




Research Article

## Investigating the Meaning of Nurun Ala Nurin “A Study of Falsafi Tafsir on Divine Light in Qur'an”

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### Investigating the Meaning of Nurun Ala Nurin “A Study of Falsafi Tafsir on Divine Light in Qur'an”

**Abstract.** The phrase “Nurun ala Nurin” (نورٌ على نور) from Surah An-Nur (24:35) in the Qur'an is often interpreted as a symbol of spiritual enlightenment within Islamic tradition. The literal meaning of this phrase is "Light upon Light," which points to a deeper understanding of the concept of light in the metaphysical context of Islam. The study Exploring the Meaning of Nurun Ala Nurin: A Philosophical

Exegesis on Divine Light in the Qur'an, employs a qualitative approach using literature review methodology. This research analyzes data from both classical and contemporary tafsir (Qur'anic exegesis), utilizing comparative and interpretative methods to uncover a deeper understanding of the concept of "Nurun ala Nurin " within Islamic thought. The study concludes that, firstly, the philosophical interpretation of "Nurun ala Nurin" reveals that the light not only refers to intellectual enlightenment but also to inner illumination that leads to closeness to God and a higher level of understanding. Secondly, while classical and contemporary tafsirs adopt different approaches, both agree that "Nurun ala Nurin " refers to the divine guidance granted to the believers.

**Keywords:** Nurun Ala Nurin, Inner Illumination, Divine Guidance, Closeness, Islamic Tradition

## INTRODUCTION

In the Islamic tradition of thought, light is often understood as a symbol of truth, knowledge, and divine guidance. One of the most well-known expressions in this context is the phrase *Nurun ala Nurin* found in the Qur'an, specifically in Surah An-Nur (24:35), which can be translated as "Light upon light" reflecting the divine essence that shines in the hearts of humans, shows the path, and leads them to a deeper understanding of truth and life. This verse is not only a matter of spiritual contemplation, but also a starting point for philosophers and scholars to explore the deeper meaning of the nature of light in its metaphysical and ontological dimensions.<sup>1</sup> In terms of Islamic philosophy, the concept of light is not only interpreted as a physical phenomenon, but also as a symbol of knowledge, truth, and closeness to God.

This verse also explains Allah as a light source that is not only bright, but also transcendent, thereby serving as the source of knowledge and guidance for humanity. This concept of light is also connected with spiritual achievement and a deeper understanding of faith, especially in Tasawwuf and Islamic theological thought.<sup>2</sup> This verse is not only viewed as an explanation of divine attributes of God of Light, but also contains a deeper philosophical dimension, which explains the relation between God, the universe and human beings. In terms of philosophical meaning, the concept of *Nurun ala Nurin* describes two related levels of light, leading to an explanation of creation and spiritual enlightenment.

Islamic thought on the light of faith and the concept of *Nurun ala Nurin* has been debated among Muslim philosophers since the early centuries of Islamic development. Various interpretations and philosophical approaches have been proposed to comprehend the depth of the meaning, connecting theological, metaphysical, and epistemological aspects. In this context, the phrase "*Nurun ala Nurin*" is not just a metaphor, but a key to understanding the relationship between God, the universe and human beings, and how spiritual knowledge plays a role in enlightening the human soul.

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<sup>1</sup> Qur'an, Surah An-Nur (24:35), literal translation. In the interpretation of this verse, *nur* or light is understood as a symbol of divine knowledge and guidance

<sup>2</sup> Ibn Arabi, *Fusus al-Hikam (The Seals of Wisdom)*, translated by R. W. J. Austin, Fons Vitae, 1999, pp. 43.

As a strand of Islamic philosophical thought, interpretations of Nurun ala Nurin include important figures such as Al-Farabi,<sup>3</sup> Ibn Sina,<sup>4</sup> and Ibn Arabi,<sup>5</sup> each offering a divergent interpretation of light as a symbol of knowledge and spiritual enlightenment. Some of them associated *Nurun ala Nurin* with the concept of metaphysical knowledge transcending the limits of human ratio, while others pointed out the relationship between revelation and human perception in accepting the Divine light.

Several researchers have analysed the concept of Nurun ala Nurin, including the article entitled *An Ontological Analysis of Rububiyah Educational Values in the Qur'an Surah An-Nur Verse 35* written by Masruroh Haryanti and colleagues.<sup>6</sup> The research discusses the educational values contained in Surah An-Nur, verse 35, discusses the analysis of the essence of the Tauhid Rububiyah educational values within the verse, and how a believer can acquire these educational values. In addition, there is another article entitled *Ibn Sina's Psycho-Philosophical Interpretation of Surah Al-Nur* written by Humaidi.<sup>7</sup> This research concludes the analysis and explanation of the philosophical method applied by Ibn Sina in interpreting the verses of the Qur'an, especially QS al-Nur [24: 35], and includes an analysis of the existence of the soul, which is applied as a metaphor to define the term nur and all its gradations.

This research aims to analyse comprehensively and philosophically the concept of Nurun ala Nurin in Islamic thought, with the main focus on how Islamic thinkers, both from classical and contemporary traditions, view the relation between the divine light that comes from God and the human light within human beings. Through systematic philosophical approaches, the researcher attempts to comprehensively demonstrate on how such an interpretation of the concept of Nurun ala Nurin can provide a richer and deeper perspective in interpreting the relation between God as the Creator, the universe as His creation, and human beings as the creatures presented in this world. Furthermore, this research will also discuss in detail how the concept of light, which in this context has a metaphorical meaning, reflects various moral, ethical, and existential aspects in human life. In addition, this research will try to uncover its relevance in the context of modern Islamic thought and how it affects

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<sup>3</sup> Al-Farabi, *Kitab al-Madina al-Fadila* (The Book of the Virtuous City), which develops the concept of "light" in relation to knowledge and moral enlightenment.

<sup>4</sup> Ibn Sina, in *Kitab al-Shifa* (The Book of Healing), introduced the idea of "light as knowledge" in the context of metaphysics and epistemology.

<sup>5</sup> Ibn Arabi, in *Fusus al-Hikam*, develops the concept of light as a symbol of knowledge emanating from God, which flows into the hearts of His elect.

<sup>6</sup> Masruroh Haryanti et al, *An Ontology of Rububiyah Educational Values in the Qur'an Surah An-Nur Verse 35*, *Department of Islamic Education*, Universitas Muhammadiyah Surakarta Indonesia. T. Ali Mustofa et al. (Eds.) ICIMS 2023, ASSEHR 773, pp. 260-270, 2024.

<sup>7</sup> Humaidi, *Ibn Sina's Psycho-Philosophical Interpretation of Surah Al-Nur*, *AFKARUNA Journal*, vol. 19 No. 1 June 2023.

our perception of daily life and the relation between the individual and God and His fellow creatures.<sup>8</sup>

It is important to note that the interpretation of Nurun ala Nurin does not focus purely on textual interpretation, but also on mystical experiences that attempt to touch upon the transcendental dimension of human existence. In this context, the works of philosophers and Sufis such as al-Ghazali and Ibn Arabi make an important contribution in interpreting light as a symbol of spiritual enlightenment that brings people closer to God. Therefore, this study will cover various perspectives, such as theological, epistemological, and mysticism, to gain a comprehensive understanding of Nurun ala Nurin in the tradition of Islamic thought.<sup>9</sup>

## RESULT AND DISCUSSION

### *Nurun Ala Nurin* in the Context of the Qur'an and its Interpretation

The phrase *Nurun ala Nurin* is found in Surah An-Nur (24:35), which states:

*"God is the light of the heavens and the earth. His light may be compared to a niche containing a lamp, the lamp inside a crystal of star-like brilliance lit from a blessed olive tree, neither of the east nor of the west. The [luminous] oil is as if ready to burn without even touching it. Light upon light; God guides to His light whom He wills..."*<sup>10</sup>

This verse gives a metaphorical illustration of Allah's light that illuminates the entire universe. The scholars of exegesis agree that the "light of Allah" in this verse is symbolic of knowledge, truth, and divine guidance that covers the whole of existence. Most exegesis attribute this "light upon light" to Allah's ability to enlighten whomever He wills, either intellectually through revelation, or spiritually through spiritual experience.<sup>11</sup>

Tafsir Classical exegesis is the interpretation given by previous ulama who studied the Qur'anic texts based on linguistic approaches, history, and social context. Classical exegesis, such as Ibn Katsir in Tafsir al-Qur'an al-'Azim, explain that this verse describes the magnificence of Allah's light that illuminates the heavens and the earth. The light of Allah here does not refer to physical light that can be seen with the naked eye, but is a symbol of knowledge, revelation, and divine guidance that enlightens humanity.

Ibn Kathir interprets Nurun ala Nurin to be a description of the infinite power and magnificence of Allah's revelation and the way Allah guides those whom He wills through His light. This interpretation is congruent with the understanding that "light upon light" refers to the layered divine illumination, where the first revelation in the

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<sup>8</sup> The idea of the relationship between divine and human light was also discussed by Islamic philosophers such as al-Farabi, who wrote about the role of light in the process of recognising truth through the intellect, in *Al-Madina al-Fadila*.

<sup>9</sup> The mystical contributions of al-Ghazali, particularly in *Ihya' Ulum al-Din*, connect spiritual light with the attainment of closeness to God. Ibn Arabi, in *Fusus al-Hikam*, developed the concept of *nur* as inner enlightenment emanating from God.

<sup>10</sup> Qur'an, Surah An-Nur (24:35).

<sup>11</sup> Muhammad Abduh, Tafsir al-Manar (Beirut: Dar al-Ilm, 1991), 6:142.

form of His Holy Books is the first light, while the second revelation revealed through Prophet Muhammad (saw.) is the second light.<sup>12</sup>

Allah is the Main Light and the source of illumination for the entire universe. Ibn Kathir explains that in the verse mentioned, Allah begins the verse by mentioning His Light, then mentions the Light of the believers, saying, "His light may be compared to a niche containing a lamp, the lamp inside a crystal of star-like brilliance lit from a blessed olive tree, neither of the east nor of the west. The [luminous] oil is as if ready to burn without even touching it. Light upon light; God guides to His light whom He will. And Allah presents examples for the people, and Allah is Knowing of All Things".<sup>13</sup>

This statement shows that Allah is a vast and infinite source of Light. Meanwhile, the Light of the believers is smaller than the Light of Allah. The light of the believers is a manifestation of the immense light of Allah.<sup>14</sup>

Imam Al-Qurtubi, in his monumental work *Al-Jami' li-Ahkam al-Qur'an*, also expressed a similar view on *Nurun ala Nurin*. Al-Qurtubi emphasised that the light is a metaphor for the knowledge and wisdom given by Allah to Prophet Muhammad and his people. In this context, *Nurun ala Nurin* is a description of how Allah guides through His revelation which is then passed on by the Prophet Muhammad as a source of guidance for humanity. The light in this verse indicates the depth of knowledge and truth that comes from Allah and is passed on to Prophet Muhammad as the light that leads humanity.<sup>15</sup>

Imam Thabathabai in his tafsir *al-Mizan* addresses the meaning of *Nurun ala Nurin* (An-Nur: 35), Thabathabai explains that the "light" mentioned in this verse contains two important aspects: the metaphysical aspect that portrays divine light and the epistemological aspect that reflects knowledge and understanding. Thabathabai emphasises that this verse indicates a direct relationship between God the Light and His creation. According to him, "Nur" here refers not only to physical illumination, but also includes inner illumination that brings enlightenment to the human soul.<sup>16</sup>

This verse, according to Thabathabai, describes the presence of divine light that shines in the hearts of the believers and purifies their hearts from the darkness of ignorance and sin. *Nurun ala Nurin* indicates a very close relationship between God, the Prophets, and the believers which is analogized to the source of light that illuminates the universe. All beings, through this light, can reach spiritual enlightenment and higher knowledge.

In Al-Razi's *Mafatihul Ghoib*, his interpretation of this verse starts from the perspective of *balaghah* (literature) and deep philosophy. Al-Razi argues that *Nurun ala Nurin* refers to the first light which is the light of Divine existence that covers everything in the universe, while the second light is the light of knowledge given exclusively to believers whose hearts are open to Divine truths. Al-Razi, however,

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<sup>12</sup> Ibn Katsir, *Tafsir al-Qur'an al-'Azim*. (Dar al-Ma'rifah, Beirut, 1999), p. 276.

<sup>13</sup> D. Abu Bakar, Anwar, *Al Qur'an dan Terjamahamnya*. (Bandung: Sinar Baru Algesindo, 2009).

<sup>14</sup> A. Ghoffar, *Tafsir Ibnu Katsir* (Translation). (Jakarta: Pustaka Imam Syafi'i, 2008).

<sup>15</sup> Al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, Juz 14, page 234.

<sup>16</sup> Thabathabai, *Al-Mizan Fi Tafsir al-Qur'an*, vol. 17, (Beirut: Dar al-Maktabah al-Ilmiyah, 1983), hlm. 93.

slightly differs in his interpretation by relating *Nurun ala Nurin* to the mechanism of illumination of knowledge: i.e. that knowledge increases and illuminates the heart and enhances light upon light.

Al-Razi highlights in his interpretation, the connection between light and philosophical concepts such as the intellect, which in Islamic philosophical thought is regarded as the light, enlightens the path for humans to recognise divine truth. He also argues that when human beings connect with divine reason, they enter an endlessly expanding circle of light, meaning that divine knowledge continues to increase indefinitely, leading to the purification of the soul and the removal of darkness from the heart.<sup>17</sup>

In Imam Al-Ghazali's *Jawahir al-Qur'an*, he offers a spiritually profound interpretation of the light mentioned in this verse. Al-Ghazali argues that *Nurun ala Nurin* is a manifestation of the spiritual state reached by a person in the process of purifying his soul, where the first light begins to emerge from Allah Subhanahu wa Ta'ala in the heart of the believer, and subsequently followed by the second light that comes from the true knowledge of Allah.

Al-Ghazali defines *Nurun ala Nurin* in the context of spiritual behaviour, where he describes the first light as the light of faith embedded in the human heart, while the second light is the light of knowledge that shines on the soul in its journey towards Allah. Al-Ghazali emphasised that when a person learns and purifies his heart from darkness, that light will increase gradually, until it reaches a point where he can connect fully with Allah.<sup>18</sup>

Al-Ghazali asserts that this light is not just physical light, but "the light of knowledge and spirituality" that connects the believer to his Creator and reveals the depths of divine truth. His interpretation shows how Allah Subhanahu wa Ta'ala provides continuous and increasing light in the spiritual life of believers.

In modern exegesis, as described by Muhammad Abduh in *Tafsir al-Manar*, there is an emphasis on the metaphorical dimension of *Nurun ala Nurin*. For Abduh, "light" is not only limited to the physical form, but also refers to the knowledge, wisdom, and spiritual awareness received by humanity through revelation. Thus, *Nurun ala Nurin* portrays the existence of God who constantly provides light to His believers through His revelation and guidance, which brings peace, wisdom, and a meaningful life.<sup>19</sup>

Fazlur Rahman, a contemporary Islamic scholar, in his work *Major Themes of the Qur'an*, interprets *Nurun ala Nurin* as a symbol of divine guidance received by individuals who sincerely seek the truth. According to Fazlur Rahman, the light mentioned in this verse is the spiritual enlightenment that comes to the believer who is committed to seeking the essence of life. Fazlur Rahman attributes this light to spiritual awareness that can lead to better wisdom in life. *Nurun ala Nurin* is not just

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<sup>17</sup> Al-Razi, *Mafatihul Khoib*, Jilid 10, (Kairo: Dar al-Fikr, 1997), pp. 50.

<sup>18</sup> Al-Ghazali, *Jawahir al-Qur'an*. (Beirut: Dar al-Kutub al-Ilmiyah, 1999), pp. 136.

<sup>19</sup> Muhammad Abduh, *Tafsir al-Manar*. (Dar al-Ma'rifah, Beirut, 1967), pp. 112.

about God's revelation or law, but rather the spiritual depth received by individuals who are open to His guidance.<sup>20</sup>

Muhammad Asad in *The Message of the Qur'an* also gives a more philosophical interpretation. He interprets Nurun ala Nurin as the inner illumination or enlightenment given by Allah to His worshipers who are in a state of purity and sincerity. Asad considers that *Nurun ala Nurin* is a description of how divine guidance can touch the innermost heart, providing a clear direction in human life. Light upon light is an illustration of the depth of faith that can only be achieved through honesty and sincerity in the search for the true truth.<sup>21</sup>

In Tafsir al-Azhar, Hamka explains the interpretation of Surah An-Nur, verse 35, which states that Allah is the Light of the heavens and the earth. It does not mean that the heavens and the earth together produce the light called Allah. However, Allah illuminates and gives light to the heavens, the earth, the horizon, and all His creations through the existence of Allah. The sun, moon, earth, and stars are ordered without chaos because of the supreme power that illuminates them, creating Light and life in them. Therefore, throughout the universe, everything is visible, and Allah becomes its Light. The growth of trees, fruits, the falling of rain, and the changing of seasons are manifestations of the Light of Allah. Whatever and wherever the face looks, what appears is "Allah." It is not through these insignificant eyes, as they are merely tools for seeing, but through the inner eye of the heart, that one recognises this Light.<sup>22</sup>

According to al-Ghazali, the olive tree is unique because the extract of its fruit is olive oil, which fuels the lamp. The tree is called "blessed" (*mubarakah*) because in Arabian society, an animal or tree that produces numerous offspring or fruits is referred to as a "blessed tree". Therefore, it is more appropriate to call a tree with unlimited fruit a "blessed tree". Regarding the phrase "neither from the east nor the west" (*la sharqiyya wa-la gharbiyyah*), this is because a pure rational thought cannot be said to have direction, proximity or distance, and therefore does not deserve to be called East or West. Lastly, the reference to olive oil that remained lit despite not being touched by fire (*yakadu zaytu-hu yudhi'u wa-law lam tamsashu nar*), according to al-Ghazali, hints at the pure and prophetic power given to saints when they reach the highest and purest level.<sup>23</sup>

Abdul Aziz Abdur Rauf, in his book "Tahfidz and Tafsir an-Nur" (memorisation and interpretation of Light), explains the content of Surah An-Nur verse 35, which is a new episode after the previous verses that discuss various laws and moral values. In this verse, Allah explains the essence of Light, which is Allah's creation that sustains the lives of humans and other creatures as all life activities require Light. Allah emphasises this new episode with the word "light" so that Allah's guidance in this surah shines like the brightness of the Light that illuminates the eastern and western horizons. It is fascinating that this verse describes how Allah's Light illuminates

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<sup>20</sup> Fazlur Rahman, Major Themes of the Qur'an, pp. 125.

<sup>21</sup> Muhammad Asad, The Message of the Qur'an, pp. 812.

<sup>22</sup> Hamka, Tafsir Al Azhar. (Yogyakarta: Gema Insani Press), 1965.

<sup>23</sup> A. Audah, The Holy Qur'an, Terjemahan dan Tafsirnya (Abdullah Yusuf Ali). (Jakarta: Pustaka Firdaus, 1994).

human life, awakening all the senses, intellect, heart and parts of the body to unite with the rest of the creatures who are always glorifying Allah with His abundant Light. Through this Light, man lives in purity, lightens the burden of life, and can start the journey towards higher levels of beauty, unity, happiness, and inner peace.<sup>24</sup>

Based on the explanations of the *mufasssirin*, both classical and contemporary, it can be concluded that classical and contemporary interpretations have different approaches, but both agree that *Nurun ala Nurin* refers to the divine guidance received by believers. Classical commentaries emphasise the metaphysical and spiritual aspects, while contemporary commentaries focus more on the psychological and philosophical aspects of the light.

Classical exegesis, as explained by Ibn Kathir and Al-Qurtubi, emphasises that this light is a symbol of God's revelation revealed to Prophet Muhammad, which is passed on to his people. Whereas contemporary commentaries, such as those proposed by Fazlur Rahman and Muhammad Asad, see *Nurun ala Nurin* as an inner illumination that is more relevant to the spiritual and intellectual pursuits of individuals in modern life.

### Philosophical Interpretation of *Nurun ala Nurin*

*Nurun ala Nurin* philosophically, can be seen as a symbol of the enlightenment that comes from God to humanity. According to the views of philosophers such as Al-Farabi and Ibn Sina, this light works as a source of knowledge that connects the material world with the metaphysical world. They argued that the universe is a shadow of divine light, and all forms of knowledge acquired by human beings originate from particles of light connected to God. This concept reflects the Neoplatonist view that everything comes from a higher and more perfect source.<sup>25</sup>

Ibn Sina interpreted Q.S. al-Nur [24: 35] using the theory of the soul or intellect and its relation to the process of illuminating knowledge. Shams C. Inati mentions that Ibn Sina borrowed Qur'anic terminology in explaining light, the soul, and its power.<sup>26</sup> This verse is explained in three of his works, first, in the book *al-Isharat*, in the subchapter *Fi al-Nafs al-Arbiyyah wa al-Samawiyyah*, the soul of heavens and earth.<sup>27</sup> Second, it is explained in the treatise *Fi Ithbat al-Nubuwwah*.<sup>28</sup> Thirdly, Ibn Sina wrote a special treatise on the interpretation of this verse, *Tafsir Ayat al-Nur*.<sup>29</sup>

Some studies claim that the book *Isharat* is Ibn Sina's last and most mature work, among other works.<sup>30</sup> However, no one knows when the work was written. Yet, if we refer to Ibn Sina's own biography, the treatise was most likely written in his youth, at the age of 20. At that time, he wrote a 20-volume work entitled *Kitab al-*

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<sup>24</sup> Abdul A. Abdur Rauf, Tahfizh & Tafsir Surat An-Nuur. (Jakarta: Markaz Al-Qur'an, 2015).

<sup>25</sup> Al-Farabi, *Al-Madina al-Fadila* (The Virtuous City), pp. 143.

<sup>26</sup> Shams C. Inati, *Ibn Sina's Remarks and Admonitions: Physics and Metaphysics* (New York: Columbia University Press, 2014), hlm. 97.

<sup>27</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 231.

<sup>28</sup> Sina, *Tis'u Rasail Fi Al-Hikmah Wa Al-Tabi'iyat*, 120.

<sup>29</sup> Ashi, *Al-Tafsir Al-Qur'aniyyah Wa Al-Lughah Al-Sūfiyyah Fi Falsafah Ibn Sina*.

<sup>30</sup> Shams C. Inati, *Ibn Sina Remarks and Admonitions Part One: Logic* (Toronto: Pontifical Institute of Medieval Studies, 1984), 1.

*hasil wa al-Mahsul*, which was dedicated to a scholar specialising in tafsir and fiqh, Abu Bakr al-Barqi, who asked Ibn Sina to write a book in this subject.<sup>31</sup>

In *al-Isharat*, Ibn Sina interpreted Q.S. *al-Nur* [24:35] when discussing theoretical intellect. According to him, the classification of intellect is divided into two types: practical and theoretical. The function of practical intellect is to maintain and organise the body to do something related to human affairs and the perfection of the soul, *al-'aql al-'amali, fa-min quwwaha; ma laha bihasbi hajatiha ila tadbir al-badan, wa hiya allati takhtassu bism al-'aql al-'amali, wa hiya allati tasthanbitu al-wajiba fima yajibu an-yaf'ala min al-umur al-insaniyyah juz'iyatan*.<sup>32</sup>

The purpose of this action is to achieve what humans specifically want. As for how to achieve the perfection of the soul through action and to achieve the desired goal, it must go through three aspects, namely the intermediary of basic principles (*al-muqaddimat al-awwaliyyat*), the training process, and the help of the theoretical intellect, *litatawassala bihi ila aghradin ikhtiyarat-in min muqaddimatin awwaliyyatin, wa dzai'atin wa tajribiyyatin, wa bi-isti'anihi bi l-'aql al-nazari*.<sup>33</sup>

In contrast to practical intellect, which is perfected through its action on the human body, the function of theoretical intellect is in the context of perfecting its substance into an intellect in actuality.<sup>34</sup> Before reaching the actual level of the intellect, according to Ibn Sina, there are some levels of potential possessed by the theoretical intellect, which must be actualised.<sup>35</sup> These levels are like preparation and preliminary to reach an actual intellect. First level is called the potential intellect, *'aqlan hayulaniyyan*. In the *Al-Qur'an*, according to Ibn Sina, this power is known as *mishkah*, as contained in part of *al-Nur* [35], *mathalu nurihi ka-mishkatin fiha misbah*.<sup>36</sup>

Another level of theoretical intellect is habitual intellect, *'aqlan bi al-malakah*. This intellect, according to Ibn Sina, known as *zujajah*, such as contained in the verse, *al-misbahu fi zujajah al-zujajatu ka'annaha kawkabun durriyyun*. The Intellect acquired when object of the intellect exists in the soul through thinking process or intuition. Meanwhile, *ash-shajarah az-zaitunah*, a part of verse *min shajarat-in mubarakatin zaitunatin la sharqiyyah wa la gharbiyyah* means as an mind activity when doing the thought process and presence of objects thinking. This means that when the intellect is engaged in thought process, it causes something to be present in the soul. Apart from the activity of the intellect's thought process, Ibn Sina also refers to the word "zaitunah" as intuition.<sup>37</sup>

In the treatise *Fi Ithbat al-Nubuwwah*, Ibn Sina attempts to explain in more detail by integrating exoteric and esoteric aspects of the verse. In example, when Ibn Sina interprets *al-nur*, in the verse *Allahu nuru s-samawati wa l-ardi*, He addresses

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<sup>31</sup> William E. Gohlman, ed., *The Life of Ibn Sina* (New York: State University of New York Press, 1974), 39.

<sup>32</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 241-242

<sup>33</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 241-242.

<sup>34</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 241-242.

<sup>35</sup> Inati, *Ibn Sina's Remarks and Admonitions: Physics and Metaphysics*, 102.

<sup>36</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 242.

<sup>37</sup> Ibn Sina, *Al-Isharat Wa Al-Tanbihat*, 242-243.

two meanings: substance and metaphor. The substantial meaning of *al-nur* is the perfection of the container that emanates the light itself, "*wa al-dzati hiya kamal al-mushiffu min haytsu hiya mushiffun.*"<sup>38</sup> This suggests that *nur* is a perfect form that can receive rays of light. Ibn Sina compares the meaning of *nur* in a substantial sense to *mishkah*, which is considered a container for receiving light. This is obvious when Ibn Sina mentions that the most important container for light is air, and the best air is *mishkah*.

Meanwhile, the metaphorical meaning of *nur* has two aspects: firstly, light is assumed to be goodness itself. This means that light and intellect are nothing but goodness, and secondly, light is the cause of goodness. From these two aspects, *nur* is Allah because He is goodness itself and the cause of other goodness.<sup>39</sup> The words heavens and earth are a sign of the entire universe and its contents. This sentence is explained more extensively in another work, namely in the treatise Tafsir Ayat al-Nur. Ibn Sina's model of interpretation is a combination of *mufassir* and Sufi.<sup>40</sup>

Based on this explanation, Ibn Sina states that the meaning of soul and the meaning of *nur* are the same: an independent substance that constitutes spiritual existence. The soul is the light that emanates to the physical body. Therefore, he emphasised that the *mishkah* is the material intellect and the rational soul because the *mishkah* and the material intellect have closeness in terms of the best form to receive light.<sup>41</sup> Everyone who has closeness and similarity like this, the light will be stronger and more numerous. The existence of the actual intellect is the same as the light, so it is the medium that receives it. Thus, the actual intellect, the light, and the recipient of the light are one and the same.

These arguments are then used as the basis and reason why the human soul must experience the process of actualisation and purification in order to meet and unite with the Most Perfect. This means that human knowledge will not reach the transparent source of knowledge except through a form that is also transparent and capable of receiving rays of light. Therefore, in the Qur'an, it is mentioned that the glass tube is like a shining, clean, transparent star that can receive light,<sup>42</sup> not a coloured tube that does not receive light. If the soul is still unable to cleanse itself and is bound to the senses, it will not be able to receive light.

Meanwhile, in the treatise Tafsir Ayat al-Nur, Ibn Sina interprets the verse in a different way from the previous two interpretations. While the previous two interpretations of the same verse are more psychological-philosophical in nature, the interpretation in this treatise takes a cosmological-philosophical approach in sequence, in more detail, from the beginning to the end of the verse. In the next verse, for example, *Allahu nur al-samawati wal-ardi* is explained using three interpretations. Firstly, what is meant by *al-samawat wa l-ard* is all the inhabitants of the heavens and

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<sup>38</sup> Ibn Sina, *Tis'u Rasa'il Fi Al-Hikmah Wa Al-abi'iyat*, 125-128.

<sup>39</sup> Ibn Sina, *Tis'u Rasa'il Fi Al-Hikmah Wa Al-abi'iyat*, 125-128.

<sup>40</sup> Kristin L. (Zahra) Sands, "Commentary (Tafsir) and Allusion (Ishara): A Comparative Study of Exoteric and Sufi Interpretation of the Qur'an in Classical Islam," *Dissertation* (New York University, 2000), 252-258.

<sup>41</sup> Ibn Sina, *Tis'u Rasa'il Fi Al-Hikmah Wa Al-Tabi'iyat*, 125

<sup>42</sup> Ibn Sina, *Tis'u Rasa'il Fi Al-Hikmah Wa Al-Tabi'iyat*, 126

the earth, including the souls of both. In fact, the inhabitants of the heavens and the earth are contingent beings [potential forms], as well as atoms, where all these beings receive abundant light from God's form and not from the light of any other being. Ibn Sina clearly states that light is form, and light can shine because of the light of the Divine being.<sup>43</sup> Light and existence are the same.<sup>44</sup> Allah is light itself who radiates His light to the heavens, the earth, and all that is in them. This model of interpretation was also proposed by earlier mufassirin such as al-Thabari,<sup>45</sup> who said that Allah guides the creatures in the heavens and the earth; they are guided through His light, *Hadi man fi al-samawat wa al-ard, fahum binurihi ila al-haqq yahtadun*.<sup>46</sup>

Secondly, *nur* is interpreted as guidance for all the inhabitants of the heavens and the earth.<sup>47</sup> In this context, the word *nur* equals guidance, which is addressed to all creatures for their benefit and to be on the straight path. Meanwhile, the existence of Allah, according to Ibn Sina, extends to include all creatures, even believers, and nothing is empty of such existence.

The third meaning, *nur*, is the decoration of the heavens and the earth. Allah decorates and illuminates the heavens with the 'arsh, the seat [throne], the lawh, the qalam [pen], sidrah al-muntaha, paradise, bait al-ma'mur [comfortable paradise]. The decoration also consists of the high places in the heavens, with angels and His beloved, the worshipers who always praise, those who prostrate, and those who recite His verses.<sup>48</sup> This kind of interpretation is also found in the work of al-Sulami,<sup>49</sup> a contemporary commentator of Ibn Sina.

As for the verse, *mathalu nurihi ka-mishkatin fiha misbah al-misbahu fi zujajah*, this has been interpreted as the nature of light and its traces, which are a clear and bright sign, like the cavity where the light of a lamp shines, and the light of the lamp is in a very clean glass, which is lit because of the very clean oil. According to Ibn Sina, the mishkah [chimney] is like the inner side of the Prophet Muhammad -peace be upon him-, which is high, noble, and pure. Al-zujaj is his heart which is full of goodness and clean of all impurities.<sup>50</sup>

In contrast to the previous interpretation, which mentions the mishkah as the lining of the mind or soul. But, when he mentions that mishkah is the inner side of the Prophet, he means none other than his soul.<sup>51</sup> Sementara itu, al-misbah, menurut Ibn Sina, adalah cahaya pengetahuan dan iman yang diisi oleh Allah melalui sinar-

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<sup>43</sup> Ashi, *Al-Tafsir Al-Qur'aniyyah Wa Al-Lughah Al-Sūfiyyah Fi Falsafah Ibn Sina*, 86.

<sup>44</sup> Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines* (Colorado: Shambala Publication, Inc, 1964), 197-202.

<sup>45</sup> Sands, "Commentary (Tafsir) and Allusion (Ishara): A Comparative Study of Exoteric and Sufi Interpretation of the Qur'an in Classical Islam", 252-258.

<sup>46</sup> Al-Tabari, *Tafsir Al-Tabari Min Kitabihi Jami' Al-Bayan 'an-Ta'wil Ayi Al-Qur'an, Al-Isra' Ila Al-Naml, Al-Majallad Al-Khamis* (Beirut: Muassasah al-Rasalah, 1994), 426

<sup>47</sup> Ashi, *Al-Tafsir Al-Qur'aniyyah Wa Al-Lughah Al-Sūfiyyah Fi Falsafah Ibn Sina*, 88.

<sup>48</sup> Ashi, *Al-Tafsir Al-Qur'aniyyah Wa Al-Lughah Al-Sūfiyyah Fi Falsafah Ibn Sina*, 86

<sup>49</sup> Abi Abd al-Rahman Muhammad ibn Al-Husain Ibn Musa al-Ardi al-Sulami, *Haqaiq Al-Tafsir, Tafsir Al-Qur'an Al-Aziz, Al-Juz' Al-Awwal*. (Beirut: Dar al-Kutub al-Ilmiyyah, 2001), hlm. 45.

<sup>50</sup> Ashi, *Al-Tafsir Al-Qur'aniyyah Wa Al-Lughah Al-Sūfiyyah Fi Falsafah Ibn Sina*, 87.

<sup>51</sup> Abi Jakfar Muhammad Ibn Jarir al-Thabari, *Tafsir Al-Tabari, Jami' Al-Bayan an-Ta'wil Ayi al-Qur'an*. (Kairo: Markzaa al-Buhuts wa al-Dirasat al-Arabiyyah wa al-Islami, 2001), hlm. 158.

Nya. Cahaya itu mengumpulkan cahaya sebuah lampu dan memperindah cahaya tabung gelas, bersih dari segala dosa dan kejahatan. Meanwhile, al-misbah, according to Ibn Sina, is the light of knowledge and faith filled by God through His rays. It gathers the light of a lamp and beautifies the light of a glass tube, clean from all sin and evil. With that dimension, it is called light upon light, nurun 'ala nurin. As for the light contained in the mishkah, it is the light upon that light, which is none other than Light itself.

Based on this interpretation, it can be concluded that nurun 'ala nurin is the highest and purest light. In al-Shifa', Ibn Sina emphasises that the highest level of the soul is the holy intellect (al-'aql al-qudsi). According to Muhammad Syifa Amin Widigdo, this sacred intellect plays an important role in the process of revelation.<sup>52</sup> However, because this holy intellect is so high, *illa annahu rafi'un jiddan laysa mimma yashtariku fhi al-nasu kulluhum*. This intellect is only possessed by the Prophets, *wa hadha darbun min al-nubuwwah, bal a'la quwa al-nubuwwah*.<sup>53</sup>

*Nurun ala Nurin* can also be seen as a symbol of the relationship between God and His creation, which is established through the concept of light as a form of enlightenment. The first light is Allah, who is the source of all light and knowledge. As *Al-Nur* (Light), God is the origin of all truth and enlightenment. The second light, which emerges as a result of the first light, is the knowledge and wisdom received by humans, either through revelation or intellectual discovery..

Al-Farabi and Ibn Sina, also emphasised the importance of the concept of 'light' in Islamic thought. For them, the light of Allah (Nur) is the source of all forms of existence and knowledge. This light gives direction to the universe and human life. In this context, *Nurun ala Nurin* can be understood as a higher divine enlightenment, which guides Muslims towards a deeper spiritual awareness and closer to Allah.<sup>54</sup>

#### God as the Source of Light

In Islamic thought, God as *Al-Nur* (Light) is the creator of everything that exists. As the source of light, God not only provides physical illumination, but also provides intellectual and spiritual enlightenment to His creatures. Ibn Arabi, a prominent philosopher and Sufi, explains that 'light' in this context refers to the Divine manifestation that pervades the entire universe. This light of God cannot be seen directly by human sensors, but can be felt in a deep inner experience.<sup>55</sup>

#### Acceptance of Enlightenment by Creation

The second light, mentioned in the verse *Nurun ala Nurin*, refers to the knowledge and wisdom received by creation through revelation, the guidance of prophets, or inner enlightenment. In this case, this enlightenment leads to a higher knowledge of the nature of God, the universe, and the human being. Islamic philosophers, such as Al-Farabi and Ibn Sina, explained that the seeking of knowledge

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<sup>52</sup> Mohammad Syifa Amin Widigdo, "Philosophical and Religious Justification of Prophecy: A Comparative Analysis between Al-Ghazali and Maimonides' Accounts of Prophecy", *Afkar* 22, no. 1 (2020): 123-46.

<sup>53</sup> Ibn Sina, *Al-Shifa*, al-Tabi'iyat 6, Al-Nafs, 219-230.

<sup>54</sup> Al-Farabi, *Falsafah al-Nur*. (Kairo, 1965), pp. 25.

<sup>55</sup> Ibn Arabi, *Fusus al-Hikam*. (Beirut: Dar al-Mashriq, 1980), 52.

is one of the paths to achieving closeness to God, and it is through this knowledge that humans can "receive the light" transmitted by God.<sup>56</sup>

#### Light as Inner Enlightenment

On the other hand, in the Islamic mystical tradition (Sufism), *Nurun ala Nurin* is also seen as an inner enlightenment that leads an individual to a higher spiritual awareness. Sufis believe that in the spiritual journey, an individual must overcome the darkness of lust and ignorance to reach the pure light of God. Jalaluddin Rumi, one of the great Sufis, often described the search for God as a journey from darkness to light. In his view, divine light is the manifestation of God's love and wisdom shining in the human heart.<sup>57</sup>

In the context of Sufism, *Nurun ala Nurin* also describes the spiritual journey of a Sufi in seeking God. In the Sufism tradition, light is often understood as a symbol of inner knowledge, which can only be reached by a clean heart that has been trained through spiritual exercises. A Sufi, through the process of heart opening and enlightenment, can feel and witness the divine light shining into his life. This is in line with the thoughts of Al-Ghazali, who stated that spiritual knowledge is superior to intellectual knowledge, and that the light of faith can only be found in the purity of the heart that is not corrupted by the lusts of the world.<sup>58</sup>

Ibn Arabi, a great Sufi and philosopher from Andalusia in the 12th century, developed the concept of *nur* with a more metaphysical and ontological understanding. In *Fusus al-Hikam*, he explains the concept of light (*nur*) as inner enlightenment that comes directly from Allah. Ibn Arabi argued that everything that exists in this world, both real and unseen, is a manifestation of God's eternal light.

In Ibn Arabi's view, *Nurun ala Nurin* describes the relationship between God the Light (*al-Nur*) and His creation made from that light. In *Fusus al-Hikam*, he states, "Allah is the Nur of all nur, and His light shines on everything that exists in the universe".<sup>59</sup> This concept suggests that God's light not only shines on the human heart, but is also the fundamental principle that gives existence to the entire universe.

According to Ibn Arabi, every individual has the potential to receive God's light that comes from the *Nurun ala Nurin* (Light of the Light). However, in order to fully understand and experience this light, individuals must go through a deep spiritual process, which involves purification of the soul and the practice of Sufism. As a Sufism thinker, Ibn Arabi linked the receiving of this light to the process of opening the heart and deeply understanding the nature of God and the universe.<sup>60</sup>

### ***Nurun ala Nurin* and Spiritual Enlightenment**

The understanding of *Nurun ala Nurin* taught us that spiritual attainment and knowledge of God cannot be understood through reason alone, but also requires inner enlightenment that comes from God. The light of faith is an enlightenment that

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<sup>56</sup> Al-Farabi, *Al-Madina al-Fadila*. (Cairo: Dar al-Kutub al-Misriyyah, 1977), 83-85.

<sup>57</sup> Rumi, *The Essential Rumi*, translated by Coleman Barks (HarperCollins, 1995), 210.

<sup>58</sup> Al-Ghazali, *Ihya' Ulum al-Din*, vol. 3, pp. 135.

<sup>59</sup> Ibn Arabi, *Fusus al-Hikam*, vol. 2 (Beirut: Dar al-Mashriq, 2007), pp. 255.

<sup>60</sup> Chittick, William C., *The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination*. (Albany: SUNY Press, 1989), pp. 147.

leads one to a deeper understanding of God's existence, and in this case, it becomes a guide in living a meaningful life.<sup>61</sup>

In the Islamic perspective, iman is not just a belief, but also a light that shines in the hearts of believers. In the hadiths of Prophet Muhammad (PBUH), it is often said that faith can increase or decrease, depending on one's deeds and closeness to God. In this context, the light of faith can be understood as a spiritual achievement that describes the relationship between the individual and God.<sup>62</sup>

The ulama emphasise that this light of faith is not a physical light that can be seen with the eyes, but rather an inner light that is present in the heart of the believer. As explained in Al-Maturidi's tafsir, this light of faith provides strength and enlightenment for the individual to live life in accordance with the guidance of revelation. Thus, *Nurun ala Nurin* symbolises the divine knowledge given to those who believe, which is deeper and more luminous than worldly knowledge.<sup>63</sup>

In a wider perspective, Nurun ala Nurin reflects humanity's spiritual journey towards enlightenment. In Islamic thought, humans are created in a state of fitrah (cleanliness), but are sometimes trapped in the darkness of ignorance and worldly desires. The search for light, whether in the form of knowledge or inner enlightenment, is the path to a deeper understanding of the nature of God and the reality of life.

This spiritual enlightenment is not only limited to the intellectual dimension, but also involves a change within a person, where he or she becomes more aware of God's existence and closer to Him. This is reflected in the concept of *ma'rifah* (inner knowledge) in Sufism, which teaches that true knowledge comes not only from the mind, but also from direct experience of the Divine light that illuminates the heart.<sup>64</sup>

The concept of *Nurun ala Nurin* in Islamic thought describes the relationship between divine light and the light of faith, which both complement each other. This light is not only rational and intellectual, but also inner and spiritual. In a theological perspective, this light is a revelation given to humanity through the Prophet Muhammad (PBUH), who brings guidance for the life of the world and the afterlife. In Sufism, this light symbolises the spiritual journey of a Sufi who seeks closeness to God.

In his work, al-Ghazali writes, "Indeed, the light (*nur*) that Allah gives to a person's heart is greater than the light of the sun, if it is pure and protected from doubt and sin". This light is the divine light that leads the soul to a higher understanding of God and the essence of spiritual life. Al-Ghazali associated this light with purity of heart, which can only be achieved through a deep process of spiritual learning and exercise, including through dzikir (the chanting of Allah's name), prayer, and contemplation.<sup>65</sup>

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<sup>61</sup> Al-Ghazali, *Ihya' Ulum al-Din*, vol. 3, pp. 155.

<sup>62</sup> M. F. Abbasi, "Iman dan Cahaya Ilahi dalam Islam: Perspektif Tasawuf", *Journal of Islamic Studies*, Vol. 12, No. 2 (2015), pp. 91.

<sup>63</sup> Ibn Sina, *The Canon of Medicine*, translated by Laleh Bakhtiar. (Kazi Publications, 1993), pp. 205.

<sup>64</sup> Qur'an, Surah Al-A'raf (7:172).

<sup>65</sup> Al-Ghazali, *Ihya' Ulum al-Din*, vol. 1 (Beirut: Dar al-Fikr, 2005), pp. 120.

Symbolically, al-Ghazali connects light with the process of self-transformation. For al-Ghazali, *nur* is not just a piece of knowledge, but rather a spiritual state that emanates from a clean and pure heart. This light shines on a person's spiritual path, guiding him in the search for closeness to God. In this view, *nurun ala nurin* refers to two forms of light: first, the light of knowledge that comes from Allah, and second, the light of a pure heart capable of receiving this knowledge<sup>66</sup>

### **Light in Islamic philosophical thought: Ethics and morality**

#### Islamic Ethics and Divine Light

In the context of morality and ethics, light is often described as a symbol of goodness, justice, and virtue. Every single person that accepts God's light is expected to do daily life with high morality, protect integrity, and get closer to righteous values. Al-Qur'an describes the believers as those who have the light in their heart, those who lead their action in daily life. This concept leads to understanding that action fulfilled by morality and ethics is a mirror of gaining God's light within the self.

For example, in al-Ghazali's thought, moral action is not only about following the rule in religion, but also about achieving a deeper inner spirituality, that happens when God's light illuminates the soul fulfilled by good intention and sincerity. Al-Ghazali wrote that every single deed done with good intention and full of sincere intention, it will be guided by God's light, so that person will attain perfect morality in their life.<sup>67</sup>

Islamic Ethics taught that God's light is a guide in human moral life. In Islamic Philosophy, especially that developed by al-Farabi and al-Ghazali, the concept of light is understood as a way to achieve moral goodness. Al-Farabi, for example, in his book *Al-Madina al-Fadila* explains that "the Ideal City" is a city led by wisdom of light and that wisdom comes from Allah. The leaders and people from that city act on guidance of this light, which creates a fair and moral society.<sup>68</sup>

Additionally, in Ibn Arabi's thought, God's light also have mythical dimension that leads to oneness of the God. As for Ibn Arabi, receiving this light inside the human heart will guide that person to a deeper understanding about existence and the purpose of life, and also creates deeper inner peace. Light, for Ibn Arabi, is a tool to achieve spiritual enlightenment that leads to moral perfection.<sup>69</sup>

#### Morality and Ethics in the Modern Context

In this era, understanding about God's light or the Divine Light is still relevant in terms of morality and ethics. In a society that is more complex, where social and cultural values contradict each other, the Divine light concept offers a great standpoint that guides the moral behaviour of Muslim. This concept can give guidance in making decisions that relate to contemporary ethical problems, such as social justice, human rights, and environmental responsibility.

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<sup>66</sup> Al-Ghazali, 130.

<sup>67</sup> Al-Ghazali, 45-46.

<sup>68</sup> Al-Farabi, *Al-Madina al-Fadila*, dalam *Filosofi Islam*, ed. A. M. al-Bahri (Beirut: Dar al-Ilm, 1999), pp. 123.

<sup>69</sup> Ibn Arabi, *Fusus al-Hikam*, terj. R. W. J. Austin (New York: Inner Traditions, 2002), pp. 67-70.

Some modern thinkers, like Fazlur Rahman, emphasizes that understanding of *nur* as a spiritual enlightenment not only limited to religion dimension, but should also to understanding about social and ethical responsibilities in daily life. Rahman argues that the light concept in Islam can be the basis to build a society that is more just, harmonious, and sustainable.<sup>70</sup>

### **The Impact of *Nurun ala Nurin*'s Concept on Daily Life**

The concept of *Nurun ala Nurin* not only affects spiritual understanding, but also has a significant effect to Muslim's behaviour and their worldview on a daily basis. On daily life, Muslims are invited to live a life full of spiritual awareness, when they considered every move and decision as a receiving form of Divine light. In this context, Allah's light becomes the guidance that leads humanity to do good, respect each other, and maintain relationships with God and His creations. Here are some examples and applications:

#### **Divine Light in Daily Life**

This concept teaches that the light from Allah (*nur*), given to Prophet Muhammad (PBUH) and his people, provides right guidance in life. This thing motivates Muslim to follow the bright and straight path, which has been modelled by Prophet Muhammad (PBUH). In daily life, this means that Muslim, expected to always remember God, follow His guidance, and try to live in the way that reflects the noble traits of Prophet Muhammad (PBUH). The practical example is; prayer and worship: The practice of prayer such as five times prayers is not only an obligation, but also a medium to experience the Divine light in daily life. These prayers help people to stay connected with God and live their life with a full spiritual awareness. Morals and Ethics: following the character of Prophet Muhammad (PBUH), who was compassionate, honest, and patient, following these characteristics will lead to positive impact in society. For example, in terms of interacting with each other, a person who lives based on the principle of *Nurun ala Nurin* will try to do good things and give a positive light in society.

#### **Spiritual and Moral Transformation**

*Nurun ala Nurin* pushes people to seek the Divine light inside themselves and in the world around them. This leads to a process of heart cleansing (*tazkiyah*) and better character formation. For example, by understanding that Allah is the source of every light, people are encouraged to share goodness and justice in their daily life. An example in life is; a clean heart, by improving heart and intentions, someone can achieve inner peace and live life with gratitude. In this case, someone that tries to follow the teachings of "Nurun Ala Nurin" will attempt to stay away from hatred, envy and vengeance, and focus more on compassion and sincerity.<sup>71</sup> The understanding of God, this concept also teaches the importance of knowing Allah more deeply, either

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<sup>70</sup> Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), pp. 90.

<sup>71</sup> Al-Ghazali. *Ihya' Ulum al-Din* (The Revival of the Religious Sciences). (Dar al-Ma'arif, 1980).

through worship or religious learning. The more someone understands the Divine light that is given to humanity, the greater their love and submission to God.

### Application in Social Life

In social life, the concept of *Nurun ala Nurin* demands Muslim to become the light for others. This means that a muslim is not only responsible to maintain their relationship with Allah, but also responsible to create compassion, peace, and mutual understanding in society. The application of this principle will result in a more harmonious social environment, where every person tries to share goodness.<sup>72</sup>

### Influence in Personal Life

In personal life, *Nurun ala Nurin* motivates people to always seek goodness and try to live with wisdom. This thing leads to continuous self-development, spiritually, emotionally, and intellectually. By understanding that Allah gives His light to humanity, people are expected to remain humble, and always try to improve themselves. For example is; patience and fortitude, when facing life tests, people that understand this concept will more easily accept fate and try to seek wisdom from every incident. They believe that every test is a part of the process of cleaning themselves to get closer to God.<sup>73</sup> The light in life is also found through seeking knowledge. By always learning and developing knowledge, someone can expand their view and be wiser in their actions.

## CONCLUSION

Here, it contains conclusions and suggestions. The conclusion describes The phrase *Nurun ala Nurin* in the Qur'an not only describe physical light that illuminates the world, but also metaphysical enlightenment that bring humanity to deeper understanding about God and His existence. In terms of Islamic Philosophical thought, this light serves as symbol of God-Given knowledge and spiritual enlightenment, which takse humanity from the darkness of lack of intelligence to the light of knowledge and closeness to God. This enlightenment cover both intellectual and inner dimensions, that leads to higher understanding of the nature of life and God. This research can be concluded, *firstly*, Philosophical interpretation of *Nurun ala Nurin* reveals that light does not only refer to Intellectual enlightenment, but also inner enlightenment that bring closer relation to God and higher understanding. Secondly, classical and contemporary exegesis have different approaches, but both agree that *Nurun ala Nurin* refers to the divine guidance that is received by believers.

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<sup>73</sup> Seyyed Hossein Nasr. *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. (State University of New York Press, 2006).

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