

HISTORICAL SCIENCES

BRIEF INFORMATION ON THE CONCEPT OF “DIVINE LIGHT” IN RELIGIOUS AND MEDICAL INTERPRETATION

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Abstract

This investigation, titled “Divine Light: The Source of Life, Health, and Strength,” is the first step in the field of treating diseases based on the shared principles of religion and medicine, without relying on conventional medical means.

Keywords: Ghafir, Surah, Al-Farabi, Hadith, Hindu, Raja Yoga

It is evident that knowledge is salvation. However, among the scholars who elevated the meaning and essence of knowledge to the highest level in human life, there were also those who remained indifferent to religious sciences. In particular, the commentary on verse 83 of Surah Ghafir in the Holy Qur'an states:

“Many philosophers who were renowned for their expertise in worldly sciences and disciplines in the past did not value religious and spiritual knowledge, and did not even consider them to be part of the realm of knowledge.”

Yet, from this same perspective, there were also great figures among the learned who believed that the relationship between knowledge, God, and religious faith is rooted in a deeper spiritual interpretation. Al-Farabi once remarked: “Religion and philosophy together form the only path that leads to truth.”

Albert Einstein echoed this sentiment, stating: “Faith in God is the greatest outcome of scientific inquiry.”

The conclusions drawn by prominent figures of science and philosophy across different eras regarding the interplay between religious belief and scientific exploration later found even clearer expression. For example, Dr. Albert Makop stated: “Engaging in scientific work has strengthened my faith in God. There is no doubt that science undeniably helps humanity gain a deeper understanding of God's power. The more discoveries a person makes in their scientific research, the stronger their faith in God becomes.”

Indeed, in compiling this treatise, when incorporating reflections and ideas quoted from sources of faith beyond Islam, we relied on the meaning of the hadith recorded in Sunan Ibn Majah (Hadith 4169):

“It is narrated from Abu Hurayrah (may Allah be pleased with him): ‘A wise word is like something a believer has lost — wherever he finds it, he has the right to take it.’”¹

Thus, the bond between religion and science, on the one hand, strengthens the spiritual dimension of faith during the process of scientific endeavor; on the

other hand, it enables the discovery of new facets of religious feeling that benefit humanity.

In this sense, we believe the time has come to turn our attention to another vital aspect of God's boundless mercy: the scientific exploration of the healing power of 'Divine Light'—a concept yet to be thoroughly studied by the scientific community.

However, before delving into this topic, we would like to remind our readers—regardless of their theoretical or practical familiarity with it—of a fundamental reality of our spiritual world. From the first moments of conscious life until their final breath, every human being inevitably turns to God, seeking health and well-being, and pleading for protection from life's misfortunes and calamities.

If we are to take a deeper look at the potential outcome of this heartfelt appeal to God — what might be described as the manifestation of 'Divine Light' — the reader's attention must first be drawn to an extremely delicate matter: human responsibility within divine blessings.

In this regard, it must first be emphasized that the divine favors granted to a servant logically demand a sense of human responsibility rooted in faith. Otherwise, a person who enjoys the unearned gift of health is essentially no different from those whom the Holy Qur'an describes as 'deaf and blind.'²

Drawing on the wisdom of this verse, we aim to highlight a truth which, though familiar in our daily lives, is often overlooked in practice. The reason for this emphasis is clear: while the verse refers directly to 'deafness and blindness' in matters of faith, there are countless instances in our daily lives where—despite knowing our actions must remain pure—we behave in ways that, even with seeing eyes and hearing ears, make us no different from the blind and the deaf.

The core point is this: when a healing verse of the Divine Word is recited, its effect appears to be closely linked to the person's mental, spiritual, and physical state of purity — to their ability to withstand satanic intrusions. The more I pondered on this matter, the

¹ ضَالَّةُ الْحِكْمَةِ الْكَلِمَةُ: "وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ هُرَيْرَةُ، أَبِي عَنْ بِهَا أَحَقُّ فَهُوَ وَجَدَهَا، الْمُؤْمِنُ، حَيْثُمَا

² Qur'an al-Karīm. "Sūrat Fuṣṣilat", āyah 44.

more I came to the conclusion that only in such a state — one of true and thorough purity — can a supplication to God be expected to bring about the fulfillment of one's request.

Of course, when turning to God about any matter, it is not always easy to achieve a state of complete purity in the truest sense. Yet, when it is granted — even briefly — before voicing a heartfelt wish, I believe that God not only heals illness and suffering but also helps bring forth every good intention imprinted upon the servant's heart. For me, the next wondrous blessing — my pilgrimage to Hajj — became a profound testament to this very truth.

Now, I can say with certainty that such an unbelievable dream turning into reality could hardly be considered mere coincidence. For when there remains no doubt that a sincerely held intention will indeed come true, one must logically draw this conclusion: just as the sins a person commits — knowingly or unknowingly — are never overlooked by God, likewise, their righteous deeds are never left unnoticed. Moreover, even if I had not yet accomplished any truly remarkable good deeds, perhaps it was the heartfelt prayers I made in longing for the pilgrimage that were answered.

And so, only now — after this preface about sincere intentions and pure wishes — does it seem fitting to proceed directly to the analysis and interpretation of the healing power of the “Divine light” in relation to illness and suffering.

However, before speaking directly about this divine blessing, I would like to draw attention to another important point. In His Holy Book, Allah not only mentions the verses that serve as healing for His servants but also affirms that He may guide whomever He wills to the healing “Divine light.” And within this divine light lies a power that, when experienced, has been proven to bring healing to various ailments. For this reason, as tangible evidence of this reality, I intend to share with you, dear readers, the results of treatments involving the healing “Divine light,” which have been applied on several occasions.

Approximately ten years ago, I began to experience intermittent episodes of blurred vision in my left eye, which would redden from time to time. Alongside this, black spots would appear in my vision, accompanied by flashes of light — as if coming from an electric current. To relieve this condition, I used “Ciprolet,” an eye-drop medication prescribed by a doctor, and would find temporary healing, allowing me to continue my academic work. When describing the discomfort in medical terms, the doctor offered the following explanation from a clinical perspective:

“This condition is the result of elevated blood pressure, abnormal blood vessel circulation, or the aftereffects of illnesses experienced over a lifetime manifesting in the eye area.”

Following the treatment of this condition and subsequent observations, the doctor, while unable to reach any definitive conclusion, nonetheless advised me — as a precaution — to undergo an examination at an oncology clinic. However, I did not pursue that examination. Instead, starting the very next day, I began directing the healing “divine light” toward my eye

during the first three to four minutes of my regular *Raja Yoga* practice, which I had been engaged in for many years. As a result of these meditative treatments, I have continued my academic work for the past three to four years with healthy vision — without needing any eye drops or medications.

Turning now to the next case of treatment: One day, I noticed a pea-sized swelling on the right side of my cheek. Naturally, eating became uncomfortable, so I consulted an experienced dental specialist. The doctor explained that the only way to remove the problem was through surgery. I took about a week to think over this course of treatment and informed the clinic that I would return. The swelling in my cheek was described by the doctor as follows:

“Papilloma, linguistically referred to as a ‘benign tumor-like growth,’ can form when a section of tissue inside the cheek becomes damaged or irritated, for example, by being pinched between the teeth, or as a result of inflammation.”

Based on this diagnosis, surgery was deemed necessary. However, during my *Raja Yoga* sessions, I again began directing the “Divine light” to the spot where the swelling had appeared, attempting my own form of healing. A week later, I returned to the doctor and asked him to examine my cheek. To his surprise, he found that not a trace of the pea-sized swelling remained.

To be honest, it is undeniable that such extraordinary methods of healing — how they work and what their secret might be — will leave readers astonished. In fact, I first began to form an understanding of these healing secrets during my *Raja Yoga* practice in India in the 1990s.

What kind of understanding, you might ask? The practical answer to that question is this: in 1991, when I unexpectedly suffered a stroke, it was through *Raja Yoga* practice that I recovered. After regaining my health and returning to normal life, I became deeply interested in the Qur’anic verse that speaks of the “Divine light” — a blessing that may be granted to certain servants — and I began gathering and studying information about its characteristics as much as possible.

In this pursuit, I also familiarized myself with sources from other world religions that originated even before the Common Era. For example, Hindu theology teaches that “the remedies for illnesses encountered in human life are embedded within the very body of the person.” Similarly, the Daoist religious tradition of China cannot be excluded from this discussion, as it too contains references to such concepts.

Thus, from both religious and medical interpretations, all the necessary information relevant to this topic was gradually compiled. And during this process, I was fortunate to experience yet another unforgettable moment. In a conversation with academician Azizkhon Qayumov, the esteemed teacher referenced lines from Alisher Navoi's poetry — lines that, to me, seemed like the logical continuation of Hindu theology's vision of health. He offered these two lines as an example for the topic that fascinated me:

**Chun bo'ldi tabiat-i muolij,
Tanani qildi marazdan xorij.**

(When nature became the healer,
It drove illness away from the body.)

In essence, the lines of poetry highlight the notion that the remedy capable of freeing a person from illness exists within human nature itself — a thought that brought me great joy. Indeed, the prophetic insight woven into the couplet signified that the poet himself was aware of the miracles of divine healing.

For me personally, my 36 years of research on *“The Ancient History, Religious Beliefs, and Culture of the Peoples of South, Southeast, and East Asia”* proved invaluable in approaching the matter of healing from a deeper religious perspective. These studies were particularly helpful because the sources of religious teachings and beliefs across all three regions contained ample interpretive references to the concept of “Divine

light” — most notably in Hindu *Yoga Shastra*, Chinese Daoism, and, of course, Islamic Sufi thought.

If this unique direction — in many ways still unexplored or underrepresented in global discourse — truly addresses what is perhaps the most precious gift to humanity, namely the enhancement of both inner and outer well-being, then we would be sincerely grateful to hear your thoughts and reflections on the publication of this monograph. With this in mind, we remain hopeful for your positive response and kind support in helping us bring this important work to a wide audience.

Should you be interested in delving deeper into this groundbreaking approach to healing and its philosophical and historical roots, we warmly encourage you to reach out to the author at the following address: