

## Critique of the Views of the Shiite and Sunni Commentators on Verse "And the Earth will Shine through Its Lord's Light" (Zumar/69)

نقد و بررسی دیدگاه مفسران فریقین در آیه «و اشرق الارض بنور ربها»

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### Abstract

Most (manifestation) of the light of God's holy essence goes back to the Day of Judgment. Verse Zumar/69 refers to the word "Ashraquat" and the radiance of the feeling of God's presence on the Day of Resurrection and likens it to the rising of the sun from the east of the earth and its illumination with this light. The commentators of the sects have expressed different views on it, including, "Removing the veils, establishing the truth and proof, justice, illuminating the earth with the light of the believer's face, the resurrection of the Imam, the light of God, etc." The beginning and the end of the verse are accompanied by the proof of justice and the denial of oppression. Different classes of commentators, narrators, theologians, philosophers, and mystics have contented themselves with the interpretation of a verse, or interpretation, and some with the literal meaning of the phrase, but have not reached a single statement about it. However, the mentioned verse is one of the verses with different readings, or one of the verses that the commentators of the two sects have looked at from a special angle and view. The revelation of the monopoly of God's lordship over all human beings, for which there is an evidence and none of the commentators have expressed this view, as well as the removal of the veils and the revelation of the truths of things in the resurrection which some commentators have chosen it. The two preferred aspects of this article are that an attempt has been made to obtain a view close to what God intends from the mentioned phrase by citing the context of verses and narrations. For this purpose, the two views have been expressed through documentary, interpretive and descriptive-analytical methods, while criticizing the opinions of commentators and presenting contextual and narrative documents.

**Keywords:** Verse Zumar/69, Qur'anic Evidences, Narrative Evidences, God's Lordship, Revelation of Truths.

### چکیده

بیشترین (تجلی) نور ذات مقدس خداوند، به قیامت (محشر و عرصات قیامت) برمی گردد. آیه ۶۹/ زمر به واژه "اشرقّت" و درخشش احساس حضور خداوند در قیامت اشاره و آن را تشبیه به طلوع خورشید از مشرق زمین و روشن شدن آن با این نور می نماید. مفسران فریقین دیدگاه های متفاوتی درباره آن بیان کرده اند، از جمله، "کنار رفتن حجاب ها، برپایی حق و برهان، عدل، روشن شدن زمین با نور چهره مؤمن، قیام امام، نور خداوند و . . .". ابتدا و خاتمه آیه هم، با اثبات عدالت و نفی ظلم همراه است. طبقات مختلفی از مفسران فریقین، محققان، متکلمان، فیلسوفان و عرفا، به تأویل آیه، یا تفسیر و برخی به معنای لغوی عبارت بسنده کرده اند، اما به بیان واحدی درباره آن نرسیده اند. با این وصف آیه مذکور جزء آیات دارای اختلاف قرائت، یا از جمله آیاتی که مفسران فریقین از زاویه و دید خاص به آن نگریسته؛ نمی باشد. آشکار شدن انحصار ربوبیت خداوند بر تمام انسانها، که شواهدی دال بر آن وجود دارد و هیچکدام از مفسران این دیدگاه را بیان نکرده اند و نیز کنار رفتن پرده ها و حجابها و آشکار شدن حقایق امور در رستاخیز که برخی از مفسران آن را گزینش کرده اند، دو وجه ارجح این نوشتار است که سعی شده با استناد به سیاق آیات و روایات، دیدگاه نزدیک به مراد خداوند از عبارت مذکور بدست آید. برای این منظور، با شیوه اسنادی، تفسیری و به روش توصیفی تحلیلی، ضمن نقد و بررسی آراء مفسران و ارائه مستندات سیاقی و روایی، دو دیدگاه مذکور بیان شده است.

**کلمات کلیدی:** آیه ۶۹ سوره زمر، شواهد قرآنی، شواهد روایی، ربوبیت خداوند، آشکار شدن حقایق.

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### Introduction

Understanding and interpreting the verses of the Qur'an requires a correct understanding of the meanings and concepts of each of the Qur'anic words together and attention to other similar words and contexts and evidences. The necessity of discussing this group of verses is that without recognizing their meanings, it is not possible to use the higher meanings of the Qur'an properly. (Ma'refat, 2008: 3)

The concept of Nūr i.e. light has been used more than 43 times in the Qur'an, which is the first meaning given to the mind, sensory and material light. Contemplating such verses; the word Nūr has other concepts and examples such as God, Islam, faith, guidance, Prophet, divine light, hereafter light, believers light, Qur'an and heavenly books, science and knowledge, the sun and the moon and.... It is not unlikely that "Illuminating the earth in the light of his Lord" means one of the characteristics of the Day of Judgment, such as the removal of the curtains and the appearance of the truth of things and the reality of deeds from good and evil, right and wrong, that the observers see the truth of every action, because the illumination of everything is its appearance by Light, and there is no place for any mediator and cause, and the cause of causes is in the hands of God alone. And the manifestation of this light in that day is either the manifestation of God Almighty himself or it is presented in other concepts that the article deals with. According to verse 7 of Surah Al-Imrān, some verses of the Qur'an are "Similar". Because these verses, due to the ambiguity in their meaning, provide many Tafsīr and Ta'wīl. Among these verses is verse 69 of Surah Zumar. That the earth is

illuminated by the light of the Lord. The commentators of the two sects have expressed several views for this part of the verse: The illumination of the earth with a light other than the light of the sun and the moon, the establishment of justice in the earth, the illumination of the earth with the establishment of truth and proof, justice, the light of God and the resurrection of the Imam... "

The point to consider here is that some commentators have contented themselves with interpreting the phrase, some with its Ta'wīl, and others with the same literal meaning.

The interpretive importance of the subject has led to the views of commentators, theologians, narrators, philosophers and mystics, to address the purpose from different angles. For example, some have concluded that the meaning of God's light is the same as God's guidance, or that it is meant to be a judgment between the people. So, the main question is what does God mean by the holy verse? And which of the commentators' views is closer to God's purpose? Numerous studies have been conducted in this field, but the subject in question has not been mentioned separately and in detail. In fact, the purpose of their research is different from the purpose of this article. Therefore, the present study, the method of collecting information of which is a library study, with a descriptive, documentary, interpretive analytical method, first expresses the views of different commentators on the verse "And the earth will shine through its Lord's light", then examines and critiques them in the context of verses and hadiths in this regard. And, at the end, presents an interpretation that agrees with them.

## 1. Lexical background and synonymous concepts of Nūr

Linguists have expressed different meanings and opinions in expressing the meaning of Nūr. The author of al-'Ayn mentions Nūr: "al-Ḍiyā'" and the verb made of it: "al-Aḍā'a". (Khalil, 1410: 7/255), Ibn Fāris, considers Nūr as: "*idtirāb*" and "less firmness". Then he mentions the reason for this meaning. (Ibn Fāris, 1404, 5: 368)<sup>1</sup> Jawharī in *Ṣiḥāḥ* has defined Nūr as "*dīyā*". He then adds that when we say something in shined, it means "*dīyā*".<sup>2</sup> (Jawharī, 1997, 2: 839) Rāghib in *Mufradāt* divides Nūr into worldly and otherworldly<sup>3</sup>. (Rāghib Isfahānī, 1412 AH: 827)

Fayyūmī has chosen the same meaning in *Miṣbāḥ Al-Munīr* (Fayyūmī, nd: 62), Ibn Manzūr, while expressing the content of the word Nūr, has intended the meaning of "Al-Ḍiyā'" and "Al-Ḍaw'". (Ibn Manzūr, 1414: 14/321). Zubaydī also in *Tāj al-Arūs*, while expressing the meaning of "al-Ḍiyā'", and dividing it into essence and width, the synonymous verbs of Nūr to "Aḍā'a, Abān and Iṣṭabān" and in a single meaning. (Zubaydī, 1414: 7/563).

Mustafawī, after expressing the opinion of the lexicographers, which is

close to the same meanings, defines Nūr as "a light shined from Noor. It is both material and spiritual."<sup>4</sup> (Mustafavī, 1981, 12: 279)

Most lexicographers agree on the approximate meaning of "Ḍaw' and Ḍiyā'" and the sensory, visual, and tangible light of the senses. But Ṭurayḥī in the *Majma' al-Bahrain* offers a comprehensive definition of Nūr: "It is a quality manifested in itself and showed by others."<sup>5</sup> (Turayḥī, 1996: 388)

We find a common aspect of the definition of all types of Nūr. The lexicographers have also used some words as a substitute in expressing the synonyms of the word "Nūr", words such as: "Sirāj, Safar, Ishraq", which are sometimes incompatible with Nūr. Because Nūr is general and specific of "Ḍaw' and Ḍiyā'" and this category of words. Although what man first understands from the word Nūr is sensory and material light, which he considers to have originated in the sun, moon, lights, and illuminated objects with which he illuminates darkness. But in fact the extent of divine light and illuminating by light of the concept of light, especially in verse 69 of Zumar, goes beyond these meanings.

## 2. Interpretive opinions of Shiite and Sunni Commentators

Sunni and Shia commentators, while expressing different views on the verse "And the earth will shine through its Lord's light" also differ in conceptual terms, which will be discussed below.

١. «بذلك من طريقة الإضاءة و لأن يكون مُضطرباً سريع الحركة؛ و تنوّرت النار: أي تبصّرتها».

٢. «الضياء و الجمع أنوار... و أثار الشيء و إستثار بمعنى، أي أضاء».

٣. «الضوء المُنتشر الذي يُعين على الأبصار ذلك ضربان دنيوي و أخروي؛ فالدنيوي ضربان: ضرب معقول بعين البصيرة، و هو ما انتشر من الامور الالهية كنور العقل و نور القرآن. و محسوس بعين البصر، و هو ما انتشر من الاجسام النيرة كالقمرين و النجوم و النيرات. و قال بعضهم: النار و التور من أصل واحد».

٤. «الضياء و الضوء و الأشعة المنتشرة من النور، و هو أعم من أن يكون مادياً و روحانياً، و متقوماً في نفسه أو غيره و...».

٥. «كيفية ظاهرة بنفسها و مظهره لغيرها».

### 2-1. Illumination of the earth to a light other than sunlight and the moonlight

Some commentators in the interpretation of verse 69 of surah Zumar have expressed opinions based on the narrations of the companions and followers. According to Ibn Abbas, Qurṭubī considers "The light of her God" to be a light that is different from the light of the sun and the moon, the light that God has created and with which the earth is illuminated. (Qurṭubī, 1986: 15/281). The author of Rawḍ al-Janān considers the meaning of "Nūr" to be a light that God creates for the Day of Judgment, by which all the earth is illuminated. (Rāzī, 1408: 16/350)

Ibn Ashur, by expressing this phrase, considers the same meaning and considers the meaning of Nūr as a special a light that God has created, the inherent light on that earth which refers to its purity from darkness. While the earth of the world is illuminated with the light of the sun and the stars. (Ibn Ashur, 1420: 24/1)

#### Critique of perspective

According to the evidences in the verses before and after the mentioned verse<sup>1</sup>, it is clear that this interpretation is based on the literal meaning of the words of the phrase. This light is different from sunlight and moonlight. In other words, according to this view, God's intention of the phrase "The earth is illuminated by the light of God" remains in a state of ambiguity. And it is clear that God has another purpose for these words, which lies behind this

apparent and literal meaning of the words. Therefore, relying on this aspect alone does not provide a clear and meaningful meaning of the phrase.

### 2-2. Creating light without the mediation of luminous objects

Some commentators have said about the mentioned verse while quoting: God should create a direct light for the luminous bodies which will illuminate the Day of Judgment instead of the moon and the sun. (Khosravani, 2012: 7/268; Kashānī, 1423: 6/103)

Or the "The light of her Lord" refers to the light of the Lord of the earth that the Lord of the worlds will create it without the help of the luminous object. (Sharīf Lāhījī, 1995, 3: 887/3). Ālūsī, according to a narration narrated by Ibn Abbas, says: on that day the earth will be illuminated by the light created by God, not by the light of luminous bodies such as the sun and the moon, and if he adds light to the word of his Lord, in fact it is like soul and camel of God. (Ālūsī, 1415: 12/1).

#### Critique of perspective

First of all, it should be noted that this view is different from the prevailing view [of the sayings of the Companions and their followers] which means light (illumination of the earth with a light other than sunlight and moonlight, etc.). The documents of these narrations is connected to each of the companions and followers, but Suyūṭī says, because the chain of the documents did not reach the Prophet (PBUH) and ended only in one follower or companion, it is fragmentary and has no citation. (Suyūṭī, 2014: 1/236). But apart from this critique, it must first be clarified what is meant by the creation of light without other physical intermediaries?

١. وَ تُفَخِّحُ فِي الصُّورِ، وَ وَضِعَ الْكِتَابُ، وَ وَفِيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ.

If it means without the help of sunlight and moonlight; that is a matter of course, because God is their creator and they need God in their essence. How can God use his creature to create something else? In addition to rational arguments, this view is in no way compatible with the context of the verse and the narrations. But if the meaning of light is other than sunlight and moonlight, this also seems obvious and definite considering the content of the verse and its context.

### 2-3. The light of the believer

The commentator of *Atyab al-Bayān fī Tafsir al-Qur'an* believes that: Because the light of the sun, moon and stars is taken and the desert of resurrection becomes dark, only the light of faith exists that God illuminates the desert of resurrection in the face of the believers (Tayyib, 1991: 11/343). He confirms his point of view with the verses: "The day you will see the faithful, men and women, with their light moving swiftly in front of them and on their right." (Hadīd/12)<sup>1</sup> and "on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us!"<sup>2</sup> (Tahrīm/8)

### Critique of perspective

In Surah Zumar, God is absolutely aware of the scene of the Day of Judgment and the signs of that day,

١. يوم ترى المؤمنين و المؤمنات يسعي نورهم بين أيديهم و  
بأيمنهم.

٢. يوم لا يُخزي الله النبي و الذين آمنوا معه نورهم يسعي بين  
أيديهم و بأيمنهم يقولون ربنا أتمم لنا نورنا.

such as the blowing in trumpets and... Whereas in Surah Al-Ḥadīd, the meaning of "Light" is the image of the almsgiving believers on the Day of Judgment against the hypocrites. In Surah Tahrīm, according to the general context of the Surah, the meaning of "Light" is (faith and righteous deeds of the believers). Therefore, the word "Light" in Surah "Ḥadīd" and "Tahrīm" is more in the form of "Specific" and in Surah "Zumar" in the general sense, and in this regard, different semantic aspects of the word light in each of these surahs, requires a different interpretation. Therefore, this view, although it is about the word "light", is not very appropriate for the context of the verse in question and is not compatible with the context of the verses of Surah Zumar.

### 2-4. The illumination of the earth due to the establishment of truth and argument

Zamakhsharī says about "The Light of her Lord": God has taken the word "Light" as a metaphor for truth and proof, and this metaphor has been mentioned in several places in the Qur'an, one of which is verse 69 of Zumar, and its meaning is: the earth because of that truth, in which it is established, and the justice in which it is spread, and the extent of the truth with which it measures the good and the bad, becomes enlightened, and as soon as He added the word "Light" to His own name "The light of her Lord" and He said: [In the light of her Lord]; The "Lord" is the "truth and justice" that adorns the earth, because He spreads its justice in it, and establishes the standards of installment in it and rules the truth among the people of the earth. (Zamakhsharī, 1407: 4/145). The commentators of *Tafsīr Athnā Asharī*

and Ayatullah Makarem Shirazi consider the illumination of the arena of resurrection due to the spread of justice and the establishment of the standards of installment and ruling on truth. And the "Light of her Lord" is known as the right and justice with which God illuminates the face of the earth on that day. (Shah Abdul Azimi, 1985: 11/270; Makarem Shirazi: 19/544).

### **Critique of perspective**

The fact that some commentators have said that in many cases the word "Light" in the Qur'an has been used as a metaphor for "Truth" and "The Qur'an and proof" is not without problems from the point of view of some commentators because there are verses in the Qur'an where the word "Light" "In them is a metaphor for the Qur'an. (Taghābun/8; Mā'idah/15)

But the verses in which "Light" is a metaphor of "Proof" does not exist. (Tabataba'i: 17/295). In addition, the word "Truth" and "Justice", although in some cases find the same example, but whatever it is, they are two different concepts. (Rāghib Isfahani, 1412: 246; 551) And only if the "Light" in the verse is a metaphor for the truth, does not necessarily mean justice, so although this view is expressed in the context of the verse and can be correct, it is not well-documented, given some points.

### **2-5. Manifestation of God to judge between creatures**

Ibn Kathīr in his commentary book has mentioned verse 69 of Zumar, that is, the Day of Judgment will be clarified, when God will appear for retribution and judgment between the creatures (Ibn Kathīr, 1419: 7/106). According to others, Ālūsī refers to the manifestation

of God in expanding justice and installment on the Day of Judgment, which is repeated metaphorically in the verses of the Qur'an. (Ālūsī, 1415: 12/1).

### **Critique of perspective**

We must first see what these commentators mean by the phrase "Manifestation of God"? Ālūsī and Ibn Kathīr are inclined to the Ash'arites school and therefore it seems that they mean manifestation as the appearance of the hidden dimension of God. Because the Ash'arites believe in seeing God with the naked eye on the Day of Resurrection, while God cannot be embodied or compared. And these interpretive opinions of these two commentators are not free from problems in the beginning. But according to the Sunnis, relying on Qur'anic documents and narration, it is impossible to see God Almighty in this world, while in the Hereafter, it is possible to see God or the same light, along with God's pleasure and satisfaction from His heavenly servants.

### **2-6. Seeing actions with light**

Ibn Arabī has stated two aspects for light, the first aspect, based on verses 29 of surah A'rāf and verse 79 of surah Yā Sīn, is on the creation of the earth for the second time that some are happy and some are angry and miserable. And the second aspect is the same land of Resurrection. Darkness is the absence of light, so intuition shows the existence of light; the day that is the day of justice and the season of judge. Everyone knows what he has sent forth by light; because he sees his actions as present. (Ibn Arabī, 1410: 3/562).

### Critique of perspective

As it can be seen, Ibn Arabī believes that every human being will see on the Day of Judgment the deeds he has done in the world. It seems that he considers the meaning of the verse "And the earth will shine through its Lord's light" to be the embodiment of deeds and a kind of sensory or heart awareness of deeds, because he has also explained the embodiment of deeds in his various works. (Ibn Arabī, nd: 1/307).

It seems that he has expressed this interpretation due to the context of verses such as (Al Imrān/20; Al-Kahf/94) which were about the embodiment of deeds. But does God mean the same point of view from this verse or does he need a more detailed study of the context and explanation of the narrations?

### 2-7. Justice and equity

The author of Majma' al-Bayān, considers "Nūr" as a justice in the light of which the earth is illuminated. (Ṭabrisī, 1994: 8/793). Samarqandī interpreted the word "Ashraḡat" as the illumination and interpreted the phrase "The light of her Lord" as "Justice" of God and then says: The faces that know their Lord on earth will be illuminated and the faces that do not know their Lord will remain dark and gloomy. (Samarqandī, 1416: 3/194).

Ṭabrisī and Bayḡāwī in interpreting the verse have interpreted the word "Light" as "Justice". (Ṭabrisī, 3: 1/3; Bayḡāwī, 1418: 5/49). Kāshifī interprets that the Resurrection is enlightened, in the light of God, that is, the light that God creates, and that it means justice is a light that illuminates the rights of the Creator and the Creatures and repels the darkness of oppression. (Kāshifī, nd/1044).

Shubbar in Jawhār al-Thamīn refers to the adornment of the earth with the justice of God. (Shubbar, 1407: 5.5). Khosravani has spoken about the phrase in question, and on the Day of Judgment, when the throne of justice is established, the realms of Resurrection will be illuminated according to its owner and lord, that is, the earth will be illuminated according to the justice of God. (Khosravani, 2012: 7/268).

### Critique of perspective

First of all, it should be said that this view is different from the view of truth and justice that was mentioned in the previous section, because when right is associated with justice, it has a different meaning from the word justice (Rāghib Isfahāni, 246; 551). Moreover, in this view, the word "Light" is the same "Justice". But in the previous view, the earth is enlightened due to truth and justice and argument, and therefore these are two separate categories. However, this view can be correct according to the analogies that can be seen in the context of the verse, such as: "And the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged" (Zumar/69)<sup>1</sup>. Also, the coming of witnesses of deeds is in fact a kind of testimony to human deeds and causes that none of the deeds of human beings, large or small, are left out. On the other hand, in the phrase (And He judges between them according to right) it refers to the judgment between human beings with the right and no one is oppressed. But the question that arises

١. وُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشَّاهِدِاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ.

here is whether "Illumination of the earth by the light of God" gives the same meaning of "Truth and justice" as in the context of the above phrase, or is there another meaning in it that needs to be examined more closely? Moreover, if assuming the metaphor of light for justice is correct, it does not necessarily mean that light in the verse has the same meaning as justice, unless there is a reason for it. Some of these commentators have given a reason for it and some have not. In general, it can be said that these opinions seem to be somewhat correct in view of the contextual evidence and narrations.

### 2-8. Judgment of actions

Ālūsī defines (manifestation) of God to judge between the people. (Ālūsī, 1415: 24/30) Ṭabarī, according to the saying of Ibn Qatādah, believes that "Ashraḳat" means "to rise" and the meaning of the phrase is the day when God judges the deeds of His creatures. (Ṭabarī, 1412: 24/1).

### Critique of perspective

This view of sayings is based on the words of one of the subjects. The chain of authenticity of these narrations is connected to him, but since the chain of authenticity did not reach the Prophet (PBUH) and ended up with only one companion or follower, such a hadith is fragmentary and lacks citation. (Suyūṭī, 2014: 1/236). In addition, this interpretation refers to another part of the verse, that is, the phrase (And He judges between them truly). While it seems, it shows the general purpose of the verse. Therefore, he has not specified exactly what is meant by the word of God in the phrase (And the earth shines in the light of the Lord).

### 2-9. A great light

Tha'ālibī considers the meaning of the verse to be a light which is great and enormous and illuminates everywhere and has interpreted the "The light of her Lord" something added by the Creator to the creature. (Tha'ālibī, 1418: 5/1).

### Critique of perspective

This interpretation is in fact a vague description and a kind of translation of the verse, and it is not clear exactly what is meant by this "Light"? Accordingly, it cannot provide an accurate portrayal of the interpretation of the above phrase.

### 2-10. The light of the Lord

In addition to interpreting the meaning of "Light" of God as "Justice" of God, Dīnwarī has also given the meaning of "Light of God". (Dīnwarī, 1424: 2/247).

### Critique of perspective

Dīnwarī intends two views of this phrase. 1- God's justice which was examined in the previous sections. 2- The light of God. Regarding the second view, it can be said that firstly: this interpretation is vague and it has not been determined exactly what is meant by the light of God. Is a sensible light meant, or is it a metaphor for something else that needs to be examined carefully? Second: This is the literal meaning of the phrase, so the clear and concise meaning of the phrase under discussion is not provided here. But the point here is that the owner of this interpretation is the Mu'tazilite and the algebraic sect, and therefore it seems to be a kind of superficiality and belief in incarnation and similitude for God, so that God will be present on the Day of Judgment in order to judge between His servants, and therefore,



apart from the other cases mentioned, this view is based on Qur'anic evidences such as verse 11 of surah Shūrā and verse 103 of surah An'ām it is not correct and it is not permissible to consider God as a visible creature. In addition, this view is not consistent with the context of the verse, so this view is not correct.

### **2-11. The emergence of the truth of things**

Allameh Tabataba'i has a different view from other commentators. He believes that the meaning of "illumination of the earth by the light of his Lord" is the state that is one of the characteristics of the Day of Judgment, such as the removal of the curtains and the appearance of the truth of things and the reality of deeds either good or evil, obedience or sin, right or wrong. So that the observers see the truth of every action, because the illumination of everything is its manifestation by light, and there is no doubt that the revealer of that day is God Almighty. (Tabataba'i, 2012: 17/295). Ayatollah Makarem Shirazi also considers this view as one of the correct interpretations of the verse. (Makarem Shirazi, 1993: 19/544).

#### **Critique of perspective**

This view seems to be consistent with the context of the verses and the context of the words and rational arguments. Here is how it will be adapted.

### **2-12. The great light that gives rise to true character**

Hosseini Hamedani has stated that it is likely that the goal is the earth, which is dark in this world and in which gems and treasures are hidden. But in the

world of resurrection, the earth, like what has grown on earth, like human beings, their secrets and truths will be revealed. and what is meant by the light of God is the true character that is hidden in them, and will evolve and appear on the Day of Judgment. Therefore, the world of the Hereafter and the scene of the Day of Judgment will be shining due to the radiance of the great light, and the other worlds will not be without that light and the luminosity and radiance of the essence. (Hosseini Hamedani, 1404: 41/276).

#### **Critique of perspective**

This view seems to be similar to the interpretation given by Allameh and Makarem Shirazi. And part of it is in accordance with the views that the meaning of the word "light" is the embodiment of actions. Therefore, according to the available evidence, it can be somewhat correct, which is mentioned below in terms of their compatibility.

### **2-13. Imam and his resurrection**

In some interpretations, the light of God is interpreted as "Justice", the justice that is established with the resurrection of the Imam all over the world. (Qumī Mashhadī, 1990: 11/2; Sharif Lāhījī, 3: 3/3).

#### **Critique of perspective**

Commentators, especially Imamiyyah scholars, have narrated this view by mentioning the documentary. They believe that it appears from the hadiths of the pure Imams (AS) that the world is at the time of the uprising of Imam Zaman (AS) illuminated with the light of the Imam, who is the last Imam. In this section, the commentators mean that justice is established by Imam Mahdi (AS). This seems to refer to the

event before the Day of Judgment, but in the previous section, the commentators have expressed God's justice on the Day of Judgment. On whether this view is correct or not, there is a need to study and know the context, space and revelation of the verse, and especially the narration in terms of document and text, because these cases are helpful in identifying God's purpose in the verse "And the earth will shine through its Lord's light".

### **Summarizing the votes and expressing the chosen view**

The opinions that can be seen in the interpretations of two sects about the mentioned verse can be summarized in 13 cases.

1. A light other than sunlight and moonlight,
2. The light of the believer's face,
3. Light for establishing truth and argument,
4. Justice,
5. Judgment of actions,
6. Great light,
7. The light of God,
8. Revealing the truth of things,
9. The great light that reveals the true character,
10. Manifestation of God to judge between creatures,
11. Seeing actions with light,
12. Imam and his Uprising,
13. Creating light without the mediation of luminous objects.

As it can be seen, some of these views are either expressed solely on the basis of the sayings of the Companions, and especially the followers, which are valid but sometimes this verse cannot be cited. Or there are vague and concise views, which do not provide the meaning of the general content of the verse or that it has been stated

according to the context of other verses and is not very compatible with the context and cause of the revelation of the verse. In others, in the context of the verses under discussion, there is no parallel to their accuracy. But there are some opinions such as divine justice that illuminates the resurrection, the removal of the veils and the manifestation of the divine light, the great light that reveals the true character, the resurrection of the Imam, which seems to be correct. In the following, an attempt will be made in two ways, inside the text, i.e., the context of the verse, and outside the text, i.e., the narrations and among these views, a definite and exclusive example and interpretation of this phrase was obtained.

### **3. Contextual documents**

In this section, with the two approaches of the context of verses and narrations, the mentioned phrase is examined.

#### **3-1. Qur'anic documents**

In the section of Qur'anic documents, the relationship of the verse with the verses before and after, the connection between their content, the context of the surahs, the context of the words and the context of the verses clarifies the meaning of the verse "And the the earth shines by the light of its Lord."

#### **3-1-1. Non-verbal connected evidences (ground for revelation of Surah)**

It is clear from the verses of this surah that the contemporary polytheists of the Messenger of God (PBUH) have asked him to renounce his invitation to monotheism and denying their gods, otherwise he will face the curse of the gods. In response to them, this surah

was revealed and emphasized to the Prophet (PBUH) that he should purify his religion for God and not pay attention to the gods of the polytheists.

Considering the context of the revelation of the surah Zumar, the word of God in most of the verses addresses the polytheists. Therefore, although the content of this verse is common to all people, but here it seems that God wants to point out an important issue about the resurrection to the rebellious pagans of that time. Those who knew God as the Creator but didn't consider Him to be contemplative. It seems that God wants to warn them of an issue with a loud cry. Now we have to see, according to the content of the surah, what meaning and concept is expressed from this verse so that a clear and productive meaning is obtained.

### 3-1-2. Context of Surah Zumar

In addition to the general content and context of the revelation of the surah on the theme of verse 69 of Zumar, according to the Imāmī commentators, this surah was revealed in Mecca according to the testimony of its verses, its revelation is repulsive and its verses are very related and connected. (Tabataba'i, 2012: 17/1). As a result, considering the connection of its verses with each other, we can give many examples that are related to the mentioned verse. For example, God says at the beginning of the surah: Al-Zumar emphasizes the same concept in the next verse and says: "so worship Allah, making religion pure for Him (only)"<sup>1</sup> (Zumar/2). And in the next verse, while re-emphasizing the same concept, He says: "Surely pure religion

is for Allah only."<sup>2</sup> (Zumar/3). Then, in the middle of the surah, He returns to this issue again and says: "Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only)."<sup>3</sup> (Zumar/11) And in the next verse, while emphasizing again, He says: "Say I surely worship Allah sincerely. My religion is for Him."<sup>4</sup>

As seen, God repeatedly mentions the issue of sincerity in this surah. "Sincerity" in the word means "Purity" i.e. being pure, and in this verse it means sincerity and purity of the heart of Muslims and purity of their beliefs from false beliefs (Rāghib Isfahāni, 1412: 292), Qurashī Banai considers "Sincerity" in this verse as the religion purified from polytheism. (Qurashī Banai, 1993: 2/280).

Considering the meaning of "Sincerity" and according to the main audience of this surah, that is, the polytheists who have considered partners for God; especially according to the verse (أَلَا إِلَهَ إِلَّا اللَّهُ الْخَالِصُ) which God said: What We have revealed to you to purify the religion for God is not for you personally, but it is a duty for everyone who hears this call. It can be inferred that God wants to warn all human beings, especially the polytheists, in verse 69 of Zumar with the phrase that the earth will be illuminated by the light of God on the Day of Resurrection. Especially considering the word "Sincerity" in the verses of this surah which has been repeated many times.

God says in verse 3 of Zumar: According to some Imāmī

٢. أَلَا إِلَهَ إِلَّا اللَّهُ الْخَالِصُ.

٣. قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.

٤. قُلْ إِلَهُ اللَّهِ أَعْبُدُ مُخْلِصًا لَهُ دِينِي.

١. فاعبد الله مخلصا له الدين.

commentators, this verse refers to idolaters, who believe that there are other gods besides God, who manage the affairs of the world, and lordship and prudence are attributed to them, not to God. They don't consider lordship and divinity for God, except the common people, who believe that God also shares in worship with the Lord. As a result, we must humble ourselves before this Lord and worship Him in order to benefit us and ward off calamities and losses. And we should even thank them, because everything is in their hands, not in God. (Tabataba'i, 2012: 17/233; Makarem Shirazi, 1993: 19/366).

On the other hand, in verse 5 of Zumar: (Creation of the heavens and the earth with truth), the verse refers to creation and the issue of resurrection, and the word "With truth", considering "With" is related to right, the false, unrighteous and useless creation leave the circle of the verse and the purpose of God and the creation should be directed towards that special goal and purpose. The resurrection about whom God Almighty has said: "And We did not create the heaven and the earth and what is between them in vain."<sup>1</sup> (Tabātabā'i, 2012: 17/236). It seems that in this verse, the protest against the unity of God in divinity and Lordship has been expressed by expressing the monopoly of creation and providence in them. Since the main addressees of the verses of this surah are the polytheists who have been dealt with clearly and explicitly in most of the verses, those who believe in contemplating matters for idols other than "Allah" and considering the

surah's repulsion and communication and their semantic connection we can express two semantic aspects or in other words two interpretations for verse 69 of Zumar.

1. The revelation of the oneness of God in the Lordship and providence of the world. 2. Revealing the truth of things. Therefore, on the one hand, it seems that "Light" is the "Prudence and lordship of the world". It is as if God wants to make it clear to the audience of the verse that the management of affairs is exclusive to God, not only in this world but also in the Hereafter, and only God is the master of his affairs, especially since the next verse tells this point. And this concept can be confirmed by considering the word "Rabb<sup>2</sup>" in "Light of her Rabb". Because this word means being the custodian of the benefits of beings and creatures, which is unique to God. (Rāghib Isfahāni, 1412: 336). On the other hand, it seems that according to the above verses and the words "Ashraqaṭ" and "Light" in the phrase under discussion, one of its semantic aspects is the clarification of the truths and the inner affairs of things so that the secret polytheism of all polytheists is revealed. And the inner side of the actions of all human beings are revealed.

In verse 74 of Zumar, it is about the oppressors and the deniers who deny the "Resurrection". The word "badā" is a past tense of "badā'" and "bado" and means emergence. (Rāghib Isfahāni, 1412: 2) And the word "Yaḥtasibūn" is rooted from "Ḥisāb" and "Ḥasbān" and means to count. (Ibid: 232). It is understood from the verse (ما لم يكونوا

1. و ما خلقنا السماء و الأرض و ما بينهما باطلا.

2 God

(يحتسبون) that on the Day of Resurrection, things will be revealed to the addressee of the verse that do not fit in their imagination. And the context of the verse is that the polytheists will soon deal with affairs beyond their imagination on the Day of Judgment.

After God commands the good and forbids the evil to extravagant sinners, He says in verse 67 of Zumar: "And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him)."<sup>1</sup>

In fact, the verse indicates the meaning that on the Day of Judgment, all causes will lose their causation and the hand of creation will be cut off from all of them, only one cause remains and that is God who is the cause of causes. In addition, this verse refers to the monopoly of property, command, and rule to God on the Day of Judgment, these things, although they are in the world, will appear better on the Day of Judgment, and the people of the Hereafter will understand them clearly.

It seems that in view of these contextual evidences of the surah, the meaning of the phrase (and the earth shines in the light of the Lords) is to reveal the monopoly of the Lordship, the dominion and sovereignty of God over all beings.

### 3-1-3. Context in words

In the following verses, it is stated:

The Trumpet will (just) be sounded, when all that are in the heavens and on

earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on! (Zumar/68)

The word "YanZurūn" is used from the word "NaZar" both to mean "Astonishment and wonder in deeds" and in the sense of "Looking with the naked eye to understand something." In addition, the concept of "Waiting" is understood from it. (Rāghib Isfahāni, 1412: 812), therefore, it seems that being together (blowing the trumpet) and the phrase (when, behold, they will be standing and looking on) indicates this, when another breath is blown the trumpet, suddenly everyone get up from the graves and wait until an order arrives. Or what treatment is given to them, or it means they get up and look at each other in astonishment. In fact, humans are waiting for a great truth to be revealed. Is not this fact the manifestation of the monopoly of the Lordship, contemplation and its legitimacy for God on all the worlds?

### 3-1-4. Context in verse sentences

In verse 69 of Zumar, after the phrase in question, God has referred to "Placing the book" and "Bringing the prophets and martyrs". According to the content of this verse, the following results can be achieved:

1. All of these expressions somehow explain God's meaning of the phrase and bring us closer to God. 2. In all these verses, the signs of the advent of the Resurrection are spoken of, so the phrase (the light of her Lord) can also be one of these signs. 3. Or it is a word that is turned to the next sentences and the following phrases are used to explain it. In other words, the essence of the word and the ultimate purpose of God from all the verses of this surah

١. وما قدروا الله حقَّ قدره والأرضُ جميعاً قبضته يوم القيامة و السماوات مطوياتٍ بيمينه سبحانه و تعالى عما يشركون.

lies in this phrase. 4. The condition for the actualization of the expressions (Placing the book), (The resurrection of the prophets and the martyrs), (And the judgment between them in truth), is the precedence of the realization of the phrase (And the earth shines by the light of her Lord). Therefore, according to these points, and according to the context of the verses, both the emergence of the monopoly of God and the removal of the veils and the revelation of the truths of things on the Day of Judgment can be achieved.

### 3-1-5. Context of verses

In verse 70 of Zumar (And each soul is paid in full for what it did. And He is Best Aware of what they do),<sup>1</sup> God refers to the fact that everyone will face everything he has done. In fact, the purpose of the verse is that God's judgment is carried out on the basis of justice. The previous verse was about the principle of God's judgment and His verdict, and the verse in question is about its implementation. Therefore, the fact that some have introduced the verse (And the earth is illuminated by the light of her Lord) as "Justice" of God is correct according to this verse (verse 70) and not the verse in question, because there is another meaning in this sentence. Perhaps it is possible to use the phrase (و وُفِّيتَ كُلُّ نَفْسٍ مَّا عَمَلَتْ) in such a way that the verse (And the earth is illuminated by the light of her Lord) reminds us of an important matter which is the main purpose of God and the next part of verse 69 of Zumar explains the details of this important issue. And the result is stated in (verse 70) and therefore in this

section, according to the available evidences, "The earth is illuminated by the light of God" can have nothing but the removal of the veils and the revelation of the truth of things. But verse 70 of Zumar can also be addressed to the polytheists who considered another god to be in charge of affairs. Therefore, according to the verse (And the earth is illuminated by the light of her Lord), God's providence on them will be revealed on the Day of Judgment. So both views can be understood from it.

### 3-1-6. Qur'anic context

According to verses from the word of God Almighty, such as the following verses: "(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day."<sup>2</sup> (Qāf/22) "On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil)." (Āl-e 'Imrān/30)<sup>3</sup> "That day she will relate her chronicles, Because thy Lord inspireth her. That day mankind will issue forth in scattered groups to be shown their deeds. And whoso doeth good an atom's weight will see it then, And whoso doeth ill an atom's weight will see it then."<sup>4</sup> (Zilzāl/4-8)

٢. لقد كنت في غفلة من هذا فكشفنا عنك غطاءك فبصرك اليوم حديد.

٣. يوم تجد كل نفس ما عملت من خير محضرا و ما عملت من سوء.

٤. يومئذ تحدث أخبارها بأن ربك أوحى لها يومئذ يصدر الناس أشتاتا ليروا أعمالهم فمن يعمل مثقال ذرة خيرا يره و من يعمل مثقال ذرة شرا يره.

١. و وُفِّيتَ كُلُّ نَفْسٍ مَّا عَمَلَتْ و هو أعلم بما يفعلون.

According to the concept of the words *Ishrāq* and *Nūr* in the above expressions, one can realize the manifest of the truth of human actions, the truth of objects and... that this is not possible except by removing the veils that are on the eyes of human beings.

### Summarizing

According to the order of the words and phrases of verse 69 of surah Zumar and its connection with the verses before and after, the quality of the phrase in the verse and its position and the special connection between the contents of the verse, the context of Surah and... two meanings were obtained which were not explicitly obtained with the meaning of the verse:

1. To show the monopoly of God's lordship on all human beings, which is confirmed by the available evidence, but the commentators have not mentioned it.

2. Revealing the truth of human actions and the facts of affairs; the second view confirms the views of some commentators.

### 3-2. Narrative documents

Regarding the verse (And the earth was illuminated in the light of her Lord), there are sayings from the Companions and their followers, some of which were expressed while examining the views. In addition, two narrations have been narrated from the Infallible Imams (AS) in this regard, which are mentioned below.

It is narrated that Mufaḍal ibn Umar heard from Imam Ṣādiq (AS) about the verse (And the earth was illuminated in the light of her Lord) that he said: "The Lord of the earth means the Imam of the earth", so Mufaḍal said to the Imam: When will the Imam reappears?

Imam replied him "when the people uses the light of sun and moon sufficiently and needs to the light of Imam." (Qumī, 1984, 2: 253)

It has been narrated in other ways that Mufaḍal ibn Umar quotes Imam Ṣādiq (AS): When our Qā'im rises, the earth will be illuminated by the light of his Lord, and the servants will benefit the light of the sun, and the darkness will be removed.

As it can be seen, these narrations consider the purpose of illuminating the earth by the light of the Lord as "The light of the Imam" and return its meaning to the "Uprising of Imam Mahdi (AS)". Regardless of the authenticity of the document of these narrations, in terms of content, this view is correct and will be realized. But, without a doubt, the verse in question is related to the Day of Judgment. The fact that in some narrations of the Ahl al-Bayt (AS) the phrase has been interpreted as the resurrection of Imam Mahdi (AS), is in fact a kind of "Adaptation and similitude", and emphasizes that during the resurrection of Imam Mahdi (AS) the world will be the scene of the Day of Judgment, and justice will be ruled by the Imam on the earth, and the successor of the Prophet (PBUH) and the successor of God, on earth. And this issue is well shown by the context of the verses, because the verses before and after the verse in question speak of the signs of the resurrection, and therefore the issue of the resurrection of Imam Mahdi (AS) can be an interpretation of the mentioned phrase, or an example of the verse in question. It is an opinion, which does not imply an interpretive meaning of it.

### Conclusion

1. The Shia and Sunni commentators have expressed several opinions about the verse (And the earth is illuminated in the light of her Lord). Some have

called it "The illumination of the earth by a light other than sunlight or moonlight." Some have expressed the meaning of "Justice". Some of them have stated that "The earth will be illuminated by the light of the believer on the Day of Judgment." Commentators have deduced it as the "Truth and proof" and others as "The light and uprising of the Imam."

2. Some of these views have been expressed based on the narrations of the companions and followers, such as: Justice and ... and since the quotation is not from the Infallible Imam (AS), it may be valid from the Shia point of view but it is not an argument, because its document does not lead to the Infallible (AS). However, a view has been cited based on the narrations of the Infallibles (AS) and that is the "Uprising of the Imam" which was determined by the studies that were conducted, this view is an example of the above phrase.

3. Context and narrations, especially the context of the verse, the context of the surah, the context of the word and the context of the Qur'an, indicate that there are two views that are closer to God's meaning of this phrase; A) The appearance of the monopoly of God on the Day of Judgment for all people, especially the polytheists who believe in "Paganism". B) The removal of hijabs and curtains and the revelation of the facts of affairs.

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