

**THE CONCEPT OF LIGHT IN THE HOLY QUR'AN  
A THEMATIC STUDY**

**THESIS**

Submitted to Faculty of Ushuluddin and Humanities  
In Partial Fulfillment of the Requirements for the  
Degree of S-1 of Islamic Theology  
On Al-Qur'an Science and Interpretation Departement



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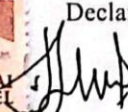

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**THE CONCEPT OF LIGHT IN THE HOLY QUR'AN**  
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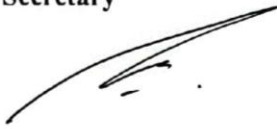
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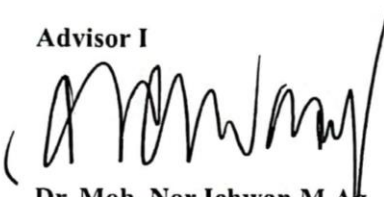
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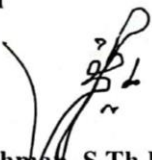
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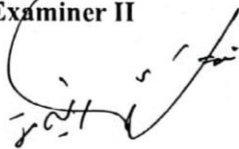
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We have approved it and can test it as soon as possible, so thank you for your attention.

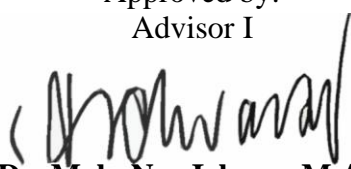
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## MOTTO

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا (٤٦)

“O Prophet (Muhammad), indeed We have sent you to be a witness, a giver of good news, and a warner (45) and to be a caller to Allah (religion) with His permission and as a lamp that illuminates (46).”

(QS. Al-Aḥzāb/33: 45-46)

## TRANSLITERATION

Transliteration is the transfer of letters from one alphabet to another. The Arabic-Latin transliteration referred to here is the copying of Arabic letters with Latin Arabic letters, which was issued based on a joint decision of the Ministry of Religion and the Ministry of Education and Culture of Indonesia with Number: 158 since 1987, Number: 0543/U/1987. The following transliteration is used as a guide for writing this thesis:

### 1. Single Consonant

Arabic Letters	Name	Latin Letters	Description
ا	Alif	Not Symbolized	Not Symbolized
ب	Ba'	B	Be
ت	Ta'	T	Te
ث	Sa	Es	es (with dot above)
ج	Jim	J	Je
ح	Ha	ḥ	ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ذ	Zal	Ẓ	zet (with dot above)
ر	Ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan ye
ص	Sad	ṣ	es (with dot below)

Arabic Letters	Name	Latin Letters	Description
ض	Dad	ḍ	de (with dot below)
ط	Ta'	ṭ	te (with dot below)
ظ	Za'	ẓ	zet (with dot below)
ع	'ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Waw	W	We
ه	Ha'	H	Ha
ء	Hamzah	‘	Apostrof
ي	Ya	Y	Ye

## 2. Single Vowel

In transliteration, single vowels in Arabic are transliterated in the form of signs or *harakat*, as follows:

.....َ.....	Fathah (a)	خَلَقَ	Written	<i>Khalaqa</i>
.....ِ.....	Kasrah (i)	ضِيَاءٌ	Written	<i>Ḍīā'</i>
.....ُ.....	Ḍammah (u)	نُورٌ	Written	<i>Nūr</i>

## 3. Double Vowels



Double vowels are symbolized by a combination of *harakat* and letters, as follows:

Fathah + ya' mati (ai)	سَمَيْتُهَا	Written	<i>Sammaituhā</i>
Fathah + wau mati (au)	كَوْكَب	Written	<i>Kaukab</i>

#### 4. Maddah

*Maddah* also called long vowels are transliterated in the form of signs and letters as follows:

Fathah + alif	<i>ā</i>	مَنَازِلَ	Written	<i>Manāzila</i>
Fathah + ya' mati	<i>ā</i>	يَتَزَكَّى	Written	<i>Yatazakkā</i>
Kasrah + ya' mati	<i>ī</i>	عَلِيم	Written	<i>'Alīm</i>
Ḍammah + wau mati	<i>ū</i>	يَعْلَمُونَ	Written	<i>Ya 'lamūna</i>

#### 5. Ta' Marbutah

a. If *ta' marbutah* mati or *waqaf* then written with (h)

زُجَاجَةٌ	Written	<i>Zujājah</i>
عَرَبِيَّةٌ	Written	<i>Garbiyyah</i>

b. If *ta' marbutah* exist or having good intentions of *fathah*, *kasrah*, and *ḍammah* then it is written with (t)

قَرِيَّةٌ	Written	<i>Qaryati</i>
الزُّجَاجَةُ	Written	<i>az-Zujājatu</i>

#### 6. Syaddah

Symbolized by the sign of *syaddah* or *tasydid*

قَدَّرَهُ	Written	<i>Qaddarahū</i>
يُفَصِّلُ	Written	<i>Yufaṣṣilu</i>

## 7. Kata Sandang (ال)

a. If followed by the letter Qamariyyah which is written with “al”

الحِسَابُ	Written	<i>al-Ḥisāba</i>
الْمِصْبَاحُ	Written	<i>āl-Miṣbāḥu</i>

b. If it is followed by the letters *Syamsiyah*, it is written according to the first letter *Syamsiyah*

السِّنِينَ	Written	<i>as-Sinīna</i>
الشَّمْسِ	Written	<i>asy-Syamsa</i>

## 8. Hamzah

*Hamzah* is transliterated as an apostrophe in the middle and at the end of a word. If it is located at the beginning of a word, it is symbolized by Alif.

بِمَاءٍ	Written	<i>Bimā'in</i>
فَلْيُؤْمِنْ	Written	<i>Falyu'min</i>
أَسَاوِرَ	Written	<i>Asāwira</i>

## 9. Penulisan Kata-Kata dalam Rangkaian Kalimat

يَشْوِي الْوُجُوهُ	Written	<i>Yasywi al-wujuha</i>
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	Written	<i>Mā syā Allahu Lā quwwata illā billāhi</i>

## 10. Tajwid

In Arabic transliteration, tajwid knowledge is very necessary because in the process of reading the *harakat*, signs such as the length and shortness of the letters are needed.

## ACKNOWLEDGEMENT

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Praise be to the presence of Allah SWT who has bestowed His grace, *taufīq*, and *ināyah* so that the author can complete the preparation of the thesis with the title “The Concept of Light in the Holy Qur’an a Thematic Study” was prepared to fulfill the requirements for obtaining a bachelors degree (S.1) Faculty of Ushuluddin and Humanities UIN Walisongo Semarang. May prayers and greetings continue to be given to the Prophet Muhammad SAW who has brought mankind from the dark age to this era full of light.

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The author realizes that this thesis still has many shortcomings, therefore he would like the reader to provide suggestions and constructive criticism for the author to write better in the future. The author hopes that this thesis can be useful for readers.

Semarang, 02<sup>th</sup> April 2024

The Writer,



**SITI MUDHOLIFAH**  
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## ABSTRACT

This thesis research begins with the reality that light is an important and special existence in the natural world around human life. We can see all objects in nature and around us thanks to light. Without light, life on Earth would not be able to function normally and perfectly. Apart from that light has various meanings. Starting from light that has actual meaning such as the light of the sun, stars, and moon. Then light has other meanings such as the light of faith, the light of the holy Qur'an, the light of the Prophet Muhammad SAW, and many more which have been mentioned in the holy Qur'an.

This research focuses on two problem formulations, that is the concept of light in the holy Qur'an and interpretation of light verses in the holy Qur'an. This research aims to find out how contains the meaning analysis of the concept of light in the holy Qur'an including the concept of light in the holy Qur'an and interpretation of light verses in the holy Qur'an using a study thematic interpretation approach.

This is library research with a qualitative approach. The main data sources for this research are interpretations from classical to contemporary as follows: Classical interpretations such as *Tafsīr al-Ṭabarī* (302 H/915 M), *Tafsīr al-Qurtubī* (671 H/1272 M), *Tafsīr Ibnu Kasīr* (762 H/1340 M). Interpretation of the middle period such as *Tafsīr Faḥḥ al-Qadīr* (1223 H/1801 M). Modern-Contemporary interpretations such as *Tafsīr al-Munīr* (1411 H/1991 M), *Tafsīr fī Zilālī al-Qur'ān* (1343 H/1925 M), Tafsir An-Nuur (1371 H/1951 M), Tafsir Al-Azhar (1383 H/1964 M), Tafsir Al-Misbah (1422 H/2002 M), etc. In collecting data, this research uses documentation techniques, namely the author will collect several verses from the holy Qur'an that explain the concept of light. The technique used by the author to analyze this data is to use descriptive analysis techniques, describing the concept of light in general from classical to contemporary interpretations.

Based on the research that has been carried out, it produces two conclusions. The concept of light in the Qur'an is the apparent thing through which all manifestations occur, and the apparent thing in itself and the manifestation to something else is called light. In other words, light in the Qur'an refers to something that can bring manifestation to something else, whether, abstract or concrete things. Light in the Qur'an is divided into two types, the first is physical lights that bring manifestation to concrete things such as moonlight, sunlight, daylight, firelight, lightning, and light of olive oil. This type light is usually expressed by term *ḍiyā'* and *sirāj*, even though it is used *nūr* in three verses. The second is metaphysical light includes light of faith, light of the prophet Muhammad SAW, light of the holy Qur'an, light of Taurat, light of Injil, light of Allah SWT, light of Islamic religion, light of Tauhid, light of guidance, light of good deeds, light of justice, and light of Kitabullah. Metaphysical light is usually expressed with the word *nūr*, although there are also those who use *ḍiyā'* in one verse and *sirāj* in one verse. In conclusion, light in the Qur'an means something that manifestation to both concrete and abstract things.

**Keywords:** *Light, Al-Qur'an, Thematic Interpretation*

## CHAPTER I

### INTRODUCTION

#### A. BACKGROUND

Light has an important and special existence in the natural world around human life.<sup>1</sup> We can see all objects in nature and around us thanks to light.<sup>2</sup> Without light, life on Earth would not be able to function normally and perfectly.<sup>3</sup> All living things depend directly or indirectly on light to survive.<sup>4</sup> More than 70% of human knowledge is obtained through the sense of sight (eyes), whereas vision cannot function without light.<sup>5</sup> Light is the main energy source for the life of all living things in the world. For plants, especially those with chlorophyll, light determines the photosynthesis process. Plants use light for the photosynthesis process which can produce carbohydrates that can be used for human life. Light is the main factor in the ongoing photosynthesis, while photosynthesis is a process that is key in the ongoing metabolic processes in plants. Apart from plants and humans, animals also use light to meet their living and environmental needs.<sup>6</sup>

In Arabic, light means *Nūr* in the *Mu'jam Mufradāt lī Alfāz al-Qur'an* by Al-Ragīb al-Isfahānī which means light that is scattered and helps the eye's vision. The word *nūr* is divided into two types of meaning; namely *dunīawī* light and *ukhrawī* light. Worldly light itself is divided into two meanings; First, the light of the heart's eyes is light of Ilahiyah such as

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<sup>1</sup> Laluna Hadi, "Rekayasa Pencahaya Alam Sebagai Upaya Pemerataan Cahaya Pada Ruang Tunggu Bandara Internasional Lombok" (2018), page 1.

<sup>2</sup> Nimang Soraya, "Eksplorasi Konsep Cahaya Melalui Video Kejadian Di Lingkungan Siswa" (2013), page 6.

<sup>3</sup> Nur Indasari, Hernawati, and Ria Rezki Hamzah, "Pengaruh Pemberian Cahaya Terhadap Waktu Perkecambahan Tanaman Bayam (*Amaranthus Spinosa*)," *Jurnal Fisika Dan Terapannya (JFT)* 5, no. 2 (2018): page 136.

<sup>4</sup> Wuri Indayani, "Studi Komparasi Konsep Cahaya Menurut Al-Ghazali Dan Suhrawardi" (Universitas Islam Negeri Raden Intan Lampung, 2021), page 32.

<sup>5</sup> Agus Mulyono, "Kajian Cahaya Perspektif Fisika Dan Tasawuf," *Ulul Albab Jurnal Studi Islam* 9, no. 1 (2018): page 73-74, <https://doi.org/10.18860/ua.v9i1.6224>.

<sup>6</sup> Indasari, Hernawati, and Hamzah, "Pengaruh Pemberian Cahaya Terhadap Waktu Perkecambahan Tanaman Bayam (*Amaranthus Spinosa*)," page 136-137.



the light of reason and the light of the holy Qur'an. Second, light from the eyes of the senses such as moonlight, stars, sun, and other lights. Meanwhile, the *ukhrawī* light is mentioned in the word of Allah in QS. At-Taḥrīm/66: 8<sup>7</sup> as interpreted by *Tafsīr Fathu al-Qadīr* explains that what is meant by light here is on the day of judgment there will be good news for those who take their books with their right hand and the believers pray so that the light does not go out when they pass through the *ṣirāṭ* later which at which time the light of the hypocrites was extinguished.<sup>8</sup>

Light itself is essentially revealed, visible to us and nothing else shows it.<sup>9</sup> As the definition of light is quoted from *Lisānu al-‘Arab*, light (*nūr*) is: “الظاهر الذي به كل ظهور والظاهر في نفسه المظهر لغيره يسمى نورا”<sup>10</sup> (The apparent thing through which all manifestations occur, and the apparent thing in itself and the manifestation to something else, is called light.” Meanwhile, the meaning of light in the Book of Al-Hikam written by Ibn ‘Athaiyyah as-Sakandari: “الانوار مطايا القلوب والاسرار” “Light is the vehicle of the heart and all secrets”<sup>11</sup> In fact, light whose source comes from Allah SWT is used as a mount for the heart and in it there are secrets that are hidden.<sup>12</sup> Just as if someone succeeds in getting light from Allah, their life will be filled with happiness and tranquility.<sup>13</sup> He can capture the light of wisdom in all the good and bad he experiences.<sup>14</sup> Then Ibn ‘Athaiyyah emphasized the difference between light and darkness with the statement:

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<sup>7</sup> Al-Ragīb al-Isfahānī, *Mu‘jam Mufradāt Lī Alfāz Al-Qur‘an* (Beirut Libanon: Darul Kutub Al-Ilmiyah, 503), page 564-565.

<sup>8</sup> Imam Asy-Syaukani, “Tafsir Fathul Qadir,” in *Jilid 11* (Jakarta: Pustaka Azzam, 2013), page 445.

<sup>9</sup> Dyah Azizah, “Konsep Cahaya Dalam Al-Qur‘an (Kajian Semantik Al-Qur‘an),” *Tafhim Al-‘Ilmi*, 2020, page 296.

<sup>10</sup> Ibnu Mandzur, *Lisānu al-‘Arab* (Cairo: Daar al-Ma‘arif, 1994), page 4571.

<sup>11</sup> Ibnu ‘Athaiyyah, *Kitab Al-Hikam Dan Penjelasannya* (Depok: Noktah, 2017), page 123.

<sup>12</sup> Abdul Qodir, *Akhlak Sufi: Kajian Kitab Sirrul Asrar Karya Syaikh Abdul Qadir Jaelani* (Royyan Press, 2014), page 160.

<sup>13</sup> Haidar Bagir, *Risalah Cinta Dan Kebahagiaan* (Mizan Digital Publishing, 2012), page 77.

<sup>14</sup> Quraish Shihab, *Lentera Hati: Kisah Dan Hikmah Kehidupan* (Mizan, 1994), page 9.

“Light is the soldier of the heart, as darkness is the soldier of passion. If Allah SWT wanted to help His servant, He helped him with the armies of light and cut off from him the help of darkness and other creatures.”<sup>15</sup>

Allah gives light to His beloved servants and that light is like an instrument for the heart that can be used to know and witness His glory. The light of the heart will continue to lead to goodness. On the other hand, darkness which is the medium of lust will continue to lead him to disobedience and prohibited actions.<sup>16</sup> So it can be concluded that light can be physical and metaphysical.<sup>17</sup> Physical light is in the form of sun, star, moon, lamp, fire, lightning, etc. Meanwhile, metaphysical light is light of faith, light of the holy Qur'an, light of the Islamic religion, light of good deeds, etc.<sup>18</sup>

In the holy Qur'an, three different words can be found that are used to denote the word light, namely *ḍiyā'*, *sirāj* and *nūr*.<sup>19</sup> *Ḍiyā'* in the Arabic-Indonesian Al-Munawwir Dictionary is called *asy-Syam* which means sun.<sup>20</sup> The sun is also symbolized as *sirāj*, which means a torch, or as *wahhāj* which means a lamp that shines brightly, or as *ḍiyā'* which means the light of glory.<sup>21</sup> In the holy Qur'an, the word *ḍiyā'* in plural form is mentioned three times, namely in QS. Yūnus/10: 5, QS. Al-Anbiyā'/21: 48, and QS.

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<sup>15</sup> 'Athailah, *Kitab Al-Hikam Dan Penjelasannya*, page 124.

<sup>16</sup> Ibnu 'Athailah, *Terjemah Kitab Tajul Arus Al-Hawi Li Tahdzib Al-Nufus* (Jakarta: Zaman, 2013), page 245-247.

<sup>17</sup> Annisa Cahyati, “Penafsiran Ayat-Ayat Cahaya (Studi Komparatif Tafsir Al-Mizan Fi Tafsir Al-Qur'an Dan Tafsir Al-Kabir Wa Mafatihul Ghaib)” (2023), page ii.

<sup>18</sup> Baihaki, “Telaah Tafsir Sufistik: Studi Atas Penafsiran Ayat-Ayat Tentang Nur Dalam Tafsir Al-Qur'an Al-'Azhim Karya Sahal Al-Tustari” 20, no. 2 (2014): page 20, <https://doi.org/10.18592/jiiu.v>.

<sup>19</sup> Karuma Himayah, “Implementasi Munasabah Pada Penafsiran Saintifik (Analisis Teori Munasabah Pada Ayat-Ayat Cahaya Dalam Tafsir Kemenag)” (Institut Agama Islam Negeri Madura, 2022), page 10.

<sup>20</sup> KH. Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1984), page .831

<sup>21</sup> Putri Chairani Rambe, “Makna Dhiya Dan Nur Dalam Qur'an Surah Yunus: 5 Menurut Tafsir Zubdatut Tafsir Min Fathil Qadir,” *Yasin* 3, no. 3 (2023): page 3, <https://doi.org/10.58578/yasin.v3i3.1113>.

Al-Qaṣaṣ /28: 71, in the past tense verb form (*fi'l mādī*) twice, namely in QS. Al-Baqarah/2: 17 and 20, and in the present-future verb form (*fi'l muḍāri*) once times, namely in QS. An-Nūr /21: 35.<sup>22</sup> This is hinted at in the word of Allah:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“It is He who makes the sunshine and the moon shine, and it is He who determines the places in their orbits, so that you may know the number of years, and the reckoning (of time). Allah did not create it like that, but correctly. He explains the signs (of His greatness) to those who know.”<sup>23</sup> (QS. Yūnus /10: 5)

*Tafsīr Ibnu Kasīr*,<sup>24</sup> *Tafsīr al-Ṭabarī*,<sup>25</sup> *Tafsīr al-Munīr*,<sup>26</sup> *Tafsir An-Nuur*,<sup>27</sup> and *Tafsir Al-Misbah*,<sup>28</sup> it is explained that Allah SWT reports that there is a difference between the sun which produces its light and the moon which produces light from the reflection of sunlight. Both of them have their roles and functions. The sun determines the number of days while the moon determines months and years. Allah created the power of the sun during the day and the moon at night. So in this creation, there is great proof and wisdom contained in both. Everything that Allah has created in the heavens

<sup>22</sup> Lajnah Pentashihan Mushaf Al-Qur'an & (Badan Litbang dan Diklat Kementerian Agama RI) Kemenag RI, *Tafsir Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*, Lajnah Pentashihan Mushaf Al-Qur'an Tahun (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2016), page 15, <https://doi.org/10.36668/jal.v5i2.37>.

<sup>23</sup> “<https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/10?From=5&to=109>,” n.d.

<sup>24</sup> Ibnu Katsir, “Tafsir Ibnu Katsir,” in *Jilid 6* (Bogor: Pustaka Imaam asy-Syafi'i, 2004), page 244.

<sup>25</sup> Ibnu Jarir, “Tafsir Ath-Thabari,” in *Jilid 19* (Jakarta: Pustaka Azzam, 2007), page 448.

<sup>26</sup> Wahbah Az-Zuhaili, “Tafsir Al-Munir,” in *Jilid 6* (Jakarta: Gema Insani, 2016), page 121-122.

<sup>27</sup> Teungku Muhammad Hasbi Ash-Shiddiedy, “Tafsir Al-Qur'anul Majid An-Nuur,” in *Jilid 4* (Semarang: Pustaka Rizki Putra, 2016), page 1777.

<sup>28</sup> M. Quraish Shihab, “Tafsir Al-Misbah,” in *Jilid 11* (Jakarta: Lentera Hati, 2002), page 20.

and the earth is a sign that shows the existence of Allah SWT and His unity, perfection, and majesty of power.

In the dictionary of the meaning of the holy Qur'an, namely *al-Mu'jam al-Mufahras li Alfāz al-Qur'an* mentions the word *sirāj* four times.<sup>29</sup> These four verses have two different meanings, three of which mean lamp or sun, namely in QS. Al-Furqān/25: 61, QS. Nuh/71: 16, and QS. An-Naba'/78: 13, and one of them means Rasulullah, namely in QS. Al-Aḥzāb /33: 46. The Messenger of Allah was called *sirāj* because he was likened to a shining lamp and a guide amid the darkness. The word *sirāj* means a lamp that is lit at night with a wick and oil. It can also convey everything that shines. The plural form is *suruj*. *Sirāj* in the holy Qur'an means Rasulullah, and also the sun.<sup>30</sup> This word is mentioned in the holy Qur'an as Allah SWT says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (٤٦)

“O Prophet! Indeed, We have sent you to be a witness, and a bearer of glad tidings and a warner, and to be a caller to Allah (religion) with His permission and as a light that illuminates.”<sup>31</sup> (QS. Al-Aḥzāb/33: 45-46)

It is explained in *Tafsīr Ibnu Kasīr*,<sup>32</sup> *Tafsīr al-Ṭabarī*,<sup>33</sup> *Tafsīr Al-Azhar*<sup>34</sup> and *Tafsīr An-Nuur*<sup>35</sup> that these two verses explain the characteristics of the Messenger of Allah and the call for the Messenger of

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<sup>29</sup> M. Fuad Abd Baqi, *Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an* (Kairo Mesir: Dar Al-Kutub Al-Misriyya, 1945), page 348.

<sup>30</sup> Kemenag RI, *Tafsīr Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*, page 17.

<sup>31</sup> Yayasan Penyelenggara Penterjemah/Pentafsir, *Alquran Dan Terjemahannya* (Departemen Agama, 2012), page 425.

<sup>32</sup> Katsir, “Tafsīr Ibnu Katsir,” 2004, page 503.

<sup>33</sup> Ibnu Jarir, “Tafsīr Ath-Thabari,” in *Jilid 21* (Jakarta: Pustaka Azzam, 2007), page 163.

<sup>34</sup> Abdulmalik Abdulkarim Amrullah, “Tafsīr Al-Azhar,” in *Jilid 8* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 5746.

<sup>35</sup> Ash-Shiddiedy, “Tafsīr Al-Qur'anul Majid An-Nuur,” 2016, page 3290.

Allah as a guide, advocate and role model for the people. The Messenger of Allah as the bearer of good news from Allah SWT is likened to a lamp (light) in the universe until the end of the day. If the sun is a lamp for nature that is born, then *Nūr* from lamp of Muhammad is to provide light throughout the ages, day and night for humans who want happiness in life in this world and the hereafter. Meanwhile, in *Tafsīr Fathu al-Qadīr*, it is explained that what is meant by *sirāj* is the book brought by the prophet Muhammad, namely the holy Qur'an.<sup>36</sup> In the holy Qur'an vocabulary dictionary, *al-Mu'jam al-Mufahras li Alfāz al-Qur'an*, the word *nūr*, which is mentioned in the holy Qur'an 43 times.<sup>37</sup> *Nūr* has several meanings as follows: ray or light that comes from objects that shine or glow and help vision, and then light in the holy Qur'an means light of faith, light the holy Qur'an, light of the Islamic religion, light of good deeds, light of the Prophet Muhammad SAW, and etc.<sup>38</sup> Meanwhile, light from *diyā'* and *sirāj* is something that radiates directly from a burning object, so it has a light of its own. Meanwhile, light from *nūr* is something that is emitted from the reflection of objects hit by the light.<sup>39</sup>

Imam al-Faraby who narrated with the *sanad* from Hasan from the Prophet SAW. The Messenger of Allah said: "Each of these verses has an external meaning and an internal meaning. And every letter has a limit and every limit has an introduction." Thus it can be seen that there are two levels of meaning in the holy Qur'an, namely: external and internal, exoteric and esoteric, there is external meaning, literal, there is also internal meaning,

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<sup>36</sup> Imam Asy-Syaukani, "Tafsir Fathul Qadir," in *Jilid 9* (Jakarta: Pustaka Azzam, 2013), page 111.

<sup>37</sup> Muhammad Fu'ād 'Abd Al-Bâqī, "Al-Mu'jam Al-Mufahras Li Al-Fâzhi Al-Qur'ân Al-Karīm," 1945, page 725.

<sup>38</sup> Kemenag RI, *Tafsir Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*, page 16-17.

<sup>39</sup> Andri Nirwana, *Tafsir Ayat Ayat Sains* (Banda Aceh: Forum Intelektual al-Qur'an dan Hadits Asia Tenggara (Searfiqh), 2016), page 39-40, [https://www.researchgate.net/publication/330541173\\_Tafsir\\_Ayat\\_Ayat\\_Sains](https://www.researchgate.net/publication/330541173_Tafsir_Ayat_Ayat_Sains).

substantial, which are then both known as exoteric interpretation and esoteric interpretation.<sup>40</sup> As Allah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۚ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ  
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ ۚ مَنْ يَشَاءُ وَيَضْرِبُ  
اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Allah (giver) of light (to) the heavens and the earth. The parable of His light is like an impenetrable hole in which there is a large lamp. The lamp was in a glass tube, (and) the glass tube was like a sparkling star, which was lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east nor the west, whose oil (alone) is almost illuminated, even if the fire does not touch it. Light on top of light (layered). Allah guides His light to whom He wills, and Allah makes parables for humans. And Allah is All-Knowing of everything.”<sup>41</sup> (QS. An-Nūr/24: 35)

In this verse, there are five repetitions of the word *nūr*, each of which has a different meaning.<sup>42</sup> *Nūr* is the first, “اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ” “Allah gives light to the heavens and the earth.” In *Tafsīr al-Qurṭubī* explains that Allah is the cause of everything to exist, and He is the light of everything. The light comes from Allah and from Allah also that light originates. However, Allah SWT is not light that can be seen with sight.<sup>43</sup>

It is also explained in *Tafsīr Fathu al-Qadīr* that it is Allah who makes the heavens and the earth bright with the stable condition of the inhabitants of the heavens and the earth, as well as the perfect arrangement

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<sup>40</sup> Baihaki, “Telaah Tafsir Sufistik: Studi Atas Penafsiran Ayat-Ayat Tentang Nur Dalam Tafsir Al-Qur’an Al-‘Azhi Karya Sahal Al-Tustari,” page 113.

<sup>41</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 355.

<sup>42</sup> Mustafa Ilham, “Nur Dalam Perspektif Al-Qur’an” 2, no. 1 (2021): page 2.

<sup>43</sup> Abu ‘Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari Al-Qurtubi, “Tafsir Al-Qurthubi - Ta’liq: Muhammad Ibrahim Al-Hifnawi - Takhrij: Mahmud Hamid Utsman,” in *News.Ge* (Pustaka Azzam, 2015), page 642.

of Allah ‘Azza wa Jalla towards the heavens and the earth, as in the expression (The King is the light of the land). This is what Al-Hasan, Mujahid, Al-Azhari, Adh-Dhahhak, Al-Qarazhi, Ibnu Arafah, Ibnu Jarir, and others said.<sup>44</sup> Then in *Tafsīr al-Ṭabarī*,<sup>45</sup> *Tafsīr Ibnu Kasīr*,<sup>46</sup> and *Tafsīr al-Munīr*<sup>47</sup> explain that what is meant by light here is light of Allah in the form of guidance for the inhabitants of the heavens and the earth.

*Nūr* is the second, مَثَلُ نُورٍ, “The parable of His light” In *Tafsīr Fathu al-Qadīr*, it is explained that the parable of light is like the nature of the light that radiates from Him, which illuminates everything like a hole in the wall which is not a window, to place a lantern.<sup>48</sup> That is what was said by Al-Wahidi from all Mufasssir, and what was told by Al-Qurthubi from the majority of them. Apart from the parable of His light, some commentators interpret what is meant by this light, as the hearts of believers, as mentioned in *Tafsīr al-Munīr*,<sup>49</sup> and *Tafsīr Ibnu Kasīr*.<sup>50</sup>

*Nūr* are the third and fourth نُورٌ عَلَى نُورٍ “light upon light”, namely Allah SWT. Meanwhile, *Tafsīr Fathu al-Qadīr* quoted the opinion of As-Suddi saying “What he means is the light of faith and the light of the holy Qur’an”.<sup>51</sup> Meanwhile, *Tafsīr Ibnu Kasīr*, quoted the opinion of Ubay bin Ka’ab, that there are five lights, including the light in the form of his words, deeds, place of entry, place of exit, and place of return, namely the light on the day of resurrection, namely heaven.<sup>52</sup> Then it is explained in *Tafsir An-Nuur* with an explanation of the meaning of his *ẓāhir*, that light is in layers

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<sup>44</sup> Imam Asy-Syaukani, “Tafsir Fathul Qadir,” in *Jilid 7* (Jakarta: Pustaka Azzam, 2013), page 877.

<sup>45</sup> Jarir, “Tafsir Ath-Thabari,” 2007, page 161.

<sup>46</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 54.

<sup>47</sup> Wahbah Az-Zuhaili, “Tafsir Al-Munir,” in *Jilid 9* (Jakarta: Gema Insani, 2016), page 527.

<sup>48</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 877.

<sup>49</sup> Az-Zuhaili, “Tafsir Al-Munir,” 2016, page 527.

<sup>50</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 55.

<sup>51</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 882.

<sup>52</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 56.

and multiples. Gathered were the light of the lamp, the glass light that was located in the hole in the wall of the house, and the oil light. In this way, the strong light can dispel the darkness around it.<sup>53</sup>

*Nūr* is the fifth *يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ* “Allah guides His servants whom He wills.” In *Tafsīr Fathu al-Qadīr*, it is interpreted as among His servants, namely special guidance that leads to what is sought. So, what is meant by guidance is not just guidance.<sup>54</sup> Meanwhile, Tafsir An-Nuur,<sup>55</sup> he agrees with *Tafsīr fī Zilālī al-Qur’ān*,<sup>56</sup> explaining that the light referred to in the form of guidance is given only to servants who desire to obtain the truth by paying attention to natural conditions and channeling their thoughts to follow the right path, which leads to truth.

Based on this verse, light is important so it is used as the name of a chapter An-Nūr and light comes from Allah who can guide the universe including what is in it, and is the main source of light.<sup>57</sup> Light is Allah who is light above light.<sup>58</sup> Al-Ghazali explained in *Misykātu al-Anwār* that Allah is the only one who can be called light, in the true sense that Allah SWT is “The Highest and Last Light”.<sup>59</sup> And that He is the true Light, there is no partner for Him, and in this respect, He is unique and has no equal. The other lights can be called light only allegorically (*majāzī*).<sup>60</sup> Only God truly exists,

<sup>53</sup> Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” 2016, page 2826.

<sup>54</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 882.

<sup>55</sup> Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” 2016, page 2826.

<sup>56</sup> Sayyid Qutb, “Tafsir Fi Zhalalil Qur’an,” in *Jilid 8* (Jakarta: Gema Insani, 2004), page 243.

<sup>57</sup> Murtono, “Konsep Cahaya Dalam Al-Qur’an Dan Sains,” *Kaunia* 4, no. 2 (2008): page 155.

<sup>58</sup> Murtono, page 155.

<sup>59</sup> Ahmad Khoiri, “Al-Qur’an Dan Fisika (Telaah Konsep Fundamental: Waktu, Cahaya, Atom, Dan Gravitasi),” *Prosiding Seminar Nasional Pendidikan Fisika FITK UNSIQ* 1, no. 1 (2018): page 94, <https://ojs.unsiq.ac.id/index.php/semnaspf/article/view/129>.

<sup>60</sup> Imam Al-Ghazali, “Miskatul Anwar,” 2021, page 12.



while existence other than God is a loan, emanation, and therefore exists in itself, but exists because of others.<sup>61</sup>

## **B. Research Question**

So that this research can focus on the problem that will be studied by the researcher, the author made several problem formulations. Referring to the existing background, a problem formulation emerges to which the answer will be sought as follows:

1. What is the Concept of Light in the Holy Qur'an?
2. What are the Interpretations of Light Verses in the Holy Qur'an?

## **C. Research Objectives**

Every research carried out always has a specific aim, so the research is carried out. If you look at the problem formulation above, several objectives of this research emerge as follows:

1. To Know the Concept of Light in the Holy Qur'an
2. To Know the Interpretations of Light Verses in the Holy Qur'an

## **D. Research Benefit**

Based on the results of the description of the gaps that the author has stated above. The author has the following objectives that can be benefited from this research:

1. Theoretical Benefits
  - a) It is hoped that this research will provide new insights into understanding the interpretation of light verses in classical to contemporary interpretations using a thematic interpretation approach.
  - b) It is hoped that this research will be a driving force for further research to better understand the interpretation of the light verses in the holy Qur'an.

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<sup>61</sup> Salahuddin, "Tafsir Ayat Cahaya Dalam Misykāt Al-Anwār Dan Orientasi Pendidikan Potensi Diri," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 12, no. 1 (2009): page 2, <https://doi.org/10.24252/lp.2009v12n1a1>.

## 2. Practical Benefits

- a) It is hoped that this research will become a new discourse in understanding the interpretation of light verses in the holy Qur'an.
- b) It is hoped that this research will increase our love for the holy Qur'an because many more interpretations of the holy Qur'an have not been resolved and have not been discussed. Therefore, these interpretations need to be developed and disseminated widely.

## E. Literature Review

As far as the search has been carried out by the author on various scientific works that already exist, there are many works that discuss about research on the concept of light in the holy Qur'an. Apart from that, to show the significance and novelty, the author tries to review several previous studies that are in accordance with the research the author wants to conduct. The author presents several of these studies in this literature review as a requirement to show a general overview and brief description of previous research. Some of this research is still similar to the title that the author wants to research, whether in the form of a thesis, book, journal, or article. The research contains two variables that the author will discuss, namely light and thematic interpretation, as follows:

*First.* Thesis, Annisa Alivia Cahyati Faculty of Ushuluddin and Adab Syekh Nurjati State Islamic Institute Cirebon 2023 “*Penafsiran Ayat-Ayat Cahaya (Studi Komparatif Ayat-Ayat Cahaya dalam Tafsir Al-Mizan fi Tafsir Al-Qur'an Dan Tafsir Al-Kabir wa Mafatih Al-Ghaib)*” This thesis discusses the terms light which have physical and metaphysical meaning. There are 2 meanings of light in the holy Qur'an, both physically (QS. Nūh/71: 16, QS. Yūnus/10: 5, QS. Al-Furqān/25: 61 and QS. Al-Ḥadīd/57: 28) and metaphysical (QS. An-Nūr/24: 35, QS. Al-Baqarah/2: 257, QS. Al-Mā'idah/5: 15 and 16, QS. An-Nisā'/4: 174, QS. Al-Aḥzāb/33: 43, QS. Al-An'ām/6: 1, QS. At-Taubah/9: 1). Based on scientific techniques, if viewed

materially or The main physical source of light is the sun. The sun has enormous energy ( $\pm 1000$  watts/m<sup>2</sup>). There is light that can be observed directly and some that cannot be observed directly. This research focuses more on the differences in the interpretation of light verses in the two styles of interpretation, namely the Syi'ah interpretation of Al-Mizan and the Sunni interpretation of Al-Kabir.

*Second.* Thesis, Karuma Afada Himayah Faculty of Ushuluddin and Da'wah Madura State Islamic Institute 2022 "*Implementasi Munāsabah Pada Penafsiran Saintifik (Analisis Teori Munāsabah Pada Ayat-Ayat Cahaya Dalam Tafsir Kemenag)*" This thesis discusses this research. This research is library research using *munāsabah* as an approach, the focus of his study is on verses of light, namely QS. An-Nūr/24: 35, QS. Yūnus/10: 5, QS. Nūḥ/71: 16, QS. Al-Furqān/25: 61, and QS. An-Nabā'/78: 13, using the perspective of Badruddīn Muḥammad bin 'Abdullāh al-Zarkasyi in the book *al-Burhān fī 'Ulūm al-Qur'ān*. This research focuses more on the interpretation of light verses using *munāsabah* theory concerning the Ministry of Religion's Tafsir.

*Third.* Thesis, Wuri Indayani, Ushuluddin faculty and Religious studies, Raden Intan Lampung State Islamic University 2021 "*Studi Komparasi Konsep Cahaya Menurut Al-Ghazali dan Suhrawardi*" This thesis discusses the differences and similarities between the thoughts of two figures, namely Al-Ghazali and Suhrawardi in the holy Qur'an in QS. An-Nūr/24: 35. This research focuses more on the differences in the interpretation of light verses in two *Mufasssir* figures, namely Al-Ghazali and Suhrawardi.

*Fourth.* Thesis, Achmad Rifa'i Faculty of Ushuluddin and Religious Studies Sunan Ampel State Islamic University Surabaya 2017 "*Telaah Penafsiran al-Suyuti dan Sayid Qutb Terhadap Cahaya Allah SWT dalam Surat an-Nūr Ayat 35*" This thesis discusses the comparative method, namely describing or explaining between two inter-mufasssir interpretations, namely al-Suyuti in his book *al-Dur al-Mansur fī Tafsir bi al-Ma'tsur* and

Sayid Qutb in his *Tafsīr fī Zilālī al-Qur'ān* interpreted the verses of the holy Qur'an using the *Tahlili* method which relates to God's light as in QS. An-Nūr/24: 35. This research focuses more on the differences in interpretation of the light verse in one of the QS. An-Nūr/24: 35 with two *Mufasssir* figures, namely al-Suyuti and Sayid Qutb.

*Fifth.* Thesis, Baihaki Faculty of Ushuluddin and Islamic Thought Sunan Kalijaga State Islamic University Yogyakarta 2014 "*Penafsiran Ayat-ayat Nūr dalam tafsir Al-Qur'an Al-Azim Karya Sahal Bin 'Abdullah Al-Tustari*" This thesis discusses the interpretation of verses about *nūr* in Tafsir Al-Qur'an Al-Azim by Sahal bin 'Abdullah al-Tustari explains the background to the interpretation of the verses about *nūr*, the pattern of interpretation and its advantages and disadvantages. This research focuses more on the light verses in one Sufi-style interpretation, namely the Al-Qur'an Al-Azim commentary by Sahal Bin 'Abdullah Al-Tustari.

This research is different from the research above because what the author wants to do is examine the concept of light in the holy Qur'an with a thematic study that does not only focus on one type of interpretation. Specifically, this research contains variations in the meaning of light such as: *nūr*, *diyā'* and *sirāj* and concludes that light from these three terms is divided into two types, first, physical light such as sunlight, moonlight, firelight, lightning, light of olive oil and secondly metaphysical light such as light of faith, light of the Taurat, light of Injil, light of the holy Qur'an, light of justice, light of guidance, light of Allah SWT, light of Tauhid, and the light of good deeds, etc.

## **F. Research Methodology**

Methods can be interpreted as objective activities.<sup>62</sup> Muhammad Ramdan stated that a method can also be interpreted as a structured way of doing something so that certain goals are achieved both theoretically and

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<sup>62</sup> Raco, *Metode Penelitian Kualitatif* (PT Grasindo, 2010), page 5.

practically.<sup>63</sup> Several important points contained in this research method include:

1. Type of Research

The research used by the author is qualitative, namely to find out complex interpretations.<sup>64</sup> Meanwhile, this type of research is library research or library study. According to Mestika Zed, library research is to obtain research data by utilizing library sources so that relevant information is obtained. Apart from that, if viewed from the perspective of its mission, this research is descriptive-explanatory.<sup>65</sup>

2. Source of research data

Because this research is directly related to the text of the holy Qur'an, the source of primary data and secondary data is the holy Qur'an, including the following:

- a) Primary data source: Al-Qur'an and Classical to contemporary interpretation as follows:

- 1) Classical interpretations such as *Tafsīr al-Ṭabarī* (302 H/915 M),<sup>66</sup> *Tafsīr al-Qurṭubī* (671 H/1272 M),<sup>67</sup> *Tafsīr Ibnu Kasīr* (762 H/1340 M).<sup>68</sup>
- 2) Interpretation of the middle period such as *Tafsīr Fathū al-Qadīr* (1223 H/1801 M).<sup>69</sup>
- 3) Modern-Contemporary interpretations such as *Tafsīr al-Munīr* (1411 H/1991 M),<sup>70</sup> *Tafsīr fī Zilālī al-*

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<sup>63</sup> Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021), page 1.

<sup>64</sup> Helaluddin Wijaya, *Analisis Data Kualitatif* (Sekolah Tinggi Theologia Jaffrai, 2019), page 21.

<sup>65</sup> Zed Mestika, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008), page 1-2.

<sup>66</sup> Jarir, "Tafsir Ath-Thabari," 2007.

<sup>67</sup> Imam Qurthubi, "Tafsir Al-Qurthubi," in *Jilid 8* (Jakarta: Pustaka Azzam, 2009).

<sup>68</sup> Katsir, "Tafsir Ibnu Katsir," 2004.

<sup>69</sup> Ibnu Syaukani, "Tafsir Fathul Qadir," in *Jilid 9* (Jakarta: Pustaka Azzam, 2013).

<sup>70</sup> Wahbah Az-Zuhaili, "Tafsir Al-Munir," in *Jilid 1* (Jakarta: Gema Insani, 2016).

*Qur'ān* (1343 H/1925 M),<sup>71</sup> Tafsir An-Nuur (1371 H/1951 M),<sup>72</sup> Tafsir Al-Azhar (1383 H/1964 M),<sup>73</sup> Al-Misbah (1422 H/2002 M),<sup>74</sup> etc.

b) Secondary data sources: Tafsir Ilmi: Cahaya (dalam Perspektif Al-Qur'an dan Sains),<sup>75</sup> *Mu'jam Mufradāt li Alfāz al-Qur'an* by Al-Ragīb al-Isfahānī,<sup>76</sup> *Mu'jam al-Mufahras li Alfāz al-Qur'an*,<sup>77</sup> and other literature from books, thesis, journals, articles, and literature supports the research discussion theme about light.

### 3. Data collection techniques

The author collected data, namely by inventorying the data and sorting it, especially works that concern light and works that touch on thematic interpretation. The author categorizes important parts related to the theme of light from classical to contemporary interpretations, starting from basic assumptions to their relevance to the current context.

### 4. Data analysis techniques

The data analysis technique that the author uses is the descriptive-analysis method, namely describing the basic construct of light in a careful thematic interpretation and comprehensive analysis. The data obtained was processed using existing data source analysis techniques using the content analysis method. The step taken by the author is to collect several verses from the holy Qur'an with the same term, namely light, then explain them by summarizing the aspects that can be

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<sup>71</sup> Sayyid Quthb, "Tafsir Fi Zhilalil Qur'an," in *Jilid 6* (Jakarta: Gema Insani, 2002).

<sup>72</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016.

<sup>73</sup> Abdulmalik Abdulkarim Amrullah, "Tafsir Al-Azhar," in *Jilid 5* (Singapura: Pustaka Nasional Pte Ltd, 2003).

<sup>74</sup> M. Quraish Shihab, "Tafsir Al-Misbah," in *Jilid 6* (Jakarta: Lentera Hati, 2002).

<sup>75</sup> Kemenag RI, *Tafsir Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*.

<sup>76</sup> Al-Ragīb al-Isfahānī, *Mu'jam Mufradāt Li Alfāz Al-Qur'an*.

<sup>77</sup> M. Fuad Abd Baqi, *Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an*.

explored, and finally, the conclusion to produce an understanding of the light verses in thematic interpretation and answer several problem formulations which exist.

Because the object of this research study is classical to contemporary interpretation. Therefore, this research is included in the study of thematic interpretation. This research follows the research flow of Prof. Dr. Abd Al-Hayy Farmawi in his book *Al-Bidayah fī Al-Tafsīr Al-Maūḍūʿī* describes the steps for conducting research using the thematic method: a. Determining the topic to be discussed, namely the theme of light. b. Collecting verses related to light. c. Compiling a sequence of verses based on the time of descent and *asbab al-nuzul* from the verses about light. d. Understanding the correlation of verses about light in each chapter, e. Arranging a discussion about light verses in outline form. f. Completing and add to the discussion with Hadith that are relevant to the topic of light. g. Studying and collecting verses of light by grouping the general (*ʿam*), specific (*khash*), absolute, and bound (*muqayyad*) or contradictory so that they all meet in one direction, without any differences or similarities. h. Compiling conclusions from the verses of light which provide answers to the holy Qurʾan to the problems discussed.<sup>78</sup>

### **G. Systematic Discussion**

In general, this systematic writing consists of five chapters, where the chapters are divided into several sub-chapters.

The first chapter contains an introduction that contains the research background. Apart from that, the author also includes a research question or problem formulation which contains the problems that the author wants to raise or research purpose. Then, the research objectives are likely to provide

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<sup>78</sup> Moh. Tulus Yamani, "Memahami Al-Qurʾan Dengan Metode Tafsir Maudhuʿi," *Jurnal PAI* 1, no. 2 (2015): page 273-291.

benefits to future readers or researchers. After that, a literature review containing previous research relevant to the title researched by the author. Next are research methodology, type of research, source of research data, data collection techniques, and data analysis techniques. Finally, there is a systematic discussion that explains the composition of writing in research.

The second chapter explains the concepts of light in the scientific and religious discourse including light in Islamic terminology, light in Christian terminology, light in Buddhist terminology, and light in Hinduism terminology

The third chapter explains term verses and its interpretation of light in the holy Qur'an including a term that means light such as: *nūr*, *ḍiyā'* and *sirāj*, then explains the various meanings of light terms in the holy Qur'an.

The fourth chapter contains the meaning analysis of the concept of light in the holy Qur'an and interpretations of light verses in the holy Qur'an.

The fifth chapter is a closing and conclusion which contains conclusions from the description that has been presented by the researcher, as well as answers to the problem formulation that the author raised accompanied by suggestions that can be contributed to further research as a recommendation for further study.



## CHAPTER II

### THE CONCEPT OF LIGHT IN THE SCIENTIFIC AND RELIGIOUS DISCOURSE

#### A. The Meaning of Light in Scientific Terminology

Modern physics, which is included in one branch of science, states that light is specifically divided into two characteristics, namely light as waves and particles, or what can be known as wave-particles. Thomas Young through a double slit Young conducted experiments by proving that light is an electromagnetic wave through interference and diffraction of light through narrow spaces. Meanwhile, light as a particle is shown based on the concepts of black body radiation, the Compton effect, and pair production.<sup>1</sup> Light is energy in the form of visible electromagnetic waves with a wavelength of approximately 380 to 750 nm. In the field of physics, light is electromagnetic radiation which includes visible and invisible wavelengths.<sup>2</sup> Modern physics is a part of Physical Science that studies the behavior of matter and energy at the atomic level and in subatomic particles or waves. Although the principles are the same as classical physics, the matter discussed in modern physics is at the atomic or subatomic level, and particles move at the high speed of light (relativity).<sup>3</sup>

Around us, there are lots of objects that emit light. Objects that can emit light are called light sources. There are two types of light sources, namely natural light sources and artificial light sources. Natural light sources are light sources that produce light naturally at any time, for example the sun as the large star at the center of the solar system. while artificial light sources are light sources that

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<sup>1</sup> Eng. Ali Khumaeni, *Buku Ajar Fisika Modern* (Yogyakarta: DIVA Press, 2022), page 66.

<sup>2</sup> Etik Siti Handayani, "Nilai-Nilai Pendidikan Tafsir Sains Dan Komparasi Konsep Cahaya Dalam Disiplin Ilmu Fisika Modern Dengan Konsep Cahaya Kitab Misykat Al-Anwar Karya Imam Al-Ghazali" (Institut Agama Islam Negeri (IAIN) Salatiga, 2019), page 11, <http://e-repository.perpus.iainsalatiga.ac.id/5627/>.

<sup>3</sup> A Halim, *Fisika Modern I (Pendekatan Konseptual)* (Banda Aceh: Syiah Kuala University Press, 2011), page 3.

emit light because they are made by humans, and are not available at all times, such as flashlights, neon lights, and candles.<sup>4</sup>

Light has several properties, including: a) Light travels in a straight line. To be able to prove that light travels straight, it can be seen from sunlight entering through cracks or through the windows of our house. And if you observe motor vehicle lights at night, the light from the motor vehicle lights travels straight. b) Light passes through clear objects. Light can enter a house through windows that have glass. Clear window glass can allow sunlight to penetrate, if the window glass is covered with a black cloth then light cannot penetrate the window glass. This incident can prove the nature of light that can penetrate clear objects. c) Light can be reflected. There are two types of reflection, namely diffuse reflection and regular reflection. Diffuse reflection occurs when light hits an uneven surface, usually the resulting reflection is irregular and regular reflection occurs if light hits a flat, shiny or smooth surface, such as light that hits a flat mirror and the resulting rays that are reflected have a direction regular. d) Light can be refracted. Refraction is a change in direction propagation of light as it passes through different propagation media. An example of light refraction: a pencil placed in water in a glass. e) Light can be Decomposed. The breakdown of light (dispersion) is the decomposition of white light into light of various colors. For example, like a rainbow, a rainbow occurs as a result of sunlight being broken down by raindrops, this event can show that light can be broken down.<sup>5</sup>

The benefits of light include: In the medical field, one of the benefits of light waves are used for x-rays, used as a unit of distance between celestial objects, used ultraviolet light to maintain healthy skin (as long as it is not too hot), used by plants to convert light energy into energy chemicals in the process of food synthesis, used for photosynthesis in plants, sunlight, also used to dry clothes,

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<sup>4</sup> Ryzald Mahendra Putra, *Cahaya Dan Penerapan Sifat-Sifat Cahaya* (Depok Jawa Barat: Cv Media Edukasi Creative, 2022), page 1-2.

<sup>5</sup> Anik Istidah, Usep Suherman, and Abdul Holik, "Peningkatan Hasil Belajar Ipa Tentang Materi Sifat-Sifat Cahaya Melalui Metode Discovery Learning," *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi* 2, no. 1 (2022): page 46-48, <https://doi.org/10.59818/jpi.v2i1.187>.

shoes and other household items (using sunlight), used for beauty tools such as UV light to remove black spots on the face, cellulite, etc. used for lamps and other lighting devices, and used for photo cameras.<sup>6</sup>

## **B. The Meaning of Light in Religious Discourse**

### **1. Light in Islamic Terminology**

Light as a term as quoted from *Lisānu al-‘arab* states that light (*nūr*) is: *الظاهر الذي به كل ظهور والظاهر في نفسه المظهر لغيره يسمى نورا* namely “The apparent thing through which all manifestations occur, and the apparent thing in itself and the manifestation to something else, is called light.”<sup>7</sup> Meanwhile, the meaning of light in the Book of Al-Hikam written by Ibn ‘Athallah as-Sakandari: *الانوار مطايا القلوب والاسرار* “Light is the vehicle of the heart and all secrets.”<sup>8</sup> Light whose source is from Allah SWT is used as a vehicle for the heart and in it, some secrets are hidden.<sup>9</sup> Just as if someone succeeds in getting light from Allah, their life will be filled with happiness and tranquility.<sup>10</sup> He can capture the light of wisdom in all the good and bad he experiences.<sup>11</sup> Then Ibnu ‘Athallah emphasized the difference between light and darkness with the statement: “Light is the soldier of the heart, as darkness is the soldier of lust. If Allah SWT wanted to help His servant, he helped him with the armies of light and cut off from him the help of darkness and other creatures.”<sup>12</sup>

In the epistemology of the Sufi, *nūr* (light) is an element who has an important position. Franz Rosental says: Light is a special concept in Sufi terms. It is a metaphor for knowledge, which is different from the darkness

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<sup>6</sup> Husaina Mayasari, “Makna Dan Manfaat Nur Dan Dhau’u Menurut Tafsir Kontemporer” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017), page 28.

<sup>7</sup> Mandzur, *Lisaanu Al-‘Arab*, page 4571.

<sup>8</sup> ‘Athallah, *Kitab Al-Hikam Dan Penjelasannya*, page 123.

<sup>9</sup> Qodir, *Akhlak Sufi: Kajian Kitab Sirrul Asrar Karya Syaikh Abdul Qadir Jaelani*, page 160.

<sup>10</sup> Bagir, *Risalah Cinta Dan Kebahagiaan*, page 77.

<sup>11</sup> Shihab, *Lentera Hati: Kisah Dan Hikmah Kehidupan*, page 9.

<sup>12</sup> ‘Athallah, *Kitab Al-Hikam Dan Penjelasannya*, page 124.

associated with ignorance. In darkness we cannot notice or recognize anything. But with the light during the day, we are visible and we know which direction to go. The light that Rosental means is actually another word for knowledge, and ignorance is darkness (*dzulm*). This is as explained by Imam al-Ghazali, that humans do not know (ignorant) because there is a veil (*hijab*) that prevents them. When Allah SWT opens the *hijab*, then the light becomes bright enough that humans can see reality.<sup>13</sup> Allah says regarding the journey of the prophet Ibrahim to find God:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُوْنَ مِنَ الْمُؤْمِنِيْنَ (٧٥) فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَأٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّيَّ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ ٱلْأَفْلَاقَ (٧٦)

“Thus We showed Ibrahim (Our power) in the heavens and the earth and so that he would be among those who believe. (75) When the night had become dark, he (Ibrahim) saw a star (then) he said, "This is my Lord." So, when the star set he said, "I do not like that which sets.”<sup>14</sup> (76)

Al-Ghazali interpreted this verse by quoting a history from Rasulullah SAW: “Indeed, Allah has seventy *hijabs* of light, if He were to open these *hijabs*, the cloud covering the Essence of Allah would burn everything that is sensed by vision.” (HR. Ibn Hibban). According to al-Ghazali, the *hijabs* are dignified, while the lights differ according to their level of dignity, such as the difference between the sun, moon, and stars. The light that appears at the beginning of a servant is initially small, then continues to grow. Thus, the Sufi interpret this verse as the degrees achieved by the level of servants as appeared to Prophet Ibrahim AS when he was *taraqqi* (ascended the level of servanthood). That is, when he did not know a matter, he came to the *hijabs* of *nūr* or light, which is likened to the stars.

<sup>13</sup> Syamsuddin 'Arif et al., “Theology and Epistemology : The Study of Kasyaf (‘Ilm Kasyaf) in Al-Ghazali’s Thought,” *Tsaqafah: Jurnal Peradaban Islam* 16, no. 2 (2020): page 351-352.

<sup>14</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 138.

Meanwhile, ordinary people will not define God in the form of objects, let alone Nabiyullah Ibrahim AS knows more.<sup>15</sup>

Al-Ghazali also revealed God as Light, namely the source is light. In this real world, light contains glory and honor, while on an ethical and intellectual level light represents purity, holiness and truth. Therefore, it makes perfect sense to compare God to light.<sup>16</sup> He (God) is truly light, as confirmed by al-Ghazali himself: “He (God) is light, because if everything is not visible in its own form then other forms will not be visible either.” Therefore, God is likened to light by al-Ghazali because God is the source of the existence of all things. Without light of God, something would not be visible. Regarding God as light, Sufis also say that the universe is a reflection of God, as God sees the image of Himself. Each level of creaturely existence reflects certain attributes of God. The higher the level of existence, the more God’s attributes are reflected. And the highest peak is in humans because humans are the best creatures. Humans will reach the level of perfection when humans reflect all of God’s characteristics. If humans can reach this high level, then humans can reach the level of “complete human” (*Insan Kamil*).<sup>17</sup>

## **2. Light in Christian Terminology**

In Christianity, light is the Word of God as a source of light for human life, but if the Word of God is only understood as text, as memorization, as doctrine then it is in vain. Mazmur 119:105 implies that God is light. This is because, as in the parable between the lamp and the light, in essence the lamp is a torch, but if the lamp is without light, then it no longer lives up to its essence. It is dead and useless without light.<sup>18</sup>

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<sup>15</sup> Akhmad Rijali Elmi, “Epistemologi Tafsir Esoterik Al Ghazali Dalam Kitab Ihya’ ‘Ulum Al-Din,” *MODELING: Jurnal Program Studi PGMI* 9 (2022): page 465-466.

<sup>16</sup> Mohammad Mufid, “Maksiat Hati Sebuah Hijab Hubungan Manusia Dengan Tuhan Menurut Al-Ghazali,” *Universitas Islam Negeri Syarif Hidayatullah Jakarta* (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2018), page 45.

<sup>17</sup> Mufid, page 45-46.

<sup>18</sup> Hasudungan Sidabutar, “Filsafat Ilmu Pendidikan Agama Kristen Dan Praksisnya Bagi Agama Kristen Masa Kini,” *PEADA: Jurnal Pendidikan Kristen* 1, no. 2 (2020): page 89, <https://doi.org/10.34307/peada.v1i2.20>.

### 3. Light in Buddhist Terminology

In Buddhism, light symbolizes wisdom and enlightenment. Historical Buddha, The word Buddha (wisdom), the deep (Tashrif) becomes Budhi (conscience) and also Buddha, is where the word Buddha comes from (who has light). The Buddha is an awakened person, that is, a person who has emerged from ignorance and is now surrounded by the right light.<sup>19</sup> Buddha or someone who has Buddha nature or someone who has the title Buddha is a person who “awakens” from darkness or error to the light of truth. Buddha is not a person’s name but a title. The name of the founder of Buddhism which he got from his parents is Shiddarta which means “reaching the goal objective”.<sup>20</sup> At the birth of Shiddarta, infinite light illuminated the universe, the blind could see, the deaf could hear, the mute could speak, flowers fell from the sky, music and perfume spread everywhere. The boy (Shiddarta) walked seven steps on lotus flowers some time after his birth.<sup>21</sup>

### 4. Light in Hinduism Terminology

In Hinduism light means “jyoti.”<sup>22</sup> Light has an important role in religious rituals and symbolism. Diwali is defined as the festival of lights and is held in autumn to celebrate the victory of light (good) over darkness (evil). During Diwali, lamps, candles and oil lamps (Diyas) are lit to symbolize Lord Rama’s victory over the demon king Ravana and to seek blessings from the gods. Apart from Diwali, light is often used to represent

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<sup>19</sup> Sevi Lestari, “Historitas Agama Buddha Di Indonesia,” *Jurnal Pendidikan Dan Konseling* 4 (2022): page 3436.

<sup>20</sup> Arief Wibowo, “Makna Patung Buddha Dalam Agama Buddha,” *Publikasi Ilmiah : Universitas Muhammadiyah Surakarta* 20 No. 01 (2008): page 86, <https://publikasiilmiah.ums.ac.id/handle/11617/920>.

<sup>21</sup> Nur Hayati et al., “Awal Mula Sejarah Agama Buddha Dan Perkembangannya Hingga Masuk Ke Indonesia,” *Al-Hikmah: Jurnal Studi Agama-Agama* 9, no. 2 (2023): page 160.

<sup>22</sup> I Gde Agus Dharma Putra, “Anugerah Kepada Waktu Dalam Teks Kala Tattwa,” *Kalangwan Jurnal Pendidikan Agama, Bahasa Dan Sastra* 9, no. 1 (2019): page 4, <https://doi.org/10.25078/klgw.v9i1.976>.

the inner illumination of the soul, guiding individuals towards self-realization and spiritual enlightenment.<sup>23</sup>

light will also usher in the moment after death in the cosmic phase that we go through, the most important is when bright light (Jyoti) appears, which is the gateway for the soul to the sublime realms of svah loka or even moksha (liberation). However, the duration of this light's appearance varies greatly for each person. It depends on our own Vasanas (mind tendencies) in the moments before death. For those whose thoughts tend to be bad at the moment of death, this bright light only appears from half a second to 30 minutes. For those whose minds tend to be calm and peaceful at the moment of death, this bright light can appear for around 30 minutes to several hours. The soul must move towards this light to enter Svah Loka. A clean soul will be easily or even drawn towards this light, a dirty soul may fail.<sup>24</sup>

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<sup>23</sup> Dian Mukti Wuri, "Identitas Kosmopolitan Dan Parokial Pekerja Migran India Di Batam Sebagai Strategi Negosiasi Budaya," *Paradigma: Jurnal Kajian Budaya* 5, no. 1 (2014): page 30, <https://doi.org/10.17510/paradigma.v5i1.162>.

<sup>24</sup> Gede Angga Iswara, "Arsitektur Bali (Konsep Tri Angga Dan Tri Loka)," *Jurnal Teknologi* 1, no. 1 (2013): page 10-11.

### CHAPTER III

## VERSES AND ITS INTERPRETATION OF LIGHT IN THE HOLY QUR'AN

### A. Terms of Light in the Holy Qur'an

#### 1. *Nūr*

The word *Nūr* (نور) consists of the root letters nun, wauw, and ra'.

*Nūr* has a well-known meaning, namely light, but on the other hand, these letters also mean turmoil, inconsistency, and less stability. While *nār* is interpreted as fire, one source of artificial light is fire which flares up quickly, once it flares up, once down, and because of the wind.<sup>1</sup> In the holy Qur'an vocabulary dictionary, *al-Mu'jam al-Mufahras li Alfāz al-Qur'an*, the word *nūr*, is mentioned in the holy Qur'an 43 times.<sup>2</sup> *Nūr* in the *Mu'jam Mufradāt li Alfāz al-Qur'an* by Al-Ragīb al-Isfahānī is interpreted as light that is scattered and helps the eye's vision. The word *nūr* is divided into two types of meanings; namely *dunīawī* light and *ukhrawī* light. *Dunīawī* light itself is divided into two meanings; First, the light of the heart's eyes is light of Ilahiah such as the light of reason and the light of the holy Qur'an. Second, light from the eyes of the senses such as moonlight, stars, sun, and other lights. While the *ukhrawī* light is as mentioned in the word of Allah:<sup>3</sup>

وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“And those who believe with him. Their light radiated before and to the right of him. They said, “Our Lord, perfect for us our light and

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<sup>1</sup> M. Quraish Shihab, “Ensiklopedia Al-Qur'an: Kajian Kosa Kata,” in *Jilid 2, K-N* (Jakarta: Lentera Hati, 2007), page 734.

<sup>2</sup> M. Fuad Abd Baqī, *Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an*, page 725.

<sup>3</sup> Al-Ragīb al-Isfahānī, *Mu'jam Mufradāt Li Alfāz Al-Qur'an*, page 564-565.



forgive us. Indeed, You are Almighty over all things.”<sup>4</sup> (QS. At-Taḥrīm/66: 8)

In *Tafsīr al-Ṭabarī*,<sup>5</sup> in line with *Tafsīr Faṭḥu al-Qadīr*,<sup>6</sup> he explains that what is meant by the light here is that, on the Day of Judgment, there will be good news for those who take their books with their right hand and the believers pray so that the light does not go out when they pass through the *ṣirāṭ*, which is at that time the light of the hypocrites was extinguished. Meanwhile, in the Tafsir Al-Misbah, quoting the opinion of Thaba’thaba’i, he explains that what is meant by light is the light of faith and reason, where there is still a feeling of lack of faith and many mistakes, prayer is offered in the form of concern for the sins that have been committed even though has received bright light and a form of expression that humans cannot be separated from the need for Allah SWT on the Day of Judgment.<sup>7</sup>

**Table 1. *Nūr* Verses and Themes in the holy Qur’an**

No	Term	Chapter	Verse Theme
1.	النور	QS. Al-Baqarah/2: 257	Light of Faith
2.		QS. Al-Baqarah/2: 257	Light of Faith
3.		QS. Al-Mā'idah/5: 15	Light of the Prophet Muhammad
4.		QS. Al-Mā'idah/5: 16	Light of the Holy Qur'an
5.		QS. Al-Mā'idah/5: 44	Light of Taurat
6.		QS. Al-Mā'idah/5: 46	Light of Injil
7.		QS. Al-An'ām/5: 1	Light of Allah SWT
8.		QS. Al-A'rāf/7: 157	Light of the Holy Qur'an
9.		QS. At-Taubah /9: 32	Light of the Islamic Religion
10.		QS. Ar-Ra'ad/13: 16	Light of Allah SWT
11.		QS. Ibrāhīm/14: 1	Light of Tauhid
12.		QS. Ibrāhīm/14: 5	Light of Allah SWT
13.		QS. An-Nūr/24: 35	Light of Allah SWT

<sup>4</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 562.

<sup>5</sup> Ibnu Jarir, “Tafsir Ath-Thabari,” in *Jilid 25* (Jakarta: Pustaka Azzam, 2007), page 253-254.

<sup>6</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 445.

<sup>7</sup> M. Quraish Shihab, “Tafsir Al-Misbah,” in *Jilid 14* (Jakarta: Lentera Hati, 2002), page 330.

14.		QS. An-Nūr/24: 35	Light of Allah SWT
15.		QS. An-Nūr/24: 35	Light of Allah SWT
16.		QS. An-Nūr/24: 40	Light of Guidance
17.		QS. Al-Ahzab/33: 43	Light of Faith
18.		QS. Fāṭir /35: 20	Light of Faith
19.		QS. Az-Zumar/39: 22	Light of Guidance
20.		QS. Az-Zumar/39: 69	Light of Justice
21.		QS. Al-Ḥadīd/57: 9	Light of Faith
22.		QS. Aṣ- Ṣaff/61: 8	Light of the Islamic Religion
23.		QS. At-Tagābun/64: 8	Light of the Holy Qur'an
24.		QS. At-Ṭalāq/65: 11	Light of Faith
25.	نورا	QS. An-Nisā'/4: 174	Light of the Holy Qur'an
26.		QS. Al-An'ām/6: 91	Light of Taurat
27.		QS. Al-An'ām/6: 122	Light of Guidance
28.		QS. Yūnus/10: 5	Moonlight
29.		QS. An-Nūr/24: 40	Light of Guidance
30.		QS. Asy-Syūrā/42: 52	Light of the Holy Qur'an
31.		QS. Al-Ḥadīd/57: 13	Light of Good Deeds
32.		QS. Al-Ḥadīd/57: 28	Light of Faith
33.		QS. Nūḥ/71: 16	Moonlight
34.	نوركم	QS. Al-Ḥadīd/57: 13	Light of Good Deeds
35.	نورنا	QS. At-Taḥrīm/66: 8	Light of Good Deeds
36.	نوره	QS. At-Taubah /9: 32	Light of the Islamic Religion
37.		QS. An-Nūr/24: 35	Light of Allah SWT
38.		QS. An-Nūr/24: 35	Light of Guidance
39.		QS. Aṣ- Ṣaff/61: 8	Light of the Islamic Religion
40.	نورهم	QS. Al-Baqarah/2: 17	Light of Allah SWT
41.		QS. Al-Ḥadīd/57: 12	Light of Good Deeds
42.		QS. Al-Ḥadīd/57: 19	Light of Faith
43.		QS. At-Taḥrīm/66: 8	Light of Faith
44.	المنير	QS. Āli-'Imrān/3: 184	Light of Kitabullah
45.		QS. Al-Ḥajj/22: 8	Light of Kitabullah
46.		QS. Luqmān/31: 20	Light of Kitabullah
47.		QS. Fāṭir /35: 25	Light of Kitabullah
48.	منيرا	QS. Al-Furqān /25: 61	Moonlight
49.		QS. Al-Ahzab/33: 46	Light of the Prophet Muhammad

## 2. *Ḍiyā'*

*Ḍiyā'* (ضياء) comes from the word (ضياء - يضيء - ضياء) in the Arabic-Indonesian Al-Munawwir Dictionary called *asy-Syam* which means sun.<sup>8</sup> Meanwhile, *Ḍiyā'* in the *Mu'jam Mufradāt lī Alfāz al-Qur'an* by Al-Ragīb al-Isfahānī, the word *Ḍiyā'* has the plural *ḍau'* (الضوء) is light that is spread from luminous objects.<sup>9</sup> The word *Ḍiyā'* is mentioned in the holy Qur'an 6 times,<sup>10</sup> 3 times in the QS. Yūnus/10: 5, QS. Al-Anbiyā'/21: 48 and QS. Al-Qaṣaṣ/28: 71 and QS. Al-Baqarah/2: 17 and 20 in the form of *fi'l māḍī* (past verb) and in QS. An-Nūr /21: 35 in the form of *fi'l muḍāri'* (present and future verbs).<sup>11</sup> Meanwhile, according to al-Maraghī, *ḍau'* is linguistically the same as *nūr*, but the use of *ḍau'* is stronger. But some interpret *ḍau'* as light that comes from matter itself, like sunlight and fire, while *nūr* is light that comes from other objects.<sup>12</sup> As Allah SWT says:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“It is He who makes the sunshine and the moon shine, and it is He who determines the places in their orbits, so that you may know the number of years and the reckoning (time). Allah did not create it like that, but correctly. He explains the signs (of His greatness) to those who know.”<sup>13</sup> (QS. Yūnus/10: 5)

<sup>8</sup> KH. Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, page 831.

<sup>9</sup> Al-Ragīb al-Isfahānī, *Mu'jam Mufradāt Lī Alfāz Al-Qur'an*, page 336.

<sup>10</sup> M. Quraish Shihab, “Ensiklopedia Al-Qur'an: Kajian Kosakata,” in *Jilid 1, A-J* (Jakarta: Lentera Hati, 2007), page 174.

<sup>11</sup> Kemenag RI, *Tafsir Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*, page 15.

<sup>12</sup> Mayasari, “Makna Dan Manfaat Nur Dan Dhau'u Menurut Tafsir Kontemporer,” page 52.

<sup>13</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 209.

The verse above in *Tafsīr Fathu al-Qadīr*<sup>14</sup> and *Tafsīr al-Munīr* explains that *ḍiyā'* has the meaning of light same with *nūr* has the meaning of light, light more generally and for something more than light. Rays originate from matter while light originates from others. So it can be concluded that the sun produces light from its substance and the moon glows due to the reflection of sunlight.<sup>15</sup>

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ

“And indeed, We have given to Musa and Harun, al-Furqan (Book of the Taurat) and enlightenment and instruction for the pious.”<sup>16</sup> (QS. Al-Anbiyā’/21: 48)

As explained in Tafsir Al-Azhar, *ḍiyā'* here means light or illumination. Because of all the revelations from the sky that come down to this world to bring light to illuminate human life. If there is no light then life will be dark and you don’t know which direction to go. Quoting of opinion Ibnu Katsir, all books that come down from the sky contain divisions and distinctions between right and wrong, between the straight path and the wrong path, between corruption and wisdom, *halāl* and *harām*, and produce light in the heart in the form of guidance. and awareness to return to and fear Allah SWT. So *ḍiyā'* in this verse has the meaning of light as God’s holy book.<sup>17</sup>

**Table 2. *Ḍiyā'* Verses and Themes in the holy Qur’an**

No	Term	Chapter	Verse Theme
1.	ضياء	QS. Yūnus/10: 5	Sunlight
2.		QS. Al-Anbiyā’/21: 48	Light of Taurat

<sup>14</sup> Imam Asy-Syaukani, “Tafsir Fathul Qadir,” in *Jilid 5* (Jakarta: Pustaka Azzam, 2013), page 18.

<sup>15</sup> Az-Zuhaili, “Tafsir Al-Munir,” 2016, page 119.

<sup>16</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 327.

<sup>17</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 6* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 4583.

3.		QS. Al-Qaṣaṣ/28: 71	Daylight
4.	اضاءت	QS. Al-Baqarah/2: 17	Firelight
5.	اضاء	QS. Al-Baqarah/2: 20	Lightning
6.	يضيء	QS. An-Nūr /24: 35	Light Olive Oil

### 3. *Sirāj*

*Sirāj* in *Mu'jam Mufradāt li Alfāz al-Qur'an* by Al-Ragīb al-Isfahānī is written with the words سِرَاجٌ and سَرَجٌ which means a brightly lit lamp with wick and oil, so this word is used to describe everything that shines.<sup>18</sup> Meanwhile, in *lisānu al- 'arab*, *sirāj* is defined as a bright lamp that lights up at night.<sup>19</sup> In the holy Qur'an vocabulary dictionary, *al-Mu'jam al Mufahras li Alfāz al-Qur'an* mentions the word *sirāj* four times.<sup>20</sup> It is found in QS. Al-Furqān/25: 61, Nūḥ/71: 16, and QS. An-Naba'/78: 13 these three verses define *sirāj* as a lamp or sun while in QS. Al-Ahzab/33: 46 defines *sirāj* as Rasulullah.<sup>21</sup> As stated in the word of Allah:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

“And there He created the shining moon and made the sun a (brilliant) lamp.”<sup>22</sup> (QS. Nūḥ/71: 16)

In *Tafsīr Fathu al-Qadīr*,<sup>23</sup> it is explained that the sun is like a lamp on earth, making it easier for humans to carry out various kinds of needs and activities of life. Meanwhile, *Tafsir An-Nuur* explains the benefits of the

<sup>18</sup> Al-Ragīb al-Isfahānī, *Mu'jam Mufradāt Li Alfāz Al-Qur'an*, page 257.

<sup>19</sup> Mandzur, *Lisaanu Al- 'Arab*, page 1983.

<sup>20</sup> M. Fuad Abd Baqi, *Al-Mu'jam Al Mufahras Li Alfadz Al-Qur'an*, page 348.

<sup>21</sup> Kemenag RI, *Tafsir Ilmi: Cahaya (Dalam Perspektif Al-Qur'an Dan Sains)*, page 17.

<sup>22</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 572.

<sup>23</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 639.

moon and sun, namely being able to know numbers and years.<sup>24</sup> It is explained in another verse that interprets *sirāj* with the Prophet Muhammad SAW, as in the words of Allah SWT:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (٤٦)

“O Prophet! Indeed, We have sent you to be a witness, and a bearer of glad tidings and a warner, and to be a caller to Allah (religion) with His permission and as a light that illuminates.”<sup>25</sup> (QS. Al-Aḥzāb/33: 45-46)

The word *sirāj* in Tafsir Al-Misbah is interpreted as light from Pelita or lamp. The so called lights can be dim or not turn on. The verse above continues with the word *munīrān* which means shining, continuously. As quoted from al-Biqā’i, this verse does not use the word sun, because the sun emits light at certain times. By looking at the previous verse, explains the characteristics of the Prophet Muhammad SAW as a messenger who shines like a bright lamp and can be seen by anyone who opens his eyes.<sup>26</sup> In line with *Tafsīr al-Ṭabarī* which explains the meaning of *sirāj* with the light of Allah given to his creatures who receive enlightenment. Meanwhile, the lafaz *munīrān* is interpreted as illumination for servants who seek illumination from its light and who carry out its commands, and from that light the Prophet Muhammad SAW gave guidance to his people.<sup>27</sup>

**Table 3. *Sirāj* Verses and Themes in holy Qur’an**

No	Term	Chapter	Verse Theme
1.	سراجا	QS. Al-Furqān/25: 61	Moonlight
2.		QS. Nūḥ/71: 16	Sunlight

<sup>24</sup> Ash Shiddieqy Teungku Muhammad Hasbi, “Tafsir Al-Qur’anul Majid An-Nuur,” in *Jilid 5* (Semarang: Pustaka Rizki Putra, 2000), page 4364.

<sup>25</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 425.

<sup>26</sup> Shihab, “Tafsir Al-Misbah,” 2002, page 293.

<sup>27</sup> Jarir, “Tafsir Ath-Thabari,” 2007, page 163-164.

3.		QS. An-Naba'/78: 13	Sunlight
4.		QS. Al-Aḥzāb/33: 46	Light of the Prophet Muhammad

## B. The Various Meanings of Light Terms in the Holy Qur'an

### 1. Various Meaning Term *Nūr*

#### a) Light of Faith

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Allah is the protector of the believers. He brought them out of darkness into light (faith). And those who disbelieve, their protectors are Satan, who takes them (the disbelievers) from light to darkness. They are the inhabitants of hell. They remain in it.”<sup>28</sup> (QS. Al-Baqarah/2: 257)

In *Tafsīr Ibnu Kasīr*, Allah explains that Allah will give guidance to people who are on the path to salvation and follow His pleasure. Allah brings out His servants who believe in the darkness of doubt and disbelief into the light of truth which is bright, clear, easy, and shining brightly. Syaitan is the protector of the disbelievers, by making error and ignorance seem beautiful in their eyes and turning them from the path of truth to lies and disbelief. Allah mentions *An-nūr* in the singular and *azh-zhulumat* in the plural because truth is only one while disbelief has many varieties and all of them are false.<sup>29</sup> Meanwhile, *Tafsir al-Misbah* explains this verse more broadly, the word *waliyy* means something that comes directly or is after something else, there is no intermediary between the two. If so, then Allah, the protector of the believers, is very

<sup>28</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 44.

<sup>29</sup> Ibnu Katsir, “Tafsir Ibnu Katsir,” in *Jilid 1* (Bogor: Pustaka Imam asy-Syafi’i, 2004), page 518.

close to them and will immediately help them, protect them, accompany them, and is also closest to them.<sup>30</sup>

Therefore, Allah as the guardian always guides them from darkness to light faith. The word “sustainable” is understood from the form of the verb “*muḍāri*” (present and future) used in the verse, so the question arises as to who will be if there is confusion that they experience. If their hearts are clear, then Allah will guide them and remove their doubts and confusion. When the light of faith penetrates into a of heart person, it illuminates his path and enables him to dispel all kinds of darkness, thereby also confronting him with the many realities that must be achieved in his life. Likewise, Allah is with those who believe. As for unbelievers, the guardian is At-Taghut.<sup>31</sup>

#### b) Light of Prophet Muhammad SAW

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

“O People of the Book! Indeed, Our Messenger has come to you, explaining to you many things from (the contents of) the book which you have hidden, and many (also) which he has left out. Indeed, there has come to you a light from Allah, and a book that explains.”<sup>32</sup> (QS. Al-Mā'idah/5: 15)

It has been explained in the Tafsir An-Nuur that *nūr* is brilliant light here is interpreted as the Prophet Muhammad SAW. This verse begins with the news of a greeting to the people of the book, that the Prophet Muhammad has come, strengthened by the miracles of the holy Qur'an to

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<sup>30</sup> M. Quraish Shihab, “Tafsir Al-Misbah,” in *Jilid 1* (Jakarta: Lentera Hati, 2000), page 554.

<sup>31</sup> Shihab, page 554-555.

<sup>32</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 111.



explain the hidden laws. In fact, these laws have been passed down, such as the law of stoning adulterers. Yahudi and Nasrani hid information about Muhammad's characteristics and many of his teachings were hidden from ordinary people. Then the Prophet Muhammad informed him about the contents of these books, and some Yahudi and Nasrani realized and believed in the Prophet Muhammad SAW. Even though the Prophet Muhammad SAW had never previously read their book, what the Prophet conveyed was only based on revelation. The Prophet Muhammad SAW was called a brilliant light because the eyes cannot see anything if there is no light to illuminate it. Just like the prophet Muhammad SAW who came with the holy Qur'an and the religion of Islam. Then, people who follow it can clearly understand the true nature of religion and what happened to the Taurat.<sup>33</sup> Meanwhile, *Tafsīr al-Qurṭubī* explains that the meaning of light in one opinion is Islam. But other opinions interpret it as the Prophet Muhammad. As this opinion was narrated from Az-Zujaj.<sup>34</sup>

### c) Light of Taurat

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّهْبَانُونَ  
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ  
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا مِمَّنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

“Indeed, it is We who sent down the Book of the Taurat; in it (there is) guidance and light. With this book, the prophets who submitted to Allah, gave judgment on the matters of the Yahudi, as well as their scholars and priests, because they were commanded to keep Allah's books and they were witnesses to them. Therefore do not be afraid of people, (but) fear Me. And do not sell My verses cheaply.

<sup>33</sup> Teungku Muhammad Hasbi Ash-Shiddiedy, “Tafsir Al-Qur'anul Majid An-Nuur,” in *Jilid 2* (Semarang: Pustaka Rizki Putra, 2016), page 1053-1054.

<sup>34</sup> Imam Al-Qurthubi, “Tafsir Al-Qurthubi,” in *Jilid 6* (Jakarta: Pustaka Azzam, 2009), page 286.

Whoever does not decide with what Allah has revealed, then they are disbelievers.”<sup>35</sup> (QS. Al-Mā'idah/5: 44)

*Tafsīr al-Munīr* explains the *asbabun nuzul* verse, which was motivated by the attitude of Yahudi who changed the law of stoning in the law of the Taurat. By replacing it with punishments of lashing and smearing.<sup>36</sup> Then, in Tafsir An-Nuur explains the position of the Taurat which was revealed by Allah SWT, namely that this book was revealed to the Prophet Musa AS, as a guide for humans on the right path and the existence of bright light to illuminate the heart. With this guidance, Musa freed the Bani Israel from error and idolatry. Taurat contains laws that became the guidance of the prophets in establishing laws for Yahudi. So it is clear that the Taurat is aimed at the Syariat of their people. Apart from that, the prophet David, the prophet Sulaiman, the prophet Isa, then the Rabbani, and the Ahbar (the righteous descendants of the Prophet Harun who lived at a time when there were no prophets) shared the Syariat with this book. They become witnesses, acknowledge the truth, and become guardians of the book of the Taurat so that it is protected from changes and forgery.<sup>37</sup>

Meanwhile, in Tafsir Al-Azhar, it is explained that the testimony from God himself is that God did give a law and that law remained in effect for hundreds of years. Because the original is actually in the writings of Musa himself. However, the writing was burned and lost when the Israelites were colonized and taken prisoner by the Babylonians. The guidelines for life that are approved by Allah include the light of monotheism, worship of God Almighty, and the revival of the

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<sup>35</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 116.

<sup>36</sup> Wahbah Az-Zuhaili, “Tafsir Al-Munir,” in *Jilid 3* (Jakarta: Gema Insani, 2016), page 537.

<sup>37</sup> Ash-Shiddiedy, “Tafsir Al-Qur'anul Majid An-Nuur,” 2016, page 1086-1087.

Bani Israel from the valley of Fir'aun's slavery and associating partners with Allah with others.<sup>38</sup>

#### d) Light of Injil

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ<sup>39</sup>

“And We continued in their footsteps by sending Isa, son of Maryam, confirming the previous holy book, namely the Taurat. And We sent down the Injil to him, in which there is guidance and light, and confirming the previous book, namely the Taurat, and as guidance and teaching for the pious.”<sup>39</sup> (QS. Al-Mā'idah/5: 46)

*Tafsīr fī Zilālī al-Qur'ān* explains that Allah sent down the Injil to Isa ibn Maryam to become a guide to life and legal law. The Injil contains minor revisions and confirms the book of the Taurat. Apart from that, Allah made the Injil as guidance, light, and advice (teaching) for those who are pious and as a guide to life and legal law for followers of the Injil. In that sense, this book is intended specifically for its followers only, not a general treatise for all humans like the Taurat. There is light in the Bible, but it cannot be known except by the eyes of an open heart. Guidance also exists, but it cannot be reached except by a noble spirit.<sup>40</sup>

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<sup>38</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 3* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 1742.

<sup>39</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 117.

<sup>40</sup> Sayyid Quthb, “Tafsir Fi Zhilalil Qur'an,” in *Jilid 3* (Jakarta: Gema Insani, 2002), page 240.

#### e) Light of Allah SWT

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
يَعْدِلُونَ

“Praise be to Allah who created the heavens and the earth, and made darkness and light. However, those who are disbelievers equate their God (with something else).”<sup>41</sup> (QS. Al-An’ām/5: 1)

Tafsir An-Nuur explains that praise and thanks are due to Allah who made you, who made the heavens and the earth. It is He who receives praise for His blessings bestowed upon you, not your deities other than Him. In this verse, God characterizes Himself with three qualities, which cause Him to receive praise, namely creating the heavens and the earth and creating darkness and light. What is meant by the sky is everything that we see above us, while what is meant by earth is nature, where we live. Ulama disagrees about what is meant by darkness and light here. Some say that what is desired by darkness is the darkness of the night and light by the light of the day. Ibn Jarir and Ibn Abi Hatim are inclined to this opinion. He rejected the opinion, which stated that this world has two gods. First, the god of light who creates goodness, and second, the god of darkness who creates evil. Ibn Abbas states that what is meant by light is faith, while what is meant by darkness is often the plural of kufr the word “dark” means “all darkness” and excludes the system of “light”. It is called this because the darkness of shirk and kufr has many causes, both in shape and color. The word “light” is singled out because there is only one light.<sup>42</sup>

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<sup>41</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 129.

<sup>42</sup> Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” 2016, page 1191-1192.

**f) Light of the Islamic Religion**

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

“They wanted to extinguish the light (religion) of Allah with their mouths (speech), but Allah refused, instead wanting to perfect His light, even though the disbelievers did not like it.”<sup>43</sup> (QS. At-Taubah/9: 32)

Based on Tafsir An-Nuur, this verse explains Yahudi and Nasrani who want to extinguish the light of Allah. Namely, the Islamic religion was brought by all the prophets sent, then perfected by the prophet Muhammad SAW. Even though the Prophet Muhammad’s task as the perfecter of the Islamic religion was widely disliked by non-believers. Yahudi was very hostile towards Muslims at the beginning of Islam. They are the same as Arab polytheists. After being unable to extinguish the light of Islam, they assisted the polytheists in eliminating the Prophet SAW. Inserting various kinds of heresy into it to divide the unity of the Muslim community, such as Abdullah ibn Saba’ who developed a sense of fanaticism between the Ali and Mu’awiyah groups by inserting various fairy tales into the books of Tafsir, Hadith, and History. In the beginning, Nasrani showed friendship with Muslims. However, after Islam spread to all corners of the Arabian peninsula, the situation became reversed. The Nasrani colonized the East by fighting and antagonizing it as described in the crusades.<sup>44</sup>

Meanwhile, Tafsir Al-Misbah explains the meaning of *nūrullah* (light of Allah) that there are Ulama who understand it with the meaning of the evidence of Muhammad SAW’s prophethood, including; religious instructions, all the miracles of the prophet that he described and the

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<sup>43</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 193.

<sup>44</sup> Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” 2016, page 1656-1657.

special features of the holy Qur'an, all of which are very clear evidence like a bright light. However, in the context of this verse, of course, it focuses more on the light of Allah's religion. Nasrani and Yahudi religious leaders want to extinguish the light of God's religion, with their mouths, with their words.<sup>45</sup>

#### g) Light of Tauhid

الرَّحْمَٰنُ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ  
الْحَمِيدِ

“Alif Lam Rā. (This is) the Book (Al-Qur'an) that We sent down to you (Prophet Muhammad) so that you can bring people out of various darknesses into light (brightness) with the permission of their Lord, (namely) towards the path of Allah, the Almighty, the Most Merciful.”<sup>46</sup> (QS. Ibrāhīm/14: 1)

Tafsir Al-Azhar explains that by using this book of the holy Qur'an as a guide, try to get people out of the darkness of ignorance, moral corruption, tyranny and especially not knowing God, having no stand or purpose in life; It is from such darkness that they are brought out into the light, to *nūr*, the light of Ilahiah guidance. The light of knowledge, the light of Tauhid and Ma'rifat, knowing oneself and knowing God, knowing which path in this life to take. So the contents of the book which was revealed as a revelation would not be of any use if Muhammad, the Prophet who had been chosen to spread it, did not have the hard heart to convey it: “By the permission of their God.” Here is stored the essence of Ilahiah revelation regarding Muhammad's obligations and promises from God. The obligations of Muhammad SAW is to convey this revelation, as far as possible, without getting bored and always being patient. As for the arrival of guidance or the emergence of humans from darkness to light, it is also with God's permission. Because God

<sup>45</sup> M. Quraish Shihab, “Tafsir Al-Misbah,” in *Jilid 5* (Jakarta: Lentera Hati, 2002), page 579.

<sup>46</sup> Penerjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 256.

Almighty opens human hearts. What is very important at the outset is that Muhammad's attitude in life will be an example, so that it is in line with the wishes of the holy Qur'an. He is like a beacon to be used as an example by humans who are hungry for light. Namely towards: "To the path of (God) the Most Mighty, the Most Praiseworthy."<sup>47</sup>

#### **h) Light of Justice**

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ  
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

"And the earth (Padang Mahsyar) became bright with the light (justice) of its Lord; and books (accounting for their deeds) were given (to each of them), the prophets and witnesses were presented, then a decision was given between them fairly, while they were not harmed."<sup>48</sup> (QS. Az-Zumar/39: 69)

*Tafsīr al-Munīr* explains that this verse explains several situations on the Day of Judgment, especially the situation in the Mahsyar field which will shine with the publication of Allah SWT truth in the trial process of the book of human deeds which will be held with full of Allah's justice and produce correct and correct decisions. right for all His servants. Prophets will be presented as witnesses for their people, witnesses from angels tasked with recording deeds, and martyrs as witnesses against people who deny the truth.<sup>49</sup> The light referred to in this verse is that the Mahsyar field will shine and shine with Allah's justice for His correct decisions for all His servants. Justice is like light while wrong is like darkness. It could also be that God created light to

<sup>47</sup> Abdulmalik Abdulkarim Amrullah, "Tafsir Al-Azhar," in *Jilid 5* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 3783-3784.

<sup>48</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 467.

<sup>49</sup> Wahbah Az-Zuhaili, "Tafsir Al-Munir," in *Jilid 12* (Jakarta: Gema Insani, 2016), page 294.

illuminate the Mahsyar field.<sup>50</sup> Then in *Tafsīr al-Qurṭubī* also interprets *بِنُورٍ رَّحْمًا* with the light of God's justice, as said by Al-Hassan and other Ulama. Quoting from Ibn Abbas RA, he said, that the *Nūr* (light) mentioned in this verse is not the light of the sun or moon. Rather, the light was created specifically by Allah SWT to illuminate the earth.<sup>51</sup> Meanwhile, the Tafsir An-Nuur explains that the earth of Mahsyar will shine with God's light. Indicates that there is Allah *tajalli* in resolving cases and punishing humans fairly. It could be that the "ray" in this verse is a real light when God appears.<sup>52</sup>

#### i) Light of the Holy Qur'an

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"So believe in Allah, His Messenger, and the light (the holy Qur'an) that We have sent down. And Allah is most careful about what you do."<sup>53</sup> (QS. At-Tagābun/64: 8)

In Tafsir An-Nuur, the word *nūr* is interpreted as the holy Qur'an, namely the book that leads to the straight path that frees from error, which was revealed to be a blessing for all nature and a lamp of life for all humans.<sup>54</sup> In line with Tafsir Al-Misbah, *nūr* here is interpreted in the holy Qur'an. Starting with faith in Allah SWT and His Messenger, Prophet Muhammad SAW. Also, the Messengers of Allah before him were guided by *Nūr*, namely the holy Qur'an which was revealed by Allah through the Malaikat Jibril. Allah calculates your attitude and

<sup>50</sup> Az-Zuhaili, page 296.

<sup>51</sup> Imam Al-Qurthubi, "Tafsir Al-Qurthubi," in *Jilid 15* (Jakarta: Pustaka Azzam, 2009), page 671.

<sup>52</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 3583.

<sup>53</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 557.

<sup>54</sup> Ash Shiddieqy Teungku Muhammad Hasbi, "Tafsir Al-Qur'anul Majid An-Nuur," page 4246.



acceptance, and He is All-Knowing of what you do from time to time.<sup>55</sup> In line with Tafsir An-Nuur, he explains that the Bible was revealed not to change but to perfect the Taurat which contains light and lessons to guide the Bani Israel on the path of truth. Then Taurat and Injil have similarities in explaining the good news, namely that the Prophet Muhammad SAW will come by explaining his characteristics, generality, and perfection of the Syariat. The Prophet Muhammad was the last prophet and the end of all the prophets.<sup>56</sup>

#### j) Light of Good Deeds

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّتْ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢) يَوْمَ يَقُولُ  
الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ  
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ  
قَبْلِهِ الْعَذَابُ (١٣)

“On the day you will see the believers, men and women, how their light will shine in front of them and on their right side, (it will be said to them,) “On this day there is good news for you, (namely) the paradises which rivers flow beneath it, they abide therein eternally. Such is the great victory.” (12) On the Day that the hypocrites, men and women, will say to the believers, “Wait for us! We want to take your light.” (To them) it was said, “Go back and look for your own light (for you).” Then, between them, a wall (separator) with a door was installed. Inside it is mercy and outside it there is only punishment (13).”<sup>57</sup> (QS. Al-Hadid/57: 12-13)

Tafsir An-Nuur explains that the believers, men and women when they walk, their light traces around them. The light referred to here is the

<sup>55</sup> Shihab, “Tafsir Al-Misbah,” 2002, page 270.

<sup>56</sup> Ash Shiddieqy Teungku Muhammad Hasbi, “Tafsir Al-Qur’anul Majid An-Nuur,” page 1089.

<sup>57</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 540.

light of their faith while living in the natural world, the light comes from sincerity and the light from their pious deeds.<sup>58</sup> While in *Tafsīr al-Qurṭubī* interprets يَسْعَى نُورُهُمْ “While their light is shining” Al-Hasan argues that this light is the light that will shine when passing through the *shiratal mustaqim*. Quoting of opinion Ath-Thabari, the meaning of this verse is faith and good deeds found in the notebook.<sup>59</sup> Then some think نُورُهُمْ is the holy Qur’an. Ibnu Mas’ud interpreted it with its true meaning, namely light. Then he added that their light would shine according to their deeds. Various sizes of light are given, sometimes the light is like a date, some are given light like someone standing upright, and the lowest is the light placed under the feet, where the light is sometimes bright and sometimes dim.<sup>60</sup>

Then in *Tafsir Al-Azhar* expressed the opinion of Ibn Hatim and Ibnu Jarir, received from Qatadah, that the Prophet SAW, once said that there were believers who radiated their light like from Medina to ‘Aden and Shan’aak (Yaman). Meanwhile, according to the history of Sufyan Tsauri from Hushain, from Mujahid, from Junadah bin Abu Umaiyyah, said “It has been written about you, your relationships, and your position. So when the Day of Judgment comes, everyone will be called: “O Fulan! This is your light! Hey Fulan, you don’t have any light!”<sup>61</sup>

#### k) Light of Guidance

اللَّهُ نُورُ السَّمُوتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۖ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ

<sup>58</sup> Ash Shiddieqy Teungku Muhammad Hasbi, “Tafsir Al-Qur’anul Majid An-Nuur,” page 4109.

<sup>59</sup> Imam Al-Qurthubi, “Tafsir Al-Qurthubi,” in *Jilid 18* (Jakarta: Pustaka Azzam, 2009), page 30.

<sup>60</sup> Al-Qurthubi, page 31.

<sup>61</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 9* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 7173.

زَيَّنَهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ  
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Allah (giver) of light (to) the heavens and the earth. The parable of His light is like an impenetrable hole in which there is a large lamp. The lamp was in a glass tube, (and) the glass tube was like a sparkling star, which was lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east nor the west, whose oil (alone) is almost illuminated, even if the fire does not touch it. Light on top of light (layered). Allah gives guidance to His light to whom He wills, and Allah makes parables for humans. And Allah is All-Knowing of everything.”<sup>62</sup> (QS. An-Nūr/24: 35)

In *Tafsīr Ibnu Kasīr* explains that **اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ** Allah gives guidance to the people of the heavens and the earth.” Then Ibn Jarir narrated from Anas bin Malik, saying: “Indeed, Allah SWT said: “My light is guidance.” **مِثْلُ نُورِهِ** from Abu Ja’far ar-Razi narrated from Ubay bin Ka’ab that ‘The parable of light.’ He is “a believer whom Allah has absorbed faith and the holy Qur’an into his chest.” Then Allah likened the purity of a believer’s heart to a lantern made of thin, binding glass, and compared the guidance of the holy Qur’an and Syariat that he asked for with olive oil that is good and clear, radiant and upright, not dirty and not bent. The most famous meaning of **كَمِشْكُوه** is that Muhammad bin Ka’ab and others said “*Misykāh* is the place of the wick in the lamp.” **فِيهَا** from Ubay bin Ka’ab said “*Miṣbāḥ* is light, namely the holy Qur’an and faith contained in the breast of a believer.” **الْمِصْبَاحُ فِي رُجَاجَةٍ**

<sup>62</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 355.

from Ubay bin Ka'ab and Ulama said "The meaning is a parable of the heart of a believer."<sup>63</sup>

الرُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ from Ubay bin Ka'ab who said "Namely the shining stars." يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ is derived from olive oil, a tree full of blessings, namely the olive tree. لَا شَرْقِيَّةَ وَلَا غَرْبِيَّةَ from Ubay bin Ka'ab said "That is, a green and fresh olive tree that is not exposed to sunlight, its condition is good when sunrise and sun." He continued: "That is how a believer is protected from slander. Sometimes he is hit by slander, but Allah confirms him, he is always in the following four states: If he speaks he is honest, if he punishes he is fair, if he is given a trial he is patient and if he is given, he is grateful. His situation among other humans is like a living person walking among the graves of the dead. Abdurrahman bin Zaid bin Alam said "in other words, leading to high oil production." نُورٌ عَلَى نُورٍ Abdullah bin Abbas said that it meant "the faith of a servant and his deeds."<sup>64</sup> يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ Allah guides to guidance whom He wills. بِكُلِّ شَيْءٍ عَلِيمٌ after mentioning the parable of His light and His guidance in the heart of a believer. Shows that Allah, the Almighty, knows who has the right to receive guidance and who has the right to be misled.<sup>65</sup> Then it is also explained in another verse:

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ ۖ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۖ فَوَيْلٌ لِلْفُتُورِ ۖ قُلُوبُهُم مِّن دِكْرِ اللَّهِ ۖ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

<sup>63</sup> Katsir, "Tafsir Ibnu Katsir," 2004, page 54-55.

<sup>64</sup> Katsir, page 56.

<sup>65</sup> Katsir, page 57.

“So, will the person whose heart Allah opens to (accept) the religion of Islam, then receive light from his Lord (the same as the person whose heart is of stone)? So, woe to those whose hearts are turned to stone from remembering Allah. They are in obvious error.”<sup>66</sup> (QS. Az-Zumar/39: 22)

Tafsir Al-Azhar explains that this verse is a question, but a question that contains a rebuttal. That is, people whose hearts God has opened to accept Islam, so that their chests become open, their souls become peaceful, are not the same as people who are cruel in heart, who are closed as soon as the truth comes in.<sup>67</sup> Then in *Tafsīr al-Munīr* explains what the person whom Allah SWT expands his chest to accept Islam, then accept Islam and receive His guidance, which is because guidance, he is above *Basirah* and *nūr* from God, namely *nūr Makrifat* and guidance to the truth, whether people such a person is the same as a person whose heart is hardened because of his bad choices, negligence and stupidity, so that he is in the darkness of error and disaster ignorance?! The meaning is not the same between people receive instructions, be guided, and be given *taufik* to Islam and truth, with a person who is hard-hearted and distant from the truth.<sup>68</sup>

### 1) Moonlight

وَالَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“It is He who makes the sunshine and the moon shine, and He is the One who determines the places in their orbits, so that you may know the number of years, and the reckoning (time). Allah did not create it like that, but correctly. He explains the signs (of His greatness) to those who know.”<sup>69</sup> (QS. Yūnus/10: 5)

<sup>66</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 462.

<sup>67</sup> Amrullah, “Tafsir Al-Azhar,” 2003, page 6269.

<sup>68</sup> Wahbah Az-Zuhaili, “Tafsir Al-Munir,” in *Jilid 12* (Jakarta: Gema Insani, 2016), page

<sup>69</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, 209.

*Tafsīr fī Zilālī al-Qurʿān*,<sup>70</sup> Tafsir An-Nuur,<sup>71</sup> in line with *Tafsīr al-Munīr* explains that Allah SWT has created the heavens and the earth, and made the sunshine in the universe during the day, becoming a source of life and emitting the heat needed for human life, plants and animals. Allah also created the moon to shine at night to illuminate the night and has determined the circulation of the moon in its *manzilah* in this solar system. And there are 28 *manzilah* in total, as explained in the QS. Yasin/36: 39. Then from the existence of this month, the four times, days, months, and seasons will be known, and this count is also used to determine times of worship such as prayer, fasting, pilgrimage, zakat, buying and selling, and agreements. If by establishing *manzilah* for each, the sun and the moon, with *manzilah* we can know the calculation of time, with the sun we can know the days and by the circulation of the moon we can know the months and years. Islam has advocated taking advantage of such calculations.<sup>72</sup> Then, in *Tafsīr al-Qurṭubī*, he explains that Allah explains in detail the signs of His greatness as evidence for of abilities Allah SWT. The specialization of night with its darkness and day with its light, is a sign for humans that this is the will of the Almighty.<sup>73</sup>

The moon is a celestial body that does not have light. The light we see from the earth is moonlight reflected from the sun. The shape and size of the moonlight change every day depending on the moon's position relative to the sun and earth.<sup>74</sup> In terms of terminology, *qamar* is "the moon in all circumstances" or "the crescent moon that appears after a period of *ijtima*". When the moon rotates around the earth, time changes

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<sup>70</sup> Quthb, "Tafsir Fi Zhalalil Qur'an," 2002, page 98.

<sup>71</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 1776-1777.

<sup>72</sup> Wahbah Az-Zuhaili, "Tafsir Al-Munir," in *Jilid 6*, vol. 9 (Gema Insani, 2018), page 120.

<sup>73</sup> Qurthubi, "Tafsir Al-Qurthubi," page 768.

<sup>74</sup> Diki Ilham, "Ontekstualisasi Makna Bulan Dalam Al-Qur'an (Kajian Tafsir Tematik)" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020), page 9.

occur due to differences in the lunar cycle. The moon appears bright because it receives sunlight, and on earth, it appears to shine brightly.<sup>75</sup>

While in the holy Qur'an:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

“And there He created the shining moon and made the sun a (brilliant) lamp?.”<sup>76</sup> (QS. Nūḥ/71: 16)

In Tafsir Al-Azhar explains this verse by referring to the view of several experts that the moon does not emit its own light. Basically, the moon is dark. The moon reflects its light from the sun. The previous verse explains that there are seven layers of heaven. In this verse the moon shines *fihinna*, meaning on everything. In all seven layers. Meanwhile, human vision is limited, one can only see the light of the moon when it is bright because the light shines. Not all of the stars can be seen here. Because the light had been dimmed by the moonlight, it was as if the entire sky was filled with the beauty and intimacy of the moonlight.<sup>77</sup> In Tafsir Al-Misbah, *fihinna* refers to the seven heavens which are in plural form. Allah SWT made the moon shine in the seven heavens. But this meaning is not understood that way by many Ulama of Tafsir. They understand only the sky closest to the earth. Meanwhile, the author of Al-Misbah himself believes “it is better to understand that the seven heavens or say this universe or say there are many moons in this universe, each reflects the light it gets from other stars or planets.”<sup>78</sup>

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<sup>75</sup> Hajar, *Ilmu Falak Sejarah, Perkembangan, Dan Tokoh-Tokohnya* (Pekanbaru: PT Sutra Benta Perkasa, 2014), page 18.

<sup>76</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 572.

<sup>77</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 10* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 7661-7662.

<sup>78</sup> Shihab, “Tafsir Al-Misbah,” 2002, page 467.

Meanwhile, *Tafsīr al-Ṭabarī* explains by looking at the previous verse that Allah created the moon in the seven heavens as light. Referring to the opinion of Abdullah bin Amru. “Indeed, the sun and moon face the sky, while their horizons face the earth.”<sup>79</sup> Then *Tafsīr Ibnu Kasīr* in explains that there is a difference between the two in light, and He made each of them according to his provisions, to be known as night and day by the rising and setting of the sun. He also appointed for the moon several stations and stars, both of which have different lights, sometimes increasing to the peak, and then the light begins to recede again until it is not visible. This is to show the course of months and years.<sup>80</sup> In *Tafsir An-Nuur* also explains how Allah’s purpose has been to make the sun a bright lamp, and the circulation of the moon and sun in order to know the count of months and years.<sup>81</sup> Then in *Tafsir Al-Qurthubi*, it is said by as-Suddi that the meaning of نُورًا “as light”, is as the light of the people of the earth. Meanwhile, Atha’ said, as a light for the inhabitants of the heavens and the earth. Then Ibn Abbas and Ibn Umar said, “The face of the moon illuminates the inhabitants of the earth, while its back illuminates the inhabitants of the sky.”<sup>82</sup>

*Tafsir Al-Misbah* explains that “He made the moon as light” indicating the difference between the sun and the moon. Allah made the sun a lamp, namely light that originates from itself, while the moon was not made like a lamp, which means the moon is not a planet that produces its light but its light is based on reflection.<sup>83</sup>

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<sup>79</sup> Jarir, “*Tafsir Ath-Thabari*,” 2007, page 545-546.

<sup>80</sup> Ibnu Katsir, “*Tafsir Ibnu Katsir*,” in *Jilid 8* (Jakarta: Pustaka Imam asy-Syafi’i, 2005), page 300.

<sup>81</sup> Ash Shiddieqy Teungku Muhammad Hasbi, “*Tafsir Al-Qur’anul Majid An-Nuur*,” page 4364.

<sup>82</sup> Imam al-Qurthubi, “*Tafsir Al-Qurthubi*,” in *Jilid 19* (Jakarta: Pustaka Azzam, 2009), page 287.

<sup>83</sup> Shihab, “*Tafsir Al-Misbah*,” 2002, page 467-468.



## 2. Various Meaning Term *Ḍiyā'*

### a) Sunlight

وَالَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“It is He who makes the sunshine and the moon shine, and He is the One who determines the places in their orbits, so that you may know the number of years, and the reckoning (time). Allah did not create it like that, but correctly. He explains the signs (of His greatness) to those who know.”<sup>84</sup> (QS. Yūnus/10: 5)

Tafsir An-Nuur explains that it is Allah who has made the heavens and the earth, that is what causes the sun to shine during the day to illuminate the earth, to become a generator of heat and energy for living nature, for animals and plants, and it is He who makes the moon shine on evening.<sup>85</sup> Meanwhile, in *Tafsīr Fathu al-Qadīr* says that *ḍiyā'* is stronger than *nūr*. There are also those who say that *ḍiyā'* is found in substances, while *nūr* is found in objects. From this understanding the wise say, that moonlight is produced from sunlight.<sup>86</sup>

### b) Light of Taurat

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ

“And indeed, We have given to Musa and Harun, al-Furqan (Book of the Taurat) and enlightenment and instruction for the pious.”<sup>87</sup> (QS. Al-Anbiyā'/21: 48)

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<sup>84</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, 209.

<sup>85</sup> Ash-Shiddiedy, “Tafsir Al-Qur'anul Majid An-Nuur,” 2016, page 1777-1778.

<sup>86</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 18.

<sup>87</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 327.

Tafsir Al-Misbah explain that *ḍiyā'* or light is used by the holy Qur'an for the light of something which originates from itself, is different from light which is usually used for light that is not itself. Therefore The verse above uses the definitive form or *ma'rifah* (affixed with alif and lam at the beginning) for the word *al-furqan*, while the words *ḍiyā'* and *dzikr* do not. This is to suggest that the Taurat can be a mediator between right and wrong for the entire Bani Isra'il community even though they do not recognize the prophethood of Musa and Harun, while the words *ḍiyā'* and *dzikr* are only achieved by those who believe in them.<sup>88</sup>

### c) Daylight

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ

“Say (Prophet Muhammad), “What would you think if Allah made for you that night continuously until the Day of Resurrection? Who is God but Allah who will bring light to you? Did you not hear?”.<sup>89</sup> (QS. Al-Qaṣaṣ/28: 71)

*Tafsīr Fathu al-Qadīr* explained that the light of day by asking the unbelievers that it was not just night that Allah created with the explanation that Allah SWT explained to them, that Allah had provided for them the causes of life so that they would be grateful for the blessings, because if the time they had gone through was all night until the Day of Judgment, it will not be possible for them to carry out their activities and earn the livelihood they need, namely in the form of food, drink and clothing. Namely, whether one of the gods among the gods you worship is capable remove that darkness from you and replace it with the light with which you can earn a living and can see everything you need, and can manifest goodness for your fruit, grow your plants, and make your

<sup>88</sup> M. Quraish Shihab, “Tafsir Al-Misbah,” in *Jilid 8* (Jakarta: Lentera Hati, 2002), page 464.

<sup>89</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 395.

livestock live. These words with hearing accompanied by understanding, acceptance, appreciation and thinking.<sup>90</sup>

#### d) Firelight

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ۖ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ

“Their parable is like a person who lights a fire. After (the fire) illuminated all around them, Allah took away the light (which shone) on them and left them in darkness, unable to see.”<sup>91</sup> (QS. Al-Baqarah/2: 17)

Tafsir An-Nuur explains that hypocrites are like people lighting a fire to obtain light that can dispel darkness. However, when the fire burned and illuminated the surrounding area, Allah also extinguished the fire which was a source of light for them. For example, by sending down heavy rain or blowing strong winds. Strictly speaking, Allah left them continuously in darkness, there was no more light and no trace of it, so that they were unable to see anything. Allah allowed them to remain in darkness (disbelief, error).<sup>92</sup> Then in Tafsir al-Azhar explains that they had lit the fire and it had risen and they had given light to those around them, but their own eyes could no longer see, because they had been dazzled by the light of the fire. How accurate this parable of God. They are likened to people who make a camp wanting fire, hoping for its flame and light. This means that the desire for bright light is there too.<sup>93</sup>

Before the Prophet Muhammad SAW. His treatise stated that among Yahudi there was hope, waiting for the coming of the Prophet of the end times, whom they called Messios. They always boasted to the Arabs of

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<sup>90</sup> Ibnu Syaukani, “Tafsir Fathul Qadir,” in *Jilid 8* (Jak: Pustaka Azzam, 2013), page 520.

<sup>91</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 5.

<sup>92</sup> Teungku Muhammad Hasbi Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” in *Jilid 1* (Semarang: Pustaka Rizki Putra, 2016), page 51.

<sup>93</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 1* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 134.

Medina that the Taurat stated that they would see the Prophet again. Now the Prophet has come, or the fire is burning. The fire they had long hoped for. But after the fire was lit, everything around him became bright. The Arabs of Medina, who were once despised by Yahudi, were said to be the Ummmites, unintelligent people, who had welcomed the flame with all joy and they had received its light and its flame. But Yahudi lost that light, even though there was a bonfire in front of their own house. The greater the flames, the more pitch black they were and they could not see anything.<sup>94</sup>

#### e) Lightning

يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“The lightning almost caught their sight. Whenever (the lightning) shines, they walk under it (the light). When darkness falls on them, they stand (not move). If Allah had willed, He would have taken away their hearing and sight. Indeed, Allah has power over all things.”<sup>95</sup> (QS. Al-Baqarah/2: 20)

Tafsir al-Azhar explains that because disbelievers are groping in the dark, especially the darkness of the soul, the continuous lightning that they fear almost brings their own harm. Thus, for believers, lightning is nothing. They could bear to see the thunder and see the radiance of the great fire, but the hypocrites became confused because they were not sure which path they would take. “Every time a flash of lightning struck them, they walked towards it.” They gradually took a step forward, but the fear did not disappear: “And when it was dark over them, they stopped.” The journey was no longer continued, for they only groped and wandered, for there was no bright lamp in their bosom, namely the light of faith. “And if Allah had willed, He would have taken away their hearing and their

<sup>94</sup> Amrullah, page 134.

<sup>95</sup> Penterjemah/Pentafsisir, *Alquran Dan Terjemahannya*, page 5.

sight.” This means that the sight and hearing that they still have is useless, it is easy for Allah to remove them completely, so that their life history ends in disbelief and error, because of the attitude of the soul which at first hesitates, then takes the wrong path, then *suluh*: “Indeed, Allah over everything, is Almighty.” Therefore, take refuge in Him from such dangers.<sup>96</sup>

Meanwhile, the Tafsir Al-Misbah explains the truth, if Allah willed, He could have eliminated their hearing and sight so that their efforts to cover their ears with their fingers or avoid being struck by lightning would be in vain, because indeed Allah has power over everything and with Thus, their situation could be the same as those deaf-blind disbelievers, but Allah did not do that to give them the opportunity to repent. Don’t think that this verse contradicts the previous verse which describes them as blind and deaf. No! So wrote as-Sya’rawi. The blind are the eyes of their hearts which leads to true knowledge, and the deaf are the hearing which gives birth to realization and understanding. It is not that the eyes cannot see phenomena, or the ears cannot hear sounds. Indeed, if Allah had willed, He could have blinded their eyes and damaged their eardrums, but Allah did not do that, so that on the Last Day, they would not argue that, “We neither saw nor heard.”<sup>97</sup>

Meanwhile, Ulama understands this verse as a parable about the condition of hypocrites who mix within themselves the attraction of good and evil. The two of them pushed each other. When he hears an invitation for goodness he leads to goodness, and vice versa. This situation is likened to heavy rain, which is a very good thing, especially in desert areas where rain is scarce. But when the rain fell, various events occurred, there was lightning and thunder, which was scary, but there was also water that poured down so fast. Thahir Ibn ‘Assyur understands this verse as a description of the condition of hypocrites when attending

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<sup>96</sup> Amrullah, “Tafsir Al-Azhar,” 2003, page 136-137.

<sup>97</sup> Shihab, “Tafsir Al-Misbah,” 2000, page 116-117.

the Prophet's assembly and hearing verses from the holy Qur'an that contain threats as well as encouraging news. Thus, the verses of the holy Qur'an are likened to heavy rain, what hypocrites experience and feel is likened to various kinds of darkness, as experienced by walkers at night who are covered by thick clouds that cover the starlight and rain. Thunder is the harsh criticism and warnings of the holy Qur'an. Lightning is the light of guidance from the holy Qur'an that can be found in the gaps in its warnings.<sup>98</sup>

#### f) Light Olive Oil

﴿اللَّهُ نُورُ السَّمُوتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۖ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا  
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ ۚ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Allah (giver) of light (in) the heavens and the earth. The parable of His light is like a hole (in a wall) that cannot be penetrated, inside which there is a large lamp. The lamp is in a glass tube (and) the glass tube is like a star (which shines like) a pearl, which is lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east nor in the west, whose oil (only ) almost illuminates even if it is not touched by fire. Light on top of light (layered). Allah gives guidance to His light to whom He wills. Allah makes parables for humans. Allah is All-Knowing of everything.”<sup>99</sup> (QS. An-Nūr /24: 35)

*Tafsīr al-Munīr* explains that what is meant by the light of olive oil is that the oil itself is almost luminous and can illuminate even without lighting it with fire because it is so clear, sparkling and very clear. Because the oil is so clear, clear and shiny that it makes it seem as if it is already lit and can light itself even though it has not been lit with fire. Oil that is clear and clear when seen from a distance looks shiny and

<sup>98</sup> Shihab, page 117.

<sup>99</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 355.

shining. When the oil is lit on fire, it will produce rays of light upon light that are layered and folded. Like the heart of a believer, it already reacts with guidance before any knowledge enters it. If knowledge has entered into it, the heart will shine brighter with manifold light and guidance. Yahya bin Salam said that a believer's heart already knows and recognizes the truth before it is explained to him because there is a relationship of conformity and compatibility between the two.<sup>100</sup>

Then Tafsir al-Azhar explains that the oil is not just any oil, but is cut from blessed wood, namely olive wood which grows in the land of Syria, and is described a lot in history, it is not a kind of wood that is Eastern or Western, but is natural in nature. Such is the specialty of this oil, that even though it is not burned with fire, the oil itself glows by itself.<sup>101</sup>

### 3. Various Meaning Term *Sirāj*

#### a) Moonlight

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

“Glory be to Allah who made the stars in the sky and He also made the sun and the moon shine.”<sup>102</sup> (QS. Al-Furqān/25: 61)

In *Tafsīr Ibnu Kasīr* explains that the sun shines like a lantern in life and the moon shines, namely light that radiates from light other than sunlight.<sup>103</sup> Meanwhile, in Tafsir An-Nuur, it is explained that Allah created large stars in the sky, which according to ancient experts' calculations numbered a thousand and according to astronomers, after

<sup>100</sup> Az-Zuhaili, “Tafsir Al-Munir,” 2016, page 529.

<sup>101</sup> Abdulmalik Abdulkarim Amrullah, “Tafsir Al-Azhar,” in *Jilid 7* (Singapura: Pustaka Nasional Pte Ltd, 2003), page 4944.

<sup>102</sup> Penerjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 366.

<sup>103</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 126.

using telescopes, there were 200 billion and there are still new stars. Then Allah also made the sun shine brightly and the moon shines at night.<sup>104</sup>

In *Tafsīr al-Ṭabarī* explains the meaning of the constellation with two opinions; first, interprets the constellation as the fortresses in the sky as said by Abdullah bin Idris, Yahya bin Rafi, Ibrahim, and Abu Salih. secondly, interpreting the constellation with large stars as said by Mujahid and Qatadah. Abu Ja'far said: The most correct opinion of the two is the opinion that says constellations with fortresses in the sky.<sup>105</sup> Meanwhile, the Tafsir An-Nuur explains that all praise is due to Allah who created the great stars in the sky. According to calculations by past experts, there are 1,000 stars, and according to astronomers, after using binoculars (telescopes) there are 200 billion, but new stars are still appearing. God also created the sun which burns brightly and the moon which shines at night.<sup>106</sup>

## **b) Sunlight**

The sun as a natural light source has rays with a frequency between 380-780 nanometers in the form of electromagnetic waves where the part of the spectrum can be seen by the human eye to capture the shadows of objects around it.<sup>107</sup> Natural lighting comes from bright objects, one of which is sunlight or skylight. Sunlight has different and uncertain intensities due to differences in place, time, climate, weather, and seasons.<sup>108</sup> The sun is not only a source of natural light, but also a source of life for all creatures and species on earth, including humans, animals,

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<sup>104</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 2905.

<sup>105</sup> Jarir, "Tafsir Ath-Thabari," 2007, page 443-444.

<sup>106</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 2905.

<sup>107</sup> Mira Dewi Pangestu, *Pencahaya Alam Dalam Bangunan* (Bandung: Unpar Press, 2019), page 2.

<sup>108</sup> Fajar Dewantoro, Wahyu Setia Budi, and Eddy Prianto, "Kajian Pencahaya Alam Ruang Baca Perpustakaan Universitas Indonesia," *Jurnal Arsitektur Arcade* 3, no. 1 (2019): page 95, <https://doi.org/10.31848/arcade.v3i1.162>.



and plants. The sun's heat which radiates directly or indirectly to all corners of the earth is the source of all life.<sup>109</sup> As Allah SWT says:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

“And there He created the shining moon and made the sun a (brilliant) lamp.”<sup>110</sup> (QS. Nūh/71: 16)

In Tafsir Al-Azhar, what is meant by the sun as a lamp is not in terms of its light. But from his perspective does not a lamp emit light from within itself, because of the oil that is filled into it? When the oil runs out, the light disappears. As long as the oil is still there, the light will still come out. Such is the sun; the rays of light come from within him because the burning substance in the sun's body does not dry out, does not run out, and is not brought in from outside. Indeed, the sun is one of the thousands of miracles of Ilahiah provision that truly amazes humans who like to think.<sup>111</sup>

Meanwhile, *Tafsīr al-Qurṭubī* explains that Al-Qusyairi narrated from Ibnu Abbas that the face of the sun is in the sky, while the nape (back) is on the earth. According to one opinion, it is the opposite. It was said to Abdullah bin Umar, “Why is the sun sometimes hot for us and sometimes cold?” Ibnu Umar answered, “In summer he is in the fourth heaven, while in winter he is in the seventh heaven, near the throne of the most merciful. If he were in the heaven of the world, there would be nothing that could withstand his heat.”<sup>112</sup>

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<sup>109</sup> Fathul Mufid, “Diskursus Tentang Benda-Benda Angkasa Luar Menurut Para Mufasssir Dan Astronom,” *Jurnal Hermeneutik* 7, no. 1 (2013): page 89, <https://journal.iainkudus.ac.id/index.php/Hermeneutik/article/view/915>.

<sup>110</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 572.

<sup>111</sup> Amrullah, “Tafsir Al-Azhar,” 2003, page 7662.

<sup>112</sup> Imam Al-Qurthubi, “Tafsir Al-Qurthubi,” in *Jilid 19* (Jakarta: Pustaka Azzam, 2009), page 286.

### c) Light of the Prophet Muhammad SAW

وَدَّاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا

“And to be a caller to (religion) Allah with His permission and as a lamp that illuminates.”<sup>113</sup> (QS. Al-Ahzab/33: 46)

Tafsir An-Nuur explains that Allah has sent you, Muhammad SAW, to be a preacher or preacher of monotheism and to worship Allah with His permission and to be a bright torch that dispels darkness, ignorance (stupidity), and error as well as showing the way of guidance and happiness.<sup>114</sup> This is in line with *Tafsīr Ibnu Kasīr* that Allah has ordered the Prophet Muhammad to convey the message of truth which he brought like the sun in its rays and light, no one denies it except a dissident.<sup>115</sup>

Tafsir Al-Azhar explains that that is the single call of the Messenger; namely calling people to Allah, reminding people that they come from Allah, live in the world by Allah’s will and on His guarantee and will return to Allah where they came from. Therefore, in connection with the previous verse 41, humans should always remember Allah, so that Allah’s path will be taken. It is clear here that the Prophet Muhammad SAW issued a single call, namely a call to Allah alone. Not a call to fight over the world, not a call to fight for wealth, not a call to pursue rank and position, not even a call to live a life of luxury without any conditions. It is said at the end of the words “with His permission”, because it is clear that all the journeys taken in this life, no matter how well-intentioned and clear the purpose, if God does not allow, will not be achieved. The end of this word is that it contains a very high level of respect for God, because humans only make efforts, while the one who will perfect and produce results is God too. That is why

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<sup>113</sup> Penterjemah/Pentafsir, *Alquran Dan Terjemahannya*, page 425.

<sup>114</sup> Ash-Shiddiedy, “Tafsir Al-Qur’anul Majid An-Nuur,” 2016, page 3290-3291.

<sup>115</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 503.

the Prophet SAW did not escape from praying, praying and reciting remembrance of God, so that his work would be made easier and his steps would be guided, guided to the straight path.<sup>116</sup>

“And the lamp that gives light.” Both the life of the Prophet Muhammad SAW himself, and the path he took, were bright, like a lamp that illuminates. Whether from the light of his faith and his belief in the truth of what he calls for, or his attitude and life history, everything is a lamp that illuminates, like a lighthouse in the middle of the sea giving guidance to ships sailing on the ocean of life, which can be seen and guided from all directions. The more the enemies of Islam try to extinguish it, the more the light radiates. If the sun is a lamp for nature that is born, then *nūr* from Muhammad’s lamp is to provide light throughout the ages, day and night for humans who want happiness in life in this world and the hereafter.<sup>117</sup>

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<sup>116</sup> Amrullah, “Tafsir Al-Azhar,” 2003, page 5746.

<sup>117</sup> Amrullah, page 5746.

## CHAPTER IV

### ANALYSIS OF THE CONCEPT OF LIGHT IN THE HOLY QUR'AN

#### A. The Concept of Light in the Holy Qur'an

Light as a term as quoted from *Lisānu al-‘arab* states that light (*nūr*) is: الظاهر الذي به كل ظهور والظاهر في نفسه المظهر لغيره يسمى نورا namely “The apparent thing through which all manifestations occur, and the apparent thing in itself and the manifestation to something else, is called light.”<sup>1</sup> *Nūr* in the *Mu’jam Mufradāt li Alfāz al-Qur’an* by Al-Ragīb al-Isfahānī is interpreted as light that is scattered and helps the eye’s vision. The word *nūr* is divided into two types of meanings; namely *dunīawī* light and *ukhrawī* light. *Dunīawī* light itself is divided into two meanings; First, the light of the heart’s eyes is the light of Ilahiah such as the light of reason and the light of the holy. Second, light from the eyes of the senses such as moonlight, stars, sun, and other lights. While the *ukhrawī* light is mentioned in the word of Allah in QS. At-Taḥrīm/66: 8<sup>2</sup> as interpreted by *Tafsīr Fathu al-Qadīr* explain that what is meant by the light here is, on the day of judgment there will be good news for those who take their books with their right hand and the believers pray so that the light does not go out when they pass through the *ṣirāṭ* later which at which time the light of the hypocrites was extinguished.<sup>3</sup> In the epistemology of the Sufī, *nūr* (light) is an element who has an important position.

*Tafsīr Fathu al-Qadīr* <sup>4</sup> and *Tafsīr al-Munīr* explains that *nūr* has the meaning of light, light more generally and for something more than light. Rays originate from matter itself while light originates from others. So it can be concluded that the sun produces light from its substance and the moon glows due to the reflection of sunlight.

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<sup>1</sup> Mandzur, *Lisaanu Al- ‘Arab*, page 4571.

<sup>2</sup> Al-Ragīb al-Isfahānī, *Mu’jam Mufradāt Li Alfāz Al-Qur’an*, page 564-565.

<sup>3</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 445.

<sup>4</sup> Asy-Syaukani, “Tafsir Fathul Qadir,” 2013, page 18.

Then in the holy Qur'an there are several forms of meaning of light, including: *nūr*, *ḍiyā'* and *sirāj*. That there is a difference between light means *nūr* and light mean *ḍiyā'* and *sirāj* is something that radiates directly from a burning object, so it has a light of its own. Meanwhile, light (*nūr*) is something that is emitted from the reflection of objects hit by the light. Meanwhile, that *ḍiyā'* is stronger than *nūr*. There are also those who say that *ḍiyā'* is found in substances, while *nūr* is found in objects. From this understanding the wise say, that moonlight is produced from sunlight. But both conceptually have the same meaning as the concept in general. So in the holy Qur'an, light conceptually also refers to something that can show others, can make other people visible and can enable someone to perceive other entities. These three words have both physical and metaphysical meanings depending on the context of the verse. physical light are sunlight, moonlight and metaphysical light includes light of Faith, light of the holy Qur'an, light of the Islamic Religion, light of good deeds, light of the Prophet Muhammad SAW, etc.

## **B. Interpretation of Light Verses in the Holy Qur'an**

Light in the philosophy of illumination (*Isyraqiyah*) can be meaningful physical (material) as well as metaphysical (immaterial). Light in the physical sense is the light around which physical-material objects become visible, which means that an object can be recognized more than just. Without light, recognition of physical objects will not occur, even though the subject and object are both present. That is why light in the physical sense is also important in the process of knowledge. Meanwhile, in a metaphysical sense, light is meant as light of Ilahiyah or God's light.<sup>5</sup>

In essence, the essence of moonlight of Isyraq's entire philosophy is the nature and distribution of light. Light is emphasized as material and does not require definition. Because if light is defined as something that does not need definition, then so does light. As an all-pervading reality, light penetrates every entity, both

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<sup>5</sup> Muhammad Muslih, "Kesadaran Intuitif Plus Cahaya Ilahiyah; Husserl Di Muka Cermin Suhrawardi," *Tsaqafah* 5, no. 1 (2009): page 41, <https://doi.org/10.21111/tsaqafah.v5i1.146>.

physical and metaphysical.<sup>6</sup> Then in the holy Qur'an there are several forms of meaning of light, including: *nūr*, *ḍiyā'* and *sirāj*. These three words have both physical and metaphysical meanings depending on the context of the verse that discusses them:

### 1. Physical Light in the Holy Qur'an

Physical light from the word *nūr*, namely moonlight. As mentioned 3 times in the holy Qur'an including QS. Yūnus/10: 5, QS. Nūḥ/71: 16, with term نوراً and QS. Al-Furqān /25: 61 with term منيراً. From this it shows that the word *nūr* for its physical meaning is specifically compared to moonlight. Where the moon shines because of the reflection of the sun. Interpretation Moonlight in QS. Yūnus/10: 5 from *Tafsīr fī Zilālī al-Qur'ān*,<sup>7</sup> Tafsir An-Nuur,<sup>8</sup> in line with *Tafsīr al-Munīr* explains that Allah SWT has created the heavens and the earth, and made the sunshine in the universe during the day, becoming a source of life and emitting the heat needed for human life, plants and animals. Allah also created the moon to shine at night to illuminate the night and has determined the circulation of the moon in its *manzilah* in this solar system. Then from the existence of this month, the four times, days, months, and seasons will be known, and this count is also used to determine times of worship such as prayer, fasting, pilgrimage, zakat, buying and selling, and agreements. If by establishing *manzilah* for each, the sun and the moon, with *manzilah* we can know the calculation of time.<sup>9</sup> Then, in *Tafsīr al-Qurṭubī*, he explains that Allah explains in detail the signs of His greatness as evidence for of abilities Allah SWT. The specialization of night with its darkness and day with its light, is a sign for humans that this is the will of the Almighty.<sup>10</sup>

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<sup>6</sup> Muhammad Sabri, "Metafisika Cahaya Suhrawardi," *Al-Fikri* 14, no. 3 (2010): page 429, <https://journal.uin-alauddin.ac.id/index.php/alfikr/article/view/2334/2263>.

<sup>7</sup> Quthb, "Tafsir Fi Zhilalil Qur'an," 2002, page 98.

<sup>8</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 1776-1777.

<sup>9</sup> Az-Zuhaili, "Tafsir Al-Munir," 2018, page 120.

<sup>10</sup> Qurṭhubi, "Tafsir Al-Qurṭhubi," page 768.

Then the word *diyā'* is often associated with physical light with different meanings according to the context of the discussion of the verse. As mentioned 5 times in the holy Qur'an including ضياء in QS. Yūnus/10: 5 about sunlight and QS. Al-Qaṣaṣ/28: 71 about daylight, and then اضاءت QS. Al-Baqarah/2: 17 about firelight, اضاء in QS. Al-Baqarah/2: 20 about lightning, and يضيء in QS. An-Nūr /24: 35 explains the light of olive oil. Interpretation olive oil in QS. Yūnus/10: 5 from Tafsir An-Nuur explains that it is Allah who has made the heavens and the earth, that is what causes the sun to shine during the day to illuminate the earth, to become a generator of heat and energy for living nature, for animals and plants, and it is He who makes the moon shine on evening.<sup>11</sup> Meanwhile, in *Tafsīr Fathu al-Qadīr* says that *diyā'* is stronger than *nūr*. There are also those who say that *diyā'* is found in substances, while *nūr* is found in objects. From this understanding the wise say, that moonlight is produced from sunlight.<sup>12</sup>

Interpretation Daylight in QS. Al-Qaṣaṣ/28: 71 from *Tafsīr Fathu al-Qadīr* explained that daylight by asking the unbelievers that it was not just night that Allah created with the explanation that Allah SWT explained to them, that Allah had provided for them the causes of life so that they would be grateful for the blessings, because if the time they had gone through was all night until the Day of Judgment, it will not be possible for them to carry out their activities and earn the livelihood they need, namely in the form of food, drink and clothing. Namely, whether one of the gods among the gods you worship is capable remove that darkness from you and replace it with the light with which you can earn a living and can see everything you need, and can manifest goodness for your fruit, grow your plants, and make your livestock live. These words with hearing

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<sup>11</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 1777-1778.

<sup>12</sup> Asy-Syaukani, "Tafsir Fathul Qadir," 2013, page 18.

accompanied by understanding, acceptance, appreciation and thinking.<sup>13</sup> Interpretation Firelight in QS. Al-Baqarah/2: 17 from Tafsir An-Nuur explains that hypocrites are like people lighting a fire to obtain light that can dispel darkness.

However, when the fire burned and illuminated the surrounding area, Allah also extinguished the fire which was a source of light for them. For example, by sending down heavy rain or blowing strong winds. Strictly speaking, Allah left them continuously in darkness, there was no more light and no trace of it, so that they were unable to see anything. Allah allowed them to remain in darkness (disbelief, error).<sup>14</sup> Then in Tafsir al-Azhar explains that they had lit the fire and it had risen and they had given light to those around them, but their own eyes could no longer see, because they had been dazzled by the light of the fire. How accurate this parable of God. They are likened to people who make a camp wanting fire, hoping for its flame and light. This means that the desire for bright light is there too.<sup>15</sup>

Interpretation lightning in QS. Al-Baqarah/2: 20 from Tafsir al-Azhar explains that because disbelievers are groping in the dark, especially the darkness of the soul, the continuous lightning that they fear almost brings their own harm. Thus, for believers, lightning is nothing. They could bear to see the thunder and see the radiance of the great fire, but the hypocrites became confused because they were not sure which path they would take. "Every time a flash of lightning struck them, they walked towards it." They gradually took a step forward, but the fear did not disappear: "And when it was dark over them, they stopped." The journey was no longer continued, for they only groped and wandered, for there was no bright lamp in their bosom, namely the lamp of faith. "And if Allah had willed, He would have taken away their hearing and their sight." This means that the sight and hearing that they still have is useless, it is easy for Allah

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<sup>13</sup> Syaukani, "Tafsir Fathul Qadir," 2013, page 520.

<sup>14</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 51.

<sup>15</sup> Amrullah, "Tafsir Al-Azhar," 2003, page 134.



to remove them completely, so that their life history ends in disbelief and error, because of the attitude of the soul which at first hesitates, then takes the wrong path, then kaman suluh: “Indeed, Allah over everything, is Almighty.” Therefore, take refuge in Him from such dangers.<sup>16</sup>

Meanwhile, the Tafsir Al-Misbah explains the truth, if Allah willed, He could have eliminated their hearing and sight so that their efforts to cover their ears with their fingers or avoid being struck by lightning would be in vain, because indeed Allah has power over everything and with Thus, their situation could be the same as those deaf-blind disbelievers, but Allah did not do that to give them the opportunity to repent.<sup>17</sup>

Interpretation Light of Olive Oil in QS. An-Nūr/24: 35 from *Tafsīr al-Munīr* explains that what is meant by the light of olive oil is that the oil itself is almost luminous and can illuminate even without lighting it with fire because it is so clear, sparkling and very clear.<sup>18</sup> Then in Tafsir al-Azhar explains that the oil is not just any oil, but is cut from blessed wood, namely olive wood which grows in the land of Syria, and is described a lot in history, it is not a kind of wood that is Eastern or Western, but is natural in nature. Such is the specialty of this oil, that even though it is not burned with fire, the oil itself glows by itself.<sup>19</sup>

Then the word *sirāj* is also more often associated with physical light with the term سراجا, namely 1 time it is interpreted as Moonlight in the QS.

Al-Furqān/25: 61 and mentioned twice with the meaning of sunlight in the QS. Nūḥ/71: 16, QS. An-Naba'/78: 13. Interpretation Sunlight in QS. Al-Furqān/25: 61 from *Tafsīr Ibnu Kasīr* explains that the sun shines like a lantern in life and the moon shines, namely light that radiates from light other than sunlight.<sup>20</sup> Meanwhile, in Tafsir An-Nuur, it is explained that

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<sup>16</sup> Amrullah, page 136-137.

<sup>17</sup> Shihab, “Tafsir Al-Misbah,” 2000, page 116-117.

<sup>18</sup> Az-Zuhaili, “Tafsir Al-Munir,” 2016, page 529.

<sup>19</sup> Amrullah, “Tafsir Al-Azhar,” 2003, page 4944.

<sup>20</sup> Katsir, “Tafsir Ibnu Katsir,” 2004, page 126.

Allah created large stars in the sky, which according to ancient experts' calculations numbered a thousand and according to astronomers, after using telescopes, there were 200 billion and there are still new stars. Then Allah also made the sun shine brightly and the moon shines at night.<sup>21</sup>

*Tafsīr al-Ṭabarī* explains the meaning of the constellation with two opinions; first, interprets the constellation as the fortresses in the sky as said by Abdullah bin Idris, Yahya bin Rafi, Ibrahim, and Abu Salih. secondly, interpreting the constellation with large stars as said by Mujahid and Qatadah. Abu Ja'far said: The most correct opinion of the two is the opinion that says constellations with fortresses in the sky.<sup>22</sup> Meanwhile, the *Tafsir An-Nuur* explains that all praise is due to Allah who created the great stars in the sky. According to calculations by past experts, there are 1,000 stars, and according to astronomers, after using binoculars (telescopes) there are 200 billion, but new stars are still appearing. God also created the sun which burns brightly and the moon which shines at night.<sup>23</sup> Interpretation Sunlight in QS. Nūḥ/71: 16 from *Tafsir Al-Azhar*, what is meant by the sun as a lamp is not in terms of its light. But from his perspective does not a lamp emit light from within itself, because of the oil that is filled into it? When the oil runs out, the light disappears. As long as the oil is still there, the light will still come out. Such is the sun; the rays of light come from within him because the burning substance in the sun's body does not dry out, does not run out, and is not brought in from outside. Indeed, the sun is one of the thousands of miracles of Ilahiah provision that truly amazes humans who like to think.<sup>24</sup>

Meanwhile, *Tafsīr al-Qurṭubī* explains that Al-Qusyairi narrated from Ibnu Abbas that the face of the sun is in the sky, while the nape (back) is on the earth. According to one opinion, it is the opposite. It was said to

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<sup>21</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 2905.

<sup>22</sup> Jarir, "Tafsir Ath-Thabari," 2007, page 443-444.

<sup>23</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 2905.

<sup>24</sup> Amrullah, "Tafsir Al-Azhar," 2003, page 7662.

Abdullah bin Umar, “Why is the sun sometimes hot for us and sometimes cold?” Ibnu Umar answered, “In summer he is in the fourth heaven, while in winter he is in the seventh heaven, near the throne of the most merciful. If he were in the heaven of the world, there would be nothing that could withstand his heat.”<sup>25</sup>

So it can be concluded that terms *ḍiyā'* and *sirāj* are used more in the holy Qur'an in connection with physical meanings, in contrast to *nūr*, whose meanings are mostly related to metaphysics. Apart from that, *nūr* is used for moonlight, while *ḍiyā'* is used for sunlight and *sirāj* can be used for light in both objects, namely moonlight and sunlight. So it can be concluded that the terms *ḍiyā'* and *sirāj* are used more in the holy Qur'an in connection with physical meanings, in contrast to *nūr*, whose meanings are mostly related to metaphysics.

## 2. Metaphysical Light in the Holy Qur'an

Light which has a metaphysical meaning from the term *nur* is very much out of the 43 *nūr* terms and 6 *munīrān* terms are added for a total of 49, 43 of which have a metaphysical meaning. Metaphysical light means the following: First, the Light of Faith is mentioned 9 times, twice in the verse QS. Al-Baqarah/2: 257, QS. Al-Ahzab/33: 43, QS. Fāṭir /35: 20, QS. Al-Ḥadīd/57: 9, QS. Al-Ḥadīd/57: 28, QS. Al-Ḥadīd/57: 19, QS. Aṭ-Ṭalāq/65: 11 and QS. At-Taḥrīm/66: 8. Second, the Light of the Prophet Muhammad is mentioned twice in the QS. Al-Mā'idah/5: 15 and QS. Al-Ahzab/33: 46. Third, the Light of the Holy Qur'an is mentioned 5 times in the QS. Al-Mā'idah/5: 16, QS. Al-A'rāf/7: 157, QS. At-Tagābun/64: 8, QS. An-Nisā'/4: 174, and QS. As-Syūrā/42: 52. Fourth, the Light of Torah is mentioned twice in the QS. Al-Mā'idah/5: 44 and QS. Al-An'ām/6: 91. Fifth, there is only one Light of the Gospel in the QS. Al-Mā'idah/5: 46.

Sixth, the Light of Allah SWT is mentioned 8 times in the QS. Al-An'ām/5: 1, QS. Ar-Ra'ad/13: 16, QS. Ibrāhīm/14: 5, in 4 QS. An-Nur/24:

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<sup>25</sup> Al-Qurthubi, “Tafsir Al-Qurthubi,” 2009, page 286.

35, and QS. Al-Baqarah/2: 17. Seventh, the Light of Islamic Religion is mentioned 3 times, 2 times in the QS. At-Taubah /9: 32, QS. Aş- Şaff/61: 8. Eighth, Light of Tawheed only once in the QS. Ibrāhīm/14: 1. Ninth, Light of Guidance is mentioned 5 times, 2 times in QS. An-Nur/24: 40, QS. Az-Zumar/39: 22, QS. Al-An'ām/6: 122, QS. An-Nūr/24: 35. Tenth, Light of Good Deeds 4 times in QS. Al-Ḥadīd/57: 13 2 times, QS. At-Taḥrīm/66: 8, QS. Al-Ḥadīd/57: 12. Eleventh, Light of Justice only appears once in the QS. Az-Zumar/39: 69. Twelfth, Light of Kitabullah 4 times in QS. Āli-‘Imrān/3: 184, QS. Al-Ḥajj/22: 8, QS. Luqman/31: 20, QS. Fāṭir /35: 25.

Light which has metaphysical meaning from the term *ḍiyā'* only once in QS. Al-Anbiyā'/21: 48 which means Light of Taurat. Tafsir Al-Misbah explain that *ḍiyā'* or light is used by the holy Qur'an for the light of something which originates from itself, is different from light which is usually used for light that is not itself. Therefore The verse above uses the definitive form or *ma'rifah* (affixed with alif and lam at the beginning) for the word *al-furqan*, while the words *ḍiyā'* and *dzikr* do not. This is to suggest that the Taurat can be a mediator between right and wrong for the entire Bani Isra'il community even though they do not recognize the prophethood of Musa and Harun, while the words *ḍiyā'* and *dzikr* are only achieved by those who believe in them.<sup>26</sup>

The metaphysical meaning of the term *sirāj* only occurs once in QS. Al-Aḥzāb/33: 46 which means Light of the Prophet Muhammad. Tafsir An-Nuur explains that Allah has sent you, Muhammad, to be a preacher or preacher of monotheism and to worship Allah with His permission and to be a bright torch that dispels darkness, ignorance (stupidity), and error as well as showing the way of guidance and happiness.<sup>27</sup> This is in line with *Tafsīr Ibnu Kasīr* that Allah has ordered the Prophet Muhammad to convey

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<sup>26</sup> Shihab, "Tafsir Al-Misbah," 2002, page 464.

<sup>27</sup> Ash-Shiddiedy, "Tafsir Al-Qur'anul Majid An-Nuur," 2016, page 3290-3291.

the message of truth which he brought like the sun in its rays and light. no one denies it except a dissident.<sup>28</sup>

Al-Farabi and Ibn Rushd that metaphysics is the science of everything that exists as it is. while Ibn Sina said that metaphysics is a *Ilahiyah* science. The aim of metaphysics, according to Descartes, is to interpret existence through the basic principles given to humans. Descartes began his study from metaphysics to the sensory realm. In his hands, metaphysics became the pinnacle of science. While symbolic knowledge of natural objects is not necessarily possible, it is no less real than scientific or mathematical knowledge. Muslim scientists in the past centuries have shown that symbolic and scientific knowledge about nature are not contradictory or separate. In fact, symbolic knowledge of nature helps to reveal the metaphysical significance of scientific facts, theories and laws discovered through the empirical study of the universe. In a number of known cases, it was symbolic knowledge that inspired Muslim scientists to explore new areas of scientific study which led to original discoveries in that area.<sup>29</sup>

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<sup>28</sup> Katsir, "Tafsir Ibnu Katsir," 2004, page 503.

<sup>29</sup> Afifi Hasbunallah, "Epistemologi Metafisika Suhrawardi: Kajian Atas Simbolisme Cahaya Dalam Hikmat Al-Ishraq" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2018), page 8-9.

## CHAPTER V

### CLOSING

#### A. Conclusion

After conducting observations and research on the concept of light in the holy Qur'an using a thematic study and describes the results of these observations and research in the previous chapters. Therefore, the author can draw the following conclusions:

1. The concept of light in the Qur'an is the apparent thing through which all manifestations occur, and the apparent thing in itself and the manifestation of something else is called light. In other words, light in the Qur'an refers to something that can bring manifestation to something else, whether abstract or concrete things.
2. Light in the Qur'an is divided into two types, the first is physical lights that bring manifestation to concrete things such as moonlight, sunlight, daylight, firelight, lightning, and light of olive oil. This type light is usually expressed by terms *ḍiyā'* and *sirāj*, even though it is used *nūr* in three verses. It means that this kind of light helps people to see and find physical things in life such as tools, animals, plants, nature and others. The second is metaphysical light includes light of faith, light of the prophet Muhammad SAW, light of the holy Qur'an, light of Taurat, light of Injil, light of Allah SWT, light of Islamic religion, light of Tauhid, light of guidance, light of good deeds, light of justice, and light of Kitabullah. Metaphysical light is usually expressed with the word *nūr*, although there are also those who use *ḍiyā'* in one verse and *sirāj* in one verse. It means that this kind of light helps people to see and find metaphysical things in life such as knowledge of truth, faith, god, and others. In conclusion, light in the Qur'an means something that manifestation to both concrete and abstract things.

## **B. Suggestion**

The suggestions referred to here are input for future researchers who wish to examine further the concept of light in the holy Qur'an. The author hopes that future researchers can conduct research on a light in one term *nūr*, *ḍiyā'*, and *sirāj*, or compare light in two kinds of variations in interpretation patterns so that the research can be comprehensive and in-depth.

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