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NUR 'ALA NUR: A QUR'ANIC CONCEPTUAL FRAMEWORK FOR ISLAMIC RESEARCH METHODOLOGY

Nor Hanani Ismail

School of Languages, Civilisation and Philosophy,
Universiti Utara Malaysia, Malaysia

Corresponding author: norhanani@uum.edu.my

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ABSTRACT

The concept of *Nur 'Ala Nur* (Light upon Light) in Surah al-Nur (24:35) has been widely interpreted by Muslim scholars in relation to faith, guidance, knowledge, and divine wisdom. However, its potential as a qur'anic framework for Islamic research methodology has received limited scholarly attention. This study aims to develop a conceptual framework for Islamic research methodology based on the qur'anic concept of *Nur 'Ala Nur*. Employing a qualitative conceptual research design, the study analyses classical and contemporary qur'anic exegeses alongside literature on Islamic epistemology and research methodology through document analysis and thematic analysis. The findings identify three interconnected dimensions that constitute the proposed framework: (i) faith-based research ethics and intention, (ii) revelation-based knowledge and epistemological guidance, and (iii) truth-oriented research outcomes that promote wisdom, societal benefit, and *ma'rifatullah*. These dimensions collectively redefine research validity from an Islamic perspective by integrating methodological rigour with revelation, ethical responsibility, and the pursuit of truth. The study contributes to the development of a Qur'anic conceptual framework that strengthens Islamic research methodology and provides a foundation for future theoretical and empirical research within Islamic social sciences.

Keywords: *Nur 'Ala Nur*, Islamic research methodology, validity.

ABSTRAK

Konsep Nur 'Ala Nur (Cahaya atas Cahaya) dalam Surah al-Nur (24:35) telah ditafsirkan secara meluas oleh para sarjana Islam dengan mengaitkannya pada keimanan, hidayah, ilmu dan hikmah. Walau bagaimanapun, perbincangan konsep Nur 'Ala Nur sebagai kerangka al-Quran bagi kaedah penyelidikan Islam masih kurang dalam penulisan ilmiah. Kajian ini bertujuan membangunkan satu kerangka konseptual kaedah penyelidikan Islam berasaskan konsep al-Quran Nur 'Ala Nur. Kajian ini menggunakan reka bentuk kajian konseptual kualitatif dengan menganalisis tafsir al-Quran klasik dan kontemporari serta literatur berkaitan epistemologi Islam dan kaedah penyelidikan Islam melalui kaedah analisis dokumen dan analisis tematik. Dapatan kajian mengenal pasti tiga dimensi yang saling berkaitan seterusnya membentuk kerangka konseptual yang dicadangkan, iaitu: (i) etika dan niat penyelidikan berasaskan keimanan, (ii) ilmu dan epistemologi berasaskan panduan wahyu, serta (iii) hasil penyelidikan berorientasikan kebenaran yang menghasilkan hikmah, kemaslahatan masyarakat dan ma'rifatullah. Ketiga-tiga dimensi ini mentakrifkan semula konsep kesahan penyelidikan daripada perspektif Islam melalui integrasi pendekatan wahyu, etika dan kebenaran. Kajian ini menyumbang kepada pembangunan satu kerangka konseptual al-Quran yang memperkukuh kaedah penyelidikan Islam serta menyediakan asas bagi penyelidikan teoritikal dan empirikal pada masa hadapan dalam bidang sains sosial Islam.

Kata kunci: Nur 'Ala Nur, metodologi penyelidikan Islam, kesahan.

INTRODUCTION

In Islam, knowledge is regarded as a form of wisdom bestowed by Allah SWT upon His servants. Knowledge is also associated with light, as light possesses the ability to provide guidance and direction to humanity. There is a verse in the Qur'an that illustrates the concept of multiplied light, found in Surah al-Nur, verse 35. In this verse, Allah SWT mentions *nur 'ala nur* (light upon light). The verse portrays an abundance of light that continuously benefits others.

Islamic research differs from conventional research because it is grounded not only in empirical inquiry but also in revelation, faith, ethics, and the pursuit of truth. Consequently, Islamic research methodology requires conceptual frameworks that are consistent with the Islamic worldview and epistemological foundations.

Although Islamic research methodology has been widely discussed by Muslim scholars, existing studies have primarily focused on research procedures, Islamization of knowledge, ethical principles, and methodological adaptations. Comparatively limited attention has been given to developing a Qur'anic conceptual framework that explains Islamic research methodology directly from Qur'anic concepts. In particular, the epistemological potential of the concept of *Nur 'Ala Nur* (Surah al-Nur 24:35) as a foundation for Islamic research methodology remains underexplored.

Therefore, this study proposes *Nur 'Ala Nur* as a Qur'anic conceptual framework for Islamic research methodology. Rather than viewing *Nur 'Ala Nur* solely as a theological or spiritual concept, this study demonstrates its relevance as an epistemological framework that integrates faith, revelation-based knowledge, and truth-oriented research in strengthening Islamic research methodology.

Accordingly, this study has three objectives: (i) to analyze Muslim scholars' interpretations of the concept of *Nur 'Ala Nur* in Surah al-Nur (24:35); (ii) to examine its relationship with Islamic research methodology; and (iii) to develop a Qur'anic conceptual framework for Islamic research methodology based on the concept of *Nur 'Ala Nur*.

Accordingly, this paper is organized into two main sections. The first analyses Muslim scholars' interpretations of *Nur 'Ala Nur* in Surah al-Nur (24:35), while the second develops a Qur'anic conceptual framework for Islamic research methodology based on the epistemological implications of *Nur 'Ala Nur*.

LITERATURE REVIEW

A review of previous studies indicates that the field of Islamic research methodology has evolved through the development of various models, conceptual frameworks, and methodological approaches. These studies integrate revelation, reason, and contemporary research disciplines to strengthen the epistemological foundations of Islamic research. This development has not only demonstrated continuous efforts to reinforce Islamic research epistemology but has also identified existing challenges and areas that require further scholarly investigation.

One of the prominent studies is that of Marina Abu Bakar et al. (2022), which examined the applicability of Islamic research methodology in contemporary research. The study analyzed three major models proposed by Louay Safi, Ibrahim Ragab, and Muhammad Syukri Salleh. It found that Louay Safi's model emphasizes the integration of classical Islamic scholarly methodologies with modern Western research methodologies. Ibrahim Ragab's model focuses on the Islamization of knowledge through the development and validation of theoretical frameworks. Meanwhile, Muhammad Syukri Salleh proposed an Islamic-Based Research Methodology founded upon the Islamic worldview (*tasawur*) and Islamic epistemology as the basis for developing research across various academic disciplines.

Marina Abu Bakar et al. (2022) concluded that each of these three models possesses its own strengths and limitations. Nevertheless, the models remain relevant for application in contemporary Islamic research. The authors further argue that Western research methodologies should not be rejected entirely; rather, they may be utilized to support Islamic research provided that they do not contradict the Islamic worldview, epistemology, and fundamental Islamic principles.

The subsequent study by Houshisadat (2025) introduced the *Islamic-Based Model of Research Methodology: Trinity of Tahqīq in Four Dialectics*. The proposed model is founded upon the integration of *naql* (the Qur'an and the Sunnah) and *'aql* (reason) through four dialectical processes involving the relationship between the researcher (subject) and the object of study. The author argues that Islamic research extends beyond data collection and analysis; rather, it represents a process of seeking *ḥaqīqah* (truth) through a balanced interaction between revelation, reason, observation, and experience. The model is structured around three principal components — *sharī'ah*, *ṭarīqah*, and *ḥaqīqah* — which collectively serve as the foundation of Islamic-based research.

The next study by Muhammad (2026) discusses research methodology in Islamic Studies, with particular emphasis on sources of knowledge, research methods, and research ethics. Muhammad (2026) explains that Islamic research methodology should be founded upon the integration of *naqliyyah* (revelation) and *'aqliyyah* (reason), with the Qur'an and the Sunnah serving as the primary sources of

knowledge, further reinforced by *fiqh*, *tafsir*, *ijma'*, and *qiyas*. In addition to discussing various research methods, including textual analysis, historical research, interviews, observation, and ethnography, the study also highlights the importance of research ethics encompassing integrity, respect for revealed sources, transparency in citation, and researcher objectivity. Nevertheless, the study primarily focuses on research methodology and ethics in general without developing a methodological framework based on a specific Qur'anic concept as the epistemological foundation of Islamic research.

The following study by Hassan (2019) discusses the development of an *Islamic-Based Research Methodology* (IBRM) for development-oriented research. He defines IBRM as a research methodology that integrates '*aqidah*, *tasawur*, Islamic epistemology, and both *naqli* and '*aqli* sources of knowledge throughout the entire research process. Drawing upon previous studies, Hassan demonstrates that the development of Islamic research methodology incorporates various Islamic disciplines, including *usul al-fiqh*, *fatwa* methodology, *hadith*, *tafsir*, *qira'at*, and *mantiq*, which are applied in research design, data collection, and data analysis. Furthermore, he argues that Islamic research methodology still requires further development, particularly in its technical and operational aspects, to enable more systematic application across diverse fields of research.

A more recent study by Sabo and Hassan (2025) examined the status, challenges, and practices of Islamic Research Methodology in selected Islamic faculties in Nigeria. Unlike previous studies that primarily focused on developing methodological models, this study evaluated the implementation of Islamic research methodology within the context of higher education. The findings reveal that Islamic research methodology has increasingly evolved as a research paradigm integrating revelation (*wahy*), reason ('*aql*), empirical observation (*tajribah*), and ethical principles (*akhlaq*). Nevertheless, its development continues to face several challenges, including the dominance of Western research paradigms, curriculum constraints, limited literature, restricted international recognition, and weak interdisciplinary collaboration. Consequently, the authors recommend strengthening the curriculum, establishing dedicated research centers, and further developing methodological frameworks to reinforce the position of Islamic research methodology within contemporary academic discourse. However, the study primarily concentrates on the implementation and institutionalization of Islamic research methodology.

Overall, previous studies demonstrate that the development of Islamic research methodology has progressed through several major phases, beginning with efforts to integrate Western research methodologies with Islamic epistemology, followed by the development of research models grounded in revelation and reason, the strengthening of research ethics, and the advancement of more technical and operational methodological approaches. More recent studies have further focused on reinforcing the implementation of Islamic research methodology through curriculum development, institutional support, and academic networking. Collectively, these developments have enriched the discourse on Islamic research methodology from diverse epistemological and methodological perspectives. Building upon these developments, there remains an opportunity to extend the discussion by exploring how a specific Qur'anic concept may be conceptualized as the foundation of a research methodology framework. In this regard, the concept of *Nur 'Ala Nur* in Surah al-Nur (24:35), which has traditionally been discussed in relation to guidance, knowledge, wisdom, and *ma'rifatullah*, possesses the potential to be further developed as a conceptual framework for Islamic research methodology. Accordingly, this study proposes a Qur'anic Conceptual Framework for Islamic Research Methodology based on the concept of *Nur 'Ala Nur*.

METHODOLOGY

This study employs a qualitative research design to develop a Qur'anic conceptual framework for Islamic research methodology based on the concept of *Nur 'Ala Nur* in Surah al-Nur (24:35). The study aims to develop a conceptual framework through the analysis and synthesis of relevant scholarly sources. This approach enables the concept of *Nur 'Ala Nur* to be systematically analyzed in order to identify principles that can be applied to the development of Islamic research methodology.

The study utilizes secondary data obtained through document analysis. The primary source is the Qur'an, specifically Surah al-Nur (24:35), together with classical and contemporary Qur'anic exegeses (*tafsir*) that discuss the concept of *Nur 'Ala Nur*. The secondary sources comprise academic books, journal articles, and scholarly publications related to Islamic research methodology. The selection of these sources aims to provide a comprehensive understanding of the concept of *Nur 'Ala Nur* and its relationship to the development of Islamic research methodology.

Document analysis was employed as the primary method of data collection in this study. Relevant documents were identified, selected, and systematically analyzed based on their relevance to the research objectives. The analysis focused on the interpretation of the concept of *Nur 'Ala Nur* in Qur'anic exegeses as well as discussions on Islamic research methodology in the academic literature. This process enabled the researcher to identify ideas, concepts, and principles related to the development of a Qur'an-based research methodology framework. In addition to document analysis, this study also refers to an expert opinion obtained through personal communication with Prof. Dr. Abdullah bin Haji Abdul Ghani. The expert opinion was used to support the conceptual interpretation of Islamic research methodology, particularly concerning the relationship between faith, truth, and the pursuit of knowledge. The communication serves as supplementary evidence and does not constitute the primary source for the development of the proposed conceptual framework.

The data obtained from the document analysis were subsequently analyzed using thematic analysis. The analytical process involved repeated readings of the selected documents, the identification of key concepts, and the categorization of related themes concerning Islamic research methodology. The analysis generated three major themes that constitute the proposed conceptual framework: (i) faith-based research ethics and intention, (ii) revelation-based knowledge and epistemological guidance, and (iii) truth-oriented research outcomes that promote wisdom, societal benefit, and *ma'rifatullah*. These three themes collectively form the foundation for the development of the Qur'anic conceptual framework for Islamic research methodology based on the concept of *Nur 'Ala Nur*.

RESULTS AND DISCUSSION

Scholarly Views on Verse 35 of Surah al-Nur

Verse 35 of Surah al-Nur contains the phrase *nur 'ala nur*, which literally means "light upon light." This verse is regarded as having a close relationship with knowledge, particularly through the term *nur* (light). *Nur* is referred to as knowledge that is capable of providing guidance and direction to humanity (Abdul Latif, 1987). Knowledge is also the most important element in research. This verse is selected for analysis here based on the views of several Muslim scholars regarding the verse. The following is the meaning of the verse of Allah SWT:

“Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp; the lamp is within glass, the glass as if it were a shining star lit from the oil of 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, and Allah presents examples for mankind, and Allah is Knowing of all things.”

(*Surah al-Nur*, 24:35)

In this verse, Allah SWT presents a parable that He is the source of all light that exists in the universe. Implicitly, the contents of the Qur'an and Hadith that originate from Allah SWT are themselves a form of light. This light refers to knowledge that is capable of providing guidance and direction to humanity. By nature (*fitrah*), the human heart already possesses light when it contains faith, or more specifically, when it recognizes Allah SWT (*ma'rifatullah*). Therefore, the light of faith or *ma'rifatullah* that exists within the human heart, together with the knowledge derived from the Qur'an, constitutes light (M. Quraish Shihab, 2002).

Furthermore, according to Shaykh al-Sa'diy, pure olive oil symbolizes the human heart that is naturally inclined toward faith in Allah SWT. When knowledge, which possesses the qualities of light, reaches a heart illuminated by the innate nature of faith, it produces a further light in the form of guidance leading towards *ma'rifatullah*. This is comparable to a wick that burns brightly within a lamp (M. Quraish Shihab, 2002).

The light mentioned in verse 35 of Surah al-Nur also refers to faith. The Qur'an is likened to a protected niche containing a lamp from which light emerges. That light comes from a lamp fueled by fire and olive oil that almost shines even without being touched by fire. This condition symbolizes divine guidance (*hidayah*) that illuminates the hearts of believers whose hearts have already been enlightened by the light of faith. Indeed, Allah SWT grants guidance to those who follow the Qur'an (Mujamma' al-Malik Fahad, 2009).

The blessing referred to in this verse lies in the blessed olive tree, particularly its olive oil. Olive oil is described as radiating and producing light even without contact with fire (Muhammad al-Syanqitiy, 1995). According to Ibn 'Abbas, the heart of a believer resembles olive oil, which naturally possesses illuminating qualities even before being touched by fire. Moreover, the olive oil becomes even brighter when touched by fire. Similarly, the heart of a believer that is already illuminated by the light of faith becomes even more radiant when it receives knowledge, which is itself a form of light. The combination of these two lights gives rise to another light in the form of guidance and direction toward truth (Jalal al-Din al-Suyuthiy, 2003).

Some Muslim scholars also interpret the light in this verse as referring to the Qur'an itself. The nature of the Qur'an is to provide illumination. The Qur'an originates from Allah SWT, who is the possessor and source of all light. Indeed, Allah SWT grants His light to whomsoever He wills (Umar Ali Dimasyqi, 1998). In this regard, knowledge characterized as light refers to knowledge that leads toward faith (Muhammad Ibn 'Atiyyah al-Andalusiy, n.d.).

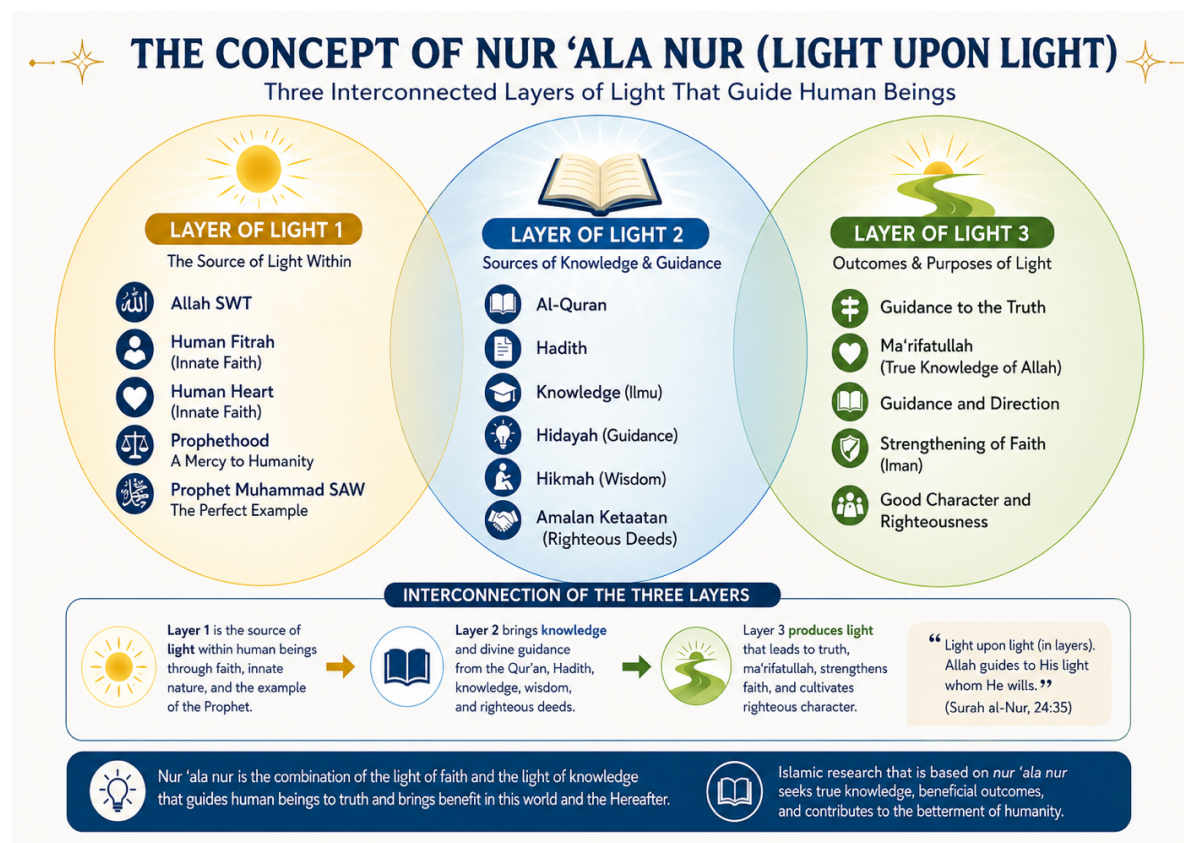
Ali Muhammad al-Mawardi (n.d.) recorded various scholarly interpretations regarding this verse. “Light upon light” refers to the light of prophethood upon the light of wisdom, the light of faith upon the light of righteous deeds, the light of Prophet Muhammad SAW upon the light of prophetic lineage, and the light of one believer who serves as *hujjatullah* (proof of Allah) upon another believer who

likewise serves as *hujjatullah*. Through this light, Allah SWT guides believers toward truth and directs them toward acts of obedience. This light also serves as guidance toward faith, guidance toward righteous deeds in Islam, and guidance toward the straight path (Sayid al-Tantawi, n.d.).

Based on the views of Muslim scholars, a conceptual diagram illustrating the interconnection of *nur 'ala nur* (light upon light) may be constructed based on verse 35 of Surah al-Nur.

Figure 1

Interconnection of the Concept of Nur 'Ala Nur (Light upon Light)



Source: Research Finding Analysis

Figure 1 illustrates the interconnection between the three layers of light. With the presence of the characteristics within each layer, the light increases progressively from one layer to another. The light referred to here is not physical light visible to the eye; rather, it refers to an implicit and symbolic meaning representing something highly valuable and precious.

The first layer begins with the innate nature (*fitrah*) of human beings, who are in need of Allah SWT, the Possessor of the attribute of *Nur* (Light). The *nur* present in the first layer then gives rise to the second layer, which encompasses knowledge and wisdom. Subsequently, this leads to the third layer of *nur*, which provides true guidance and direction, enabling human beings to attain happiness in both this world and the Hereafter.

THE CONCEPT OF NUR IN RESEARCH

Research related to Islam and the affairs of Muslims requires an approach that is grounded in Islamic principles. This is important to ensure the accuracy of the concepts being applied. For example, the concept of truth in Islam is not the same as the concept of truth in conventional perspectives. If conventional research approaches are applied to studies concerning Islam and Muslims, the findings produced may not accurately reflect the Islamic worldview. In research, one of the most important aspects that researchers must emphasize is validity.

In relation to this matter, there are three categories in understanding validity. First, validity may refer to the validity of instruments, measurements, tests, indicators, or indexes. All these are regarded as measurement tools. The validity of a measuring instrument refers to its ability to measure what it is intended to measure, as discussed by Bryman (1989), Gravetter and Forzano (2009), Babbie (2002), and Sabitha Marican (2006).

For example, in a questionnaire designed to study the level of poverty, the instrument constructed must accurately define the meaning of poverty to ensure that it is capable of measuring what it is supposed to measure. Therefore, validity in research is the result of the validity of the measuring instrument employed (Cohen et al., 2007; Ghazali Darusalam, 2008).

Second, there is a group of scholars who associate validity with actual reality, trustworthy findings, true conclusions or outcomes, truth value, and the relationship between research findings and reality itself. This matter has been discussed by Eisner and Peshkin (1990), Klenke (2008), Yin (2011), McBurney and White (2009), as well as Newman and Benz (1998). From this second understanding, validity may be summarized as the production of true research findings or conclusions. In order to obtain true findings or conclusions, data must be analyzed using proper and accurate methods. Before data can be analyzed, the validity of the data itself must first be determined. Data validity may also be established through valid instruments. Therefore, true research findings or conclusions are closely related to the validity of the data. Only accurate data and appropriate methods are capable of producing valid findings or conclusions.

Third, validity is also interpreted as the accuracy and soundness of data. Such data are capable of providing precise and meaningful information and measurements in research. This understanding was discussed by Aziz Yahaya, Shahrin Hashim, and Jamaludin Ramli (2006). These scholars further explained that meaningful and useful data are data derived from test scores. In addition, some scholars state that data validity refers to the accuracy in interpreting questionnaire items, the ability to accurately recall received information, the ability to carefully relate acquired information, and precision in mapping processes (Herzog & Bowman, 2011). According to Yahya Don (2006), determining data validity forms part of data processing prior to analysis. Hence, it can be concluded that data validity refers to the soundness and accuracy of data.

Validity in Islam refers to the truth of actual reality (Fazlur Rehman Faridi, 1995; Sayyid Zainul Abedin, 1995). According to Irfan Ahmad Khan (1995b), validity refers to truth. Truth is further elaborated through the concepts of verification, workability, and usefulness.

Since validity is closely related to truth, the characteristics embedded within the concept of *Nur 'Ala Nur* may serve as a means of attaining truth. The concept of *Nur 'Ala Nur* can therefore be applied in

producing truth within research. The following discussion highlights several characteristics within the concept of *Nur 'Ala Nur* that contribute to the attainment of truth in research.

Faith-Based Research Ethics and Intention

Based on Figure 1, the source of light in the first layer is Allah SWT. This demonstrates that faith in Allah SWT constitutes the first layer of light that must exist within the human heart in order to attain truth. A person who possesses strong faith in Allah SWT is one who fulfils the responsibilities and obligations prescribed upon him or her and remains steadfast in righteousness, and vice versa. Allah SWT is the source of knowledge. It is He who teaches humanity all forms of knowledge. Allah SWT is also the ultimate source in determining truth and falsehood. Therefore, the primary source in determining validity, which is understood as truth in research, originates from Allah SWT.

In relation to the ethical and epistemological dimensions of Islamic research, Prof. Dr. Abdullah bin Haji Abdul Ghani (personal communication, 2019) emphasized that classical Muslim scholars did not rely solely on technical research procedures but also cultivated sincerity, spiritual discipline, and dependence upon Allah SWT in their pursuit of knowledge. According to him, the validity of knowledge is not determined exclusively by methodological procedures but is also closely related to the researcher's integrity, ethical conduct, and recognition that all knowledge ultimately originates from Allah SWT.

Therefore, faith and obedience to Allah SWT constitute the ultimate objectives in research. Knowledge belongs to Allah SWT, and it is He who grants knowledge. Hence, the purpose of research must ultimately be for the sake of Allah SWT. Furthermore, research itself should lead to a greater sense of obedience and devotion to Allah SWT. This is the meaning of *Nur 'Ala Nur*. Allah SWT is *al-Nur* (The Light) who grants *nur*, namely knowledge and understanding, to humanity through research.

In addition, obedience to Allah SWT brings tranquillity to human beings. This is further supported by scientific findings. According to the findings of Fatimah Ibrahim, Wan Abu Bakar Wan Abas, and Cheok (2009), the brain produces clear alpha waves during the act of prostration (*sujud*). Alpha waves are associated with calmness and relaxation.

It is widely acknowledged that the brain enters a calm and focused state when alpha waves are produced. This condition is often referred to as a "super learning state." In such a state, the brain is in an optimal condition for receiving new information and knowledge (Alex Iskandar & Endi Novianto, 2008).

Emotional stability also contributes to the effective functioning of the right hemisphere of the brain. Scientifically, the brain is divided into two hemispheres: the right and the left. Each hemisphere possesses distinct roles and capabilities. The left brain is generally associated with rational and analytical functions, whereas the right brain is more closely related to emotions and feelings. When both hemispheres are developed in a balanced manner, optimal cognitive development can be achieved (Mohd. Azhar Abdul Hamid, 2007).

In line with this, Danial Zainal Abidin (2010) states that the human brain becomes more active and focused during the act of prostration. In this position, the heart is located higher than the head, allowing blood to flow more efficiently to the brain while gravity simultaneously assists the process.

Danial Zainal Abidin (2010:224) also referred to the studies of Peter Russell and Win Wender, who found that the human brain operates seven percent faster and fourteen times more accurately when the

head is positioned lower than the body. At the same time, oxygen supply to the brain increases when the body is inverted, thereby enhancing the brain's capacity and performance.

From this discussion, two important conclusions may be drawn. First, the brain becomes more active when there is an increased supply of oxygen to the brain. Second, the brain becomes calmer when alpha waves are produced. Both of these conditions may be attained through prayer (*solat*) and may also be scientifically demonstrated.

Therefore, a person who possesses strong faith in Allah SWT and performs acts of obedience as a manifestation of that faith is able to think in a more stable and focused manner due to the tranquillity and increased oxygen supply achieved. Through such tranquillity, greater precision and accuracy may emerge. Accuracy itself is one of the essential elements of validity in research.

Revelation-Based Knowledge and Epistemological Guidance

Based on Figure 1, revelation (*wahyu*) and knowledge are positioned within the second layer of light. The knowledge contained within revelation represents true knowledge. Research that begins with revelation will produce valid and truthful findings or outcomes. One example is the knowledge contained in the Qur'an. In the Qur'an, Allah SWT informs humanity about the existence of seven heavens. When studying the Earth's atmosphere, it is found that the atmosphere consists of seven layers. Boundaries separate one layer from another, and each layer possesses different temperatures.

The first layer is the troposphere, where the temperature decreases by approximately 6.5°C per kilometer depending on altitude. The second layer is the stratosphere, where the temperature is around 0°C. The third layer is the mesosphere, where temperatures may drop to approximately -100°C (Harun Yahya, 2006; Goh, C. L., 2010).

The fourth layer is known as the thermosphere, where temperatures gradually increase. The fifth layer is the ionosphere, in which gases exist in ionic form. This layer functions in reflecting radio waves. The sixth layer is called the exosphere, whose characteristics change according to solar activity. The final and seventh layer is the magnetosphere, which forms the Earth's magnetic field containing electrically charged subatomic particles (Harun Yahya, 2006; Goh, C. L., 2010). These scientific findings are regarded as being consistent with the knowledge contained in the Qur'an.

A similar pattern may also be observed in relation to Hadith. The truth of the knowledge contained in the Hadith or Sunnah may likewise be supported through scientific findings. Research findings indicate that the permissible level of alcohol in Islam may be understood through a Hadith of the Prophet Muhammad SAW, which states:

“Yahya al-Bahraniy reported:

I heard Ibn ‘Abbas say: ‘Nabidh (a drink made from soaking dates, raisins, or grapes in water) used to be prepared for the Messenger of Allah SAW at the beginning of the night. He would drink it in the morning, during that day and night, and the following morning and night until the afternoon (‘Asr) of the third day. If anything remained, he would give it to a servant or instruct that it be discarded.’”

(Narrated by Muslim, Hadith No. 80)

Several studies have shown that the alcohol (ethanol) content produced on the third day of fermentation reaches a level that may be harmful to the consumer. Based on hourly calculations, the fermentation period amounted to approximately 72 hours. Thus, the permissible alcohol content may be derived from the Hadith concerning *nabidh* and further strengthened through scientific findings. This study therefore supports the validity of the knowledge contained in the Hadith on *nabidh* (Mohammad Aizat Jamaludin, Mohd Anuar Ramli, & Mohd Mahyeddin Mohd Salleh, 2013).

These examples demonstrate that referring to the Qur'an and Hadith is capable of providing true knowledge. Such truth may also be supported through scientific findings. Truth in knowledge subsequently contributes to validity in research.

Truth-Oriented Research Outcomes that Promote Wisdom, Societal Benefit, and *Ma'rifatullah*.

As discussed earlier, validity in research refers to truth within research. Based on Figure 1, the third layer of light consists of truth, wisdom, guidance, and *ma'rifatullah* (knowing Allah SWT). This third layer of light represents the highest stage in research. Research should ultimately lead to truth, particularly for Muslim researchers, namely *ma'rifatullah* or a deeper recognition and understanding of Allah SWT.

In addition, such research should also bring benefit to others. These benefits may take the form of strengthening faith, encouraging obedience to Allah SWT, and fulfilling communal obligations (*fardhu kifayah*) that benefit society. Furthermore, these benefits continue to grow and expand to others. Such continuously increasing goodness is closely related to the concept of *barakah* (blessing). Consequently, the research conducted becomes a source of blessing.

The concept of *nur 'ala nur* as multiplied or layered light may therefore be discussed within the context of research. It begins with faith and obedience to Allah SWT, which form the first layer of light that must be carefully nurtured and preserved. Once the first layer of light is illuminated, the second layer emerges in the form of knowledge and wisdom. Knowledge and wisdom within truthful research subsequently give rise to the third layer of light, namely truth, which is referred to as validity in research.

Research concerning Islam and Muslims must therefore be aligned with the principle of validity that refers to truth from the Islamic perspective. Hence, the concept of *nur 'ala nur* may serve as a foundational framework for attaining truth (the third layer of light) within the context of research.

CONCLUSION

This discussion demonstrates that Islam possesses its own perspectives, sources, and distinctive approaches within the context of research. Indeed, the research approaches provided by Islam have proven capable of producing outstanding Muslim scholars whose knowledge continues to benefit humanity until today. Therefore, the exploration and development of research concepts grounded in Islamic principles should continue to be pursued and strengthened. This would simultaneously reduce the dependence of Muslim scholars on theories that are primarily derived from Western frameworks.

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DECLARATION OF CONFLICT OF INTEREST

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DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available within this article.

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