

Signs of Light in the Qur'an: Interpreting Symbolism through Peircean Semiotics

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ABSTRACT

This study examines the Qur'anic symbolism of light through the semiotic framework of Charles S. Peirce. In the Qur'an, light (nūr) is frequently employed as a symbol that embodies divine guidance, spiritual enlightenment, and the manifestation of Allah's presence. Peirce's semiotic theory, with its triadic model, representamen (the sign), object (the referent), and interpretant (the meaning constructed by the observer), is applied to uncover the layered meanings of light in selected Qur'anic verses. This research analyzes and interprets verses that explicitly mention light in order to reveal both the apparent and hidden dimensions of its symbolism and its role in shaping the Qur'an's overall message. Focusing particularly on QS. An-Nur: 35 (light as divine guidance), QS. Al-Baqarah: 257 (light as liberation from darkness), and QS. Al-Hadid: 12–13 (light as a reward in the hereafter), the study demonstrates how the Qur'an employs this symbol to communicate theological, spiritual, and ethical values. The findings aim to contribute to Qur'anic studies by enriching the understanding of symbolism in sacred texts and by illustrating the applicability of Peirce's semiotic theory to the interpretation of religious discourse.

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1. INTRODUCTION

Qur'an, as the sacred scripture of Islam, functions not only as a source of law and guidance for life but also as a text rich in symbols and metaphors (Ibrahim Elamin & Ahmed Alhazmi, 2021). Many verses are framed in symbolic language to convey theological, moral, and spiritual messages. Light is portrayed as divine guidance, water as both the source of life and a means of trial, while darkness represents misguidance and disbelief. This richness of symbolism indicates that the Qur'an operates through signs (*āyāt*) that embody multilayered meanings, ranging from the literal to the transcendental. Within this framework, semiotic inquiry becomes highly relevant, as it provides analytical tools to uncover the relationship between sign, meaning, and interpretation in the revealed text, thereby enabling a more comprehensive understanding of Qur'anic messages (Chandler, 2022).

Charles Sanders Peirce's semiotics offers significant contributions to the analysis of symbols. His theory is grounded in the triadic model, which situates the representamen (sign), object (referent), and

interpretant (understanding) in a dynamic relationship. This model goes beyond literal meaning, opening space for theological, spiritual, and ethical interpretations (Pelkey et al., 2023). Unlike other semiotic approaches, Peirce's framework is more receptive to multilayered meanings, making it particularly relevant for examining religious texts, including the Qur'an with its profound symbolic dimensions (Mhamed & Makhlouf, 2025).

Several previous studies have applied semiotic perspectives in Qur'anic studies. Cholidi (2024) found that cosmological verses depict natural phenomena as mediums of divine communication. Nisa (2023) explored the term *nūr* and demonstrated that light is not merely a physical phenomenon but a symbol of guidance and the presence of God. Harjono et al. (Harjono et al., n.d.) highlighted the binary opposition between light and darkness as representations of faith and disbelief. Putra (2018) drawing on Barthes' semiotics, interpreted the story of *Aṣḥāb al-Sabt*. Other works include Syelviana (2024), who analyzed the symbolism of light in Surah al-Nūr; Syuhada (2024), who examined the image of the sky without pillars; and Yusuf and Karim (2022), who investigated the ambivalence of water as both a source of life and destruction.

These studies underscore the potential of semiotics in interpreting Qur'anic symbolism. However, many remain descriptive, thematically narrow, or grounded in non-Peircean approaches that privilege cultural construction without adequately addressing the theological and spiritual dimensions (Ahmad & Ghafar, 2025). Systematic studies focusing specifically on the symbol of light (*nūr*) within Peirce's triadic framework are still relatively scarce. Yet, light occupies a central place in the Qur'an, repeatedly appearing as a metaphor of divine guidance, faith, and truth, while also serving as the antithesis of darkness, misguidance, and disbelief (Nasaruddin & Murtadho, 2025). The complexity of this symbol calls for an analysis that integrates its literal, metaphorical, and eschatological layers.

Addressing this gap, the present study investigates the symbol of light in the Qur'an through the lens of Charles S. Peirce's semiotics. The analysis focuses on three key verses: Q. 24:35 (al-Nūr), which presents light as a symbol of divine guidance; Q. 2:257 (al-Baqarah), which depicts light as liberation from darkness; and Q. 57:12–13 (al-Ḥadīd), which positions light as an eschatological reward. The novelty of this study lies in developing a Qur'anic semiotic framework based on Peirce's triadic model, which not only describes the symbol of light in partial terms but also interrelates its literal, metaphorical, and transcendental dimensions within a single interpretive system. In doing so, this study contributes to strengthening semiotic methodologies in Qur'anic studies while enriching thematic exegesis with an interdisciplinary perspective.

2. METHODS

This study employed a qualitative method with a descriptive-analytical approach. The analysis focused on applying Charles S. Peirce's semiotic theory to examine the symbolism of light (*nūr*) in the Qur'an (Khajeh-Saeed et al., 2021). Peirce's triadic model, representamen (sign), object (referent), and interpretant (meaning), was utilized as the analytical framework to uncover the layers of meaning embedded in the symbol of light, encompassing theological, spiritual, and ethical dimensions (Moradi, 2023).

The primary data consisted of Qur'anic texts, particularly three verses that explicitly reference the symbol of light: Q. 24:35 (al-Nūr), where light is depicted as divine guidance; Q. 2:257 (al-Baqarah), where light represents liberation from darkness; and Q. 57:12–13 (al-Ḥadīd), where light is portrayed as an eschatological reward. These verses were deliberately selected because they illustrate the diverse functions of light symbolism in the Qur'an, spanning theological, moral, and eschatological aspects. The secondary data were derived from tafsīr literature, especially *Tafsīr al-Muyassar*, alongside academic works on semiotics and Qur'anic studies.

Data collection was carried out through a library-based study, which involved three stages: (1) identifying verses containing the symbol of light, (2) reviewing exegetical interpretations of these verses, and (3) linking the exegetical findings with Peirce's semiotic framework.

Data analysis proceeded through three main steps. First, identifying the *representamen*, namely the symbol of light as it appears in the text. Second, determining the *object* referred to by the symbol, such as divine guidance, faith, or eschatological reward. Third, elaborating the *interpretant* that emerges from the relationship between representamen and object within the Qur'anic spiritual, theological, and moral contexts.

To ensure validity, the interpretation of the symbol of light was cross-referenced with authoritative exegetical sources, particularly *Tafsīr al-Muyassar*, and reinforced with contemporary academic literature. Through this approach, the study aims to reveal the richness of Qur'anic symbolism while demonstrating the relevance of Peirce's semiotic theory for interpreting the transcendental messages of the sacred text.

3. FINDINGS AND DISCUSSION

Findings

Historical and Intellectual Background of Charles Sanders Peirce

Charles Sanders Peirce was born in Cambridge, Massachusetts, United States, on September 10, 1839, and passed away on April 19, 1914, at the age of 75 (Deledalle, 1990). He was the second son of Benjamin Peirce, a professor of mathematics and astronomy at Harvard University, and Sarah Peirce. Growing up in a family deeply rooted in academic traditions, Peirce was exposed early on to an intellectual environment that profoundly shaped his scholarly development.

From a young age, Peirce was recognized as a multidisciplinary genius, with expertise spanning logic, philosophy, linguistics, physics, chemistry, astronomy, and cosmology. He is widely acknowledged as the founder of modern semiotics, a central figure in pragmatism, and a pioneer in advancing logic and the methods of scientific inquiry (Peirce, 1992).

Peirce began his academic career at Harvard University, where he obtained his bachelor's degree (1859), Master of Arts (1862), and a Bachelor of Science (Sc.B.) with summa cum laude honors in chemistry (1868). In 1861, he joined the United States Coast Survey as a full-time researcher, a national institution that played a crucial role in the development of geodesy and astronomy. In 1875, he represented the United States at the International Geodetic Conference in Paris, where his contributions to determining the constant of gravity received wide recognition. In addition, he was affiliated with the Harvard Observatory and taught philosophy and logic at Harvard (1869–1871), before later serving as a lecturer at Johns Hopkins University (1879–1884) (Short, 2022).

Peirce's intellectual productivity was extraordinary. Over more than five decades, he published approximately 12,000 pages of writings and left behind more than 80,000 unpublished manuscript pages. His work encompassed philosophy, logic, physics, mathematics, economics, and the social sciences. However, much of his thought failed to gain broad institutional support during his lifetime, partly due to the limited recognition and backing from leading universities (Thellefsen & Sorensen, 2014).

In his personal life, Peirce married Marriet Melunisa in 1862. He actively engaged in intellectual and religious reform movements and was a member of the Episcopal Church. Within his philosophy, he even sought to correlate Kant's three categories with the doctrine of the Trinity in Christian tradition.

With such a vast academic trajectory, writings, and intellectual contributions, Peirce left behind an enduring legacy, particularly in the development of semiotics, pragmatism, and the philosophy of science. His ideas continue to serve as a significant reference point in the study of philosophy of language, logic, and semiotic analysis across diverse disciplines.

Charles Sanders Peirce's Theory of Semiotics

Etymologically, the term semiotics derives from the Greek word *sēmeion*, meaning "sign." In its simplest sense, a sign is something that, by virtue of a certain social convention, can represent or substitute for something else (Sebeok, 2001). In academic discourse, semiotics is understood as the study of signs and the systems, rules, and mechanisms that render them meaningful (Chandler, 2022).

Charles Sanders Peirce developed semiotics in a broader sense, extending beyond language and culture to encompass all natural phenomena, a view he described as pansemiotics (Brier, 2017). For Peirce, a sign functions as a representation that enables human beings to comprehend reality. Every sign, he argued, possesses two fundamental characteristics: it serves as a form that represents something, and it operates as a medium of interpretation, in which meaning is always contingent upon the interpreter (Rasmussen, 2012).

Peirce conceptualized the structure of signs through his triadic model, consisting of three interrelated elements: the representamen (form or signifier), the object (referent), and the interpretant (the understanding produced). The interaction of these three elements generates a dynamic process he termed semiosis, an ongoing chain of meaning-making that never ceases (Queiroz & Merrell, 2006).

In his classification, Peirce divided signs into three categories: (1) icon, a sign that resembles its object, such as a map or a photograph; (2) index, a sign that has a causal or factual relation with its object, such as smoke indicating fire; and (3) symbol, a sign whose meaning is established by social convention, such as language or traffic signs (Gorlée, 2022).

Peirce further distinguished signs based on their ground, or the basis that enables interpretation: (1) qualisign, the intrinsic quality of the sign, such as softness or roughness; (2) sinsign, a sign emerging from a particular event, such as the word “muddy” in the phrase “muddy water”; and (3) legisign, a sign whose meaning is determined by rule or convention, such as traffic symbols (Gallie, 2025).

According to Peirce, the process of meaning unfolds through three key stages. First, the representamen, the concrete form of the sign. Second, the object, the entity to which the representamen refers. Third, the interpretant, the meaning or interpretation generated from the relationship between the representamen and the object. Peirce emphasized that this process does not terminate in a single interpretation but instead continues in a cycle he called unlimited semiosis.

Through this triadic model (Representamen + Object + Interpretant = Sign), Peirce highlighted the central role of the subject in the transformation of meaning. This framework remains one of the foundational pillars of semiotic studies, offering a robust analytical tool for examining signs not only in language and culture but also in religious texts.

Discussion

Light in the Qur'an Verses

Qur'an, as the sacred scripture of Islam, encompasses a broad spectrum of themes ranging from theological matters such as monotheism (*tawhīd*) and faith (*īmān*), to law (*aḥkām*), historical narratives of past communities, and reflections on cosmic phenomena (*āyāt kauniyyah*) (Rashwani, 2024). Among the cosmic as well as metaphysical symbols given a distinctive place in the text is light (*nūr*). Interestingly, the Qur'an does not portray light merely as a physical phenomenon; rather, it functions as a theological and spiritual metaphor imbued with profound transcendental significance (Nasaruddin & Murtadho, 2025).

Semantic analysis reveals that the term *nūr* and its derivatives in the Qur'an carry a wide spectrum of meanings. On the one hand, it denotes sensory light, such as the radiance of the sun and the moon. On the other hand, it serves as a non-material symbol: reason, knowledge, faith, revelation, and divine guidance. This semantic shift, from the physical to the metaphorical and transcendental, demonstrates the rich layers of symbolic meaning that light embodies in the sacred text. Both classical and contemporary exegetical traditions affirm this transformation, viewing it as evidence that the Qur'an employs symbolic language to capture the depth of human religious experience (Murtadho et al., 2024).

The Qur'an presents light in several key functions. First, light as divine guidance, as in QS al-Nūr [24]:35, which employs the parable of God's light illuminating the hearts of believers, often referred to as *āyat al-nūr*, the pinnacle of light symbolism in the Qur'an. Second, light as an existential marker distinguishing faith from unbelief, as illustrated in QS al-Ḥadīd [57]:12–13, where light becomes a sign of eschatological bliss for the faithful, contrasted with the darkness surrounding the hypocrites. Third, light as the manifestation of revelation and divine message, as in QS al-Anbiyā' [21]:48, which refers to both the Torah and the Qur'an as guiding lights for humankind. Fourth, light as a symbol of renewed

life, as in QS al-An'ām [6]:122, which describes a person emerging from darkness into life with the light of faith (Murtadho, 2025a).

Notably, the Qur'an emphasizes the stratification of light's meanings through distinct lexical choices. The term *nūr* is typically used to denote metaphorical and transcendental dimensions (revelation, faith, guidance), while *diyā'* refers to physical light, such as the sun's radiance in QS Yūnus [10]:5. This lexical distinction is not merely a linguistic coincidence but rather conveys conceptual depth: the Qur'an deliberately differentiates between cosmic light perceived by the senses and spiritual light that guides the heart.

In this study, particular attention is directed to three key verses: QS al-Nūr [24]:35, which presents divine light as the source of guidance; QS al-Ḥadīd [57]:12–13, which portrays light as faith in the afterlife; and QS Yūnus [10]:5, which describes the sun's light as a sign of God's sovereignty. These three verses were selected because they represent diverse dimensions of light, cosmic, moral, and eschatological. A Peircean semiotic analysis of these verses enables us to understand *nūr* not merely as a cosmic phenomenon or rhetorical device but as a sign with interconnected layers of representamen, object, and interpretant, generating an ongoing chain of unlimited semiosis.

Semiotic Analysis Based on Charles S. Peirce

Charles Sanders Peirce conceptualized the sign as a triadic entity comprising the representamen (signifier), object (referent), and interpretant (meaning). This relationship is not linear but dynamic and open-ended, since each interpretant may generate a new sign in a potentially infinite chain of semiosis (*unlimited semiosis*). Within this framework, the symbol of light (*nūr*) in the Qur'an can be understood not merely as a static metaphor but as a living sign that unfolds across multiple layers of meaning, literal, metaphorical, and theological—continually evolving within the religious and intellectual experience of the Muslim community.

1. Identification of the Representamen (Sign)

In the Qur'anic text, the representamen manifests through lexical items such as *nūr* (light), *diyā'* (radiance), and *sirāj* (lamp). These terms function as linguistic signifiers that open the horizon of interpretation. From a semiotic perspective, the variation of diction is not a mere linguistic coincidence but a deliberate symbolic strategy of the Qur'an to distinguish between physical light and transcendental illumination. At this level, the representamen presents itself as the "surface of the sign," awaiting projection onto its referential object.

2. Identification of the Object

The object refers to the reality or concept to which the sign points. In the Qur'an, the object of light encompasses multiple layers of meaning, including:

- a) Physical light—cosmic radiance such as the sun and the moon (QS Yūnus [10]:5), functioning as a sign of God's sovereignty in the universe.
- b) Spiritual light—divine guidance manifested in faith, revelation, and *hudā* (QS al-Nūr [24]:35), serving as a medium for the purification of the human heart.
- c) Eschatological light—the illumination granted to believers in the Hereafter (QS al-Ḥadīd [57]:12–13), functioning as both existential identity and a marker distinguishing the faithful from the hypocrites.

These three layers demonstrate that the symbol of light does not remain confined to the physical domain; it flows into the metaphorical and ultimately unveils an eschatological horizon. In other words, the object of *nūr* is not merely a "thing" but also an "experience" that connects human beings to transcendent reality.

3. Identification of the Interpretant (Meaning-Maker)

The interpretant refers to the meaning generated in the mind of the reader, listener, or interpretive community. The Qur'anic symbol of light engenders several layers of interpretants:

- a) Literal meaning—light as a natural phenomenon reminding humanity of the Creator's omnipotence.

- b) Metaphorical meaning—light as divine guidance leading humanity out of darkness toward faith and knowledge.
- c) Symbolic-theological meaning—light as a direct representation of God as the ultimate source of truth, life, and salvation.

In the perspective of unlimited semiosis, these interpretations do not converge into a single fixed point. Classical exegesis emphasizes light as *hudā* (guidance) and *īmān* (faith), philosophical interpretations (e.g., in Suhrawardī's *Ḥikmat al-Ishrāq*) explore light as an epistemological principle, while contemporary approaches situate it within cosmology, psychology, and even intertextual studies across scriptures. Thus, the interpretant continues to expand in accordance with the intellectual, cultural, and spiritual horizons of its readers.

Charles S. Peirce's Semiotic Analysis of Qur'anic Verses on Light

1. Q.S. al-Nur [24]: 35

The verse "*Allāhu nūru al-samāwāti wa al-ard*" (God is the Light of the heavens and the earth) in Q.S. al-Nūr [24]:35 represents one of the most monumental symbolisms in the Qur'an, which has continued to draw the attention of exegetes, theologians, and Muslim thinkers across centuries. The parable of a niche containing a lamp fueled by pure oil presents a vivid visual imagery while at the same time conveying a depth of metaphor that transcends sensory perception. Within the framework of Charles Sanders Peirce's semiotics, the term *nūr* in this verse may be positioned as the representamen, a linguistic signifier that does not merely denote physical light but transforms into a symbol with expansive and transcendental horizons of meaning.

The object referred to by this symbol, as elaborated in both classical exegesis such as *al-Muyassar* and modern interpretations, is divine guidance (*hidayah*) and revelation (*wahy*), a form of divine energy that illuminates both the heart and the intellect. The imagery of a lamp shining without fire emphasizes the metaphysical dimension of this light: it originates directly from God, independent of material laws, thus standing as an authentic metaphor for transcendent power. Through this construction of signs, the Qur'an demonstrates that symbolism is not merely a rhetorical ornament but an epistemological instrument that discloses unseen realities into human language.

From a Peircean perspective, the interaction between the representamen (*nūr*), the object (divine revelation and guidance), and the interpretant (the reader's understanding) generates an ongoing process of semiosis. The interpretant that emerges does not end in a fixed meaning but continues to evolve according to the context of interpretation. For the faithful, light is understood as a symbol of *hidayah* and orientation in life; for theologians, it signifies a divine attribute that unveils truth; and from a contemporary perspective, light may be read as a spiritual energy that integrates ethical, social, and ecological values into modern life. In this way, the meaning of *nūr* remains alive, dynamic, and transformative, in line with Peirce's concept of unlimited semiosis.

The potency of the light symbol in this verse also demonstrates how the Qur'an interweaves metaphorical language with the existential experiences of humankind. Amidst the disruptions of modern technology, crises of meaning, and spiritual fragility, the symbol of light continues to offer relevance: it reminds humanity of the enduring need for solid moral and spiritual orientation. Hence, a semiotic analysis of this verse is not merely a linguistic exercise but also an opening toward contemporary discourses on ethics, spirituality, and even science, given that light itself is a fundamental phenomenon in modern cosmology.

Thus, Q.S. al-Nūr [24]:35 provides a concrete example of how the Qur'an employs natural signs to unveil transcendent realities that surpass sensory limitations. Peircean semiotics helps structure this understanding, yet the ultimate meaning remains open-ended, allowing the sacred text to remain relevant, communicative, and significant across diverse times and contexts.

2. Q.S. al-Hadid [57]: 12-13

The symbolism of light in Q.S. al-Ḥadīd [57]:12–13 carries a profoundly eschatological dimension. The Qur'an depicts the afterlife scene in which the believers are granted light to guide their steps, while the hypocrites are deprived of it. This narrative not only conveys a dramatic portrayal of the Day of Judgment but also constructs a semiotic structure that sharply distinguishes between the authenticity of faith and the falsity of belief.

Within Peirce's semiotic framework, the light accompanying the believers functions as the *representamen*, a linguistic sign that conveys meaning beyond physical reality. The object of this sign, as elaborated in both classical and contemporary exegetical traditions, is faith and righteous deeds performed during earthly life. These deeds do not vanish but are transfigured into transcendent energy, manifesting as light on the Day of Reckoning. The Peircean triadic relation clarifies that Qur'anic language here is not merely descriptive but performative: it generates meaning that affirms human identity and moral accountability.

The interpretant derived from this triadic relation is the understanding that light symbolizes salvation, divine acceptance, and honor before God. Light in the hereafter is not only illumination but also a divine legitimation of one's faith and moral sincerity. Conversely, the absence of light for the hypocrites signifies inner darkness culminating in eternal estrangement. The stark contrast presented in the verse underscores that eschatological light is both a concrete representation of divine mercy and the ethical culmination of worldly life.

This symbolic message retains deep relevance in the modern context, where humanity faces challenges of moral authenticity and crises of integrity. Eschatological light can be read as a universal metaphor for coherence between belief and action, a message of enduring pertinence in a global society often entangled in pretense, social performativity, and ethical dissonance. Thus, through the symbolism of light, the Qur'an articulates a horizon of meaning that serves not only as an eschatological promise but also as an ethical critique of worldly existence marked by ambiguity.

3. Q.S. Yunus [10]: 5

Q.S. Yūnus [10]:5 presents the symbolism of light within a cosmic dimension accessible to human perception. The verse emphasizes that God made the sun a *ḍiyā'* (a source of self-radiating light) and the moon a *nūr* (a reflective light), a linguistic distinction laden with meaning. Through this dichotomy, the Qur'an not only directs attention to the cosmological functions of the sun and the moon but also establishes a semiotic system that invites contemplation on the orderliness of creation.

In the framework of Charles S. Peirce's semiotics, the lights of the sun and the moon can be positioned as *representamina*, empirical signs directly encountered in human experience. These cosmic lights are not confined to their physical dimension; rather, they serve as gateways to deeper layers of meaning. The *object* they signify, as explained in exegetical works such as *al-Muyassar*, is the order of the cosmos and the manifest proof of God's sovereignty in governing the universe. The sun's continuous radiation of energy and the moon's reflected illumination of the night stand as signs of divine equilibrium sustaining human life.

From the interaction between *representamen* and *object* emerges the *interpretant*: an awareness that cosmic light is not merely a physical phenomenon but also a symbol of divine wisdom and cosmic order. Humanity is called to read cosmic reality as a theological text, where every rotation, orbit, and seasonal cycle functions as a reminder of the coherence of creation. This insight resonates with the advances of modern science, which increasingly reveal the universe's intricacy while simultaneously opening space for spiritual reflection.

In a contemporary context, this verse may be read as an invitation to integrate science and spirituality. While modern astronomical technology can explain the mechanisms of solar and lunar light, the Qur'an offers a broader horizon of meaning: the order of the cosmos is a sign of the Creator's wisdom. In this way, the Qur'an presents a cosmology that is not only scientific but also existential, reminding humanity that the universe's orderliness is no accident but part of a divine design that points toward a deeper consciousness of life's meaning.

4. Q.S. al-Anbiya' [21]: 48

Q.S. al-Anbiya' [21]:48 presents light in the dimension of revelation, where God declares that He granted Moses and Aaron the Scripture, the Criterion (*al-Furqān*), and light as guidance for the God-conscious. The mention of light in this context underscores that revelation is not merely a collection of laws or normative teachings, but a transcendent energy that leads humanity from the darkness of misguidance to the path of truth.

From the perspective of Charles S. Peirce's semiotics, the term *nūr* associated with sacred scripture functions as a *representamen*, a linguistic sign that opens a horizon of meaning far beyond physical illumination. Here, light operates as a symbol with profound significance: revelation as the illuminator of life. The *object* signified, as affirmed in exegetical works such as *Tafsīr al-Muyassar*, is divine revelation, historically referring to the Torah in the context of this verse, yet universally encompassing the Qur'an as the continuation of divine guidance. Scripture thus functions as a guide, a source of moral direction, and a salvific force rescuing humanity from moral and spiritual darkness.

The interaction between *representamen* and *object* produces the *interpretant*: the understanding that scripture as light symbolizes divine guidance, truth, and moral orientation. The function of light is not merely conceptual but also practical, shaping conduct, structuring social relations, and fortifying the spiritual foundation of humankind. For believers, scripture becomes light that illuminates the heart while activating the intellect, creating harmony between rational and spiritual dimensions.

The relevance of this verse is especially evident in contemporary contexts. Amid the flood of global information that often generates disorientation of values, scripture continues to serve as a normative light, providing direction and moral stability. While modern technology may illuminate physical spaces in human life, revelation provides illumination at the ethical and spiritual levels that science alone cannot replace. This verse thus reminds us that the sustainability of civilization depends not only on technical knowledge but also on the light of revelation, which preserves humanity's orientation toward divine truth.

5. Q.S. al-An'am [6]: 122

Q.S. al-An'am [6]:122 presents light in the context of profound spiritual transformation. The verse depicts one who was once "dead" in the darkness of misguidance, then brought to life by God through the light of faith, enabling him to walk among people. This imagery is not mere rhetoric but an existential affirmation: faith is positioned as a vital energy that liberates humanity from ignorance, disbelief, and moral emptiness, guiding it toward a path of meaning and direction.

Within the framework of Charles S. Peirce's semiotics, the word *nūr* in this verse functions as a *representamen*. It appears as a linguistic sign that does not refer to physical light, but rather to symbolic, metaphysical illumination. The *object* indicated by this sign is faith and divine guidance that revives the human heart. As explained in *Tafsīr al-Muyassar*, this light represents God's guidance that enables a person to distinguish truth from falsehood and to move from darkness into clarity.

The relation between *representamen* and *object* generates the *interpretant*: light as faith is understood as the symbol of authentic life, imbued with purpose. The life of a believer is not merely rescued from inner confusion but is also directed toward fulfilling a social role under divine guidance. The presence of light makes faith not a private, inward experience alone, but also an energy radiating into social, ethical, and communal existence.

The contemporary resonance of this verse is evident when read against the backdrop of modern realities. Many individuals today experience a "death of meaning" despite being biologically alive, caught in the currents of materialism, hedonism, or value disorientation. The light of faith offered by the Qur'an emerges as a remedy, providing a direction that transcends mere physical fulfillment. It revives the heart, clarifies life's vision, and reconnects humanity with a transcendent orientation. In this sense, the verse underscores that life without faith is but an empty existence, while divine light transforms it into a meaningful, guided, and hope-filled journey.

4. CONCLUSION

A semiotic study of the Qur'anic symbol of light through Charles S. Peirce's triadic theory demonstrates that light is not merely understood as a physical phenomenon, but as a sign imbued with layers of transcendental meaning. Within Peirce's framework, light evolves from its literal sense as an illuminator of darkness into a symbol of faith, divine guidance, and ultimate truth. This ongoing process of semiosis underscores the dual epistemological and spiritual function of light: it enables humanity to perceive external reality while also unveiling the inner depth that leads to truth.

The findings further highlight that the Qur'anic symbol of light is not confined to the aesthetic dimension of language but requires a dynamic and contextual reading. Peirce's triadic model reveals how the interplay of sign, object, and interpretant generates meanings that remain relevant across time and space. Thus, this study not only enriches the Qur'anic exegetical tradition but also demonstrates how modern theoretical approaches can synergize with Islamic intellectual heritage in understanding the divine message and responding to contemporary intellectual challenges.

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