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*The Sick and Ailing in Islam - Visiting the Sick*

The Prophet (S) has said:

When you visit a sick person, comfort him, though this does not alter his destiny, but it will calm him his worries and refresh his spirit.

Such ethereal support, according to al-Akili (1993) helps the human spirit, builds up will of the patient, and empowers his psycho-physiological process to defeat the illness. The religion Islam has strongly recommended its followers to constantly visit the sick, and the rewards attached to such an act are limitless. The reason for this behavior is not only related to the fact that the sick person gets company and confidence, but the stronger relationship is to one’s energy system, and the interaction with the fields of energy of the sick person and its rate of vibration.

An emotional mental trauma can create interruptions in the flow of energy within an ailing person and may surface as physical pain, illness, or disease. When someone is ill, he suffers a big hole in his energy and chances are that the force fields have slowed down and are not spinning quite so fast (Lindgren et. al., 1997; Weston, 2000). This hole can be filled up with higher sources of energy, i.e. the healthier people who come to visit the sick person, and various other elements, or meditation and prayer. For instance, we have seen that the Prophet (S) always advised the sick to stand up and pray to the Almighty.

Grad (1965) of McGill University in Montreal observed in his experiments that if depressed psychiatric patients held the flasks of water (which was later poured on barley seeds), the growth of the seeds was *retarded.* The opposite was the case if spiritually and emotionally balanced healers held the flasks of water. Weston (1998) writes that a depressed person or any person with an evil thought or lustful intention releases detrimental info-energy that is powerful enough to cause a disturbance in someone else’s energy system. These experiments have concluded that the energy surrounding a sick person is blocked, the force fields being unstable with low vibrations. The information within the energy is also agonizing.

Because the sick person’s energy will have low-charged, weak, and unstable fields of energy, he may naturally draw and attract stronger and much free flowing energy from the higher energy source, the healthier friend or relative. There is also a possibility that a sick person’s energy flow is in the opposite and wrong direction. This visitor’s energy will go on to balance and reduce blockages that exist in the energy centers of the sick person.

If more healthy people and friends visit the sick person, the weak energy can completely be transformed and the sick person may feel vibrant and active and the energy will begin spinning clockwise indicating the start of healing. This is why we have Muslims visiting the sick always in a group, and in his presence, there is recitation of Qur’an, or invocations*.* These types of practices are deeply rooted and contain powerful ingredients to heal a sick person at the energy level.

It is recorded in history that when the American Indians needed to replenish their energy, *they would go into the woods; arms extended, and absorb as much energy from the trees as possible.* Apparently, Deepak Chopra (1998) in Healing the Heart recommends daily walking around the woods in the morning, and that the trees at that particular time have fresh and unadulterated energy to release and allow free flowing energy communication with the person. Weston (1998) also recommends putting one’s arms around a tree to draw energy.

Peter Tompkins and Christopher Bird (1989), in their book The Secret Life of Plants, quote an experiment in which a few unhealthy plants were kept in the middle, surrounded by a large group of healthy plants. Because the healthy plants emitted stable, strong and highly charged energy that almost instantly interacted with the sick plant’s weak energy, the sick plants got stronger and healthier day by day. This change can be strongly attributed to the energy interactions, the higher vibratory source feeding the lower source - the blocked and low-charge energy replaced with pure and steady source of energy.

Results of a study, which were published earlier this year (2000) in the journal Horttechology, says that people in rooms with houseplants and a view of trees could tolerate more physical pain than those in surroundings without any plants or trees. The Washington State University conducted this study. Clearly, there was a relationship between the energy in plants and trees and the energy within an ailing person.

Tompkins and Bird (1989) quote yet another experiment by Marcel Vogel, in which the experimenter paid some *attention* to a particular leaf, and none to other leaf, the control. He found out that the leaf to which there was no attention paid appeared flaccid, turning brown and beginning to decay. The leaf on which there was focused attention was radiantly vital and green, just as if it had been freshly plucked from the garden.

There was indeed some kind of power that was keeping the leaf in a healthy state, and that power was the energy interaction between the person and the plant. Simply the person attending to it observed significant growth in a leaf. Vogel continued his experiments in different situations and found similar results. In some experiments, the leaves that were attended to by *human attention* appeared to even *heal their wounds* caused by being ripped off from the tree.

Islam has also been kind enough to advise the healthy people and relatives to refrain from staying for a long time with a sick person. Not only would this act make the sick person lethargic, there could be a reversal effect, in that the sick person’s energy may absorb too much free flowing and balanced energy from the healthy person thus lowering his healthy and vibratory nature. This may further cause short-term illness or lethargy because of the excessive amounts of highly charged energy being drained from the healthy person.

*Praying for the Sick*

We have already noted the benefits of prayer, even if the ailing person is in another continent. It is customary for Muslims to ask their brethren to remember them in their prayers, and Muslims pray in congregation for each other all the time. In particular, when someone is sick, then Muslims gather together and pray for that sick and ailing person. According to Weston (1998), a group of people, saying prayers has the following effect on the group, its surroundings, and the persons the prayer may be offered to:

When you pray with other family members, you form a sacred group energy field. The energy released bathes everyone in that room. It flows into the carpet, the walls, and furniture, leaving a residue of it present at all times. This sacred group energy field is filled with information, the information from the intent and content of your vocal prayers together.

Group power, according to Weston (1998) can achieve same healing results as that of one world-class healer. Scientists accept this type of prayer, with intention (as the person’s name is being mentioned), as proven acts that provide healing to the recipient. Several specific studies have already been quoted in the earlier sections, but one large meta-study is quoted below.

Recently, studies were identified by an electronic search of the MEDLINE, PsychLIT, EMBASE, CISCOM, and Cochrane Library Databases from their inception to the end of 1999 and by contact with researchers in the field. Studies with the following features were included; random assignment, placebo or other adequate control, publication in peer-reviewed journals, clinical (rather than experimental) investigations, and use of human participants. Two investigators independently extracted data on study design, sample size, type of intervention, type of control, direction of effect (supporting or refuting the hypothesis), and nature of the outcomes.

A total of 23 trials involving 2774 patients met the inclusion criteria and were analyzed. Heterogeneity of the studies precluded a formal meta-analysis. Of the trials, five examined prayer as the distant healing intervention, 11 assessed non-contacts therapeutic touch, and seven examined other forms of distant healing. Of the 23 studies, 13 (57%) yielded statistically significant treatment effects, nine showed no effect over control interventions, and one showed a negative effect.

The study concluded that the methodological limitations of several studies make it difficult to draw definitive conclusions about the efficacy of distant healing. However, given that approximately 57% of trials showed a positive treatment effect, the evidence thus far merits further study. This study appeared in the Annals of Internal Medicine, 2000.