



An Analysis the Meaning of the Word Light in Tafseer

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Abstract

As a miracle, every word in Quran contains many meanings that need to be studied scientifically and scientifically. History records that it is not uncommon for interpretive scholars to have different views on interpreting words in Quran. One of the words in the Quran that has been widely interpreted is light. Therefore, this article will discuss the meaning contained in the word light according to commentators. This research uses a qualitative method with a thematic analysis approach, the data source is taken from six words that refer to the meaning of light in Quran. The six words of light were then analyzed thematically based on the explanations contained in the interpretive books of the *mufasssir*. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. The analysis findings show six words of light according to the commentators such as the following themes; i) related words *dhija'* and *dhau'* is a source of light such as the sun, fire, lightning and the message of Prophet Musa, ii) related words *munir* is the light that emerges from the prophetic nature because he has conveyed Islamic preaching, iii) related to words *nur* commentators agree that the word *nur* refers to the light given by God to those who are chosen or get the guidance, iv) related to the word *al-Barq* refers to the light of temporary reproof for the hypocrites and bright light as a reward for those who do good, v) related words *al-Ra'du* have the meaning of a powerful roar as a punishment for the hypocrites and vi) while related words *Siraj* light which refers to the benefits of the sun obtained by humans and the blessings received by the Prophet Muhammad as a preacher, on the other hand, guidance to recipients of preaching or Muslims.

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INTRODUCTION

The closeness of every servant to Allah can only be measured by his faith in Allah (Mukhlis et al., 2023). Every human being must be given a glimmer of light in his heart so that he can reach the light that can bring himself closer to Allah, namely the light of faith (Sukino, 2018). The light of faith is likened to a light that illuminates a

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person's heart and mind (Nurbaethy, 2018). Brings a deeper understanding of religious values and beliefs (Rafsanjani & Razaq, 2019). This is not just understanding values theoretically but also practicing them in behavior (Ardhani et al., 2022). Quran explains the meaning of light by using several words which also have different meanings of light (Martono, 2008).

Light is a ray that can help humans with vision. In the Big Indonesian Dictionary the word "light" is light or light (from something that shines such as the sun, moon, or lamp) which allows the eye to catch the shadows of objects around it (Sugono, 2008). It can be understood that light originates from an object that emits light or rays, such as sunlight or moonlight, which rays can be captured by the human eye. Allah, the creator of the earth and sky, also created the sun, which shines during the day to illuminate the universe and provide heat (an important component of life) for both plants and animals (Elamin, 2021).

In a spiritual context, the search for light is often considered a search for truth, meaning and inner peace. This involves deep self-exploration, introspection, and devotion aimed at gaining inner enlightenment (Kaffah, 2022). Light is also God's guidance and guidance, illuminating the darkness of the human heart and spirit (Makmudi et al., 2018). Light (Hidayah) for humans can always be on the straight path. One of the revelations of God is the Quran, then mankind will be shown the way to salvation and brought from darkness to light, from complexity to ease. The people whom God wants are those whose hearts (light) are opened so that they can see His light.

In fact, what Allah describes is a way of approaching human knowledge because He is All-Knowing about the capabilities of the human mind. So, every human being who violates His prohibitions, then wants to admit his mistake in order to receive forgiveness from His guidance and mercy, then Allah will give it to him if he is serious about correcting it. The light that will be obtained is the light of the enjoyment of faith, peace of mind, and comfort of the heart in carrying out everything both in this world and in the afterlife (Lubis, 2021). If you get it in the world, then in the afterlife you will get more than the light you get in the world. However, on the contrary, if in the world he only receives the light of His rebuke, then in the future he will also find a place in accordance with what he has done in the world.

The word that the author found in Quran means the same as *nur*, therefore the author wants to examine these words in this research. These words are *dhīya'*/*dhaw'*, *munir*, *al-ra'du*, *al-barq* and *Siraj*. Word *nur*, *munir*, *dhīya'* and *siraj* have in common, namely that they are light as God's guidance so that we can be on the right path and avoid His threats. Whereas *al-Ra'du* and *al-Barq* rather God's rebuke to those who disbelieve and avoid it so that they are not guided to the truth.

The word *nur* explained in *Mufradat Al-Fadḫ al-Qur'an* which means light that helps in seeing. The word *dhīya'*/*dhaw'* is explained in *Mufradat Al-Fadḫ al-Qur'an* which means what spreads from a luminous object (Al-Ishfahaniy, 2009). The word *munir* in the Quran encyclopedia means the one who gives light (Shihab, 2007). Words *al-ra'd* explained in *Mufradat Al-Fadḫ al-Qur'an* which means thunder is the voice of the cloud. Word *al-Barq* explained in *Mufradat Al-Fadḫ al-Qur'an* which means lightning refers to everything that shines, like a shining sword and also refers to the eyes if they are disturbed and paralyzed by fear. The word *Siraj* is explained in *Mufradat Al-Fadḫ al-Qur'an* which means that which shines with wick and oil and is used to denote everything that passes by. Overall, different words create different meanings and different interpretations (Al-Ishfahaniy, 2009).

In these words, the author finds that light is not only visible bright light, but there is also light that cannot be seen with the real eye, namely the light of faith. Light is also God's guidance and guidance, illuminating the darkness of human hearts and spirituality. With the light of His guidance, humans can always be on the straight path

(al-Qur'an & Diklat Kementrian Agama RI, 2016). One of God's illuminations, namely the Quran, will show humanity the path to salvation and be brought from darkness to light, from complexity to ease (Ernita, 2018).

In the book *al-Mu'jam al-Mufahras li Alfadz al-Qur'an al-Karim*, it is *nur* mentioned in the Quran as many as 43 times in 20 surah consisting of 22 verses *madaniyyah* and 11 verses *makkiyyah*. Word *dhiya'* mentioned six times consists of three sentences *madaniyyah* and three *makkiyyah*. The word *munir* is mentioned six times consisting of three verses *madaniyyah* and three *makkiyyah*. Word *al-Barq* mentioned 11 times consisting of six verses *madaniyyah* and five verses *makkiyyah*. The word *al-Ra'du* was mentioned twice, both verses *madaniyyah*. Word *Siraj* mentioned four times consisting of two verses *madaniyyah* and two sentences *makkiyyah* (Al-Baqi, 1945).

METHODS

This research uses a qualitative method with a thematic analysis approach, the data source is taken from six words that refer to the meaning of light in the Quran. The six words of light were then analyzed thematically based on the explanations contained in the interpretive books of the *mufasssir*. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

RESULT AND DISCUSSION

The results of this research found that six words in Quran mean light, namely *nur*, *dhiya'* / *dbau'*, *munir*, *al-ra'd*, *al-barq* and *siraj*. These six words have different meanings of light and different purposes too.

First, *dhiya'* / *dbau'*. Word *dhiya'* / *dbau'* is explained in *Mufradat Al-Fadz al-Qur'an* which means what spreads from a luminous object (Al-Ishfahaniy, 2009). Based on this understanding, it can be understood that Allah uses words *dhiya'* / *through'* to mean light that comes from objects that produce light so that humans can see their surroundings. One of *dhiya'* in al-Qashash verse 71 which means light:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تُسْمِعُونَ ٧١

Meaning: Say (Muhammad), "What do you think, if Allah makes for you a continuous night until the Day of Resurrection, who is the God other than Allah who will bring light to you? Then do you not hear?" (QS. al-Qashash: 71)

The word (*ضياء*) *dhiya'* is understood by past scholars as a very bright light because, according to them, they used that word for the sun. Hanafi Ahmad wrote tafsir in the verses *kauniyyah* proving that Quran uses this word in various forms for objects whose light originates from itself, such as the sun, lightning and fire (Al-Ishfahaniy, 2009). This verse is Allah's call/warning to the polytheists to think, if not Allah, who else can provide light so that daylight can occur (al-Ma'mun, 2021). If it were not for Allah, there would be no light to illuminate them even though at night there would be no moon or light but they would feel complete darkness (Amrullah, 1998).

So, based on the explanations above, it can be concluded that Allah uses the word (*ضياء*) *dhiya'* / *dbau'* in Quran for light that comes from itself, where the light is bright enough to illuminate, for example, the sun.

Second, *munir*. Word *munir* In the Quran encyclopedia it means the one who gives light (Shihab, 2007). One example of a word *munir* about light in al-Ahzab verse 46

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ٤٦

Meaning: *And to be a caller to the Religion of God with His permission and to be a light that illuminates* (QS. al-Ahzab: 46)

The verse above adds the word (منيرا) *Muniran*, which is *glowing*, continuously. Therefore, this verse does not use the word *sun* because at certain times the sun does not emit light. The description of the Messenger, as a shining lamp, after explaining his position as a caller, indicates that his call is very bright and can be seen by anyone who opens his eyes (Shihab, 2016).

This verse explains God's command to Prophet Muhammad to call on all creatures to acknowledge the Oneness of God and all of God's obligatory attributes so that they worship and approach God (Haddade, 2020). *Munir* here is the prophet who brings light in the form of the call of God's religion, as a light that illuminates them because the lost people get enlightenment in darkness, ignorance and error and from the prophet's light those who take guidance until they can walk the path of truth and happiness (al-Maraghi, 2006).

The word *munir* mentioned six times in the Quran, two verses talk about the prophets as exponents of the Islamic religion which they are described by God as the nature of light that brings truth (Dakake, 2019). Then three verses explain the light that comes from the holy books that God sent down to the messengers, Quran, Taurat, Injil or Zabur and one verse about the light of the moon which comes from the rays of the sun.

Third, *nur*. The word *nur* explained in *Mufradat Al-Fadz al-Qur'an* which means light that helps in seeing (Al-Ishfahaniy, 2009). Then in the word of Allah, al-Nur verse 40:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ٤٠

Meaning: *Or like pitch darkness in the deep ocean, which is covered by waves, above which waves (again), above (again) clouds; pitch darkness that overlaps, when he takes out his hand, he cannot see it, (and) whoever is not given light (guidance) by God, he does not have the slightest light* (QS. Al-Nur: 40)

The verse above is a parable of charity done by people who do not follow God's guidance, they are in layers of error, and their hearts and bodies are in darkness as well. Those are the people who don't get it *nur* from God, *nur* What is meant here is light in the form of faith and guidance from error, so those infidels do not get the light of faith or guidance from God (al-Maraghi, 2006).

God's light, is a guide in the heart, an opener for the intelligence of the heart (*bashirah*), the interweaving of nature that connects with God's laws, which are in heaven and earth and with which people should meet God, who is the light of heaven and earth. Everyone who does not connect with the stream of light, then he will be in darkness from which there is no way out. It is in a perversion in which there is no sense of peace. He is also in a misguided way from which it is impossible to return. The end of all the deeds of such a person is a mirage that disappears and misleads and plunges into destruction and doom. Because there is no meaning of charity at all without the foundation of faith, and there is no goodness at all without faith. Indeed, the guidance of God, that is the real guidance, and indeed the light of God, that is the real light (Quthb, 2002).

Fourth, *al-Barq*. *al-Barq* has different meanings, some mean a powerful radiance or light as a warning or hope for the hypocrites who are in the darkness of their guidance and another meaning is thick silk as a reward for those who do good deeds, are pious and have faith. Examples of word verses *al-Barq* as a rebuke to the hypocrites:

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِئُ السَّحَابَ الثِّقَالَ ١٢

Meaning: *He is the Lord who shows you the lightning to cause fear and hope, and He makes the cloudy clouds* (QS. al-Ra'd: 12)

This verse explains the perfection of Allah's power and that if Allah delays punishment, it does not mean that he is weak. To complete the nuances of fear, prayer requests, lightning, lightning, heavy clouds, the lightning is mentioned which He releases, then falls on whom He wishes. Allah sometimes inflicts it on people who have changed their circumstances. His wisdom desires not to postpone that person's death because He knows that delaying it will not bring him any good, but will lead him to destruction (Quthb, 2002).

The example words *al-Barq* as a reward for those who do good, pious and faithful:

أُولَٰئِكَ لَهُمْ جَنَّتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا

خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ٣١

Meaning: *Those are (those for whom) the paradise of 'Adn, rivers flow under it; in that paradise, they are adorned with gold bracelets and they wear green garments of fine silk and thick silk, while they sit reclining on beautiful couches. That is the best reward, and a beautiful resting place* (QS. al-Kahfi: 31)

Description of God's favors given to believers, *First* provided eternal heavens in which rivers are flowing beneath their rooms and residences. *Second*, in heaven, wearing jewelry in the form of bracelets made of gold. *Third*, they wore clothes made of very fine silk, green was chosen as the color of their clothes because this color was soothing to the eyes when looking at it. *Fourth*, they rested while lying on the couch. Their situation at that time was the same as a king and a ruler. Then next the enjoyment of heaven and its content is the best reward for their good deeds. Heaven is also the best abode, abode and abode (al-Zuhaili, 2016).

Fifth, *al-Ra'du*. Word *al-Ra'du* has the meaning of a sound of thunder that is so powerful that it deafens the ears of hypocrites.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْبِعَهُمْ فِيْٓءَاذَانِهِمْ مِّنَ الصَّوَءِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

Meaning: *or like (those afflicted with) heavy rain from the sky accompanied by pitch darkness, thunder and lightning; they stopped their ears with their fingers, because (hearing the sound of) thunder, because they were afraid of death. And Allah covers the disbelievers.* (QS. al-Baqarah: 19)

They hoped for rain, but they were afraid of its dark clouds, afraid of its thunder and lightning, and its continuous lightning in the air. Whereas every heavy rain as a cover for a long drought, must be accompanied by darkness, thunder, lightning and lightning. The truth is upright. The truth is like rain. To hug the puppeteer it must be dark first, the darkening is not a curse, but because the earth is protected by the water that will come down. And the thunder roared and roared; meaning harsh warnings often with the arrival of God's guidance. Sometimes flashes of wrath, whoever follows the truth, will enter heaven. But whoever resists, misery awaits him and hell if God's will is upheld, everyone must obey. Rank and greatness in the world, and abundant wealth will not help, the noble in the sight of God is only the pious (Al-Zuhaili, 2006).

Sixth, *Siraj*. The word *siraj* (lamp) is explained as visible light, not only illuminating itself but also other people who will benefit from its light.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا ٦١

Meaning: *Glory be to God who created the star clusters in the sky and He also created in it the sun and the moon that shine* (QS. al-Furqan: 61)

The sun is one of those stars that is neither too big nor too small. Like other stars, the sun shines by itself because of the interactions of the atoms within it. Sunlight

arising from this energy falls on the planets, earth, moon and other celestial bodies that cannot shine. Because it shines, it is called the sun *siraj* (Shihab, 2016).

Quran explains the word *siraj* with three verses about the benefits of the sun that humans receive from the light it produces. Another verse explains the blessing of preaching received by Prophet Muhammad as a preacher and also a guide for the recipients of his preaching.

CONCLUSION

Based on the results of the research above, it can be concluded that the six words of light according to the commentators such the following themes; i) related words *dhiya'* and *dhan'* a source of light such as the sun, fire, lightning and the message of Prophet Moses, ii) related words *munir* is the light that emerges from the prophetic nature because he has conveyed Islamic preaching, iii) related to word *nur* commentators agree that the word *nur* refers to the light given by Allah to those who are chosen or get the guidance, iv) related to the word *al-Barq* refers to a temporary light of reproof for the hypocrites and bright light as a reward for those who do good, v) related words *al-Ra'du* have the meaning of a powerful roar as a punishment for the hypocrites and, vi) while related words *siraj* light which refers to the benefits of the sun obtained by humans and the blessings received by the Prophet Muhammad as a preacher, on the other hand, guidance to recipients of preaching or Muslims.

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