated info-energy, and its verses have to vibrate at a significantly higher rate of vibration for them to cause a transformation and be curative by nature. The Qur’an is reported to store such scheming info-energy that even the info-energy and energy fields of mountains cannot withstand and may shutter into pieces in its presence.

**And if there had been a Qur’an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur’an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have guided all mankind?**

**And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the promise of Allah comes to pass. Certainly, Allah does not fail in His promise.**

(al-Qur’an - Chapter 13, Verse 31)

**Had We sent down this Qur’an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables, which We put forward to mankind that they may reflect.**

(al-Qur’an - Chapter 59, Verse 21)

Clearly, the info-energy of the mountain cannot withstand the power of the Qur’an as it knows the book is from Allah, its creator, and contains unmeasured powers. On the other hand, the rate of vibration within Qur’an would be strong enough to bring down the mountain into pieces as the energy of the mountain is forced to lower its charge, and humbles itself.

There is a sentence in the Samat Supplication, which says:

By the light of Your glory You revealed to the mountain and thus sent it down crashing…’

The influence of the powerful nature of gemstones on the energy of a weak human body has already been mentioned. The markings of the Prophet’s feet on hardened rock has already been explored, and his power over the mountains. Many such incidents have been mentioned and will be noted in later sections as well.

**See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and al-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills.**

(al-Qur’an - Chapter 22, Verse 18)

**Verily, We made the mountains to glorify Our Praises with him (Dawud (David)) in the Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).**

(al-Qur’an - Chapter 38, Verse 18)

**Then his Lord (Allah) revealed His glory to the mountain.**

al-Qur’an - Chapter 7, Verse 143)

In brief, the mountains, being conscious and intelligent would give way to Qur’an, a revelation from its Master and Lord Almighty and break into pieces (in fear of Allah) when in contact with the Book of Allah. In Qur’an, even the skin of a person is conscious and fearful of Allah. As we have noted, the skin will also be our witness on the Day of Judgment.

**Allah has sent down the best recital, a consistent book with iteration at which the skins of those who fear tremble in fear of Allah, and so do their hearts. This is Allah’s guidance. He guides whomsoever He wills, and for whomsoever Allah permits to go astray, there is no guide for that person.**

(al-Qur’an – Chapter 39, Verse 23)

For the above reason, and the power of Qur’an and its verses, no one is allowed to handle it without ablution or having washed oneself. The physical, mental and behavioral approach to Qur’an has forever been pure and the reason why the book of Allah stores within itself the highest vibratory nature possible, and the purest information within this energy surrounding the book of Allah. This aspect has already been explored but it suffices to quote again the following verse from the Qur’an:

**Touch it (the Qur’an) not, save the purified ones.**

(al-Qur’an – Chapter 56, Verse 79)

Further, no object or book may be placed on top of Qur’an. This act may interfere with the rate of vibration of the Qur’an and may even compromise the higher rates of vibration and energy within the Book of Allah. Thus, only Qur’an may be kept on top of Qur’an. There is also a high possibility that the info-energy of other books and objects can adulterate Qur’an’s divinely pure info-energy. Further, no object or book can claim superiority to Qur’an by being placed on top of it.

For the same reasons, Qur’an should not be kept on top of television sets and places where alcohol or impure items are consumed, or even where music is played. This is exactly why Prophet Suleiman always removed his ring (with the name Ali) whenever he visited the lavatory, and why the Prophet and the Infallible never had a shadow in case their own shadow appeared in front of them and claimed superiority over them. Undoubtedly, the vibration and information in these fields of energy do have a communicative effect.

**A Brief Note on Holy Shrines and Sacred Garments**

The same applies to garments kept on religious walls and shrines (the graves within where the Infallible are buried), and their replica. The approach to these shrines is as pure as the approaches to the Qur’an or the Ka’bah. As these objects collect and store higher vibrations of energy, the restorative nature of the garment becomes helpful to the person given the garment. This behavior is widely practiced by Muslims throughout the world. The memories within the energy fields of curing ailments would also be present inside these info-energy centers.

According to Weston (1998), healing energy acts as do holy relics, the bones, the clothes and possessions of noted religious persons. These agents have been documented in spiritual, religious, as well as research settings to heal with their stored high frequency energy. According to authentic and reliable historians, a person was observed to cause rainfall by mere prayers, when it was concluded that that person always held in his hands a part of the bone from one of the Prophets of Islam.

The prayer of the person and the bone was able to communicate with the clouds and the prayer was answered. In one way, the clouds were able to understand and respond to the request. A similar incident is mentioned to explain the ring with the name Ali inscribed on it that gave unmeasured powers to Prophet Suleiman. Of course, Allah is the Final Power to cause or refuse any comings and goings.

Apparently, history narrates that Prophet Yusuf (AS) recited a few verses from Qur’an and breathed out onto a piece of cloth. This cloth (with now increased vibrations, free flowing energy, and favorable info-energy) was sent to his father When the father of Prophet Yusuf (AS) applied the cloth over his ailing eyes, his father’s eyesight was returned after being blind from chronic shedding of tears and crying over the disappearance of his son, Yusuf (AS).

With the assistance of Allah, the higher vibrations and healing energy, with information to return his fathers eyesight within the cloth returned the eyesight of his father that had been lost. We have noted earlier that gemstones have been researched to transform and heal certain specific energy centers with the body.

**And when the caravan with the shirt of Yusuf had left (Egypt), their father said: *I feel the smell of Yusuf, if you think not I dote.* They said: *By God! You are in error.***

**So when the bearer of glad tidings came, he cast the shirt on Ya’qub’s (Jacob) face, and his eyesight returned. He said: *didn’t I say to you? Verily I know from God what you do not know.***

(al-Qur’an – Chapter 12, Verses 94-96)

According to Dr. Kazim Dhalla (2006);

The prophet’s shirt acquired the healing property by virtue of it being associated with ISMAH. It is Allah who put that property of healing in the shirt; the shirt on its own had no power. An ordinary thing, even man-made, becomes extraordinary and special when associated with special people. It becomes a cause, means and source of physical as well as spiritual cure. It becomes a WASILAH to get proximity to Allah and for miracles to happen.

Another good example involves garments that have been kept on the walls of the Ka’bah in Makkah, and/or the holy shrines, and given to the sick for their therapeutic nature. Embracing these holy shrines and the Stone of al-Ka’bah can also be curative. Many times, sick and disabled people have been reported and observed cured or their disease lessened because of their contact with these garments and holy shrines. Visiting such places has also been strongly advised. Shiite Muslims visit these shrines and go for pilgrimage several times during their lives. The reasons and benefits are now clear. Shamans have been observed to embrace such stones known by millions in the world to possess power and high vibratory nature. These stones have already been mentioned.

It is reported in authentic traditions that Archangel Fitrus (AS) received blessings and got his wings (and thus ability to fly) back to serve the Almighty after being disciplined for laziness. This happened by just touching his wings and body with the cradle in which al-Husain (AS) was resting. This event took place on the birthday of al-Husain (AS), and the advice to Fitrus to touch the cradle (the body in other narrations) and receive mercy was from the Prophet (S) himself. Apparently, the energy within the cradle and body was vibrant enough to bring about a physical change in Fitrus’s body.

In al-Amali by al-Mufid, al-Saduq quotes al-Sadiq as saying that:

When al-Husain was born, Allah commanded angel Jibraeel to descend upon the earth with a thousand angels and congratulate the Prophet on His behalf and Himself. Jibraeel descended and on the way he passed by an island where an angel named Fitrus, who was a bearer of the Empyrean, lay there banished. Allah had once assigned a job to Fitrus who delayed it due to laziness; hence, Allah took away his wings and expelled him to the island. Fitrus worshipped Allah there for seven hundred years until the time al-Husain (AS) was born.

When Fitrus saw Jibraeel he inquired of him as to where was he going. Jibraeel answered that; *Allah, the Exalted, has bestowed His blessings (al-Husain) upon Mohammad, thus Allah has commanded me to go and congratulate him on His behalf and me.* Fitrus said: *Then O Jibraeel! Take me too along with you to the presence of the Prophet, perhaps he might pray for me.* Ji­braeel lifted him up and brought him to the Prophet.

When he reached there he offered condolence to him on behalf of Allah and him­self, then he presented the matter of Fitrus. The Prophet commanded Fitrus to touch himself with the body of al-Husain (cradle of al-Husain in other traditions) and arise. Fitrus did so and ascended upwards saying:

*O Prophet of Allah! This son of yours will be mercilessly killed by your nation. Therefore, it is incumbent upon me in exchange of this favor that I recompense. Hence, there is no person who visits his grave except that I receive him, and there is no Muslim who offers salutations to him or who prays for him except that I take it to his presence and carry his message.* Saying this Fitrus flew away.

In another narrative, it is related that Fitrus flew away saying; *Who is similar to me? For I am a freed one of Husain, the son of Ali and Fatima, whose Grandfather is Ahmed.*

al-Majlisi (1627) reports in Hayatul-Qulubthat the shirt of the last Prophet of Islam, Muhammad (S) was also powerful in many ways. Apparently, the shirt had the healing ability to deliver all the 1, 24,000 Prophets (AS) from their calamities. The Most High, Allah (SWT) accepted the penitence of Adam (AS) on account of this Shirt; Prophet Yusuf was brought again before the face of Ya’qub, and Yunus by its favor, was saved from the stomach of the fish, which swallowed him. This shirt of contentment was made of six gems - ruby, pearl, yellow crystal, emerald, red coral and the Light from the Lord of the Universe.