The Divine names as remedy

Is it permissible to use the Beautiful Names of Allaah as a remedy, such as saying " Ya Baseer (O All-Seeing) " over the patient ' s eye and so on?.

Praise be to Allaah.

Using the names of Allaah as a remedy is a practice that is widespread among people. Flyers are widely distributed on which the names are written and beside them the diseases which may supposedly be treated by that name.

The one who claims to have discovered this kind of remedy is Dr Ibraaheem Kareem, the inventor of the science of " biogeometry ". He claimed that the beautiful names of Allaah have the power to heal a huge number of diseases, based on his research in which he measured energy levels in the human body. He claimed to have discovered that each of the names of Allaah produces an energy that prompts the immune system to work efficiently in a particular part of the human body. He claimed that by applying the " law of resonance " he could, simply by mentioning one of the names of Allaah, bring about improvements in the vital energy in the human body. After researching for three years, he presented his discovery to people in a schedule in which he described diseases and stated which name of Allaah could be beneficial in treating it.

For example: al-Samee ' (the All Hearing) can restore the balance of energy; al-Razzaaq (the Provider) can treat the stomach; al-Jabbaar (the Compeller) can treat the spine; al-Ra ' oof (the Most Kind) can treat the colon; al-Naafi ' (the Bringer of benefits) can treat the bones; al-Hayy (the Ever-Living) can treat the kidneys; al-Badee ' (the

Originator) can treat the hair; Jalla Jalaalahu (Glorified be His Majesty) can treat dandruff; al-Noor (the Light), al-Baseer (the All-Seeing) and al-Wahhaab (the Bestower) can treat the eyes. …

The way in which the remedy is administered is to repeat the name or a number of names over the affected part of the body, for ten minutes.

He claims to have discovered that healing energy is multiplied when reciting the verses of healing after reciting tasbeeh of the beautiful names of Allaah. These verses are (interpretation of the meaning):

" and heal the hearts of a believing people "

[al-Tawbah 9:14]

" and a healing for that which is in your hearts "

[Yoonus 10:57]

" wherein is healing for men "

[al-Nahl 16:69]

" And We send down of the Qur ' aan that which is a healing and a mercy "

[al-Isra ' 17:82]

" And when I am ill, it is He Who cures me "

[al-Shu ' ara ' 26:80]

" Say: It is for those who believe, a guide and a healing "

[Fussilat 41:44]

Our response to these claims is:

1 – Remedies may be administered either by scientific means
or by religious means (as described in the Qur ' aan and Sunnah). With regard
to scientific, physical means, treatment should be based on experience and expertise. With regard to religious means, reference is to be made to the texts of sharee ' ah in order to find out what remedies are to be used and how

they are to be administered. Mentioning Allaah by His beautiful names (dhikr) is something that is prescribed in sharee ' ah, but this researcher does not quote any shar ' i source of evidence for using specific names of Allaah in this manner to treat disease, so it cannot be a legitimate shar ' i means of treating disease. Religious matters cannot be subjected to experimentation or disrespected in this manner.

Shaykh Ibn ' Uthaymeen said:

Note that medical treatment is a means of healing but the One
Who causes it to be effective is Allaah, may He be exalted. There is no cause except that which Allaah makes a cause. The things that Allaah makes
causes are of two types:

(i)
Means that are prescribed in
sharee ' ah, such as the Holy Qur ' aan and du ' aa ' (supplication), as the Prophet (peace and blessings of Allaah be upon him) said concerning Soorat al-Faatihah: " How did you know that it is a ruqyah (prayer or incantation for healing)? " And the Prophet (peace and blessings of Allaah be upon him) recited ruqyah for the sick by making du ' aa ' for them, and Allaah healed those whom He wanted to heal by virtue of his du ' aa ' .

(ii)
Physical means, such as
medicines that are known from sharee ' ah, like honey, or from

experimentation
and experience, like many kinds of medicine. The effect of this kind of means must be direct, not by way of imagination and wishful thinking. If its effect is known in a direct and measurable manner, then it may rightfully be used as a remedy by means of which a cure may be effected, by Allaah ' s leave. But if it is simply the matter of wishful thinking on the part of the patient, which brings him some kind of psychological relief, then it is not permissible to rely on it or affirm that it is a remedy, lest a person come to depend on wishful thinking. Hence it is forbidden to wear rings, strings etc to heal disease or ward it off, because that is not a means that is prescribed in sharee ' ah or known from experience. So long as it is not proven to be a means that is prescribed in sharee ' ah or known from experience, it is not permissible to regard it as a means of healing. Regarding it as a means is a kind of trying to compete with Allaah in His dominion and associating others with Him, in the sense that one is trying to play a role that belongs only to Allaah, namely deciding the means and the ends. Shaykh Muhammad ibn ' Abd al-Wahhaab explained this matter in Kitaab
al-Tawheed by saying: " CHAPTER: It is shirk to wear rings and strings etc to ward off evil or relieve it. "

Majmoo ' Fataawa al-Shaykh Ibn ' Uthaymeen,
1, question no. 49.
2 – This involves
mentioning names of Allaah and claiming that He has called Himself by these
names, when that is not the case, such as Jalla Jalaaluhu (Glorified be His Majesty), al-Rasheed (the Guide), al-Badee ' (the Originator), al-Naafi ' (the Bringer of Benefit), etc. This is indicative of the ignorance of the one who made this claim, and that this so-called energy does not exist, because it is derived – according to his own claims – from names that are not names of

Allaah as proven in the saheeh evidence.

3 – He describes a specific method of treatment and
stipulates a name for each disease.

Even when a name mentioned is proven in saheeh evidence to be one of the names of Allaah, this still comes under the heading of speaking about Allaah without knowledge. Allaah has forbidden us to speak of Him without knowledge, as He says (interpretation of the meaning):
" Say (O Muhammad): (But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge "

[al-A ' raaf 7:33]

Shaykh ' Abd al-Rahmaan al-Sa ' di (may Allaah have mercy on him) said in his commentary on this verse:

" and saying things about Allaah of which you have no knowledge " means, with regard to His names, attributes, actions and laws.

Tafseer al-Sa ' di, p. 250.
4 – The scholars of the Standing Committee refuted the claims of this man when they were asked about this matter. They said:

After studying the matter, the Standing Committee for Academic Research and Issuing Fatwas replied as follows:

Allaah says (interpretation of the meaning):

" And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do "

[al-A ’ raaf 7:180]

And the Prophet (peace and blessings of Allaah be upon him) said: “ Allaah has ninety-nine names; whoever learns them will enter Paradise. ” Among them is the greatest name of Allaah which, if He is called upon by it, He will respond, and if He is asked by it, He will give.

No one knows how many names Allaah has except Allaah Himself, and all of them are beautiful. We must believe in them and in the perfection, majesty and might of Allaah to which they point. It is haraam to disbelieve in them by rejecting all of them or any of them, or to deny the perfection of Allaah or any of the attributes of Allaah indicated by these names.

An example of denying the names of Allaah is the claim made by this “ Kareem Sayyid ” and his student and son in a flyer which they distributed among people, that the beautiful names of Allaah have the power

to heal a huge number of diseases, based on his research in which he measured energy levels in the human body. He claimed to have discovered that each of the names of Allaah produces an energy that prompts the immune system to work efficiently in a particular part of the human body. He claimed that by applying the “ law of resonance ” he could, simply by mentioning one of the names of Allaah, bring about improvements in the vital energy in the human body. He said: it is well known that the Pharaohs were the first ones to study and measure the life force in the human body by means of [?] the Pharaonic pendulum. Then he mentioned a number of the names of Allaah in a schedule and claimed that each of these names could benefit the body in some way or treat specific physical diseases. He explained that by drawing a diagram of the human body and writing one of the names of Allaah on each part thereof.

This action is false because it is a kind of disbelief

concerning the names of Allaah and it subjects them to degrading treatment.

What is prescribed in Islam with regard to the names of Allaah is to call upon Him by them, as He says (interpretation of the meaning):

“ … so call on Him by them … ”

[al-A ’ raaf 7:180]

Similarly we must affirm the attributes of Allaah implied by
these names, because each of these names describes an attribute of Allaah

and it is not permissible to use them for any other purpose than to call Him by them, unless there is shar ’ i evidence to that effect.

Whoever claims that they may be used in such and such a
manner, or may be used to treat such and such a disease with no evidence to
that effect from sharee ’ ah, is speaking about Allaah without knowledge, and Allaah says (interpretation of the meaning):
“ Say (O Muhammad): (But)
the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly
or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge ”

[al-A ’ raaf 7:33]

This flyer must be destroyed, and the people mentioned here
and others have to repent to Allaah from this action and not do any such thing again that has to do with ‘ aqeedah and rulings of sharee ’ ah.

And Allaah is the Source of strength.

And Allaah knows best.