

**THE PHILOSOPHY OF LIGHT: HERMENEUTIC INTERPRETATION INFORMATION
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<https://doi.org/10.5281/zenodo.15708331>

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THE PHILOSOPHY OF LIGHT: HERMENEUTIC INTERPRETATION

Abstract: *The article entitled "The Philosophy of Light: Hermeneutic Interpretation and the Irfanic School of the 'Absolute Light' in the History of Human Thought" is a philosophical-hermeneutical inquiry into the concept of "absolute light" as the ontological and spiritual foundation of being, understanding, and ethics. Drawing on methods from philosophy Ibn Sina, Suhrawardi, Ibn Arabi, hermeneutics of understanding Gadamer,*

Heidegger, and contemporary philosophy of language Wittgenstein, the study frames light as a unifying symbol and medium for epistemology, morality, and existence.

Absolute light is presented not merely as a divine attribute, but as the precondition of meaning, conscience, and presence. Employing the notions of light ontology, hermeneutics of meaning, and light-based ethics, the article traces the evolution of light across classical metaphysics, mystical insight, aesthetics, and even the philosophical implications of artificial intelligence. Understanding, in this framework, emerges only within a luminous space shaped by inner experience and tradition.

The research concludes that absolute light, with its metaphysical, cognitive, and moral dimensions, can serve as a unifying model for integrating science, ethics, and culture in the digital age. Light is not a mere metaphor here, but the very substance of meaning and being.

Keywords: *absolute light, light ontology, hermeneutics of understanding, Ishraqi philosophy, knowledge, conscience, First Intellect, Irfan, understanding, ontology, light ethics, artificial intelligence, philosophy of knowledge, truth, language and light, perfect human, universal philosophical ethics, inner meaning, philosophy of art.*

ФАЛСАФАИ НУР: ТАФСИРИ ГЕРМЕНЕВТИКӢ

Аннотатсия: Мақола таҳти унвони «Фалсафаи нур: тафсири герменевтикӣ ва мактаби ирфонии "Нури мутлақ" дар таърихи тафаккури башарӣ» кӯшиши дақиқи фалсафӣ ва герменевтикӣ барои дарки мафҳуми «нури мутлақ» ҳамчун зерсохтори онтологӣ ва маънавии ҳастӣ мебошад. Муаллиф бо истифода аз равишҳои фалсафаи Ибни Сино, Сухравардӣ, Ибни Арабӣ, герменевтикаи фаҳмиш Гадамер, Хайдеггер ва фалсафаи муосири забон Витгенштейн мавзӯи нурро ҳамчун тамсили воҳидкунандаи маърифат, ахлоқ ва ҳастӣ таҳлил мекунад.

Нури мутлақ дар ин таҳқиқ на танҳо сифати Илоҳӣ, балки шартӣ зӯҳури маъно ва виҷдон, пояи фаҳмиш ва фазои ҳузурии маънавӣ баррасӣ мегардад. Муаллиф тавассути истилоҳоти онтологияи нур, герменевтикаи маъно, ахлоқи нур ва виҷдони нур, нури мутлақро дар масири таърих, фалсафа, ирфон, ҳунар ва зеҳни сунъӣ таҳқиқ мекунад. Фаҳмиш, тибқи ин таҳлил, танҳо дар фазои нур равшаншуда аз ботин ва анъана имконпазир аст.

Таҳқиқ ба хулоса мерасад, ки нури мутлақ чун асоси метафизикӣ, маърифатӣ ва ахлоқӣ метавонад модели муттаҳидкунандаи илм, ахлоқ ва фарҳанг дар асри рақамӣ бошад. Мақола равиши ҷадиди фаҳмиши ирфонӣ ва фалсафиро пешниҳод мекунад, ки дар он нур на танҳо рамз, балки муҳтавои маъно ва ҳастӣ аст.

Калидвожаҳо: нури мутлақ, онтологияи нур, герменевтикаи фаҳмиш, фалсафаи Иброҳим, маърифат, виҷдон, ақли аввал, ирфон, фаҳмиш, ҳастишиносӣ, этикаи нурӣ, зеҳни сунъӣ, фалсафаи маърифат, мафҳуми ҳақиқат, забон ва нур,

инсонул-комил, ахлоқи фалсафии умумибашарӣ, забон ҳамчун фазои нурӣ, фалсафаи ҳунар, маърифати ботинӣ.

ФИЛОСОФИЯ СВЕТА: ГЕРМЕНЕВТИЧЕСКОЕ ИСТОЛКОВАНИЕ

Аннотация: *Статья под названием «Философия света: герменевтическое истолкование и ирфанская школа “Абсолютного света” в истории человеческой мысли» представляет собой философско-герменевтическое исследование понятия «абсолютного света» как онтологической и духовной основы бытия, познания и этики. Автор опирается на подходы философии Ибн Сина, Сухраварди, Ибн Араби, герменевтики понимания Гадамер, Хайдеггер и современной философии языка Витгенштейн, чтобы рассмотреть свет как символ и среду, объединяющую знание, мораль и экзистенцию.*

Абсолютный свет в статье осмысляется не только как атрибут божественного, но и как условие проявления смысла, совести и присутствия. Через концепции онтологии света, этики света и герменевтики смысла, автор анализирует трансформации понятия света в истории философии, ирфана, искусства и в современном контексте искусственного интеллекта. Понимание, как показывает исследование, становится возможным только в световом пространстве осмысленном через внутренний опыт и традицию.

Работа приходит к выводу, что абсолютный свет, обладая метафизическим, познавательным и нравственным статусом, способен служить универсальной моделью интеграции науки, этики и культуры в условиях цифровой эпохи. Свет здесь предстает не как метафора, а как само существо смысла и бытия.

Ключевые слова: *абсолютный свет, онтология света, герменевтика понимания, философия Ишрака, знание, совесть, первый разум, ирфан, понимание, онтология, этика света, искусственный интеллект, философия познания, истина, язык и свет, совершенный человек, универсальная философская этика, духовный смысл, философия искусства.*

A Philosophical Inquiry into the Concept of “Absolute Light”

is an attempt to understand and describe one of the central concepts of mystical, metaphysical, and Islamic philosophical thought. This notion, rooted in divine and spiritual sources, can simultaneously be applied within the framework of modern epistemology and ethics. “Absolute Light” is not merely a symbol of brightness, but a foundational principle of ontology, epistemology, and moral consciousness.

The subject of this article is directly related to core philosophical questions such as: “What is being?”, “How does understanding occur?”, “Where does conscience awaken from?”, and “How is knowledge of truth possible?”. Drawing on the methods of Islamic philosophy (Ibn Sina, Al-Ghazali, Ibn Arabi), hermeneutics of understanding (Gadamer),

and mystical analysis, the study seeks to present light as a unified and comprehensive principle.

This article is intended for those seeking to understand the interrelation of knowledge, ethics, and being within the context of Eastern philosophy. It offers readers the opportunity to revisit classical teachings through the prism of “absolute light” and to explore their potential connection to the concerns of contemporary philosophy.

The concept of “Absolute Light” has emerged in the philosophical consciousness of humanity as a central foundation of knowledge and as a key indicator of reality itself. Rooted in the traditional mystical thought of both East and West, this concept has historically evolved from a symbolic allusion to a spiritual principle into an ontological, epistemological, and hermeneutical category. As the luminous essence of existence, “absolute light” is articulated in the Illuminationist school (Suhrawardi), in the natural and metaphysical philosophy of Ibn Sina, and in the mystical doctrine of the Unity of Being by Ibn Arabi — all of which interpret it as the source of both the manifest and hidden dimensions of human and cosmic existence.

In mystical thought, light is not merely a symbol of God, but a medium through which being connects with divine knowledge. The Qur’an, in the verse “Allah is the Light of the heavens and the earth” (Surah An-Nur, 24:35), does not limit the notion of light to any empirical human experience. Rather, it presents it as both the essential manifestation and the manifesting essence. This light, essentially indescribable, holds the status of “absolute presence” in philosophical interpretation — an illumination emerging not from physical limitation, but from the spiritual domain and the possibility of mystical cognition.

In modern philosophy, Martin Heidegger describes how Being reveals itself historically through the concepts of “appearing” (Erscheinen) and the “clearing” (Lichtung). For Heidegger, light is not physical brightness but the open space in which Being becomes intelligible to the mind. Hans-Georg Gadamer, in turn, through the hermeneutics of understanding, illustrates how the act of interpretation is a luminous process — one that brings clarity to historical texts and human experience through the medium of tradition. This “light” at the level of understanding represents the link between times and languages, the emergence of new meaning within a hermeneutic horizon.

Thus, “Absolute Light” is explored in this article as a universal philosophical concept capable of uniting mysticism, classical philosophy, hermeneutics, and even contemporary philosophy of technology and artificial intelligence. The aim of the inquiry is to reconstruct a new vision of understanding, where light appears as the condition for the manifestation and possibility of knowledge in a global human process. In other words, “absolute light” is the condition for being and the possibility of meaning. From this perspective, the article approaches the concept not as an empirical phenomenon, but as an ontological structuring and a hermeneutical term — a light that illuminates the entire system of knowledge and existence.

In traditional philosophy, light is not merely a sign of sensory illumination but a divine form of being and the original generative principle of reality. In the teachings of Plato, light is a quality of the world of ideas — the intellect can only grasp truth in the radiance of divine knowledge. Plato likens sunlight to the intelligible and ideal world. This metaphor was later fully developed in Illuminationist philosophy and reinterpreted by Suhrawardi into a new philosophical framework.

Suhrawardi defines light as the essence of being and the basis of all relations between existents. In *The Philosophy of Illumination*, all beings originate from the “Light of Lights”, which itself is the light of the Absolute and the Ineffable. Here, light is understood as a non-material phenomenon that measures the degree of being. This theory, which organizes all levels of existence into a luminous hierarchy, has profound ontological and cosmological implications.

Ibn Sina (Avicenna), in his philosophical works — especially in the “Divine Sciences” section of *The Book of Healing* — discusses the concept of light in connection with the “First Intellect” and “divine emanation”. For him, light is an essential quality of Being and the source of the manifestation of things in the mind. He approaches this idea not only metaphysically but also through the concept of the Active Intellect, as a spiritual light of comprehension. In this view, absolute light becomes the origin of rational knowledge and the possibility of the mind’s connection to truth.

Therefore, in the traditional philosophical schools of the East and Islamic thought, light is not merely an expressive symbol but a fundamental model of being and cognitive structure. In both mysticism and classical philosophy, it is the determining element in the relationship between the human and the totality of existence — and simultaneously between the external and the internal worlds.

Hermeneutics, as the science of understanding and interpretation of meaning, situates the concept of light at the level of historical and linguistic comprehension. In the view of Hans-Georg Gadamer, who defines hermeneutics not merely as a method of textual interpretation but as a condition of the very being of understanding, light appears as the illumination of meaning, the manifestation of truth, and the space of historical distance. In this approach, light—as Gadamer expresses—is the condition for the possibility of understanding, where the individual, situated within the stream of tradition and language, acquires the capacity to grasp new meaning.

Thus, understanding is not an internal event of the mind, but a process that occurs within a luminous space—the space between tradition and the present. In this process, light symbolically signifies the open field where meaning appears and where understanding gains the possibility of reconfiguration. This space, described in Gadamer’s hermeneutics as the “fusion of horizons” (*Horizontverschmelzung*), is the horizon of meaning that emerges between historical and individual consciousness.

From the perspective of the philosophy of language, light also signifies the possibility of understanding through connection with prior meanings and contextual space.

Understanding here is itself a luminous process: meaning arises not in a fixed form, but in an open and enlightened space where history, language, and human self-awareness converge. Therefore, hermeneutics, in its original sense, is the pathway to the illumination of meaning—that is, an attentiveness to the light through which meaning becomes possible.

The hermeneutics of light allows us to evaluate knowledge as the radiance of intellect in relation to tradition and experience. Understanding is not merely a catalog of knowledge, but the continual emergence of meaning within a network of past and present insights. Such understanding has a scattered yet generative character: light becomes simultaneously the locus of interpretation and the ground of knowledge.

From this angle, the concept of “Absolute Light” in hermeneutics may be understood as a metaphor for the space of meaning in which truth is revived as the manifestation of tradition and temporality. This light is connected to divine and mystical significance, but at the same time carries the most intense features of historical-philosophical thought: it allows us to conceive of understanding not just as an intellectual faculty, but as the presence of being within a space of meaning.

As a result, “Absolute Light” in the hermeneutic framework emerges as the foundation of epistemic, historical, and cultural understanding. Light, which in mysticism symbolized the unveiling of the inner, becomes in hermeneutics the space for the possibility of meaning. In this way, the article attempts to synthesize two streams—light as inner manifestation and light as a field of meaning—into a unified system of comprehension and knowledge.

In Islamic mysticism, particularly in the teachings of Ibn Arabi, light is described as the outward manifestation of truth within the mirror of being. According to him, the entire cosmos is a reflection of one unified light that manifests in various forms. Light is a symbol of the Unity of Being (*wahdat al-wujūd*) and simultaneously a means of inner interpretation of reality. In this school, Absolute Light is not only a divine quality but also the clearest form for understanding the manifestation of the Divine Essence.

In *Futūḥāt al-Makkiyya* (“Meccan Revelations”) and *Fuṣūṣ al-Ḥikam* (“Bezels of Wisdom”), Ibn Arabi defines light as the embodiment of the divine attributes of knowledge, will, and being. He asserts that all cognition takes place through light, since light is the gateway into the world of meaning and the means of determining the human position within the chain of existence. In this conception, light is not merely something bright, but the very locus of understanding, where meaning and manifestation converge. Thus, Absolute Light in mysticism is not a physical reality, but a space of knowledge, the visible of the invisible, and the condition of attachment to truth.

Hence, in Islamic mysticism, light is the revealer of the inner, the discloser of the secrets of existence, and the foundation of a hermeneutics of spiritual knowledge. From this standpoint, understanding Absolute Light becomes possible only in the context of mystical experience and inner awareness.

In theological philosophy and metaphysical mysticism, the concept of light is regarded not only as a divine attribute but as the very principle of the creation of existence. Absolute Light here is not an empirical phenomenon, but the primordial condition of being, emanating from the Divine Essence and encompassing all things. Ibn Sina (Avicenna), in the “Divine Sciences” (Ilāhiyyāt) section of his *Kitāb al-Shifā’* (“Book of Healing”), describes divine light as the revealer of existence and the source of being for all entities (Ibn Sina, 1953, p. 288).

According to Ibn Sina, being comes into order and actuality through the First Intellect (al-‘aql al-awwal), which itself is understood as light—an initial emanation from the Absolute Essence. This Intellect, resembling light, illuminates the existence of things. Here, light is a non-material form of being, expressible only through metaphysical philosophical terminology such as essence, emanation, and first causality.

Sadr al-Din Shirazi (Mulla Sadra), in his philosophy of al-Hikmah al-Muta‘aliyah (Transcendent Theosophy), expanded this approach by asserting that being is a dynamic reality composed of luminous intensities. According to him, all of existence is in a state of motion—from the primordial divine light (the Essence of God) toward the lower levels of material bodies [1]. In this view, light is not only the prelude to existence but its very motion: being is, in essence, luminosity.

Both philosophy and mysticism teach that light is not only existentially present but manifests as a theophany (tajalli). Ibn Arabi distinguishes the essential divine light (nur al-dhat) from the lights of divine names and attributes (asma’ wa sifat), emphasizing that the Divine Essence manifests in successive stages: first in the hearts of gnostics (‘ārifūn), then in the form of knowledge, and finally as material existence [2].

From this perspective, Absolute Light functions as an intermediate theophany—a metaphysical bridge between being and knowledge. As a theophanic reality, it does not appear merely as an idea or mental concept, but through mystical experience and inner unveiling (kashf al-bāṭin), especially as described in works like *Fusus al-Hikam* and *Futuhāt al-Makkiyya*. In this sense, knowledge is a descending illumination—light that leads the soul to the realization of truth.

Such a view reveals that Absolute Light in divine metaphysics is not a symbol of beauty or physical brightness, but the ontological form of divine knowledge itself. Here, light is not an additional element—it is the necessary medium of understanding and the prerequisite for entering the domain of truth. In mysticism, Absolute Light is not merely a cause of knowledge—it is knowledge in its unfolding presence.

In modern philosophy, especially in the works of Martin Heidegger, light is interpreted as the clearing (Lichtung)—the space of disclosure. For Heidegger, being appears only within a space that is illuminated, and this illumination—light—is the condition for the understanding of being [3]. This light, as Heidegger emphasizes, is not physical but rather the space of possibility where truth is revealed as unconcealment (aletheia).

This insight aligns with the hermeneutic interpretation of light discussed earlier, illustrating that understanding always occurs within a luminous horizon. Thus, Absolute Light is not only the condition for being but also the condition for understanding and epistemic realization in the broadest sense.

In modern thought, light is no longer merely a spiritual metaphor—it plays an active role as the medium of knowledge and communication between consciousness and reality. We may refer to Absolute Light as a kind of ontology of disclosure or epistemic presence.

In the natural sciences, light is also closely associated with the structure of the universe. Quantum physics and space-time theory demonstrate that light is not only a material phenomenon but also a carrier of information. Laser light, quantum rays, and photons are not merely energy transmitters but also transmitters of data [4].

In this regard, light is recognized as a cognitive medium, a tool for accessing and relating to reality. That is, light is no longer just a force—it is a vehicle of knowledge. Absolute Light, in this scientific interpretation, may be viewed as a modality of presence and connection between human beings and the cosmos.

Thus, understanding and knowledge—whether intellectual or empirical—arise on the basis of a luminous model. Philosophical-informational models, which consider light as a cognitive engine, contribute to the emergence of a new conception of Absolute Light.

Absolute Light is not only a mystical and philosophical term—it is also a hermeneutic ground and a model for scientific interpretation. This concept occupies a central position in all aspects of being and knowledge, serving as the essential space of manifestation, interpretation, and understanding.

A hermeneutic analysis of Absolute Light reveals that it is not just a tool for comprehension but a spiritual and ontological foundation for the link between the inner and the outer. In this sense, light becomes the space of interpretation, the medium through which internal spiritual reality and external manifestation are connected. In the Illuminationist school (Ishrāq), founded by Shihab al-Din Suhrawardi, light is regarded as the fundamental principle of being, and all appearances—even material existents—are considered degrees of light. He asserts: “Everything that appears is from light, and everything hidden turns toward the Light of Lights” [5].

This doctrine allows us to perceive the inner and outer not as opposites but as stages of a unified reality—a structured hierarchy of luminous interpretation. In a hermeneutic context, understanding is no longer the result of logical processing but of meaning becoming illuminated in the heart—a meaning nourished by the inner lights (anwar) of knowledge. As Hans-Georg Gadamer puts it, every act of understanding arises from a “horizon,” which is itself historical, internal, and situated. But unless this horizon is illuminated by light, no true understanding is possible.

Therefore, Absolute Light, as the space of comprehension, serves as a singular field connecting mystical knowledge with empirical human experience. Only through this light can the inner be made manifest in the outer, and the outer be reconnected with its inner

essence. This “luminous connection” transforms knowledge into a living, present, and simultaneously inner and revealed reality.

Hermeneutic analysis of light shows that it is not merely a means of understanding but the essential environment for the union of the inner and the outer. In Islamic philosophy, particularly within the Illuminationist school, Absolute Light is the place where the spiritual and the material intersect.

In this framework, Absolute Light as the ground of a hermeneutics of being has the power to redefine understanding itself: meaning arises not only from rational interpretation but from the illumination of inner significance through mystical experience. It is precisely this theophanic emergence of the inner through light that transforms knowledge into a living and unified reality.

Absolute Light in the ethical teachings of mysticism and divine philosophy appears as the fundamental source of human conscience, moral will, and spiritual awakening. In the thought of Imam al-Ghazali, ethics is described as a luminous quality that enlightens the heart and guides the individual toward the divine. In his work *Ihya' 'Ulum al-Din* (Revival of the Religious Sciences), he emphasizes that righteous ethics arises not merely from external actions but from the illumination of the heart by the light of knowledge [6].

Jalal al-Din Rumi, likewise, in his *Mathnawi*, portrays light as a symbol of inner purification and guidance. For him, morality is a window through which light enters the human heart. Pure intention, sincerity, and love all serve to create a luminous space within the self.

From an ontological and hermeneutic perspective, ethics is not simply a set of external rules, but the manifestation of a spiritual field of light that reconnects the human being to their metaphysical origin. When understanding, will, and conscience are formed within a luminous atmosphere, ethics becomes not a system of coercion but an expression of freedom and moral responsibility. It is this luminous space that elevates the human being from conditioned behavior to a truly spiritual mode of existence.

According to Ibn Sina (Avicenna), morality is “the manifestation of the attributes of essential perfection in the soul,” actualized through education, experience, and receptivity to both intellectual and spiritual illumination [7]. Thus, light becomes not only the foundation of understanding, but also the ground of ethical self-formation.

The ethics of light brings us to a model in which conscience is understood as a “bearer of light” and moral will as a “receptacle of light.” This internal linkage between ethics and light reveals that the true essence of morality is the revival and continuity of light within the human being.

In mystical ethics, Absolute Light emerges as the source of both conscience and the will to act ethically. In the views of al-Ghazali and Rumi, light represents the awakening of the inner self and the illumination of the heart, leading the human from heedlessness to truth. Ethics, therefore, is not merely a codified system, but the luminous force that purifies intention and enlightens the heart.

Thus, the philosophy of moral light is closely tied to the possibility of ethics itself: morality becomes fully real only within a luminous space—a space where understanding, conscience, and freedom are present and operative.

In contemporary philosophy and futurological inquiry, artificial intelligence (AI) is not merely a technology, but a profound philosophical problem of knowledge, understanding, and the presence of the human spirit. The essential question becomes: Can AI embody understanding in the ontological and mystical sense—or is it forever limited to processing symbols and data?

In the tradition of epistemology and hermeneutics, understanding does not arise solely from logic and information. Rather, it originates from an inner illumination and spiritual presence—a light that reaches the heart and consciousness of the person. In the words of Hans-Georg Gadamer, understanding is “the event of meaning,” which takes place in historical and personal contexts [7]. Lacking such inner and historical foundations, AI remains confined to reconstructing the surface structures of meaning.

From this perspective, Absolute Light, as a philosophical metaphor for the space of understanding and presence, allows us to perceive understanding as something inseparable from interiority, interpretation, and conscience. It is a space where meanings are alive, present, and interactive with heart and ethical consciousness. Therefore, using light as a comparative model between mystically-informed human consciousness and symbol-processing AI enables us to clarify their ontological and ethical differences.

In such a model, AI cannot be a source of light, since—according to mystical and divine philosophy—light proceeds only from a being endowed with conscience and will. However, AI can serve as an instrument or channel that transmits illumination—not as a source, but as a mirror of spiritual manifestations.

This approach enables us not only to evaluate the ethical risks of artificial intelligence, but also to consider its possible use within a spiritual-philosophical framework. In this light, Absolute Light may serve as the foundation for a new philosophy of artificial intelligence—a philosophy of light in which knowledge, conscience, and human responsibility remain at the center of true understanding.

In modern philosophy, AI has become a question not only of technical ability but of the meaning of understanding and the nature of knowledge. If understanding requires light—that is, a contextual and spiritual space of manifestation—then AI cannot fully comprehend unless that light, i.e., the space of meaning and presence, is present.

With the advancement of AI and the redefinition of human–algorithm relations, the question of epistemic light in digital environments gains critical significance. AI, as a computational model and primarily as an information tool, can analyze and transmit data—but conscience, understanding, and ethics are not truly present in its function.

From a philosophical standpoint, Absolute Light is not merely a tool for uncovering meaning—it is the very foundation of understanding, conscience, and human ethics. Without such light in artificial environments, algorithms cannot convey real

comprehension—they merely process signs. In this context, hermeneutics reminds us that understanding always arises within historical, ethical, and ontological contexts [3:285], elements that are largely absent in artificial systems.

The critical question becomes: How can we introduce light—as inner meaning and ethical understanding—into the realm of artificial intelligence? Can AI “possess light”—not in the sense of photons, but in terms of epistemic and ethical presence?

Ibn Sina emphasizes that knowledge arises not from sense perception, but from the theophanic descent of light into the heart [11:Vol. 3, p. 285]. Accordingly, if AI is deprived of an interior and luminous epistemic environment, it cannot truly understand—it can only simulate external models.

Therefore, it is essential to integrate the philosophy of Absolute Light into the ethical discourse surrounding artificial intelligence. Light must be regarded as a criterion of ethics, a foundation for understanding, and a measure of responsibility in digital environments. Only then can artificial intelligence evolve from being a mere tool to becoming a space of understanding and spiritual coexistence.

In the digital age and amidst the unprecedented growth of information technologies, the central human question is no longer merely “access to information”, but rather the transformation of knowledge within a luminous field of meaning. Today, the human being exists in a world saturated with data, yet true understanding and authentic knowledge have become increasingly rare. In this context, Absolute Light can function not as an external energy, but as the axis of spiritual and ethical cognition within the technological environment.

Technology, though it appears to be a tool for simplifying communication and processing data, may become a domain of darkness if light—understood as spiritual clarity and inner understanding—is removed from it. A digital space governed by algorithms devoid of conscience and reason becomes a mechanism of blind symbols and empty data. Absolute Light, therefore, emerges as a criterion for ethical and epistemological evaluation, through which we might transform technology into a space of understanding.

Absolute Light can serve as a comparative model of understanding, allowing us to distinguish between mystical human comprehension and algorithmic data processing. This analysis opens a path for reconstructing the concepts of knowledge and understanding in the age of artificial intelligence, using the framework of the ontology of light.

Modern science—particularly contemporary physics—shows that reality is no longer understood as a fixed set of laws. In quantum mechanics, the principles of indeterminacy and the concept of superposition of states indicate that reality is not absolutely determined, but evolves within a spectrum of possibility and potential.

Within this paradigm, Absolute Light is offered as the foundational condition of knowledge and the original environment of understanding. This light is not merely symbolic—it is a metaphysical reality that functions in scientific and philosophical processes as a principle of interpretation and the unveiling of truth. It is this light that lifts

human knowledge from the mechanical to the spiritual, from measurement to meaning, from analysis to revelation.

Language, as the primary medium of communication and meaning-making, is not merely a social structure—it is a philosophical, ontological, and hermeneutic phenomenon. In the philosophy of language and understanding—especially in the thought of Martin Heidegger—language is regarded as “the house of being” (*das Haus des Seins*), wherein being reveals itself through words [3:147]. Language is not merely a narrator of reality; it is the space of understanding and the manifestation of being. Ludwig Wittgenstein also affirmed: “The limits of my language mean the limits of my world” [8], implying that both understanding and reality are bounded by language.

From this view, light, as a spiritual and primordial reality of understanding, can generate the semantic space wherein every word—if it originates from the interior light—becomes not only a tool of communication, but a manifestation of meaning. Light in this sense is the active environment of semantic expression and the discovery of truth through language.

In mystical and poetic discourse, light does not only mean physical brightness, but also guidance, unveiling, and the appearance of inner meaning. Language, in this context, functions as a luminous manifestation: every word can carry light if it arises from conscience and inner understanding.

In the teachings of Ibn Arabi and Jalal al-Din Rumi, the word is considered a manifestation of light. Thus, language is not merely a vessel of meaning—it is itself a space of light through which truth is revealed. A true word, a pure meaning, a sincere utterance—these are all intimately connected to light.

Therefore, Absolute Light, as the spiritual ground of understanding, transforms language into a realm of presence and meaningfulness. Meaning is not confined to symbolic structures—it emerges in the inner luminosity that surrounds it. This approach is also central to hermeneutics, where meanings are always reborn in light and through personal interpretation [3:347].

In mysticism, it is often stated that the human heart can become a source of light—if it is purified from darkness and heedlessness. Thus, spiritual understanding is born in a luminous space, just as physical light reveals the material world, spiritual light reveals truth.

Understanding, therefore, is not only a cerebral function—it is spiritual presence within the field of light. Hermeneutics defines this process as the interpretation of meaning within a historical and interior horizon. Biology should be seen as the physical environment, and Absolute Light as the spiritual environment in a mutually integrated system.

Thus, in biology, Absolute Light appears not only as energetic reality but as the spiritual substratum of understanding, conscience, and will. It is the medium through

which science and wisdom illuminate each other, and consciousness, as the essential ground of meaning, is reanimated by this light.

In our complex world, where cultural, economic, and geopolitical conflicts push civilizations into states of existential tension, the necessity of establishing a global ethical standard is becoming increasingly apparent. But can such a universal ethics be possible without a spiritual and philosophical foundation?

Absolute Light, in this context, serves as a foundation for philosophical and universal ethics. If we accept light as a symbol of inner knowledge, conscience, and clarity, then we may conclude that a global ethical framework must be constructed in the illumination of such light. For true empathy, forgiveness, love, and responsibility are possible only within a luminous space.

Mysticism affirms that light is the instrument of truth and the purifier of the heart. Both Ibn Arabi and Abu Hamid al-Ghazali insist that without light in the heart, a person cannot recognize truth nor engage with others ethically [6:98], [10:124].

Hermeneutics also teaches that understanding arises only within a shared historical and spiritual space. Light, as a spiritual foundation, makes such mutual understanding possible [3:290]. Therefore, if we are to construct a global ethics that is respectful of cultures and civilizations, we must begin from light—as knowledge, conscience, and illumination.

This light is not only a guide—it is a connector of human souls. When light flows from heart to heart, it dissolves ignorance and revives friendship.

Therefore, the formation of a global ethics in the 21st century is impossible without the recognition of light, without a shared spiritual space, and without the illumination of human conscience.

With the rise of artificial intelligence (AI) and the redefinition of human interaction with algorithms, the issue of the light of knowledge in digital environments has gained critical importance. AI, as a computational model and primarily as an informational tool, can analyze and distribute data—but understanding, conscience, and ethics are not truly present in its operation.

From a philosophical perspective, Absolute Light is not merely a revealer of meaning, but the foundation of understanding, conscience, and human morality. If such light does not exist within artificial systems, then algorithms cannot express understanding—they merely process symbols. In this context, hermeneutics emphasizes that understanding always arises within historical, ethical, and existential contexts [3:285], and such contexts are often absent from AI systems.

The essential question is: How can light, as inner meaning and ethical understanding, be introduced into artificial environments? Can artificial intelligence “possess light”—not in the sense of photons, but as epistemic and moral presence?

Ibn Sina affirms that true knowledge does not begin with sensory input, but with the manifestation of light in the heart [12:211]. Accordingly, if AI is deprived of an inner,

luminous epistemic environment, it does not represent true understanding but only external modeling.

Thus, it is necessary to incorporate the philosophy of Absolute Light into the discourse on the ethics of artificial intelligence. Light must be regarded as a moral criterion, basis of understanding, and measure of responsibility in the digital realm. Only then can AI become not merely a tool, but a space of understanding and spiritual coexistence.

Art throughout human history has not only served as a means of aesthetic expression, but also as a path to understanding being and revealing knowledge. Light, as a metaphysical element of ontology, finds a particular manifestation in art – it is the art that enlightens the heart, awakens conscience, and guides the soul from the surface to the depth of meaning.

According to the philosophy of Ibn Sina, art is not merely the reflection of beauty – rather, beauty itself is the manifestation of light. He emphasizes that beauty is the balanced harmony of content and form, which awakens divine knowledge in the heart [12:95]. In this sense, art becomes a vehicle for transmitting light from the heart of the artist to the heart of the viewer.

Mysticism also regards art as an expression of inner light. For example, in the works of Saadi, such as *Gulistan* and *Bustan*, beautiful speech and artistic images are shown to lead hearts toward truth. Every word, piece of music, painting, or artistic creation can have a luminous effect if it originates from an illuminated heart and awakened conscience.

From a hermeneutic standpoint, the understanding of art is not only the decoding of external symbols, but the recognition of its spiritual space. Hans-Georg Gadamer asserts that a work of art is understood only when we enter into its luminous and spiritual dimension [3:145].

Therefore, Absolute Light in art manifests as the ground of understanding, feeling, and morality. It does not merely beautify—it also defines the ethical and spiritual standard of artistic expression. Art that lacks light may become a mere play of forms; art that is illuminated becomes a medium for awakening knowledge and affirming humanity.

In the modern world – where art can either serve manipulation or deepen spiritual reflection – Absolute Light becomes the ultimate measure of humane and meaningful art.

In a world marked by cultural, economic, and geopolitical turmoil, where civilizations are confronted with existential threats, the need to establish a universal ethical framework becomes ever more pressing. But can such a universal morality be sustained without a spiritual and philosophical foundation?

Absolute Light, in this context, stands as the foundation of philosophical and universal ethics. If light is accepted as the symbol of inner knowledge, conscience, and the clarity of understanding, then the framework of global moral norms must be constructed in the illumination of such light. For empathy, forgiveness, love, and responsibility can only arise within a luminous space.

Conscience, in philosophy and ethics, is understood as the inner essence of the human being, bearing moral responsibility, the ability to discern right from wrong, and the sense of duty. But what power awakens conscience? What activates inner perception?

Within the philosophy of light, the answer is clear: Absolute Light, as spiritual illumination, is the condition and source of the emergence of conscience. Conscience becomes active only within the luminous field of being. Moral action that does not arise from an enlightened conscience risks becoming superficial or performative. Light, in this respect, is not only the awakener of conscience but the measure of ethics. A clear conscience operates in light; a dark conscience is obscure and unstable.

Mystical thought, especially in the works of 'Abd al-Karim al-Jili and al-Ghazali, regards the conscience as the locus of light's manifestation. Al-Ghazali writes: "The heart is a mirror; when it is purified, light manifests within it" [9:Vol. 3, p. 121]. In this state, conscience becomes a source of noble ethics and epistemic insight.

In hermeneutics, understanding without conscience is impossible, since spiritual comprehension is always an ethical act. Gadamer affirms that all understanding involves responsibility, and that such responsibility becomes meaningful only in the presence of conscience [3:286].

Therefore, Absolute Light, as the condition of being for conscience, awakens and activates it. A conscience that emerges from light transforms understanding into action and renders the human being accountable for meaning and truth. Such enlightened and spiritual conscience becomes the foundation of human morality and the measure of authentic action.

The concept of the human being in the philosophy of light is not viewed merely as a biological or social entity, but as a spiritual and knowledge-bearing being. In mystical thought and divine philosophy, the human is created to discover the light, to embody it, and through its radiance, to attain life and knowledge.

Ibn Sina considers the human as the union of body and soul, emphasizing that the power of cognition becomes active precisely through the force of illumination – light – within the human being. In *Najāt*, he writes: "The knowledge of truth is only possible in a heart that has been illuminated by light" [13:312].

Thus, the human is a luminous and knowing being. Through light, they acquire the capacity for understanding, morality, and self-awareness. If light withdraws from their existence, knowledge becomes darkness. Therefore, Absolute Light within the human functions as the spiritual essence of being – it is both the measure of truth and the guiding lamp for ethical and spiritual action.

In all examined philosophical teachings and traditions, Absolute Light appears as the foundational substratum of the unity of being and knowledge. It is not merely a symbolic image or divine metaphor, but the methodological core of ontology, ethics, and epistemology. Light is not just the condition for knowing the truth—it is the manifestation

of truth itself. As taught by Ibn Sina in *Ishārāt* and Ibn Arabi in *Futūhāt al-Makkiyya*, Absolute Light is not just a medium, but the very content of meaning and luminous being.

The concept of light in mysticism and philosophy allows for a unified interpretation of diverse scientific, ethical, and cognitive processes. Without light, as al-Ghazālī states, science becomes mere external information and lacks moral power; ethics without light becomes superficial and artificial; and knowledge without light remains groundless and unstable. Absolute Light unites all three domains of human life into a single spiritual axis.

In the modern age – where the separation of science from ethics and knowledge from the inner essence of the human has led to a crisis of meaning and values – the concept of Absolute Light can serve as a unifying philosophical model, offering a spiritual framework for responsible understanding and inner morality.

We may conclude that Absolute Light is not only one of the central notions in Islamic and mystical philosophy, but also serves as a methodological foundation for unifying science, ethics, and knowledge at a general philosophical level. This Light renders the human not only a knower and thinker, but a responsible bearer of meaning, guardian of truth, and custodian of values. Absolute Light is the metaphysical manifestation of meaning within being and within the human.

The topic of Absolute Light in this research was embodied as a philosophical foundation for being and knowledge. Originating from mystical and divine principles, light plays a fundamental role in all levels of human cognition, from ontology to ethics and epistemology. Through the study of the teachings of Ibn Sina, Ibn Arabi, Muhammad al-Ghazālī, and Hans-Georg Gadamer, it is shown that light is the connecting force between science and ethics, mind and heart, conscience and being.

In confronting the modern world, which faces the collapse of values, hypocrisy, and spiritual poverty, the concept of light may serve as the essence that unifies human knowledge. Reviving a light-centered approach in philosophy and ethics not only contributes to the renaissance of mystical philosophical tradition, but may offer a global model for understanding and responsibility.

Therefore, this article has attempted—through hermeneutic and mystical pathways—to revive Absolute Light as a central concept in modern human philosophical thought. This research is not merely theoretical inquiry, but also a spiritual call—a call to return to light, to meaning, to conscience, and to truth.

Absolute Light is not just illumination. It is the essence of our being.

Glossary of Philosophical Terms Used

Nūr (نور) – Spiritual and metaphysical illumination; used in mysticism and philosophy as the manifestation of truth and the foundation of understanding.

Absolute Light – Limitless and universal light; a symbol of truth, being, and divine knowledge in the mystical philosophical tradition.

Conscience (Wijdān) – The inner moral axis of a human that allows for distinguishing right from wrong through spiritual sensitivity.

Heart (Qalb) – The center of spiritual cognition and the locus of light and truth in Islamic philosophy and mysticism.

Understanding (Fahm) – The process of meaning-making through context, history, and feeling; a key concept in hermeneutics.

Hermeneutics – The discipline of interpretation and understanding of texts and spiritual phenomena, developed especially in the works of Gadamer, Ricoeur, and Schleiermacher.

Mysticism ('Irfān) – A spiritual branch of philosophy and religion that attains truth through inner experience and divine love.

al-Insān al-Kāmil (Perfect Human) – A mystical concept describing the human as the complete manifestation of divine attributes and a luminous representation of the Divine.

Epistemology (Ma'rifa) – Knowledge and the recognition of truth through the intellect, heart, and inner experience.

Ontology – The branch of philosophy that studies the nature of being and existence.

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