The Concept of al-Sirāj in the Qur'an

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Abstract

This study explores the concept of *al-Sirāj* in the Qur'an by tracing and analyzing verses that employ the term *sirāja*. The research aims to uncover the multifaceted meanings embedded within *al-Sirāj*, thereby providing a deeper understanding of its theological and spiritual significance. Employing a qualitative-descriptive library research method, the study integrates exegetical, Sufi, and hermeneutical (semiotic) approaches. The findings reveal three major insights. First, *al-Sirāj* in the Qur'an transcends its literal function as a source of illumination. Second, the term conveys diverse layers of meaning: symbolic in QS al-Furqān/25: 61, spiritual in QS al-Aḥzāb/33: 46, scientific in QS Nūḥ/71: 16, and metaphorical as a lamp in QS al-Naba'/78: 13. Third, the urgency of *al-Sirāj* lies in its role as knowledge in QS Yūnus/10: 5, as guidance in QS al-Nūr/25:35, and as a path toward piety in QS al-Anbiyā'/21: 48. In conclusion, understanding *al-Sirāj* is essential for grasping the Qur'an's rich symbolic and spiritual dimensions, offering insights that can serve as guidance in everyday life.

Keywords: *al-Sirāj*; *Qur'an; hermeneutics; semiotics; Sufism; exegesis; symbolic meaning; spiritual exegesis; scientific perspective; guidance.*

Introduction

The Qur'an, as the sacred scripture of Islam, contains the divine revelation of Allah swt. delivered to the Prophet Muhammad saw, to serve as guidance for human life. Each word in the Qur'an carries a distinctive meaning that cannot be replaced by another, making the comprehension of its text crucial for the continuity of Muslim life. From the early period of Islam until today, Muslims have endeavored

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to interpret the Qur'an in order to obtain guidance related to wisdom, moral principles, and legal precedents relevant to daily life.

The issue underlying this research is the significant challenge of preserving the tradition of Qur'anic exegesis amidst modernization, globalization, and the rapid development of digital technology. Among younger generations, particularly Generation Z, there is a tendency to be more familiar with instant culture and brief information disseminated through social media. This trend risks diminishing their interest in engaging deeply with the Qur'an through classical or modern exegetical traditions. Consequently, the understanding of Qur'anic symbols rich in meaning such as the concept of *al-Sirāj* as a light of guidance may become superficial, losing its spiritual and historical context.

In response to these challenges, this study proposes integrating exegetical traditions with approaches relevant to younger generations by utilizing digital media, interactive platforms, and creative technology-based content to deliver exegetical messages in a more engaging and accessible manner. It is important to emphasize that exegesis is not merely an academic discipline but also a practical guide applicable to everyday life. In this way, Generation Z can continue to uphold the tradition of Qur'anic exegesis while revitalizing the spiritual and ethical awareness that lies at the core of Islamic teachings.

Method

This study employs a qualitative-descriptive approach with thematic and textual analysis. The data were obtained through library research, encompassing Qur'anic verses, classical Arabic dictionaries, and relevant exegetical works. Linguistic analysis was conducted using semantic theory and morphological studies to trace the root words and their variations in meaning. This methodological framework aims to provide a comprehensive understanding of the examined term within the Qur'anic context.

Discussion

A. *The Essence of al-Sirāj the Qur'an*

1. *The Meaning of al-Sirāj*

The term The word *al-Sirāj* derives from *saraja*, which originally conveys meanings of goodness, adornment, and beauty.[1] From this root, *al-Sirāj* came to mean lamp or light[2] because of its brightness and beauty like a shining lamp that illuminates the night.[3] This meaning appears in QS al-Naba'/78: 13.

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًاۗ

[1]Aḥmad ibn Faris Zakariyyā, *Muʿjam Maqāyīs Al-Lughah* (Beirut: Dar al-Fikr), p. 116.

[2]Ahmad Warson Munawwir, *Al-Munawwir Dictionary* (Surabaya: Pustaka Progresif, 1997), p. 616.

[3]Jamāl al-Dīn Ibnu Manẓūr, *Lisān Al-'Arab* (Egypt: Dār al-Ma'ārif, 1119), p. 397.

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Translation:

We made a blazing lamp (the sun).[4]

Here, *sirāj* refers to something that radiates light[5] the sun as a lamp.[6] It is synonymous with *nūr* (light), *ḍiyā'* (illumination), and *miṣbāh* (lamp).[7] Generally, *sirāj* means lamp or light. However, the Qur'an uses *sirāj* differently depending on context. QS al-Aḥzāb/33:46.

وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا

Translation:

And as one who invites to Allah by his permission, and as a shining lamp.[8]

Here, *sirāj* refers metaphorically to Prophet Muhammad saw, likened to a radiant lamp guiding people out of darkness and ignorance[9] toward truth and happiness.[10] Classical commentators elaborated. Al-Ṭabari, *sirāj* is a lamp that emits light. In cosmological verses, it refers to the sun in QS al-Aḥzāb/33: 46, it refers to the Prophet as a source of guidance. Al-Zamakhshari, emphasized rhetorical aspects, noting that *sirāj* implies a medium with fuel, not abstract light. In *sirājan munīran*, the Prophet is like a lamp illuminating humanity with revelation. Fakhr al-Dīn al-Rāzī, saw *sirāj* as an instrument producing light. For the sun, it is cosmic, for the Prophet, it symbolizes active authority of revelation. Ibn Kasīr, interpreted *sirāj* as the sun (light and heat), distinct from the moon. In QS al-Aḥzāb/33: 46, it refers to the Prophet through whom Allah swt. enlightens hearts with faith and the Qur'an. Al-Ālūsī, explained *sirāj* as self-luminous light. For the sun, it is literal; for the Prophet, it is metaphorical, highlighting his prophetic role as the center of divine illumination.

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[4]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/78?From=13&to=40 accessed on September 2025'.

[5]Wahbah Az-Zuhailī, *Al-Munīr Tafsir: Creed, Sharia, Methodology* (Al-Mulk – al-Nās), Vol. 29 & 30, Volume 15, 1st Edition (Jakarta: Gema Insani, 2013), p. 412.

[6]Abī Ishāq Ibrāhīm Al-Sarrī, *Ma'āni Al-Qur'ān Wa I'rābuhu, Juz V, Cet I* (Beirut: 'Alim al-Kutub, 1988), p. 246.

[7]Jamāl al-Dīn Ibnu Manẓūr, *Lisān Al-'Arab*,(Egypt: Dār al-Ma'ārif, 1119), p. 246.

[8]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/33?From=46&to=73 accessed on September 2025'.

[9]Lajnah Pentashihan Mushaf Al-Qur'an, Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia in collaboration with the Indonesian Institute of Sciences (LIPI), *Light in the Perspective of the Qur'an and Science*, 1st Edition (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2016), p. 87.

[10]Aḥmad Muṣṭafā Al-Marāgī, *Tafsīr Al-Marāgī Juz XXII*, Cet. I (Egypt : Maktabah wa Maṭbu'ah Muṣṭafa al-Bābī al-Ḥalabī, 1946), p. 32.

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2. ***The term al-Sirāj in the Qur'an***

The term *al-Sirāj* in the Qur'an, which only appears in the form of the word *sirāj*, is repeated four times. The verses that use the word *al-Sirāj* are found in QS al-Furqān/25: 61, QS al-Aḥzāb/33: 46, QS Nūḥ/71: 16, QS al-Naba'/78: 13. The verses that contain this term are as follows :

a. QS al-Furqān/25: 61.

تَبٰرَكَ الَّذِيْ جَعَلَ فِى السَّمَاۤءِ بُرُوْجًا وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا

Translation:

Blessed is He who has placed constellations in the sky and has set therein a radiant lamp (the sun) and a luminous moon.[11]

b. QS al-Aḥzāb/33: 46.

وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا

Translation:

And as a caller to Allah, by His permission, and as an illuminating lamp.[12]

c. QS Nūḥ/71: 16.

وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا

Translation:

And He placed therein the moon as a light and made the sun a radiant lamp.[13]

d. QS al-Naba'/78: 13.

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًاۗ

Translation:

And We made [therein] a blazing lamp.[14]

The term *sirāja* occurs four times in the Qur'an. Among these occurrences, three appear in Mecca revelations, namely QS al-Furqān/25: 61, QS Nūḥ/71: 16, and QS al-Naba'/78: 13, while one occurs in a Medina revelation, namely QS al-Aḥzāb/33: 46.[15]

[11]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/25?From=61&to=77 accessed on 10 September 2025.

[12]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/33?From=46&to=73 accessed on 10 September 2025.

[13]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/71?From=16&to=28 accessed on 10 September 2025.

[14]"Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/78?From=13&to=40 accessed on 10 September 2025.

[15]Jalāl al-Dīn 'Abd al-Raḥmān bin Abī Bakr al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'Ān. Volume 1* (Beirut: Dār al-Fikr), p. 24.

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Table: Derivation of *Sirāj* in the Qur'an

Place	Lafaz	Status
QS al-Furqān/25: 61	*sirāja*	*Mecca*
QS al-Aḥzāb/33: 46	*sirāja*	*Medina*
QS Nūḥ/71: 16	*sirāja*	*Mecca*
QS al-Naba'/78: 13	*sirāja*	*Mecca*

With regard to the discursive context and thematic content of the Mecca verses, they are primarily concerned with the miraculous nature of the Qur'an. QS al-Furqān/25: 61, which is a Mecca verse, focuses on the fundamental principles of faith, particularly the affirmation of monotheism (*tawḥīd*) and the recognition of the greatness of Allah swt. This is substantiated through references that may be interpreted scientifically as the creation of celestial bodies, such as the sun, the moon, and the stars. Such references indicate that the universe is governed by a perfect and orderly system. Accordingly, these verses serve as evidence of the existence of Allah swt. as the Creator who possesses absolute power over all that He has created. Through the signs conveyed in the Qur'anic verses and reflected upon through scientific inquiry, this verse functions as an invitation for humankind to contemplate divine creation and to acknowledge God's majesty. Reflection upon these creations and recognition of divine greatness, in turn, foster increased faith and piety within the human being toward the Creator.

In contrast, the Medina verses such as QS al-Aḥzāb/33: 46 generally address legal matters, social regulations, and the concrete challenges faced by the Muslim community in Medina. This verse is situated within the context of a society undergoing the formation and consolidation of Islamic civilization. In this setting, the Prophet Muhammad saw, assumes the role of a leader who provides direction and guidance for the Muslim community. The verse thus underscores the essential function of the Prophet in guiding believers toward the path of truth. Consequently, it is incumbent upon Muslims to follow the teachings conveyed by the Prophet and to take him as a moral and practical exemplar in all aspects of life.

B. *Terms Semantically Related to al-Sirāj*

1. *Nūr*

The term *nūr* derives from the triliteral root composed of the letters *nūn*, *wāw*, and *rā'*, which conveys meanings of light, turbulent motion, and instability. From this root emerge the words *nūr* (light) and *nār* (fire), both named for their manner of radiating light, which is dynamic and swiftly moving.[16] In the Qur'an, the word *nūr* appears thirty six times in various derivative forms.[17] Al-Ṭabarī, in his commentary, interprets *nūr* as *al-ḍiyā' wa al-ḍaw'* light and radiance that function to illuminate and dispel darkness, both

[16]Aḥmad ibn Zakariyyā Ibn Fāris, *Muʿjam Maqāyīs Al-Lughah volume 5* (Beirut: Dār al-Fikr), p. 384.

[17]Al-Bāqī Muḥammad Fu'ad 'Abd, *Mu'jam Mufahras Li Alfāẓ Al-Qur'ān Al-Karīm* (Egypt: Dār al-Kutub al-Miṣriyah, 2007), p. 798.

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physically and metaphorically. In QS al-Nūr/24: 35, *nūr Allāh* is understood as *hudā* (guidance) bestowed by Allah swt. upon His servants. Thus, *nūr* is simultaneously illuminative and directive, both enlightening and guiding. Al-Zamakhsharī, in *al-Kashshāf*, emphasizes the rhetorical and rational dimensions, defining *nūr* as *mā yastabīnu bihi al-ashyā'* that by which all things become clear. In QS al-Nūr/24: 35, *nūr* is positioned as a metaphor for the clarity of faith and truth embedded in the hearts of believers, highlighting its intellectual and spiritual significance. Fakhr al-Dīn al-Rāzī, in *Mafātīḥ al-Ghayb*, offers a profound philosophical analysis, describing *nūr* as *zāhir li nafsih wa muzhir li ghayrih* something manifest in itself and revealing of other things. This definition underscores the ontological character of light as self-evident and as the cause of clarity for other entities. Theologically, Allah swt. is called *nūr* because He is the source of existence and knowledge for all creation. Ibn Kasīr, in *Tafsīr al-Qur'ān al-'Aẓīm*, interprets *nūr* as divine guidance within the hearts of believers, often associated with revelation and faith. In QS al-Māidah/5: 15, *nūr* refers to the Prophet Muhammad saw, or the Qur'an itself, as light that unveils misguidance. Thus, *nūr* is synonymous with revelation and prophethood, leading humanity from darkness into light. Al-Ālūsī, in *Rūḥ al-Ma'ānī*, integrates linguistic, theological, and mystical approaches, explaining *nūr* as both literal and metaphorical light, encompassing sensory illumination and inner spiritual radiance. In QS al-Nūr/24: 35, *nūr Allāh* is understood as the light of divine guidance radiating into the heart, as well as a symbol of His majesty and perfection.

The usage of *nūr* in the Qur'an demonstrates a range of meanings depending on its form and context, yet all trace back to its primary sense of light.[18] Qur'anic usage distinguishes between worldly and otherworldly light. Worldly light is divided into two categories: first, light perceived by the heart, such as divine illumination, the light of reason, and the light of the Qur'an second, light perceived by the senses, such as the light of the moon, stars, sun, and other luminous sources. The meaning of *nūr* in each case depends on the linguistic form and the contextual explanation provided in the verse.[19] Among its usages in the Qur'an, the first is its reference to worldly light. For example, in the phrase *minallāhi nūrun* found in QS al-Mā'idah/5: 15, it refers to the light of Allah swt, which signifies divine illumination bestowed upon humankind.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَاۤءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍۗ قَدْ جَاۤءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ

Translation:

> O People of the Book, Our Messenger has indeed come to you, clarifying much of what you used to conceal from the Scripture and overlooking much. There has

[18]M. Quraish Shihab, *Encyclopedia of the Qur'an: Vocabulary Studies* (Jakarta: Lentera Hati, 2007), p. 682.

[19]Al-Raghib Al-Asfahani, *Al-Mufradāt fī Gharīb al-Qur'ān (Dictionary of the Qur'an)*, Volume 3, Volume 2 (Egypt: Dar Ibnul Jauzi, 2017).

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certainly come to you from God a light and a clear Book.[20]

2. ***Ḍiyā'***

The term *ḍiyā'* originates from the Arabic root composed of the letters *ḍād*, *wāw*, and *hamzah*, which denotes the meaning of light. From this root derive the words *al-ḍaw'* and *al-ḍū'*, both of which share the same meaning as *al-ḍiyā'*, namely radiant light.[21] Etymologically, the term signifies brightness or illumination. Al-Ṭabarī, in *Jāmi' al-Bayān*, interprets *ḍiyā'* in QS Yūnus/10: 5 as strong and radiant light, distinct from the moon's light, which is reflective in nature. The designation of *ḍiyā'* for the sun highlights its intense and dazzling brightness (*ashaddu daw'an*), thereby indicating that *ḍiyā'* embodies the element of direct radiance emanating from its source. Al-Zamakhsharī, in *al-Kashshāf*, emphasizes that *ḍiyā'* refers to light mixed with heat (*ḥarārah*). Thus, *ḍiyā'* differs from *nūr*, which does not necessarily contain heat and is often described as cool and gentle. This explanation underscores the physical and empirical aspects of the term, particularly in reference to the sun. Fakhr al-Dīn al-Rāzī, in *Mafātīḥ al-Ghayb*, distinguishes between *ḍiyā'* and *nūr* from a philosophical perspective. He defines *ḍiyā'* as essential light that originates from its own essence, whereas *nūr* may be accidental or reflective. His analysis of QS Yūnus/10: 5 affirms the choice of *ḍiyā'* to characterize the sun as the primary source of cosmic illumination. Ibn Kasīr, in *Tafsīr al-Qur'ān al-'Aẓīm*, explains that *ḍiyā'* in reference to the sun denotes perfect brightness, in contrast to the moon, which is described only as *nūr*. This terminological distinction reinforces the functional and qualitative differences between the two: the sun produces and radiates light, while the moon merely reflects it. Al-Ālūsī, in *Rūḥ al-Ma'ānī*, interprets *ḍiyā'* as light accompanied by intensity and burning power, exerting direct effects upon the objects it reaches. He further emphasizes that the Qur'an's choice of this term demonstrates semantic precision (*dalālah lughawiyyah*), subtly differentiating between light that originates directly from its source and light that is merely reflective.

In the Qur'an, the word *ḍiyā'* occurs three times, consistently denoting radiant, self-sustaining light with inherent intensity.

a. QS Yūnus/10: 5.

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۤءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَۗ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّۗ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

Translation**:**

> It is He who made the sun a radiant light (ḍiyā') and the moon a light (nūr), and determined for it phases so that you may know the number of years and the calculation [of time]. God did not create that except in truth. He explains the signs

[20]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/5?From=15&to=120 accessed on 15 Oktober 2025.

[21]Zakariyyā, *Al-Lughat Al-Arabiyyah Wa Ma'aniha volume 3* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2005), p. 214.

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for a people who know.[22]

b. QS al-Anbiyā'/21: 48.

وَلَقَدْ اٰتَيْنَا مُوْسٰى وَهٰرُوْنَ الْفُرْقَانَ وَضِيَاۤءً وَّذِكْرًا لِّلْمُتَّقِيْنَ

Translation:

And indeed, We granted Moses and Aaron the Criterion (al-Furqān), a radiant light (ḍiyā'), and a reminder for the God-conscious.[23]

c. QS al-Qaṣaṣ/28: 71.

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَأْتِيْكُمْ بِضِيَاۤءٍ ۗ اَفَلَا تَسْمَعُوْنَ

Translation:

Say, 'Have you considered: if God were to make the night perpetual for you until the Day of Resurrection, what god other than God could bring you a radiant light (ḍiyā')? Will you not then listen?[24]

3. ***Miṣbāḥ***

The term *miṣbāḥ* derives from the Arabic root composed of the letters *ṣād*, *bā'*, and *ḥā'*, which originally conveys the meaning of a reddish hue. Hence, the time of dawn is called *ṣubḥ* due to its reddish color, and likewise, a lamp is named *miṣbāḥ* because of its reddish glow.[25] Etymologically, the word signifies a large lamp or lantern. Al-Ṭabarī, in *Jāmi' al-Bayān*, interprets *miṣbāḥ* in QS al-Nūr/24: 35 as *al-sirāj fī zujājah* a lamp placed within glass. The term refers to an illuminating device equipped with fuel and a wick, producing focused light. Within the verse, *miṣbāḥ* functions as a central element in the parable of Allah swt. light, symbolizing illumination within the hearts of believers. Al-Zamakhsharī, in *al-Kashshāf*, emphasizes the rhetorical dimension of *miṣbāḥ*, describing it as a lamp whose light is preserved and concentrated through clear glass, thereby appearing brighter and more stable. In his exegesis of QS al-Nūr/24: 35, *miṣbāḥ* serves as a metaphor for faith shining within the heart of a believer, strengthened by revelation as its source of energy. Fakhr al-Dīn al-Rāzī, in *Mafātīḥ al-Ghayb*, provides a philosophical analysis of the parable of light. He distinguishes between *nūr* as the essence of light itself and *miṣbāḥ* as the vessel or instrument through which light is manifested. Spiritually, *miṣbāḥ* is likened to the heart, prepared to receive and radiate divine illumination. Ibn

[22]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/10?From=5&to=109 accessed on 20 Oktober 2025'.

[23]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/21?From=48&to=112 accessed on 20 Oktober 2025'.

[24]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/28?From=71&to=88 accessed on 20 Oktober 2025'.

[25]Zakariyyā, *Al-Lughat Al-Arabiyyah Wa Ma'aniha Volume 3* (Egypt : al-Kutub, 1998), p. 215.

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Kasīr, in *Tafsīr al-Qur'ān al-'Aẓīm*, explains that *miṣbāḥ* refers to a lamp burning with pure oil, producing bright and steady light. This parable symbolizes the light of faith within the believer's heart, sourced from divine revelation and reinforced by spiritual readiness. Al-Ālūsī, in *Rūḥ al-Ma'ānī*, interprets *miṣbāḥ* as organized light contained within a specific medium, generating a more intense illuminative effect because it is protected and focused. He underscores that the Qur'an's use of this term in QS al-Nūr/24: 35 highlights the symbolic depth of divine light, which requires a proper receptacle the *qalb* (heart) to radiate perfectly. In the Qur'an, the word *miṣbāḥ* occurs twice, both within the same verse QS al-Nūr/24: 35, underscoring its role as a metaphorical instrument of divine illumination.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِۗ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌۗ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍۗ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍۙ يَّكَادُ زَيْتُهَا يُضِيْۤءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌۗ نُوْرٌ عَلٰى نُوْرٍۗ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَاۤءُۗ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

Translation:

> Allah is the Light of the heavens and the earth. The parable of His light is like a niche within which is a lamp (miṣbāḥ). The lamp is in a glass; the glass is as if it were a brilliant star, lit from a blessed tree, an olive tree neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah sets forth parables for mankind, and Allah is Knowing of all things.[26]

The term *miṣbāḥ* in QS al-Nūr/24: 35 carries a meaning closely related to *sirāj* and *ḍiyā'* in many other verses, as previously discussed. All three *sirāj*, *ḍiyā'*, and *miṣbāḥ* refer to light that provides illumination and guidance from Allah swt. First, *sirāj*, as in QS al-Furqān/25:61, is used to describe the sun as a radiant lamp that illuminates the entire universe. While *sirāj* is often employed in the context of physical light, in some verses such as QS al-Aḥzāb/33:46, it also refers to Prophet Muhammad saw, as a spiritual lamp guiding the Muslim community. Second, *ḍiyā'*, as in QS al-Anbiyā'/21:48 and QS al-Qaṣaṣ/28:71, denotes light originating from divine revelation, which provides spiritual enlightenment. *ḍiyā'* is frequently associated with Allah swt. mercy, illuminating human life with clarity and direction. Third, *miṣbāḥ* in QS al-Nūr/24: 35 symbolizes the pure and radiant light of Allah swt. contained within a *mishkāh* (niche). It is not merely physical light but represents the light of revelation that illuminates the spiritual life of believers. The similarity among *miṣbāḥ*, *sirāj*, and *ḍiyā'* demonstrates that, despite subtle differences in nuance, all three terms convey the central Islamic concept of divine light illumination, guidance, and spiritual enlightenment for humanity. Semantically and conceptually, the Qur'an employs several terms for light *sirāj*, *nūr*, *ḍiyā'*, and *miṣbāḥ* which, though overlapping in meaning, each emphasize distinct aspects and functions. *Sirāj* refers to a source of light that is autonomous, active, and radiantly powerful, consistently used to describe the sun as the

[26]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/24?From=35&to=64 accessed on 20 Oktober 2025..

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cosmic center of illumination and Prophet Muhammad saw, as the transformative bearer of revelation (QS al-Furqān/25:61 and QS al-Aḥzāb/33:46). Thus, *sirāj* signifies light that is self-sustaining and productive, both physically and spiritually. In contrast, *ḍiyā'* also denotes light emanating from its own source but emphasizes intensity and brilliance. Its usage in QS Yūnus/10:5 highlights the sun's role as the primary source of cosmic illumination. If *sirāj* stresses the function of being a source, *ḍiyā'* underscores the quality and strength of radiance.

Meanwhile, *nūr* possesses the broadest and most flexible range of meanings. Linguistically, it does not necessarily imply self-generated light but may refer to reflected, gentle, or metaphorical light. In the Qur'an, *nūr* is used for the moon's light, the light of faith, revelation, and divine guidance, emphasizing illumination and enlightenment rather than physical origin (QS al-Nūr/24: 35). Finally, *miṣbāḥ* literally means lamp or lantern an instrument that channels light. Unlike the other terms, *miṣbāḥ* does not denote light as energy or essence but rather the medium that organizes and focuses light for effective function. Its Qur'anic usage highlights the symbolic and pedagogical dimension of light as a directed and controlled means of illumination. Together, these four terms form a hierarchical and functional semantic structure: *sirāj* and *ḍiyā'* denote the source and intensity of light; *nūr* emphasizes illumination and enlightenment; and *miṣbāḥ* refers to the medium of transmission. This differentiation demonstrates the Qur'an's semantic precision in articulating the concept of light cosmologically, epistemologically, and theologically, enriching the understanding of *al-sirāj* as an active and transformative principle in human life.

C. *The Manifestations of al-Sirāj in the Qur'an*

1. *Al-Sirāj in Its Symbolic Meaning in QS al-Furqān/25:61*

تَبٰرَكَ الَّذِيْ جَعَلَ فِى السَّمَاۤءِ بُرُوْجًا وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا

Translation:

> Blessed is He who has placed constellations in the heaven and placed therein a lamp (the sun) and a luminous moon.[27]

presents a cosmological construction of profound significance for understanding the concept of *al-Sirāj* in the Qur'an. Through precise lexical choices and syntactic arrangement, the verse articulates a worldview in which cosmic order functions as a sign of divine wisdom and unity.Lexical Analysis.

a) تبارك

The term *tabāraka* derives from the root *bā, rā, kāf*, whose fundamental meaning denotes stability and abundance (*al-thubūt wa al-namā'*). In the morphological form

[27]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/25?From=61&to=77 accessed on 5 November 2025'.

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tafā'ala, it conveys exaltation and the overflowing nature of divine blessing. In this verse, *tabāraka* emphasizes that the cosmic system described is not accidental but a manifestation of the perfection and blessed sovereignty of Allah swt.[28]

b) جعل

This verb signifies not merely creation, but purposeful placement and functional designation. The sun and the moon are not only brought into existence but assigned specific roles within a structured cosmic order.

c) بروجًا

Derived from the root *bā', rā', jīm*, meaning elevated structures, *burūj* in a cosmic context refers to constellations or stellar formations, indicating order, visibility, and architectural coherence in the heavens.[29]

d) سراجًا

Originating from the root *sīn, rā', jīm sirāj* denotes a lamp or source of light that produces illumination from itself. In Qur'anic usage, it consistently refers to an active and autonomous source of light, which in this verse unmistakably denotes the sun.[30]

e) قمرا

From the root *qāf, mīm, rā' qamar* refers to the moon, which in the Qur'anic system functions as a regulator of time and a source of nocturnal illumination, but not as an independent source of light.

f) منيرًا

Derived from *nūn, wāw, rā'* this active participle denotes the act of reflecting or spreading light. The moon is described as *munīr* because it shines not from itself, but by receiving light from the *sirāj*.

The vocabulary of the Qur'an demonstrates that *sirāj* differs from *nūr*. While *sirāj* signifies an active source of light, *nūr* denotes reflected light or the effect of a luminous source such as the sun. Consequently, the majority of exegetes agree that *sirāj* in this verse refers to the sun, as it is the active source of energy and light, whereas the moon merely reflects that light and is thus described as *qamaran munīrā*. From the perspective of grammar (*nahwu*) and rhetoric (*balāghah*), the repetition of the verb *ja'ala* in the verse underscores that the cosmic order is systematic rather than accidental. The placement of *sirāj* before *qamar* represents a rhetorical *taqdīm balāghī*, affirming the ontological priority of the source of light over its reflection, while simultaneously highlighting the

[28]Al-Aṣfahānī, *Mafātīḥ al-Ghayb fī Tafsīr al-Qur'ān volume 1* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), p. 112.

[29]Al-Aṣfahānī, *Mafātīḥ al-Ghayb fī Tafsīr al-Qur'ān volume 1* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), p. 198.

[30]Abu al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs Al-Lughah* (Egypt: Maktabah al-Khabakhiy, 1981). p. 354.

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optical order of the cosmos as a sign of Allah swt. wisdom.[31] Thus, the sun as *sirāj* functions not only as an astronomical element but also as a symbol of order and the center of the universe's illumination system. In terms of *munāsabah* (contextual coherence), this verse follows a critique of the polytheists who rejected revelation, directing their attention instead to the orderly cosmic system as evidence of divine unity and wisdom.[32] In this way, the Qur'an presents the heavens as a cosmic text to be read in order to recognize Allah swt. The presence of *al-sirāj* within the structure of the universe thus serves as a rational argument that reality is governed by a single, wise source. The use of *sirāj* for the sun in QS al-Furqān/25:61 resonates conceptually with its application to Prophet Muhammad saw, in QS al-Aḥzāb/33:46. as *sirājan munīran*. This terminological parallel demonstrates that the Qur'an views physical light and the light of guidance within a unified epistemological framework: just as the sun is the center of cosmic illumination, so too is the Prophet Muhammad saw, the center of spiritual and intellectual enlightenment for humankind. Accordingly, *al-sirāj* in the Qur'an is not merely an astronomical term or poetic metaphor, but an ontological concept signifying the active source of light, the regulator of systems, and the center of orientation both in the natural order and in divine guidance.[33]

QS al-Furqān/25:61 presents a cosmological image rich in theological meaning through its mention of *burūj*, *sirāj*, and *qamaran munīrā*. The verse opens with *tabāraka*, which conveys Allah's majesty and abundant blessing, while affirming that the cosmic phenomena mentioned thereafter are not mere natural realities but signs of divine power. The mention of *burūj* in the heavens indicates an orderly and visible cosmic structure, while the distinction between *sirāj* and *qamar* highlights the differentiation of light functions within creation. Al-Ṭabarī, in his *Tafsīr Jāmi' al-Bayān*, interprets *burūj* as the positions of stars arranged in the sky. He explains *sirāj* in this verse as the sun, a source of light that shines and radiates heat, while *qamaran munīrā* refers to the moon, which receives light and illuminates the night. His exegesis situates the verse within the framework of *tawḥīd rubūbiyyah*, where cosmic order and function serve as rational proofs of Allah swt. oneness and His perfect governance of the universe. Ibn Kasīr, in *Tafsīr al-Qur'ān al-'Aẓīm*, reinforces this meaning through a *riwāyah* based approach, citing companions and successors who affirm that *sirāj* refers explicitly to the sun as the source of light and heat, while the moon is called *munīr* because it provides illumination at night. This exegesis emphasizes that the creation of the sun and moon is a great blessing sustaining human life, both biologically and in determining time and acts of worship. Thus, the verse addresses not only cosmology but also practical human benefit. Al-Qurṭubī expands the exegesis of QS

[31]Maḥmūd b. 'Umar al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Al-Tan* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2009).

[32]Al-Biqā'ī, *Ma'ālim Al-Tanzī volume 4* (Beirut: Dar al‑Kutub al‑'Ilmiyah, 1999), p. 312.

[33]Abu Ja'far Muhammad ibn Jarir al-Tabari, *Jāmi' Al-Bayān 'an Ta'Wīl Al-Qur'ān* (Beirut: Dar al-Kutub, 1992), p. 395.

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al-Furqān/25:61 into the dimensions of jurisprudence and philosophy of creation. He views the mention of *burūj*, *sirāj*, and *qamar* as affirming that the universe was created with measure, purpose, and intentionality, not by chance. He rejects cosmological views that deny Allah swt. will in the order of nature. Furthermore, al-Qurṭubī connects this verse to the legitimacy of using astronomy (*falak*) and calculation (*ḥisāb*) in determining times of worship, thereby giving this cosmological verse practical legal implications in Islamic life.

From this comparative analysis, it can be concluded that exegetes agree in understanding *sirāj* as the sun and *qamaran munīrā* as the moon, though they differ in methodological emphasis. Al-Ṭabarī highlights theological and cosmological dimensions, Ibn Kasīr emphasizes *riwāyah* and practical benefit, while al-Qurṭubī extends the discussion to jurisprudence and philosophy. These differences reflect the richness of classical exegetical approaches, complementing one another in uncovering the meaning of QS al-Furqān/25:61 as a verse integrating divine unity, cosmic order, and human welfare. Through a comparative (*muqāran*) approach, the verse affirms that cosmic phenomena in the Qur'an function as *āyāt kauniyyah* signs in creation that guide humanity toward recognition of Allah swt. and the orderly management of life. M. Quraish Shihab also offers insight into this verse, noting that the creation of the sun and moon as lamps in the sky symbolizes Allah swt. guidance as an unceasing light, continually illuminating and directing humanity in their spiritual journey. In his view, the verse not only describes the physical universe but also serves as a metaphor for revelation brought by Prophet Muhammad saw, as the source of enlightenment.[34] From the perspective of Islamic theology, *sirāj* in this verse refers ultimately to Allah swt. as Creator, by whose permission the sun radiates light that sustains life on earth. In this context, *sirāj* conveys a broader meaning: all of creation functions to draw humanity closer to Allah swt. by unveiling his signs through the natural order.

2. ***Al-Sirāj in Its Spiritual Meaning in QS al-Aḥzāb/33: 46.***

وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا

Translation**:**

> And [We sent you] as one who calls to Allah by His permission, and as an illuminating lamp.[35]

This verse presents a rich lexical and theological structure that defines the prophetic mission of Muhammad in terms of illumination and guidance.

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[34]M. Quraish Shihab, *Al-Misbah Tafsir: Messages, Impressions, and Harmony of the Qur'an*, Volume 11 (Jakarta: Lentera Hati, 2011), p. 205.

[35]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/33?From=46&to=73 accessed on 5 November 2025'.

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1. داعيًا

Derived from *dāl, ʻayn, wāw* the term signifies calling or inviting. In Qur'anic usage, it denotes an existential summons toward truth, not merely verbal invitation. By describing the Prophet as *dāʻiyan ilā Allāh*, the verse affirms that his call derives from divine authority, not personal initiative.

2. بإذنه

From *hamzah, dhāl, nūn* meaning permission and authorization. This phrase emphasizes that the Prophet's mission operates entirely within divine mandate, reinforcing the theocentric nature of his da'wah.

3. سراجًا

As an active source of light, *sirāj* signifies that the Prophet is not merely a recipient or reflector of guidance but a divinely appointed source of illumination for humanity.

4. منيرًا

This active participle underscores the dynamic nature of prophetic light: the Prophet not only possesses illumination but actively radiates and disseminates it. The compound phrase *sirājan munīrā* thus functions as a double emphasis on effective and transformative guidance.

The thematic coherence (*munāsabah*) of QS al-Aḥzāb/33: 46 is strongly connected to the preceding verse, QS al-Aḥzāb/33: 45, which outlines the prophetic functions of Muhammad saw, as *shāhid* (witness), *mubashshir* (bearer of glad tidings), and *nadhīr* (warner). According to al-Ṭabarī, verse 45 provides a global mapping of the prophetic mission, while verse 46 explains the mechanism of its realization through divine preaching and illumination.[36] By describing the Prophet as *dāʻiyan ilā Allāh bi iżnihī,* the verse anchors all prophetic activity to a single source of legitimacy Allah swt. will thus affirming that Muhammad saw, mission is not based on personal authority but on the mandate of revelation. Ibn 'Āshūr emphasizes that the phrase *bi iżnihī* underscores the theocentric nature of the Prophet's call, rejecting any claim of independent authority in prophethood.[37]

The predicate *sirājan munīrā* builds a conceptual bridge between verse 45 and the subsequent verses, as the prophetic light enables the functions of warning, glad tidings, and faith formation to operate effectively in shaping communal consciousness. Fakhr al-Dīn al-Rāzī interprets *sirāj* as a source of epistemic light radiating from the Prophet's person, illuminating both intellect and soul.[38] Thus, the *munāsabah* of this verse

[36]Abu Ja'far Muhammad ibn Jarir al-Tabari, *Jāmi' Al-Bayān 'an Ta'Wīl Al-Qur'ān Volume 10* (Beirut: Dār al-Kutub, 1992), p. 412.

[37]Muḥammad al-Ṭāhir Ibn 'Āshūr, *Al-Taḥrīr Wa Al-Tanwīr* (Tunis: Dār al-Tūnisiyyah., 1984), p. 78.

[38]Fakhr al-Din al-Razi., *Al-Tafsir Al-Kabir (The Great Commentary). Volume 13 Translated by Ismail Poonawala* (Harvard University Press, 1999), p. 215.

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demonstrates that QS al-Aḥzāb/33: 46 serves as the epistemological axis of the broader description of the prophetic mission in verses 45–48, establishing the conceptual foundation for understanding Muhammad saw, as *al-Sirāj* in the Qur'an.

QS al-Aḥzāb/33: 46 affirms the Prophet's role as *dā'iyan ilā Allāh* and *sirājan munīrā* one who calls humanity to Allah swt. by His permission and simultaneously acts as a lamp that illuminates. The use of *sirāj* here conveys a metaphor of light functioning as a means of enlightenment amid darkness, encompassing creed, morality, and social order. The term *munīr* stresses that this light is active and effective in providing guidance, not merely a passive symbol. The verse thus carries strong theological and epistemological dimensions regarding the Prophet's position as the medium of divine guidance.

In classical exegesis, al-Ṭabarī interprets *sirājan munīrā* as a rhetorical simile (*tashbīh balāghī*) depicting the Prophet's role in illuminating the path of truth for humanity. He rejects a literal understanding of *sirāj*, clarifying that the light refers to divine guidance emanating from revelation. Just as a lamp lights the way in darkness, so too does the Prophet guide humanity from error to truth by Allah swt. permission. This exegesis situates the verse within the framework of *tawḥīd al-risālah*, where Muhammad saw, functions as the mediator and explicator of divine will.

Ibn Kasīr emphasizes that *sirājan munīrā* is closely tied to the Prophet's role as bearer of the light of revelation the Qur'an and Sunnah. He connects this verse with others that describe the Qur'an as *nūr*, thereby clarifying that the Prophet's light is not ontological but revelatory. This approach safeguards doctrinal purity by preventing any cultic elevation of the Prophet, while affirming that all illumination he provides originates solely from Allah swt. Al-Qurṭubī offers a broader linguistic and normative elaboration. He explains that *sirāj* denotes a source of light, while *nūr* may be reflective. Thus, the designation of Muhammad saw, as *sirājan munīrā* indicates his central role as a normative source of enlightenment for the community. Prophetic light functions not only in matters of faith but also as the foundation of ethics and law governing human life. The verse therefore has direct implications for the formation of Islamic social and moral order.

Exegetes generally agree on the metaphorical meaning of *sirājan munīrā*, though they emphasize different aspects. Al-Ṭabarī highlights rhetorical and missionary dimensions, Ibn Kasīr stresses doctrinal protection and revelatory function, while al-Qurṭubī develops its epistemological and normative implications. These complementary perspectives enrich the understanding of Muhammad saw, prophetic role as the center of spiritual and civilizational illumination. QS al-Aḥzāb/33: 46 thus serves as a crucial conceptual foundation in the study of *al-Sirāj* in the Qur'an, situating prophethood as the medium of human transformation toward divine guidance.

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3. ***Al-Sirāj in Its Scientific Meaning in QS Nūḥ/71: 16.***

وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا

Translation:

And He placed therein the moon as a light and made the sun a lamp.[39]

This verse employs precise diction to describe the cosmic lighting system.

The verb *ja'ala* indicates functional designation rather than mere creation, emphasizing divine intentionality.[40] The moon is described as *nūr*,[41] denoting gentle, non-burning, reflective light, while the sun is designated *sirāj*, a self-emitting source of light and heat. Classical lexicographers and exegetes consistently affirm this distinction.

Within the *munāsabah* of sūrah Nūḥ, this verse functions as a detailed specification following the general mention of the seven heavens, integrating cosmic structure with divine wisdom. Classical tafsīr from al-Ṭabarī to Ibn Kasīr and al-Qurṭubī agrees that the differentiation between sun and moon constitutes a rational proof of divine lordship. Modern scientific understanding further confirms the sun's role as the energetic center of the solar system, reinforcing the Qur'anic precision in describing cosmic reality.

4. ***Al-Sirāj as a Blazing Lamp in QS. al-Naba'/78:13***

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًاۗ

Translation**:**

And We made a blazing lamp.[42]

In QS al-Naba'/78: 13 the text employs a highly condensed lexical construction to describe the essence of the sun as the center of cosmic energy.

a. وَجَعَلْنَا

This term derives from the Arabic root (ج، ع، ل) in the verb *ja'ala*, which denotes the act of assigning, positioning, or determining something in a specific state and function, rather than merely creating it. In this context, the sun is not simply created, but deliberately appointed as the center of energy and illumination within the system of life.[43]

b. سِرَاجًا

This word originates from the root (س، ر، ج), which, according to Ibn Manẓūr, refers

[39]"Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/71?From=16&to=28 accessed on 5 November 2025,".

[40]Abu al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs al-Lughah* (Egypt: Maktabah al-Khabakhiy, 1981), p. 482.

[41]Jamāl al-Dīn Ibn Manẓūr, *Lisān al-'Arab jilid 11* (Egypt: Dār al-Ma'ārif, 1984), p. 278.

[42]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/78?From=13&to=40 accessed on 5 November 2025'.

[43]Abu al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs al-Lughah*, (Egypt: Maktabah al-Khabakhiy, 1981), p. 482.

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to *al-miṣbāḥ alladhī lahu waqūd*, namely a lamp that possesses fuel and fire.[44] This definition implies a source that emits light from within itself. In the Qur'an, *sirāj* consistently refers to an active and self-radiating source of light, not a reflected one. For this reason, the sun is designated as *sirāj*, whereas the moon is described as *nūr*.

c. وَهَّاجًا

This term derives from the Arabic root (و، ه، ج), whose primary meaning is an intense flame, radiating heat, and abundant light. In the morphological form *fa''āl*, *wahhāj* conveys both intensity and continuity. Al-Rāghib al-Aṣfahānī explains that *wahhāj* denotes penetrating heat and overflowing light.[45] Accordingly, the phrase *sirājan wahhājan* signifies a source of light that not only shines but also continuously emits heat and energy.

QS al-Naba'/78:13 linguistically emphasizes three crucial points: the sun is not merely a celestial body, but its function is divinely ordained. The sun is an independent source of light, radiating energy, heat, and continuous, intense illumination. In terms of *munāsabah*, this verse occupies a pivotal position within the cosmological argument of Sūrah al-Naba', binding together the natural elements mentioned before and after it into a unified causal system. Verses 6–12 describe the infrastructure of earthly life earth as a spread, mountains as stabilizers, human pairs, night and day as temporal rhythms, and the sky as a solid structure. Verse 13 then introduces the sun as *sirājan wahhājan*, the source of light and energy that drives this infrastructure. This pattern reflects the principle of *ta'sīs* (structural foundation) leading to *tashghīl* (operation), with the sun functioning as the axis of energy for earth, time, and atmosphere.[46]

Subsequently, verses 14–16 mention rainfall, the growth of seeds, plants, and lush gardens as direct consequences of the sun's presence. Thus, a cause-and-effect relationship is established between *sirāj* (the source of energy) and its *athar* (the productivity of the earth).[47] Al-Qurṭubī stresses that the mention of the sun at this juncture highlights Allah swt. wisdom in cosmic regulation, for without it the cycles of rain, photosynthesis, and the continuity of life would not be possible.[48] Structurally, QS al-Naba' 78: 13 serves as the axis of *munāsabah*, bridging the cosmic architecture of verses 6–12 with the life sustaining outcomes of verses 14–16, while affirming *al-Sirāj* as the principle of cosmic energy within the argument for divine unity.

Al-Ṭabarī interprets *sirājan wahhājan* as the sun created by Allah swt. with powerful light and heat. He explains that *wahhāj* functions as a descriptor of *sirāj*, denoting blazing light as the source of life's energy, situating this within the context of Allah swt. lordship

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[44]Jamāl al-Dīn Ibnu Manẓūr, *Lisān al-'Arab Volume 10* (Egypt: Dār al-Ma'ārif, 1984), p. 365.

[45]Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāẓ al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), p. 205.

[46]Fakhr al-Din al-Razi., *Al-Tafsir Al-Kabir (The Great Commentary). Volume 12 Translated by Ismail Poonawala*, (Harvard University Press, 1999), p. 191.

[47]Ismā'īl ibn 'Umar Ibn Kaṡīr, *Tafsīr Al-Qur'ān Al-'Aẓīm* (Riyadh: Dār Ṭayyibah, 1999), p. 412.

[48]Abu Abdallah Muhammad bin Ahmad Al-Qurtubi, *Al Jāmi' Li Aḥkām Al Qur'Ān*(Beirut: Dar al Kutub al 'Ilmiyah, 2003), p. 185.

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(*rubūbiyyah*) through cosmic signs. Ibn Kasīr offers a similar exegesis, affirming that the sun is called *sirāj* because it is the source of light, and *wahhāj* because of its intense heat and brightness. He connects this verse with others that describe the sun as *sirāj* or *ḍiyā'*, showing the Qur'an's consistency in depicting natural phenomena. Al-Qurṭubī provides a deeper linguistic analysis, noting that *wahhāj* derives from the root *wahaja*, meaning to blaze intensely and emit heat. This characterization indicates that the sun is not only an illuminator but also a driver of life, as its heat is crucial for growth, natural cycles, and ecological balance. Fakhr al-Dīn al-Rāzī, in *Mafātīḥ al-Ghayb*, adopts a rational and philosophical approach, viewing *sirājan wahhājan* as affirming the sun's cosmic function in creation. Its light and heat are understood as causes of life, time, and cosmic order, serving as rational evidence directing humanity toward recognition of Allah swt. wisdom and power.

The differences among exegetes are variations rather than contradictions. They agree that *sirājan wahhājan* refers to the sun, differing only in emphasis: descriptive and empirical in al-Ṭabarī, thematic and *riwāyah* based in Ibn Kasīr, precise linguistic and teleological in al-Qurṭubī, and cosmological philosophical in al-Rāzī. These variations stem from methodological differences but converge on the lexical meaning of *sirāj* as an active source of light and *wahhāj* as intense heat and brightness. Within the framework of Sūrat al-Naba', this verse strengthens the argument for Allah swt. sovereignty through cosmic order. QS al-Naba'/78: 13 affirms that *sirājan wahhājan* symbolizes the most powerful and productive cosmic light the sun which sustains life and universal order. In the broader study of *al-Sirāj*, this verse demonstrates the Qur'an's consistent use of *sirāj* to denote an active source of light, whether cosmically in the sun or metaphorically in revelation and prophethood. The attribute *wahhāj* underscores the strength and effectiveness of this light as a sign of Allah swt. *rubūbiyyah*.

5. ***The Significance of al-Sirāj in the Qur'an***

a. The Functions of al-Sirāj in the Qur'an

Al-Sirāj is one of the Qur'anic terms with profound meaning, both physically and metaphorically. In this chapter, we analyze the thematic exegesiss of *sirāj* in relation to several key themes in the Qur'an. *Al-Sirāj* does not merely refer to physical objects such as the sun or a lamp that provides light, but also carries deeper connotations connected to divine guidance, spiritual life, and moral enlightenment. Accordingly, the functions of *al-Sirāj* across various Qur'anic verses will be examined from theological, social, and moral perspectives.

1. QS Yūnus/10: 5.

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۤءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَۗ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّۗ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

Translation:

> He is the One who made the sun radiant and the moon a light, and determined phases for it so that you may know the number of years and the reckoning. Allah

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did not create that except in truth. He explains the signs for a people who know.[49]

QS Yūnus/10: 5 constitutes one of the foundational texts for understanding the function of *al-Sirāj* in the Qur'an, even though the term *sirāj* itself is not explicitly mentioned. The verse affirms that Allah swt. made the sun as *ḍiyā'* radiant light that emanates from itself and the moon as *nūr* light that is reflected. He then established their orbits (*manāzil*) so that humankind might know the number of years and the reckoning of time. In classical tafsīr tradition, the distinction between *ḍiyā'* and *nūr* is understood as an ontological difference between self sustaining light and reflected light. Al-Rāghib al-Aṣfahānī explains that *ḍiyā'* is light possessing radiance and heat, whereas *nūr* is visible light without heat.[50] Thus, the sun in this verse falls within the semantic domain of *al-Sirāj* a cosmic lamp that radiates light and energy from it self while the moon functions as *munīr*, reflecting that light.

From a cosmological perspective, the function of *al-Sirāj* is both physical and existential. The sun as *sirāj* is the primary source of energy enabling the continuity of life on earth. Fakhr al-Dīn al-Rāzī emphasizes that the use of *ḍiyā'* for the sun indicates that it is not merely a visual illuminator but the center of energy driving life systems such as plant growth, climate cycles, and ecological stability.[51] Without *sirāj*, life would not endure, as the sun's light and heat form the basis of biological and ecological processes sustaining the world. Beyond its physical role, QS Yūnus/10: 5 also underscores the epistemological and temporal functions of *al-Sirāj*. The regulated movement of the sun and moon allows humankind to establish calendars, distinguish day from night, and organize social, economic, and religious activities.[52] Al-Ṭabarī interprets this as divine facilitation for human knowledge and order, enabling systematic observation and measurement of reality. Without *sirāj*, the cosmos would lack stability, and knowledge of time and order would collapse. Thus, *al-Sirāj* serves as a foundation for the development of science, civilization, and human life.

The verse also conveys an axiological dimension, as cosmic light generates ethical structures and responsibility. Ibn 'Āshūr explains that the phrase *bil-ḥaqq* in QS Yūnus/10: 5 indicates that the creation of the sun and moon is purposeful, grounded in truth and wisdom.[53] The alternation of day and night, seasons, and years shapes human rhythms of work and worship, giving rise to the concept of *amānah* the duty to manage time and nature responsibly in accordance with divine order. In this sense, *al-Sirāj* not only regulates the cosmos but also directs humanity toward orderly, productive, and

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[49]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/10?From=5&to=109 accessed on 20 Oktober 2025'.

[50]Al-Rāghib Al-Aṣfahānī, *Mufradāt Alfāẓ Al-Qur'an. Tahkik Ṣafwān 'Adnān Dāwūdī* (Damaskus: Dār al-Qalam, 2009), p. 214.

[51]Fakhr al-Din al-Razi., *Al-Tafsir Al-Kabir (The Great Commentary). Translated by Ismail Poonawala*, (Harvard University Press, 1999), p. 195.

[52]Abu Ja'far Muhammad ibn Jarir al-Tabari, *Jāmi' Al-Bayān 'an Ta'Wīl Al-Qur'ān*, volume 3 (Beirut: Dār al-Kutub, 1992), p. 217.

[53]Ibn 'Āshūr, *Al-Taḥrīr Wa Al-Tanwīr*, p. 322.

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meaningful living. Finally, the function of *al-Sirāj* in QS Yūnus/10: 5 culminates in its theological dimension. Al-Qurṭubī affirms that the regulation of the sun and moon is a proof of divine lordship (*rubūbiyyah*).[54] The sun as *sirāj* does not shine or move randomly but operates under laws and measures set by Allah swt. Thus, *al-Sirāj* functions as a sign (*āyah*) guiding humanity to acknowledge Allah swt. power, wisdom, and oneness. The sun's light not only illuminates the earth but also enlightens human consciousness to perceive that behind cosmic order lies the absolute will of Allah swt.

In conclusion, *al-Sirāj* in QS Yūnus/10: 5 has multidimensional functions: as the source of life, the basis of knowledge and timekeeping, the foundation of ethical order, and a sign of divine unity. The sun as *sirāj* is not merely an astronomical object but a theological and epistemological element linking the cosmos to human existence. Within this framework, the concept of *al-Sirāj* in the Qur'an reveals how light serves as a medium between creation and creator, between nature and meaning, and between material life and spiritual consciousness.

2. QS al-Nūr/24: 35.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِۗ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌۗ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍۗ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍۙ يَّكَادُ زَيْتُهَا يُضِيْۤءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌۗ نُوْرٌ عَلٰى نُوْرٍۗ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَاۤءُۗ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

Translation:

> Allah is the Light of the heavens and the earth. The parable of His light is like a niche within which is a lamp; the lamp is within glass; the glass is as if it were a shining star, lit from a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire light upon light. Allah guides to His light whom He wills.[55]

QS al-Nūr/24: 35, known as the *Verse of Light*, represents the deepest conceptual center of the Qur'an's discourse on light. The verse declares that Allah swt. is the Light of the heavens and the earth, then presents a layered parable involving the *mishkāt* (niche), *miṣbāḥ* (lamp), *zujājah* (glass), and olive oil that nearly ignites without fire. Within this symbolic structure, *miṣbāḥ* semantically parallel to *sirāj* functions as the active source of light radiating from within.[56] Thus, *al-Sirāj* in this verse is not understood as a mere physical object but as an ontological and epistemological metaphor for the radiance of divine guidance.

Ontologically, *al-Sirāj* serves as a mediator between transcendence and the cosmos. When Allah swt. describes Himself as the Light of the heavens and the earth, exegetes

[54]Abu Abdallah Muhammad bin Ahmad Al-Qurtubi, *Al Jāmi' Li Aḥkām Al Qur'Ān*, p. 190.

[55]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/24?From=35&to=64 accessed on 20 Oktober 2025'.

[56] Abu Abdallah Muhammad bin Ahmad Al-Qurtubi, *Al Jāmi' Li Aḥkām Al Qur'Ān*, p. 212.

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explain this as the One who guides, regulates, and reveals truth.[57] The *sirāj* in the form of *miṣbāḥ* symbolizes the mode of manifestation of divine light into creation. The light is contained within the niche representing the cosmic structure or the human heart as receptacle and then radiates outward in a directed manner. Here, *al-Sirāj* functions as a bridge of being, transforming darkness whether nonexistence, ignorance, or misguidance into presence, order, and meaning. Epistemologically, *al-Sirāj* operates as the source of illumination for truth. Al-Rāghib al-Aṣfahānī emphasizes that *nūr* in the Qur'an often signifies *hudā* (guidance) and *bayān* (clarification). Within the parable, the *miṣbāḥ* is enclosed in a clear *zujājah*, signifying that a pure intellect and heart allow divine guidance to radiate without distortion.[58] Thus, *al-Sirāj* is not merely visual light but a cognitive principle that renders the obscure clear, the erroneous true, and the hidden manifest. In this sense, *al-Sirāj* is the infrastructure of faith-based knowledge. Axiologically and ethically, *al-Sirāj* establishes moral orientation. The phrase *nūrun 'alā nūr* is interpreted by Ibn 'Āshūr as the accumulation of guidance from innate disposition (*fiṭrah*), revelation, and reason, mutually reinforcing one another.[59] *Sirāj* radiates normative values that enable humanity to distinguish truth from falsehood. Within this framework, *al-Sirāj* shapes moral orientation, guiding life illuminated by Allah swt. light toward order, justice, and collective welfare.

Theologically, *al-Sirāj* in QS al-Nūr/24: 35 functions as a sign of divine lordship (*rubūbiyyah*) and guidance (*hidāyah*). Al-Qurṭubī affirms that this parable demonstrates how Allah swt. grants guidance to whomever He wills by kindling *sirāj* within the heart.[60] This light is not the product of human effort alone but a divine gift, operating through the readiness of innate disposition and the rational faculty. In this way, *al-Sirāj* becomes a mode of communication: Allah. self-disclosure to His servants through living, active guidance. In summary, *al-Sirāj* in QS al-Nūr/24: 35, embodied in the figure of *miṣbāḥ*, functions ontologically as the mediator of divine light into creation and the human heart; epistemologically as the revealer of truth and the foundation of faith based knowledge; axiologically as the source of moral orientation; and theologically as the sign of divine guidance and lordship.

3. QS. Al-Anbiyā'/21: 48.

وَلَقَدْ اٰتَيْنَا مُوْسٰى وَهٰرُوْنَ الْفُرْقَانَ وَضِيَاۤءً وَّذِكْرًا لِّلْمُتَّقِيْنَ

Translation:

And We certainly gave Moses and Aaron the Criterion, and a radiant light, and a

[57]Ismā'īl ibn 'Umar Ibn Kaṡīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*, p. 245.

[58]Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāẓ al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), p. 212.

[59]Ibn 'Āshūr, *Al-Taḥrīr Wa Al-Tanwīr*, p. 321.

[60]Abu Abdallah Muhammad bin Ahmad Al-Qurtubi, *Al Jāmi' Li Aḥkām Al Qur'Ān*, p. 218.

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reminder for the God-conscious.[61]

QS al-Anbiyā'/21: 48 explicitly associates *ḍiyā'* radiant light with revelation granted to the prophets. In Qur'anic lexicography, *ḍiyā'* shares the same character as *sirāj*: active light that shines forth from its source.[62] Within the Qur'an's semantic horizon, revelation described as *ḍiyā'* in this verse operates as a normative *al-Sirāj*, a lamp of guidance illuminating the path of human life. Ontologically, the pairing of *al-Furqān* and *ḍiyā'* demonstrates that *al-Sirāj* in the form of revelatory light functions as the structuring principle of normative reality. Al-Ṭabarī interprets *al-Furqān* as the criterion distinguishing truth from falsehood, while *ḍiyā'* is the illumination that renders this distinction visible and effective. Through *sirāj*, *al-Furqān* becomes operational in human life. Thus, *al-Sirāj* in QS al-Anbiyā'/21: 48 functions as the mode of truth's presence within human history. Epistemologically, *al-Sirāj* serves as the source of cognitive enlightenment. Ibn Kasīr explains that *ḍiyā'* in this verse is *nūr al-hidāyah* the light of guidance that delivers humanity from the darkness of ignorance and misguidance. The revelation given to Moses and Aaron not only conveyed law but also ignited understanding, enabling intellect and heart to recognize truth. In this framework, *al-Sirāj* is the infrastructure of faith based knowledge, making God's message legible, comprehensible, and credible.

Axiologically and ethically, *al-Sirāj* functions as a moral compass. QS al-Anbiyā'/21: 48 mentions its role as a warning for the God conscious, indicating that revelatory light is not neutral but oriented toward moral formation. Al-Qurṭubī emphasizes that *ḍiyā'* guides humanity toward *taqwā* by illuminating the consequences of actions making truth appear as truth and falsehood as falsehood. Thus, *al-Sirāj* directs human choices toward goodness and away from deviation. Theologically, *al-Sirāj* in QS al-Anbiyā'/21: 48 is a sign of divine lordship (*rubūbiyyah*) and guidance (*hidāyah*). Ibn 'Āshūr observes that the mention of light alongside *al-Furqān* affirms Allah swt. active role in guiding humanity. Allah swt. not only establishes law but also illuminates hearts so that law may be internalized. In this way, *al-Sirāj* becomes a mode of divine communication: light transmitting God's will and wisdom into human consciousness. In summary, QS al-Anbiyā'/21: 48 situates *al-Sirāj* in the form of *ḍiyā' al-waḥy* as a lamp that ontologically establishes normative truth in history, epistemologically unveils and clarifies guidance, axiologically shapes moral orientation toward *taqwā*, and theologically manifests the active guidance of Allah swt.

D. *The Implementation of al-Sirāj in the Qur'an*

The meaning of *sirāj* in the daily life of Muslims demonstrates that the light of Allah swt. present in revelation is not confined to the hereafter but has tangible implications in social and moral life. As a lamp that illuminates, *sirāj* functions to provide clear direction for life, which must be accepted and followed by Muslims in all aspects of their existence. Moreover, *sirāj* teaches Muslims to hold firmly to Allah swt. guidance in matters of

[61]Https://Quran.Kemenag.Go.Id/Quran/per-Ayat/Surah/21?From=48&to=112 accessed on 20 Oktober 2025'.

[62]Al-Aṣfahānī, *Mufradāt Alfāẓ Al-Qur'an. Tahkik Ṣafwān 'Adnān Dāwūdī*, p. 218.

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worship, ethics, and social interaction. In this sense, *sirāj* reminds believers to continually seek divine light in every action, reflecting values such as truth, justice, and brotherhood.

Cosmological dimensinon QS al-Furqān/25: 61. The sun is described as *sirāj* in the heavens, alongside the moon that shines. This verse affirms the sun's role as the center of cosmic illumination sustaining life. The use of *sirāj* highlights that the sun is not merely a celestial body but an active source of energy radiating light and heat directly. In daily life, this builds ecological and theological awareness: the order of nature is a sign of Allah swt. *rubūbiyyah*. Such awareness inspires humans to preserve environmental balance as part of their responsibility as *khalīfah*. The sun's role as a source of energy also inspires an ethos of productivity ideal life requires active contribution, just as the sun continuously benefits creation.

Cosmological and epistemological dimension QS Yūnus/10: 5. The differentiation between *ḍiyā'* and *nūr* the sun as radiant light and the moon as reflective light illustrates semantic precision. The sun possesses direct, intense light, while the moon reflects it. In daily life, this teaches the importance of being a person with internal sources of value, not merely reflecting the environment. In education and intellectual life, humans are urged to develop critical and autonomous thinking, becoming not only reflectors of ideas but producers of knowledge that enlighten society.

prophetic dimension QS al-Aḥzāb/33: 46. The Prophet Muhammad saw, is described as *sirājan munīran*, affirming his prophetic function as the center of spiritual and moral illumination. He not only conveyed revelation but embodied it as a living example, transforming society from darkness to the light of faith. In daily life, this verse demands the internalization of prophetic values in social behavior honesty, justice, and compassion. It also inspires transformative leadership: an ideal leader is not merely an administrator but a source of enlightenment and moral direction. In the context of da'wah and academia, every individual is called to be a light that benefits their community.

Conclusion

The essence of *al-sirāj* in the Qur'an refers to light that is autonomous, active, and transformative, both at the cosmic and prophetic levels. Cosmically, *al-sirāj* denotes the sun as the source of light and energy that sustains life and maintains the order of the universe. Theologically, *al-sirāj* is attributed to the Prophet Muhammad saw, as the bearer of revelation and guidance who illuminates humankind from the darkness of ignorance toward truth. Thus, *al-sirāj* is not identical to mere physical light; rather, it represents the principle of divine illumination from Allah swt. which serves as the source of life, knowledge, and guidance. The manifestations of *al-sirāj* in the Qur'an appear in several interrelated forms.

First, *al-sirāj* emerges as a cosmic phenomenon through the sun, which radiates light and heat independently. Second, *al-sirāj* takes on a prophetic form through the person of Prophet Muhammad saw, described as *sirājan munīran*, who channels the light of revelation to humanity. Third, *al-sirāj* is semantically related to other terms such as *ḍiyā'*, *nūr*, and *miṣbāḥ*, which together construct a hierarchical structure of meaning: *sirāj* and

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ḍiyā' as sources and intensities of light, *nūr* as the function of illumination and guidance, and *miṣbāḥ* as the medium for transmitting light. These manifestations demonstrate that the Qur'an employs the concept of light with precision and functionality, rather than as a metaphor detached from context. The significance of *al-sirāj* in the Qur'an is broad and enduring. At the cosmic level, *al-sirāj* affirms the order of nature and the submission of the entire universe to Allah swt. decree. At the epistemological level, *al-sirāj* implies the emergence of knowledge, awareness, and the human capacity to distinguish truth from falsehood. At the spiritual and social levels, *al-sirāj* generates transformation in faith, morality, and civilization, as exemplified by the prophetic light transmitted through the Qur'an, knowledge, and scholars. Consequently, *al-sirāj* impacts not only individuals but also shapes social structures and civilizations oriented toward justice, balance, and collective well being.

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