PERFECTION OF INSIGHT

GLAD TIDINGS AND ACKNOWLEGMENT

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***Abstract****: Insight in religion is one of the most prominent and important features of a Muslim, rather the basis of the invitation of the holy Prophet. As God Almighty addresses the noble Prophet: Say, O Prophet, “This is my way, and that of my followers; to invite you to Allah with insight”. The attribute referred to in the Quran is associated with three topics. The present article deals with these factors. In addition, a part is dedicated to the perfection of glad tiding and perfection of acknowlegment.*

***Key words****: Quran, good tidings, insight, Prophet, Torah*

**Introduction**

**PERFECTION OF INSIGHT**

Here are three topics:

1. About the nine signs of the prophethood of Moses:

“We gave Moses nine clear signs; so ask the children of Israel. When (Moses) came to them the Pharaoh said: "I think, O Moses, you have been deluded." 102. He replied: "You know that none but the Lord of the heavens and the earth has sent these (signs) as eye-opening proof. I truly think, O Pharaoh, that you are indeed doomed.”[[1]](#endnote-2)

1. About the Torah:

“After We had destroyed the earlier generations, We gave Moses the Book as an insight for mankind, and a guidance and grace, so that they may remember (and take heed)”.[[2]](#endnote-3)

1. In three places, this attribute is mentioned for the Qur'an:

“To you have come clear perception from your Lord. So any one who chooses to see clearly, (and understands) does so for his own good; and he who chooses to turn blind, does so to his own harm. (Say), I am not a guardian.”[[3]](#endnote-4)

Say: "I follow only what my Lord reveals to me." These (revelations) are a means of insight from your Lord, and a guidance and grace for those who believe.[[4]](#endnote-5)

“This (Quran) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.”[[5]](#endnote-6)

About the meaning of بصائر it is stated:

البصائر جمع بصيرة و هي للنفس كالبصر للبدي»

البصائر is the plural of بصيرة and insight to the soul is like the eye to the body.[[6]](#endnote-7)

With respect to insight, the following various meanings are given:

«البصيرة: الحجة و الإستبصار في الشي »

البصيرة means: Proof and awareness in something.

البصير: عقيدة القلب. قال الليث: البصير انت كا اعتقد في القلب من الدين و تحقيق الأمر. و قيل: البصيرة القطنة...»

Insight means: the belief of the heart. Leis says, "Insight is the name for something that springs from religion and righteousness in the heart". It is said: Insight means cleverness and awareness.

البصيرة: الثبات في الدين»؟

Insight (البصيرة) means: stability in religion.[[7]](#endnote-8)

Considering the aforementioned meanings, it becomes clear that the Quran is an intuition, i.e.:

It is a clear argument which causes consciousness in religion and alertness, intuition and understanding in the beliefs of the heart. As a result of this awareness, foresight and watchfulness, a kind of stability and firmness appears in religion.

**Perfection of “Glad Tidings” (تبشیر)**

In the time between Adam and Noah, the children of Adam were one nation. Of course, they were not infidels and polytheists, but neither were they believers or worshipers; they were attached to the same original and innate nature and their dormant monotheistic wisdom. If God wished, the people would have remained in the same manner until the Day of Resurrection, but God willed and sent His prophets to them to warn and give glad tidings to the people and show them the way of guidance[[8]](#endnote-9) :

“Mankind were one community and Allah sent Prophets with glad tidings and warnings”[[9]](#endnote-10)

The Almighty Allah has sent no prophets except to preach and warn. They came from God to announce to people the joyous end of their adoration and bondage to God and to warn them against divine punishment in the event of disobedience of that kind of invitation.

“And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous deeds, will have neither fear nor will they grieve.

But those who deny Our signs, chastisement will afflict them for their transgression.[[10]](#endnote-11)”

God considers the coming of the Apostles and the fulfillment of the duty of preaching and warning by those nobles as the completion of His authority (ultimatum) over the people.

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise”[[11]](#endnote-12).

The important mission of the Prophet of Islam, like the previous messengers, is what God said about him in the below verse:

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner”[[12]](#endnote-13).

Zabidi has said in the book, “Taj al-Arus”:

Absolute glad tidings applies only to good news. It only means bad news when it is constrained by for example, the below word of Almighty Allah:

“So give them tidings of a painful torment” (By binding the word “painful torment”, it becomes clear that the bad news is intended)

But *“Tabsheer”* applies to both good news and bad news, as in the previous verse. And of course, sometimes its use in bad news is due to the proverb which says: “Your greeting is like a beating and chastisement by the sword.”

Fakhr al-Razi, while interpreting this word of God, who says: «وإذا بشر أحدهم بالاتنه» (Nahl:58),[[13]](#endnote-14) he comments:

«و إذا بشر أحدهم بالأني: التبشير في غرف اللعين خت بالخبر الذي يفيد الشرور. إلا أنه بحسب أصل اللغة عبارة عن الخبر الذي يؤثر في البقرة تيرا. وهذا يكون يزن أيضا. وجب أن يؤون لفظ البشير حقيقة في القسمين.»

*“Tabsheer”* in the dictionary is specific to news that shows gladness. But in essence, it is the news that affects the face and changes it. This can also be true of sad news. Thus it is correct to say the word *“Tabsheer”* is really used in both senses.

It should be noted that apparently, the meaning of glad tiding is the same as good news. The author of the book "Taj al-Arus" brought a verse to use the provision mentioned in it that the good news when it is subject to reservation, means bad news. However, this verse refers to *“Tabsheer”.* In the next phrase, Zubaydi explains that one can also consider bad news in the case of *“Tabsheer”*. In this way, it is clear that he was wrong in the meaning of the glad tiding, which can also be referred to as bad news. That is, glad tiding always means good news and when it comes to *“Tabsheer”*, we can also use the meaning of bad news (of course, if it comes with a restriction).

We also quote the phrase of Ibn Faris:

“This clause means: revealing something with goodness and beauty and perhaps also used in the sense of evil, which I think in this application, the concept of admonish and blame is hidden in it. But if absolutely used, "البشارۀ" is used for good news and "النذاره" is used for bad news”.

This explanation seems reasonable because in the holy Quran, in all instances, "البشارۀ" is considered the same sense of good news.[[14]](#endnote-15)

There are also cases where it is used for the infidels by way of *“Tabsheer”*, in which a kind of rebuke and sarcasm is seen.[[15]](#endnote-16)

The noble verses that express the attribute of "البشارۀ" (good news) for the Qur'an are of two categories: one group of verses refers to the attribute of "البشارۀ" and the other group refers to the attribute of "البشارۀ" and "النذاره" (warning) together. Also, we are aware that glad tidings and warning of the Quran is usually done by the holy Prophet. Therefore, in some verses, this attribute is also used about the Prophet. We first bring the verses from the first group:

“Verily, this Quran guides to that which is most upright and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward.” [Al-Isra (17):9]

“Say, "The Holy Spirit (Jibrael) has brought the Revelation with the Truth from your Lord, to make firm the believers and as a guidance and glad tidings to those who have submitted to Allah (Muslims).” [Nahl:102]

“These are the verses of the Qur'an and a Clear Book. A guidance and good tidings for believers.”[[16]](#endnote-17)

The verses from the second group comprises of:

“We have made it (i.e. the Quran) easy, in your own language [Prophet], so that you may bring glad tidings to the righteous and warn the obstinate people.” [Maryam:97]

“Praise be to Allah Who has revealed to His servant the Book devoid of all crookedness; an upright Book, to warn of a severe punishment from Allah, and to give glad tidings to the believers who do righteous deeds, that they shall have a good reward.” [Kahf: 1&2]

“A Book whose verses have been well-expounded; a Qur'an in Arabic for those who have knowledge; giving good tidings and a warning; yet but most of them turn away, so they listen not.” [Fussilat: 3&4]

Thus, we now know that God sent Prophets to guide mankind and he too called the people to follow the divine commandments and gave them the glad tidings of paradise. The Qur'an too, in the same clear and gratifying way, has given the good news to the people that if they follow the prophets and the heavenly good news of the Quran, the shadow of bliss will cast a shadow of prosperity over them, and if they disobey, a painful torment and a terrible end awaits them.

**Perfection of Acknowledgment:**

The religion of God,[[17]](#endnote-18) which is steadfast,[[18]](#endnote-19) pure[[19]](#endnote-20) and the religion of truth,[[20]](#endnote-21) is no more than one religion denoting nothing but monotheism and theism.[[21]](#endnote-22) Islam is the very religion[[22]](#endnote-23) that is the chosen religion of God[[23]](#endnote-24) and God is pleased with it,[[24]](#endnote-25) and whoever embraces a religion other than it, would not be accepted from him.[[25]](#endnote-26) Hence, all the divine religions have their roots in one place, and for this very reason, all the prophets were Muslims[[26]](#endnote-27) and God commanded them to this religion.[[27]](#endnote-28)

Accordingly, one of the other perfections of the Qur'an (which we have called the perfection of "acknowledgment") is that this strong and glorious book, in addition to having a special superiority over all the previous heavenly books, acknowledges the authenticity of those books and is a "clear proof" of their authenticity and rightfulness.

This acknowledgment and testimony is due to the fact that if the flaws that have appeared in the heavenly religions are removed, only the religion of Islam will remain, which is the most righteous religion that preaches nothing but submission to God.?[[28]](#endnote-29)

The testimony of the Qur'an on the truthfulness of those books is mentioned in several groups of verses of the holy Qur'an that we shall mention hereunder:

**First:** Verses from the Qur'an that have a universal address and indicate that the Qur'an is the "certifier" of all previous divine books. "Zikr" is a common name for the heavenly books,[[29]](#endnote-30) and the ‘Suhuf’ (scrolls) of Ibrahim, the scrolls of Moses[[30]](#endnote-31) and the Torah,[[31]](#endnote-32) the Psalms of David[[32]](#endnote-33), and the Bible[[33]](#endnote-34) are some of the books mentioned in the Qur'an. The Qur'an is the certifier of all these books.[[34]](#endnote-35) We quote the verses that indicate this matter:

*"When God made a covenant with the Prophets, saying, "When I give you the Book and Wisdom and a Messenger comes to you who will testify to the guidance which you have received from Me, you must believe in him and help him. Then He asked them, "Do you affirm and accept my covenant?" They replied, "Yes, we agree." Allah said (to the angels), "Then bear witness to this and I too am a witness"*[[35]](#endnote-36)

One of the signs of the holy Prophet's rightfulness is that he is a confirmer of the previous scriptures, and the prophets too are commanded in case they were alive and if he appeared, to believe in him and help him.[[36]](#endnote-37) Regarding this matter, God has made a firm covenant with them. All those to whom have been given the books (followers of the previous heavenly books) are also obliged to believe in the Prophet (who is the certifier of their books).

*“O you who were given the Book! Believe in what We have revealed (the Quran) confirming what is with you.”*[[37]](#endnote-38)

**Second:** Other verses too, while expressing the revelation of the truth of the Qur'an, considers it as the certifier of the previous divine books:

*“He has revealed to you the Book with truth, verifying that which is before it.”*[[38]](#endnote-39)

**Third:** Verses, while stating that the Qur'an is true and has not been revealed to falsehood and deception, considers it as the verifier of the divine books before it. For instance:

*“And this Quran is not such as could be revealed as falsehood and gossip by others, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.”*[[39]](#endnote-40)

**Fourth:** Another group of verses specifically addresses and chides the Jews and reminds them that whatsoever they have in their scriptures has been certified and confirmed by the Qur'an. These verses are mentioned in Surah Al-Baqarah while describing the characteristics of the Jews. We mention below one of them:

*“And when there came to them a Book from Allah confirming that which they have, and aforetime they used to pray for victory against those without faith, but when there came to them (Prophet) that which they were aware, they disbelieved in him; so Allah´s curse is on the faithless.”*[[40]](#endnote-41)

In short: Since the religion of Islam includes all the heavenly religions and the Qur'an contains all the teachings of the preceding books, in addition to being superior to those books, it acknowledges the heavenly teachings of those books. The Scrolls (Suhuf) of Ibrahim, the Scrolls of Moses, the Torah, the Psalms of David, the Bible are some of the books whose names are mentioned in the Qur'an, and the correctness and authenticity of their contents which is free from distortion (addition and deduction), has been acknowledged by the Qur'an.

**Endnotes**:

1. Isra (17):101 & 102 [↑](#endnote-ref-2)
2. Qasas (28):43 [↑](#endnote-ref-3)
3. Anam (6):104 [↑](#endnote-ref-4)
4. A’raf (7):203 [↑](#endnote-ref-5)
5. Jasiyah (45):20. In Tafsir Majma ‘al-Bayan 9:114, below this verse, we read:

   أي هذا الذي أنزلته عليك من القرآن بصائر؛ أي معالم في الدين و عظات و عبر للناس ينظرون بها من أمور دينهم.

   In Tafsir Baizawi 4:129, we read: أي القرآن، أو اتباع الشريعة [↑](#endnote-ref-6)
6. Tafsir Baizawi 2:41 [↑](#endnote-ref-7)
7. Lisan al-Arab 4:65 [↑](#endnote-ref-8)
8. The above content is taken from the tradition of Imam Sadiq (a.s.) while interpreting the verse,“كان الناس أمة واحدة“:

   عن يعقوب بن شعيب قال: سألت أبا عبد الله عليه السلام عن قول الله " كان الناس أمة واحدة " قال: كان هذا قبل نوح أمة واحدة فبدا لله فأرسل الرسل قبل نوح، قلت:  
   أعلى هدى كانوا أم على ضلالة؟ قال: بل كانوا ضلالا، كانوا لا مؤمنين ولا كافرين ولا مشركين.

   (Tafsir Ayyashi 1:123) Apparently, the two words " قبل نوح" have come in addition after the sentence " فأرسل الرسل"

   because in the book “Al-Kafi” the tradition is narrated from the same narrator as:

   «كان الناس قبل نوح [أُمَّةً](http://tadabbor.org/?page=tadabbor&SOID=2&AYID=213) ضلال. فبدا لِله قبعث المرسلين.»

   Kafi 8:82 As it is narrated from Imam Ali too who said about the verse as such:

   «أي على مذهب واحد و كان ذالك من قبل نوح...»

   Bihar al-Anwar 90:25 [↑](#endnote-ref-9)
9. Baqarah 2:213 [↑](#endnote-ref-10)
10. Anam (6):48 & 49. The first part of the verse is also mentioned in Surah Al-Kahf, verse 56. This theme about the holy Prophet too is mentioned in the following verses:

    وإن أنا إلا تذيرٌ و بشيرٌ . (A’raf 7:188)

    وما أرسلناك إلا كافًةً لِلناس بشیراً و نذیراً (Saba 34:28)

    وما أرسلناك إلا مبشراً و نذيراً . Isra 17:105, Furqan 25:56 [↑](#endnote-ref-11)
11. The same theme is mentioned about the Prophet: Nisa 4:165

    يا أهل الكتاب قد جاءَکم رسولنا یُبینُ لكم على فترةٍ من الرُسُل أن تقولوا ما جاءنا من بشيرٍ و لا نذيرٍ فقد جاءَکم بشیرٌ و نذيرٌ والله على كل شيءٍ قديرٌ(Maeda 5:19) [↑](#endnote-ref-12)
12. Ahzab (33):45, Fath (48):8 In other verses too, this attribute is mentioned for the Holy Prophet:

    و .....ألا تعبدوا إلا الله إنني لكم منه تذيرٌ و بشيرٌ . Hud (11) :2

    وإنا أرسلناك بالحق بشيراً ونذيراً . Baqarah (2): 119

    وإنا أرسلناك بالحق بشيراً ونذيراً و إن مِن أمة إلا خلا فيها تذیرٌ Fatir (35): 24 [↑](#endnote-ref-13)
13. When one of the primitive Arabs was given (unpleasing) news that his wife had given birth to a daughter, his face would turn blue with anger. This is also stated in verse 17 of Surah Zukhruf. [↑](#endnote-ref-14)
14. Instances in the Quran where “glad tidings” and “Tabsheer” are referred to as good news are as below:

    1. About Hazrat Ibrahim and his family: Hijr (15):53 & 54; Saafat (37):101 & 112; Hud (11):69,71 & 74; Ankabut (29):31
    2. About Hazrat Zakaria: Maryam (19):7; Ale-Imran (3):39
    3. About Hazrat Maryam: Ale-Imran (3):45
    4. About story of Hazrat Yusuf: Yusuf (12):19 & 96
    5. About rainy winds: Rum (30:21 & 48; Araf (7):57; Furqan (25):48; Naml (27):63
    6. About the believer and the virtuous and….Baqarah (2):25, 155 & 223; Aale-Imran (3):126, 170 & 171; Anfal (8):10; Tauba (9):21, 111, 112 & 124; Yunus (10):2, 64 & 87; Haj (22):34 & 37; Ahzab (33):47; Yasin (36):11; Fusalat (41):30; Shuara (42):23; Hadid (57):12; Saf (61):13; Abasa (80):39
    7. About the polytheists: In one instance, (Al-Hijr 67:15), it is the story of the people of Lut who when they saw the angel of doom in the form of a handsome youth, they gave good news to others that they had found someone for their evil purpose. The second case (Zumar 45:39) is about the disbelievers who, when they hear the words of other than God, it’s as if they have heard some good news. The third case (Furqan 22:25) refers to the words of the angels, who will say on the Day of Judgment: “There will be no good news for the guilty on that day.” In this way, all the instances of glad tidings from the above-mentioned verses have been used in their true meaning.

    [↑](#endnote-ref-15)
15. The above instances have been used about hypocrites, infidels, misleading transgressors, infidels who oppose the Islamic government, murderers of prophets and believers, false monks and monks who deceit people, hoarders of gold and silver. Relevant verses are: Al-Imran (3): 21; Nisa (4): 138; Taubah (9): 34; Luqman (31): 7; Jasiyah (45): 8; Inshiqaq (84): 24 [↑](#endnote-ref-16)
16. Naml (27): 1 & 2. In Surah Al-Baqarah, verse 97 also we read: مصدقا لما بين يديه وهدى وبشرى المؤمنين [↑](#endnote-ref-17)
17. And you see men entering the religion of Allah in companies. An-Nasr/2 Also, Ale-Imran/83 and Nur/2 [↑](#endnote-ref-18)
18. He has commanded you to worship none except Him. That is the upright religion. Yusuf/40; Rum/30 & 43; Anam/161 and Baiyyineh/5 [↑](#endnote-ref-19)
19. Surely, the pure religion is for Allah only. Zumar/3 [↑](#endnote-ref-20)
20. It is He who has sent His Apostle with the guidance and the religion of truth. Taubah/33 & 29; Fath/28; Saf/9. [↑](#endnote-ref-21)
21. He has commanded you to worship none except Him. Yusuf/40; Bani-Isra’il/23. [↑](#endnote-ref-22)
22. Surely the (true) religion with Allah is Islam. Ale-Imran/19 [↑](#endnote-ref-23)
23. Abraham enjoined this [creed] upon his children, and [so did] Jacob, [saying], ‘My children! Allah has indeed chosen this religion for you; so do not die except in the Faith of Islam (as Muslim). Baqarah/132 [↑](#endnote-ref-24)
24. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion. Maedah/3. Of course, this Islam is the one that has been completed with Vilayat. (Al-Ghadir 1:230-239; Ghayat al-Maram 1:267-344, chapter 16 &17). [↑](#endnote-ref-25)
25. Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter. Ale-Imran/85 [↑](#endnote-ref-26)
26. He has not placed for you any obstacle in the religion, the faith of your father, Abraham. He named you ‘Muslims’ before, and in this, so that the Apostle may be a witness to you, and that you may be witnesses to mankind. Haj/78 [↑](#endnote-ref-27)
27. He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Abraham and Moses and Jesus that keep steadfast in religion, and be not divided therein. Shura/13. [↑](#endnote-ref-28)
28. Who has a better religion than him who submits himself fully to Allah and is virtuous. Nisa/125 [↑](#endnote-ref-29)
29. Zikr: Refers to the book in which the details of religion and the status of religions are given, and any book from any prophet can…. (Taj al-A’rus – 11/378). [↑](#endnote-ref-30)
30. This is indeed in the former scriptures, the scriptures of Abraham and Moses. Al-A’la/18 & 19. [↑](#endnote-ref-31)
31. In these verses, Torah has been mentioned: Ale-Imran/3, 48, 50, 65, 93; Maedah/43, 44, 46, 66, 68, 110; A’raf/157; Taubah/111; Fath/29; Saf/6; Jumah/5. [↑](#endnote-ref-32)
32. The Psalms of David is mentioned in these verses: Anbiyah/105; Nisa/163; Bani-Isra’il/55. [↑](#endnote-ref-33)
33. The name of Bible is mentioned in these verses: Ale-Imran/3, 48, 65; Maeda/46, 47, 66, 68, 110; A’raf/157; Tauba/111; Fath/29; Hadid/27. [↑](#endnote-ref-34)
34. Of course, these heavenly books have been distorted and changed. The Qur'an, authenticates the original of those books that is far from the menace of addition and deduction in them. [↑](#endnote-ref-35)
35. Ale-Imran/81 [↑](#endnote-ref-36)
36. فَإِنَّ اَللَّهَ أَخَذَ مِيثَاقَ نَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى اَلْأَنْبِيَاءِ أَنْ يُؤْمِنُوا بِهِ وَ يَنْصُرُوهُ وَ يُخْبِرُوا أُمَمَهُمْ بِخَبَرِهِ Tafsir Qomi 1:114 [↑](#endnote-ref-37)
37. Nisa/47 [↑](#endnote-ref-38)
38. Ale-Imran/3; Also, Maeda/48; Fatir/31 [↑](#endnote-ref-39)
39. Yunus/37; Also, Yusuf/111. [↑](#endnote-ref-40)
40. Baqarah/89. Other verses in the same surah are: 41, 91, 97, 101. Confirmation of the Book of Moses is also mentioned in verses 12 and 30 of Sura Ahqaf. [↑](#endnote-ref-41)