

Musaddiq and Muhaymin

Two unique and unprecedented roles of the Holy Qur'an

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Introduction

The Holy Qur'an is the final Word of God and perfect Code of life, revealed to our beloved master, the Holy Prophet Muhammad ﷺ [47:3] and claims that this is the divine Book, without any doubt [2:3]; from the Creator and the Cherisher of the Universe [32:3]; and for the guidance of the whole of humankind [2:185].

The Glorious Qur'an has many outstanding features which other world scriptures (revealed Books) can never claim and prove. One unparalleled aspect of the Holy Qur'an, being intact with 'pristine purity', is its marvellous consistency. The Qur'an invites the attention of its readers to this unique feature in the following words:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much disagreement. [4:83].

Thus, this is one of the biggest proofs that this is the Word of God, preserved word for word since its revelation. Its preservation and protection from human interpolation and manipulation is due to that majestic promise of Almighty Allah,

which is mentioned in Sura Al-Hijr in the following words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardian. [15:10]

The promise for protecting and safeguarding the Final Word [the Holy Qur'an] was not granted to any other scripture revealed to previous prophets, like in the case of The Torah, Injeel, and Psalms etc. On the contrary, the followers of those books were made custodians and responsible for their safeguarding, as is clear from the following verse:

إِنَّا نَزَّلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ
الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ
بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

Surely We sent down the Torah wherein guidance and light was. By it did the Prophets, who were obedient to Us judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allah and because they were guardian over it. [5:45]

History bears witness that all the scriptures, other than the Qur'an have been tampered with, manipulated and interpolated with the passage of time. No

scripture besides the Qur'an is now free from textual corruption.

The Holy Qur'an stands out victorious in the arena of world scriptures by its unparalleled features, claiming that it has contained and preserved all the truths of all the previous scriptures, needed for spiritual progress of mankind until the Last Day.

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً
فِيهَا كُتُبٌ قَيِّمَةٌ

A Messenger from Allah, reciting unto them the pure Scriptures. Wherein are lasting commandments. [98:3-4]

This claim is further reinforced by two other Qur'anic claims that it has the unprecedented attributes and roles to play until the end of time, being the Musaddiq and Muhaymin. In Suratul Maidah, we read:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

And We have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. [5:49]

This verse clearly shows that the Holy Qur'an has a great relation and responsibility in terms of various previous scriptures, attributed to various established religions of the world since this is only the Qur'an which categorically accepts prophethood in every people, the torch-bearer of the Unity of God in darkness of polytheism.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ

And We did raise among every people a Messenger with the teaching: 'Worship Allah and shun the Evil One. [16:37]

The Christians Stance

Christian apologists and missionaries often quote the verses of the Holy Qur'an where the word Musaddiq or Tasdeeq has been used, in support of their claim that the Bible should be taken as the uncorrupted scripture by the Muslims as the Qur'an confirms and verifies its truth in so many places. They particularly quote verse 49 of Suratul Maidah (quoted above) as an 'explicit testimony' to the textual reliability of the Bible, pointing towards the attributive roles of the Qur'an, mentioned in this verse, of being a Musaddiq (Testifier) and a Muhaymin (Guardian).

According to their understanding, the charges of textual corruption and interpolation cannot be attributed to the Bible, as the Qur'an not only confirms, testifies and verifies its truth, but also stands a guardian over it. They conclude that in view of this Qur'anic claim, the Bible can never be regarded as being interpolated and manipulated, and believing otherwise will actually nullify the Qur'anic claim and shall cast a shadow of doubts on its own divine originality and applicability.

Whilst reading in between the lines, they want to make the people understand that as a matter of fact, the Qur'an owes much to the Bible and has copied a lot from it,

presenting it in Arabic form, claiming it to have been revealed by God. Moreover, they propagate that the Qur'an has brought nothing new, as indicated and asserted by Pope Benedict XVI in his lecture, delivered on 12 September 2006 at Regensburg University, Germany.

Christians raise this issue when cornered with regards to the authenticity of the Bible, and have written several books on this subject. One of them (in front of me), is written in Urdu by a Christian convert, 'Padri Maulvi Haji Sultan Muhammad Khan' under the title 'Hamara Qur'an' (Our Qur'an). He claims that much of the Qur'an has been borrowed from the Bible and what is left out can be called as 'Tumhara Qur'an' (Your Qur'an) which has no significant value to offer to the world.

This article of mine will briefly look into such claims and analyse its validity in the light of facts, logic and reason, taking inspiration from the unprecedented *Ilm-e-Kalam* (science of arguments) of Hadhrat Masih-e-Maud عليه السلام, which was mostly penned down by Hadhrat Sultan-ul-Qalam [Sovereign of Pen], defending and proving the truthfulness of the Holy Qur'an and the Holy Prophet Muhammad صلى الله عليه وسلم i.e. Islam.

Answering to such accusations, the Promised Messiah عليه السلام states in his book 'Chashma-e-Masih' (Fountain of Christianity), which was written in response to a book called 'Yanabiul Islam' written by a sceptic Christian missionary:

The author of Yanabi-ul-Islam has tried to prove that the Holy Qur'an has been copied

from certain accounts or books, but his effort is nothing compared to the effort made by a learned Jew to determine the authenticity of the Gospels. He has established, in his own estimation, that the moral teachings of the Gospels have been taken from the Jewish scripture Talmud and certain other books of the Israelites, and that this act of plagiarism has been so blatant that whole paragraphs have been copied word for word. The scholar has proved that the Gospels are a collection of stolen material, and has gone so far as to prove that the 'Sermon on the Mount'—in which Christians take such pride—has been copied verbatim from the Talmud. He has shown that the text has also been copied from various other books, and has thus astonished many people. European researchers are also taking a keen interest in this research. I recently came across a book written by a Hindu in which he, too, had tried to prove that the Gospels have been taken from the teachings of Buddha, and he cited Buddha's moral teachings to establish this point. The story about the devil, who took Jesus عليه السلام from place to place to tempt him, is also prevalent among the Buddhists. Everyone is, therefore, entitled to believe that the story has been copied in the Gospels with minor alterations.¹

He further writes:

"To think that the Holy Qur'an is made up of such well known accounts, tales, books or gospels, is the height of ignorance and something to be ashamed of. Is there anything wrong with a book of God being in agreement with some past accounts? Many truths of the Vedas, which were not

even known at the time, are to be found in the Holy Qur'an, but can we conclude from this that the Holy Prophet ﷺ had studied the Vedas? "

The Gospels that have now become available (thanks to the printing press) were not known to anyone in Arabia, and the people of that land were simply unlettered. If there happened to be an odd Christian among them, he was not likely to know much about his own religion. It is therefore despicable to think that the Holy Prophet ﷺ plagiarized from these books. The Holy Prophet ﷺ was unlettered and could not even read Arabic, let alone Greek or Hebrew. It is now upon our opponents to produce any manuscript of that time from which these accounts are supposed to have been taken. If the Holy Qur'an contained material copied from other sources, the Christians of Arabia, who were bitter enemies of Islam, would at once have cried out that it has been taken from their own accounts."²

Hadhrat Musleh Maud رضي الله عنه while delivering his remarkable speech on the excellences of the Holy Qur'an on 28 December 1936, and later publishing it under the title: 'Fada'il-e-Qur'an', guides us as to how we can refute this objection, he states:

"Some people say that the Qur'an is Musaddiq [verifier] of the previous scriptures in the sense that it copies from them. In order to invalidate/negate this accusation it is said that it i.e. the Qur'an is their Musaddiq [the Verifier]. No doubt, we assert that the Qur'an verifies them but (remember that) it also speaks against them. Now this

is necessary for us to prove that what the Qur'an copies from them and what does it leave out? Moreover, when it copies, does it relate in addition to the previous scriptures or just differs from them."³

Now in light of the above quoted extracts, let us first peruse the meaning of Musaddiq and Muhaymin and establish its lexical understanding, in light of renowned dictionaries, annexed with examples from the Holy Qur'an.

A Lexical understanding of Musaddiq and Muhaymin

Musaddiq means: Fulfiller; conformer; collector. This word is derived from the three-lettered arabic word: "Sadaqa" meaning, "he told the truth" or, "he was true". "Saddaqahu" means, "he held or declared him or it to be true".⁴

The word 'Musaddiq' has been used in the following three forms in the Holy Qur'an:

1. Without any preposition

كُتِبَ مُصَدِّقًا لِّمَا نَزَّلْنَا مِنَّا

A Book in the Arabic language, fulfilling previous prophecies. [46:13]

2. With the preposition: Baa

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

A Testifier to the truth of a word from Allah. [3:40]

3. With the preposition: Laam

مُصَدِّقًا لِّمَا مَعَهُمْ

...fulfilling that which is with them. [2:92]

According to lexicographers, there is a difference between the three above

quoted usages. When the word is used in the sense of holding a thing to be true, it is either followed by no preposition or is followed by preposition bi. But when it is used in the sense of fulfilling, then it is followed by the preposition laam. For example: Musaddiqan Bikalimatin Minallahi means:

He shall confirm or testify to the truth of a word from Allah [3:40].

Musaddiqan limaa ma'ahum means:

Fulfilling that which is with them [2:92].

Likewise, the word Tasdeeq as appeared in [10:38] and [12:112] when used about previous Prophets or previous scriptures can possibly signify three things:

Firstly, that the claim of the previous Prophets and the previous Books about their divine mission or divine origin is true.

Secondly, that the teachings which they gave were true.

Thirdly, that the prophecies which they made about the coming of some future prophet or future revelation etc were also true.

Now the Qur'an and the Holy Prophet صلى الله عليه و سلم were Musaddiq of the previous Books and previous Prophets in all three of these senses. These meanings are confirmed by the following explanation of Hathrat Masih-e-Maud عليه السلام:

'According to the Qur'an the meaning of Musaddiq is that it has preserved whatever was correct and did not accept what was wrong.

The word Muhaymin (guardian) is derived from "Haymana". According to Lisan-ul-Arab it means "witness, afforder of security and peace; controller and superintendent of the affairs of men, guardian and protector, to watch and determine what is true and what is false".

Hadhrat Masih-e-Maud further writes:

The Holy Qur'an is so glorious that none other can excel it in its glory. It is Hakam, the one whose judgment is ultimate; it is Muhaimin, a compendium of all guidance. Therein is found every argument which one may require. It is this Book which has scattered in defeat the very core of the enemy's might. A Book which covers everything in depth and contains the news of what was and what is to be. Falsehood can attack it not from the front nor from the rear. It is the very light of God Almighty.⁵

Views of Medieval Scholars

Christian missionaries often quote medieval scholars of their choice to prove the miraculous nature and character of Jesus [from the verses 2:45-59] and thus claiming the superiority of Christianity over the religion of Islam. Below are some quotes which are presented from the renowned commentaries of the Holy Qur'an in terms of their views in this regard.

Imam Fakhruddin, Al-Raazi

In his commentary "Al-Tafseer-ul-Kabeer", while explaining the referred phrase in Al-Baqarah 2:42, he writes:

There are prophecies regarding the Prophet

Muhammed صلى الله عليه وسلم as well as the Qur'an in the Torah and the Gospel. Thus, belief in [the prophethood of] Prophet Muhammed صلى الله عليه وسلم and in the Qur'an, in effect, confirms belief in the Torah and the Gospel.⁶

Hafiz Ibn Katheer

In his commentary called "Tafseer Ibn Katheer", explaining the referred phrase, in Al-Baqarah 2:42, he writes:

.....the phrase "believe in that (The Qur'an) which I have revealed, which confirms that which lies with you (The Torah)", God says: 'O People of the Book, believe in that which I have revealed now, which confirms that which existed with you', [the Qur'an confirms the Torah and the Gospel] because of the prophecies regarding Muhammed صلى الله عليه وسلم, which they [i.e. the people of the book] found written in the Torah and the Gospel. The same opinion is also ascribed to Mujahid and Qatadah.⁷

Al-Zamakhshari

Some have argued back that verses such as 2:92 stress that the Qur'an is confirming the scriptures that were in the possession of the Christians and Jews at the time of the Prophet Muhammad peace be upon him and not simply the original revelations that God sent down in the past. However, Imam Al-Zamakhshari clarifies:

The Qur'an claims to be a confirmation, protector and touchstone of the Truth contained in the Torah and Gospel.⁸

Thus, Al-Zamakhshari makes it clear that he believes that the Torah and Gospels

were textually distorted.

Ibn Jarir Al Tabari

He writes:

"The Qur'an is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'an is true, and whatever disagrees with the Qur'an is false."⁹

Al-Tabari further relates from the eminent Jurist Ibn Juraij (b.80-d.150 AH) that if the people of the book quote something from their Bible that disagrees with the Qur'an, then we reject it, but if it agrees with the Qur'an then we accept it, as the Qur'an acts as a Judge over the previous scriptures. This indicates that the Qur'an judges whether something is true or false.

Which Torah and Injeel (Bible)?

The Christians, on the pretext of the Holy Qur'an being Musaddiq and Muhaimin, assert that the Bible is the protected of Word of God, The Promised Messiah عليه السلام has raised some questions to refute this Christian stance. He states:

"Furthermore, various Bibles differ from one another. If the Qur'an has testified the Bible then which of the Bibles? Nowhere the Qur'an has testified the Gospel of John or Matthew. However, it has testified the prayer of Peter. Likewise, which Torah is testified by the Qur'an? Let us be informed first that which Torah is correct? The Qur'an claims that the Torah is altered (Muharraf) and you (followers of the Bible) also differ regarding the correct version of the Torah. The Holy Qur'an does not verify the

gospel just by way of a statement, but by action (providing evidence). The part of the gospel teaching that is included in the Holy Qur'an, the Qur'an has demonstrated its applicability; and that is why we can verify only that part of gospel, which is testified by the Qur'an. We do not know the remaining ratbo yaabis (the good and the bad) appeared(in the Bible)."¹⁰

The above quoted enlightened words invite our attention to reflect upon the following verse of the Qur'an:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ ۚ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ

And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing. [Al-Maidah 5:47]

Notice that in the above verse the Qur'an says that a Gospel was given to Jesus, so we know from the Qur'an that Jesus had a Gospel with him, in fact the Bible even testifies to this. But as a matter of fact, there is no One Injeel (Gospel), available to us now, revealed to Prophet Isa, which the Qur'an testifies. There are infact various gospels and the true version cannot be established now. This is supported by the following biblical accounts which show that Jesus preached only One Gospel (Injeel) to his followers,

not the different versions as the Christendom has now in their hands at present. The following three quotes will suffice to prove this point:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Matthew 4:23)

And they departed, and went through the towns, preaching the gospel, and healing every where. (Luke 9:6)

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:15).

From the above quotes we may understand that Jesus had only One Gospel which he preached. Moreover, in the third quotation [Mark 16:15] he is reported to have said (though its authenticity is under the shadow of doubt by biblical scholars) that:

Go ye into all the world, and preach the gospel to every creature.

However we see a blatant disobedience to his words as we do not have the Gospel of Jesus, rather we have 4 Gospels: i.e. The Gospel of Mark, Matthew, Luke, and John. All these gospels were said to be written many years after the 'assumed death and resurrection' of Jesus and their divine authenticity can be gauged by the strange process of their canonisation, conducted in the 4th century (Council of Nicaea 325 AD) and recorded in the history with ridiculous details.

The Qur'an Testifies – The Bible is Corrupted

The Qur'an itself testifies that the Bible was corrupted over time in many places. The evidence is undeniable and regardless of what the Christian missionaries would want the Qur'an to say regarding the Bible, it is obvious that the Qur'an speaks the truth about its corruptness. I would only quote below three verses which speak explicitly of this fact.

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ
فَسِيئَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۗ وَنَسُوا
حَقًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ
مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ

So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except in a few of them. [5:14]

This verse refers to the Jews and makes two important points. Firstly, the Jews broke their covenant for which they were cursed and punished by Allah. Secondly, they perverted the words of their Scriptures. This is clear evidence that the words of the Torah were changed by the people. They were being misinterpreted and thus consequently when further copies were made of the scriptures, insertions and additions were made according to their

personal interpretations.

At another place the Qur'an informs us of the following:

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَاعِنَالِيًّا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ ۖ

There are some among the Jews who pervert words from their proper places. And they say, 'We hear and we disobey,' and 'hear thou without being heard,' and 'Ra'ina,' screening with their tongues what is in their minds and seeking to injure the Faith. [4:46]

This verse also refers to the corruption of the text of the Jewish Scriptures. They tampered with the text, misinterpreted and distorted the meanings of the verses. This malpractice of composing books or parts thereof and then presenting them as the Word of God was common among the Jews. [2:80]

Surprisingly, these progressive additions and editing with the passage of time to meet the needs of a political and social structure, are acknowledged in the introduction of Catholics Jerusalem Bible in these words:

'The first five books of the Bible make up a group which was known to the Jews as 'The Law' and for many centuries all five of the books were attributed to Moses as the sole or principal author. However, modern study of the text has revealed a variety of styles, a lack of sequence and such repetitions and

variations in narrative, that it is impossible to ascribe the whole group to a single author; four distinct literary 'traditions' can be identified and found side by side in the Pentateuch. Two of these go back to the time of when Israel became a nation- a period dominated by the figure of Moses: the traditions of earlier times converging on him and the memories of what happened under his leadership together made up the national epic. One means of distinguishing between these two separate strands is their use of the Yahwist, the other uses Elohim and known as the Elohist. The two other identifiable written traditions are later: one known as the Deuteronomic, introducing additions and revisions by Levites after the fall of the Kingdom of Israel; and one the work of editors after the Exile, known as the priestly tradition. The Mosaic religion set its enduring seal on the faith and practice of the nation, and the Mosaic law remained its standard; the modifications required by changing conditions of mind of Moses and invested themselves with his authority.The original Ten Commandments of Moses, of which there are two distinct traditions in the Pentateuch, are certainly ancient; the rest of the large code of legislation which is found in the five books, includes other elements of the greatest antiquity(for example, the food laws in Lv 11), but also laws from later times of the Judges and of the Monarchy and others again which show the development in social and religious customs, traceable to the Exile. Throughout, the hands of Deutoromic and Priestly editors are often to be observed, annotating and adapting.¹¹

The distortion of divine words and teachings is also an established fact in

matter of New Testament -: The Christian Bible. The Holy Qur'an affirms:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ
فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

And from those also who say, 'We are Christians,' We took a covenant, but they too have forgotten a good part of that with which they were exhorted. [5:15]

Again we see in this verse, the Qur'an clearly mentions people who call themselves "Christians" (i.e. followers of Christ) broke their covenant and abandoned the true message that was sent to them. The phrase 'We took a covenant', seems to be a reference to Jesus' prophecy about the advent of the Holy Prophet (John 16:12-13) which his so-called followers deliberately ignored, or upon which they vainly sought to put a wrong interpretation, and rejected the Holy Prophet صلى الله عليه و سلم saying:

هَذَا سِحْرٌ مُّبِينٌ

"This is clear enchantment." (61:7)

One can testify from the study of history, that with the passage of time, Christianity continuously drifted away from the true teachings, preached and taught by Jesus Christ. We now find the doctrines of Trinity, Atonement, Immaculate Conception, Original Sin and the Assumption of Mary etc, prevalent in the Christians. All these doctrines are alien to the true teachings of Jesus Christ as mentioned by the Qur'an [19:31-34] and face categorical rejection in the Holy Qur'an. In fact these dogmas

were introduced much later under the influence of Pauline philosophy based on Roman paganism; for instance, the doctrine of the Trinity which was first proclaimed by the Council of Nicaea in 325 AD. For further study on this 'drifting journey', the book titled: Christianity – from Fact to Fiction' by Hadhrat Khalifatul-Masih IV رحمه الله is an excellent read.

As a matter of fact, the divine authenticity of doctrines can only be testified by a divine guidance that is free from textual corruption. This is not determined by man-made councils. This distinction goes only to the Holy Qur'an that claims to be Musaddiq and Muhaimain over the previous scriptures until the End Time and there is none in the arena of scriptures which claims to share this distinction. The Promised Messiah عليه السلام states:

*"The fact is, that only Divine revelation has the authority to prove the truth or falsity of past scriptures. Any account confirmed by Divine revelation has to be true, even though some ignorant ones declare it otherwise. Similarly, the account which Divine revelation rejects, has to be false, even though some people declare it to be true."*¹²

The Holy Qur'an rightly fulfils the criteria to prove the truth or falsity of any account of past scriptures as affirmed in the following verse

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ ۚ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We have not sent down to thee the Book except that thou mayest explain to them

that concerning which they differ and as a guidance, and a mercy for a people who believe. (16:65)

This role is further focused in Surah Naml as we read :

إِنَّ هَذَا الْقُرْآنَ يَنْقُضُ عَلَى بَنِي إِسْرَائِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily, this Qur'an explains to the children of Israel most of that concerning which they differ. [27:77]

Three Main categories of Qur'anic Role being Musaddiq and Muhaymin

Based on the lexical explorations of the meanings of Musaddiq and Muhaymin it is clear that the role of the Holy Qur'an falls under the following three categories:

- (1) Fulfilment of Prophecies
- (2) Verification, Identification of Errors and their Correction
- (3) Total Rejection of certain doctrines and their Correction

I will now briefly explain the Qur'anic role being a Musaddiq under each of the three main categories:

Fulfilment of Prophecies

The phrase: "Musaddiqan limaa bayna yadaihe" is used both for the Holy Qur'an and the Holy prophet Muhammad صلى الله عليه و سلم as an evidence for their truthfulness, to the people of various established religions and in particular the People of the Book [Ahle-Kitab].

As mentioned in the beginning of this article, the Qur'an is a forceful testimony of the

truthfulness of the previous Prophets and the Prophet Muhammad ﷺ including its own divine origin, on the basis of the fact that the Prophet Muhammad ﷺ is the clear manifestation of the prophecies, recorded in various scriptures particularly contained in the Bible. The Qur'an requires its followers to believe in 'that which was revealed before thee' [2:5] on the basis of the fact that all the scriptures of established religions contain prophecies regarding the appearance of a Universal, Chief and Seal of all the Prophets, i.e. the Prophet Muhammad ﷺ and that they all sprung from the same Fountain: the Lord of the Seen and the Unseen.

Here in this short essay, I cannot quote all of them, but would suffice to refer only to some biblical prophecies which were fulfilled in the person of the Holy Prophet Muhammad ﷺ.

For the prophecies in the Old Testament of the Bible please refer to the following:

- (1) Deuteronomy 18:18
- (2) Deuteronomy 33:2
- (3) Isaiah 20:62
- (4) Isaiah 21:13-17
- (5) Song of Solomon 1:5-6
- (6) Habakkuk 3-7 etc.

And for the New Testament, please look into the following references:

- (1) Matthew 23:39
- (2) John 14:16, 26
- (3) John 16:7-14 etc.

The fulfilment of the above referred prophecies in the person of the Holy Prophet ﷺ conclude that rejecting

him would simply imply rejecting their own scripture. Although, the Jews and Christians have tried to obscure these prophecies by alteration of text [for instance: Deut 18:18] on the pretext of wrong translation even then the detailed picture that emerges from them fits only, with its all detail, the blessed personality of Hadhrat Muhammad ﷺ.

The Promised Messiah عليه السلام states:

"We speak the truth and can never desist from doing so: had the Holy Prophet, may peace and blessings of Allah be upon him, not been raised and had the Holy Qur'an not been revealed, whose potent properties were witnessed by our elders and spiritual leaders in the past and we still witness today, it would have been very difficult for us, on the strength of Biblical account alone, to recognise Moses and Jesus and other earlier prophets to be belonging to that pious and righteous assembly of people whom God, out of His grace, had selected to be appointed as prophets. We must acknowledge this spiritual favour of the Holy Qur'an, that it displays its light in every age and then with the help of that perfect light, convinced us of the truth of earlier prophets. This favour is not only shown unto us, but is also shown unto all those prophets who appeared from the time of Adam, to the time of Jesus (peace be upon them) prior to the advent of the Holy Qur'an."¹³

Verification, Identification of Errors and their Correction

Now I will present only two examples from many, where the Holy Qur'an has verified

and identified the errors and corrected them, playing its unprecedented roles as Musaddiq and Muhaymin:

Example 1 Divine Attributes

Biblical Error:

According to the Bible, God made heaven and earth in six days and afterwards on the seventh day He rested and was refreshed'. This account is given at several places in the Bible.

In Genesis, the first book of the Old Testament, we read:

And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {2:3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. [Genesis 2:2]

This concept is also repeated in Exodus as well:

"For in six days the Lord made heaven and earth and on the seventh day he rested, and was refreshed." [Exodus 31:17]

Qur'anic Correction:

According to the Holy Qur'an, God made the heavens and earth in six days but a Day was not mentioned as confined in the biblical connotation with the words 'morning and evening'. Instead, the Qur'an leaves the phrase open to be understood in the sense of a very long period in view of other similar verses i.e. 10:4, 32:6, and 70:5. Moreover, the Qur'an rejects the attribution of any fatigue, tiredness or weariness on account of the work done,

to Almighty God, being Al-Qayyum (the Supreme Being who is the Living, the Self-Subsisting and All-Sustaining), thus crossing out the false biblical notion and claim for taking rest. [2:256].

Allah, the Exalted, has clearly declared:

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ ۚ وَ مَا مَسَّنَا مِنْ لُغُوبٍ

And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us. [50:39]

The above declaration is further strengthened by the following statement of God's attributive powers, as mentioned earlier:

الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ

The Living, the Self-Subsisting and All-Sustaining: Slumber seizes Him not, nor slumber. [2:256]

It is worthy to note, that from the very beginning, the Bible presents God as limited and confined to a body. This has led Christianity to attribute divinity to a human being i.e. Jesus who is subject to tiredness and sleep like a common human being. In the Gospel of Luke, we read:

"Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled [with water,] and were in jeopardy. And they came to him,

and awoke him, saying, "Master, master, we perish. Then he arose."

[Luke 8:22-24]

In the gospel of John it is further written:

Now Jacob's well was there. Jesus therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour.

[John 4:6]

Example 2

Character Assassination of the Prophets

Prophets are the appointed reformers sent by God to manifest His attributes, powers and grandeur to the humankind and to establish a live link to the Creator. The biblical presentation of Prophets is also radically different from the one presented in the Holy Qur'an. Whereas the Qur'an depicts prophets as the best models of piety, righteousness and moral uprightness, [for example: 21:27 and 22:52], the Bible has presented almost all the prophets as committing major sins in faith, and their moral standing in their people is subject to many objections. This is the great beneficence of the Holy Qur'an which removed these objections from the prophets and declared them to be the righteous servants of God with honour and praise.

Below some references are given of some of the shameful deeds attributed to the prophets by the Bible and the unprecedented role of the Holy Qur'an as being Muhaymin in removing these blemishes:

(1) Ascribing falsehood to Prophet Abraham [Genesis 13:11-20] while the

Qur'an remembers him with the word Siddeeqan [a truthful man par excellence] and commands the believers to announce his truthfulness. [19:42]

وَإِذْ كُنَّا فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And relate the story of Abraham as mentioned in the Book. He was a truthful man par excellence and a Prophet. [19:42]

(2) Attribution of epilepsy to Moses' hand [Exodus 4:6] and the Qur'anic statement.

أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ

Insert thy hand into thy bosom; it will come forth white without evil effect. [28:33]

(3) Calf worshipping attributed to Hadhrat Haruun (Aaron) [Exodus 32:2-4] and the Qur'anic acquittal of this blame. [20:86 to 96]

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ اتِّمَامُوا فِتْنَتَكُمْ بِهِ
وَإِنَّ رَبَّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

And Aaron had said to them before this, 'O my people, you have only been tried by means of it (the calf). And surely, the Gracious God is your Lord, so follow me and obey my command. [20:91]

(4) Hadhrat Suleman's (Solomon) inclination towards idolatry [1 Kings 11:4] and the Qur'anic negation and clearance from such accusation

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا

And Solomon did not disbelieve; but it was the rebellious ones who disbelieved [2:103]

Hadhrat Luut(Lot) is depicted drunken and committing incest with his daughters [Genesis 19:32-38] and the Qur'an recalls

him as being among the righteous and the recipient of Wisdom and Knowledge from Allah, the Exalted.

[21:75-76; 26:169-171]

وَلَوْ طَأْتَيْنَهُ حُكْمًا وَعِلْمًا وَادْخَلْنَاهُ

فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ

And to Lot We gave wisdom and knowledge.....And We admitted him to our mercy; surely he was one of the righteous.

Now I will mention the case of Hadhrat Daud (Prophet David) in some detail with reference to the Bible in comparison with the Holy Qur'an.

The Bible attributes a very shameful deed to Prophet David by saying that he committed adultery with the wife of Uriah, a dutiful military commander of his army, and devised an obnoxious plan for his killing by sending him to 'the forefront of the hardest fighting' so that he could take his beautiful wife for himself. [Samuel II, 11:1] The whole description depicts Prophet David (God forbid) as being lustful, cunning, deceitful and a vice-planner for killing a trustworthy and dutiful person just to satisfy his carnal desires. Furthermore, the Bible accuses the son of Prophet David for having incest with his sister. [Samuel 13:1]

The Holy Qur'an has washed such kind of blames from the righteous character of Prophet David and depicted him 'the man of might yet he was always turning to God'. Let us look into the following statements of the Holy Qur'an:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

O David, We have made thee a vicegerent in the earth. [38:27]

وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

And remember Our servant David, the man of might; surely he was always turning to God. [38:18]

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ط يَجِبَالِ أَوِي مَعَهُ وَالطَّيْرِ ط

And certainly, We bestowed grace upon David from Us. O ye mountains, celebrate the praises of Allah with him and O birds, ye also' [34:11]

وَآتَيْنَا دَاوُدَ ذُرِّيُورًا

And We gave David a Book. [4:164]

وَإِنَّهُ اللَّهُ الْمَلِكُ وَالْحَكِيمُ وَعَلَّمَهُ مِمَّا يَشَاءُ

And Allah gave him sovereignty and wisdom and taught him of what He pleased. [2:252]

وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ

وَسُلَيْمَانَ وَأَيُّوبَ... كُلٌّ مِنَ الصَّالِحِينَ ط

And Noah did We Guide aright aforetime, and of his progeny, David and Solomon and Job.....each one of them was of the righteous. [6:85-86]

The Holy Qur'an admonishes the 'House of David' to be grateful for the bounties of God by saying:

إِعْمَلُوا آلَ دَاوُدَ شُكْرًا ط

And We said, Act gratefully, O House of David. [34:14]

And we find that this advice was acted upon earnestly as we read the following testimony of the Qur'an while mentioning Solomon, the beloved son of David and the righteous servant of Allah:

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

He (Solomon) said: My Lord, grant me that I may be grateful to Thee for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as would please Thee and admit me, by Thy mercy, among Thy righteous servants. [27:20]

Perusing all above statements we register in our minds an image of the Prophet David who is righteous, oft-returning, seeker of forgiveness and bounties of God, recipient of Grace and divine revelation. He was the most successful mighty king of his time yet devoted and dedicated to the institution of Worshipping Almighty Allah. His wife, a widow of his dutiful military commander named Uriah, the Hittite, was righteous and the recipient of God's favours and bounties. The Bible's accusation of adultery finds no ground at all when we reflect over the words of Solomon's prayer (quoted above). Here the words: *Thy favour which Thou hast bestowed upon me and upon my parents*, are of pivotal importance. The word used by Solomon [[Walidayya](#)] in his prayer, applies to both mother and father who have been mentioned as among those on whom God bestows His choicest blessings, thus plainly refuting the biblical statement that, God forbid, they committed adultery.

Taking in to consideration the opposition, jealousy, enmity and ungratefulness prevalent in various tribes of Israelites, it is not hard to conclude that such allegations and textual manipulation in the book of

Samuel is the product of some jealous and hateful scribes of later times in rivalry. The simple understandable point is that Uriah, a trustworthy commander of David's army might have been killed in a battle in natural circumstances, leaving his wife widowed, and the Prophet David out of favour and beneficence, married her for the reconciliation of her heart. And by the grace of God, this marriage proved very blessed and successful. God granted them a wise and righteous son i.e. Solomon [38:31] a chosen servant of God, recipient of Knowledge from the Mighty [27:16] an oft-returning monarch to his Creator [38:31] who, exercising his intelligence and wisdom, innovated a unique way to preach the Unity of God to Queen Sheba with great success [27:42-45]. This also rejects the biblical narration [2:103] that God forbid, Solomon was inclined towards idolatry. (1 Kings 11:4 vs. Al-Baqarah 2:103) It can be ascertained from the Qur'an that Prophet David, despite being a powerful monarch, showed great patience and forbearance in response to sneaking whisperers and evil elements of his time. The hardships and privations to which Prophet David was subjected to, by ungrateful Jews are reflected in the deep pathos of his Psalms. But at a certain point of such ongoing campaigns of disinformation, conspiracies and false allegations, they were cursed by the tongue of David under divine Will. Similar suffering was also experienced by Prophet Jesus who is also reported to have casted a curse from the agony of his heart in the Bible [Matthew 23:13-33] and in the Qur'an:

Below the Qur'an not only mentions this

but also outlines the reasons for which they deserve so. The Qur'an says:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۗ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Those amongst the Israelites who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress. They did not restrain one another from the iniquity which they committed. Evil indeed was what they used to do. [5:79-80]

The curse of David resulted in the Israelites being punished by Nebuchadnezzar, who destroyed Jerusalem and carried the Israelites in captivity in 586BC.

In conclusion, in view of the Qur'anic stand, all the lust, adultery and murder attributed by the Bible to the most righteous men among the people - the Prophets, is pointing a finger of blame to some jealous tribe or individuals, responsible for copying and editing the Bible in ancient times, who inserted such shameful stories about them vilifying their descendents in rivalry, as supported by internal evidence from the Bible.

Now this is the great beneficence of the Holy Prophet Muhammad صلى الله عليه و سلم (the personification of the Qur'an) that through his noble character, he has testified to the truth of all the previous prophets and has incorporated in himself all their noble qualities. Explaining this point the Promised Messiah states:

"Our Holy Prophet, peace and blessings

of Allah be on him, combines in himself the names of all the prophets, for in him are blended the noble qualities we find severally in all the other prophets. Hence, he is Moses as well as Jesus; he is Adam, he is Abraham, he is Joseph and also he is Jacob." God indicates that in the verse:

فَهُذِهِمُ اقْتَدِ

So do thou follow their guidance. [6:91]

Meaning: O Prophet of God, merge in yourself the various teachings of all the prophets. This shows that the excellence of all the prophets was combined in the Holy Prophet, peace and blessings of Allah be upon him. In fact the very name Muhammad points towards this because it means "the one who is most praised." The highest praise and special qualities of all the prophets are blended in him.¹⁴

Reflecting on this subject further it will be important to note that with the advent of the Promised Messiah عليه السلام, in this age and time, is also a great manifestation and testification of the Qur'anic truths and the truth of the Holy Prophet Muhammad صلى الله عليه و سلم and all other previous prophets. Allah, the Exalted, also gave him various prophetic names and titles. In a revelation he is referred to as:

جَرِيُّ اللَّهِ فِي حُلَّةِ الْأَنْبِيَاءِ

*Brave soldier of Allah in the cloak of the Prophets.*¹⁵

Expounding on this revelation the Promised Messiah عليه السلام states:

This revelation from God means that whichever prophets (peace be upon them)

have been sent from God, from Adam to the end, be they Israelites or non-Israelites, this humble self shares something common from the particular incidences and attributes of all of them. And there has not been any prophet, whose special features I do not share in myself. The print of every prophet's nature is embedded in my nature. This is what I have been informed by God.....and whatever support and succour God has manifested for previous prophets in multiple ways, the example of such divine support and succour has also been manifested for me as well and this will continue (in future).¹⁶

The Promised Messiah also received several verbal revelations in which he was called Adam, Moses, Jacob, Abraham and David etc by Allah. In an Urdu couplet he says:

میں کبھی آدم کبھی موسیٰ کبھی یعقوب ہوں
نیز ابراہیم ہوں نسلیں ہیں میری بے شمار

*At times I am Adam, at times I am Moses and at times Jacob; In addition, I am also Abraham; my progeny is indeed countless.*¹⁷

اک شجر ہوں جس کو داؤدی صفت کے پھل لگے
میں ہوا داؤد اور جالوت ہے میرا شکار

*I am a Tree which bore the fruits, bearing the spiritual faculty of Daud [David] I have been (called) Daud [David] and Jalut [opponent of truth] is my prey.*¹⁸

In another revelation, Allah, the Exalted, addressed the Promised Messiah علیہ السلام in the following words:

يَا دَاوُدُ عَامِلٌ بِالنَّاسِ رِفْقًا وَإِحْسَانًا

*O Darwud [David], behave towards people with kindness and benevolence.*¹⁹

And while relating a dream the Promised

Messiah علیہ السلام states:

A few days ago my humble self saw a strange dream. [It is that] there is a company of ascetics and worshippers and each one of them stands up to describe his way of life and while doing so recites an appropriate verse the last word of which is like qu'ud or sujud or shuhud as in this verse

تمام شب گزار نیم در قیام و سجود

[I spend the whole night in standing and prostrating [in worship]. Some of them recite such couplets describing their experiences. At the end, I was about to recite a verse when my dream ended. The verse that I had intended to recite found utterance in a revelation which is as follows:

طریق زہد و تعبد ندانم اے زاہد
خدائے من قدم راند بر رہ داؤد

O ascetic, I know not the formalities of asceticism and devotional ceremonies.

*My Lord has Himself led my steps to the way of David.*²⁰

The above dream points to some Davidic qualities [the way of David] and that was his devotion and dedication towards worship of Allah as mentioned in the Holy Qur'an by the word 'Awwab' [Oft-returning]. He was drenched in the love of Allah. It is reported in a Hadith that the Holy Prophet Muhammad صلی اللہ علیہ و سلم lovingly mentioned Hadhrat Daud and said that Prophet David used to pray in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ
أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

“O Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain to Thy love. O my Lord, make Thy love dearer to me than my own life, my kith, and kin, and even dearer than cold water (to a man dying of thirst in scorching heat).”²¹

Following the footsteps of their beloved master in letter and spirit, the companions of the Promised Messiah عليه السلام also attained such a high standard of piety, love of Allah, love of His Messenger صلى الله عليه و سلم, and spiritual knowledge, fulfilling the criterion of knowledge set by the Holy Qur’an [35:22] that God Almighty Himself disclosed their high status (in the sight of Allah) to the Promised Messiah عليه السلام in the following words:

وَ أَحِبَّاءِكَ كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

*Your loved ones are like the Prophets of Bani Isra’il.*²²

We should recall that this testimony is already prophesied by the Holy Prophet صلى الله عليه و سلم in favour of God-fearing scholars of his Ummah.

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

*The (God-fearing) scholars of my Ummah are like the prophets of Bani Israel.*²³

Lastly, I would like to draw the attention of the readers to the fact that these blessings, divine support and succour are not a matter of the past but are continuously, being witnessed and manifested, in the blessed progeny, both physical and spiritual, of the Promised Messiah عليه السلام. It should be noted that the divine title ‘Daud’ [David] was also given

to the eldest son and the eldest grandson of the Promised Messiah عليه السلام who were also chosen servants of Allah, being the second and third manifestation of Qudrat-e-Sania [i.e. Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, Al-Musleh-ul-Maud and Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III.]²⁴

Now in view of systematic propaganda, hurled from time to time, by some ‘sneaking whisperers’ and opponents of the Jama`at, the manifestation of the following Qur’anic verse in the history of Ahmadiyyat, as we have witnessed from generation to generation, will always continue to testify the truth of the revelations as vouchsafed to the above mentioned chosen servants of Allah:

أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ

“Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be the victors?” [21:45]

On the contrary, the following faith-inspiring narration serves a warning to the opponents who vainly strive against Ahmadiyyat. It is recorded in the history of Ahmadiyyat that on 14th October 1898 while delivering a Friday sermon in the presence of the Promised Messiah عليه السلام, Hadhrat Maulvi Abdul Karim sahib رضي الله عنه quoted the following verse:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

and said:

“The spiritual leader of the age [i.e. The

Promised Messiah [عليه السلام] has appeared with the title 'Son of Mary'. **He has also been called David.** It is necessary, therefore, for people to beware lest those, who strive against him an unholy striving and turn away from him, should be subjected to the curse which issued from the mouths of David and Masih Ibne-e-Maryam [Messiah son of Mary]²⁵

Let us conclude this brief discussion in the words of اولوا الالباب (Men of understanding) recorded in the the Holy Qur'an with the desire to be accepted and counted among them by Allah, the Exalted:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord, we have heard a Crier calling us unto faith, Believe ye in your Lord, and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous. [3:194]

Total Rejection of certain doctrines and their Correction

Apart from verification of certain biblical details, identification of errors and corrections, the Holy Qur'an has also categorically rejected certain doctrines of Judaism and Christianity which, with the passage of time, crept into their ideologies. For instance, one of the beliefs of Jews and Christians was regarding the entrance and admittance to Heaven. Both the Jews and the Christians entertained this delusion that only a Jew or a Christian was

destined to enter Heaven and could obtain salvation. Such a claim was made on the basis of the false notion that they were the loved ones of God[5:19]. The Holy Qur'an mentions this baseless delusion and corrects their mistake demanding a conclusive proof for that, in the following words:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا
تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian'. These are their vain desires. Say, 'Produce your proof, if you are truthful.[2:112]

In the very next verse, the Qur'an rectifies their outlook by affirming that only complete submission to Allah and righteous deeds can earn reward from God, and mere verbal declaration will be of no avail.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ
عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Nay, whoever submits himself completely to Allah and he is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. [2:113]

Creed of Crucifixion and Resurrection

The most controversial figure among all three Abrahamic faiths i.e. Judaism, Christianity and Islam, is undoubtedly the personality of Jesus Christ [Prophet Isa Ibn Maryam], who has engaged people into lengthy discussions for centuries. This is because each of the three faiths has certain beliefs regarding the life and death

of Jesus Christ bearing controversy. Jews claim that they crucified Jesus (to death) and thus he was proved an impostor and accursed in accordance with the biblical prophecy [Deuteronomy 21:23]. On the other hand, the Christians believe that Jesus was crucified, but was resurrected three days later and thus redeemed humanity from Original Sin through his cursed death.

Now the Qur'an here plays the role of an Arbitrator and Judge and confirms that both views are untrue and settles this dispute with the following verdict:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ
 اٰخْتَلَفُوا فِيْهِ لَفِي شَكٍّ مِّنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ اِلَّا
 اِتِّبَاعَ الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِيْنًا ۗ بَلْ رَفَعَهُ اللّٰهُ اِلَيْهِ ۗ
 وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

They slew him not, nor did they bring about his death on the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture; and they did not arrive at certainty concerning it. On the contrary, Allah exalted him to Himself. And Allah is Mighty, Wise. [4:158-159]

Much has been written and stated on this subject. For further detail and understanding kindly refer to the books of the Promised Messiah عليه السلام (Jesus in India, Fountain of Christianity, Testimony of Qur'an etc) in which Hudhur has dealt with the subject of the Crucifixion of Jesus and subsequently his deliverance from the Cross from so many different angles in the

most convincing and scholarly manner. He has also corrected the common mistake, entertained by the majority of Muslims throughout several centuries that Jesus was not crucified but raised up bodily to Heaven and instead of him, another person was crucified according to the 'so-called' devised plan of God.

Creed of Trinity

One of the key man-made doctrines of Christianity is the creed of Trinity. The Holy Qur'an categorically rejects this creed and invites the 'People of Book' to stop this false practice and embrace the Unity of God :

يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا
 عَلٰى اللّٰهِ اِلَّا الْحَقَّ ۗ اِنَّمَا الْمَسِيْحُ عِيسٰى ابْنُ
 مَرْيَمَ رَسُوْلٌ مِّنْ اللّٰهِ وَكَلِمَتُهُ ۗ اَلْقَاهَا اِلٰى مَرْيَمَ
 وَرُوْحٌ مِّنْهُ ۗ فَاٰمَنُوْا بِاللّٰهِ وَرُسُلِهِ ۗ وَلَا تَقُوْلُوْا
 ثَلٰثَةٌ ۗ اِنْتَهُوْا خَيْرًا لَّكُمْ ۗ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ
 ۗ سُبْحٰنَهُ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۗ لَهٗ مَا فِى السَّمٰوٰتِ
 وَمَا فِى الْاَرْضِ ۗ وَكَفٰى بِاللّٰهِ وَكِیْلًا ۝

O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not 'They are three.' Desist, it will be better for you. Verily, Allah is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian. [4:172]

And in chapter 5 verse 74 we read:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ط
 وَقَالَ الْمَسِيحُ بَنِيَّ إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ
 رَبَّكُمْ ط إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
 الْجَنَّةَ وَمَأْوَاهُ النَّارُ ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝
 لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ وَمَنْ إِلَهٌ
 إِلَّا إِلَهُ وَاحِدٌ ط

Indeed they are disbelievers, who say, 'Surely, Allah is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord.' Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. [5:73] They are surely disbelievers who say, 'Allah is the third of three,' there is no God but the One God. [5:74]

Salvation and Atonement

Another key belief of Christianity is the creed of Atonement. The Qur'an has refuted this false belief in so many places. A few examples are given below:

وَلَا تَنْزِرُ وَاِزْرَةً وَاِزْرَةً وَاِزْرَةً وَاِزْرَةً

And no bearer of burden shall bear the burden of another. [17:16]

The above words strike at the very root of the doctrine of atonement and serve a forceful repudiation. Everyone is responsible for his own deeds and every soul shall be paid in full what it has earned [3:26] Nobody's vicarious sacrifice can bring salvation to others, and the blood of a person cannot wash the filth of other people's wrong doings. Rejecting

the doctrine of Trinity [5:74], in the very next verse [5:75] the Qur'an asserts on repentance and seeking forgiveness from God:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ ط وَاللَّهُ غَفُورٌ رَحِيمٌ

Will they not then turn to Allah and ask His forgiveness, while Allah is Most Forgiving and Merciful.

The Qur'anic stand on salvation and atonement has been beautifully explained by the Promised Messiah عليه السلام in the following words:

The doctrine of salvation (that atonement can be achieved though the crucifixion of Jesus, peace be upon him) as set out in the Gospels, is rejected by the Holy Qur'an. Despite the fact that the Holy Qur'an affirms Jesus to be a noble prophet of God and declares him to be very dear to Him, and describes him to be noble and dignified in bearing, he is presented as a mere human being. Also, the Holy Qur'an does not admit in principle, the concept that for the sake of atonement, the burden of a sinful person can be transferred to another innocent being. Likewise human logic does not accept the notion either, that for the sin of Tom, Dick should be indicted. Even worldly governments have never subscribed to this notion.²⁶

Similarly, while refuting the concept of salvation through re-incarnation, as found in Hinduism, Buddhism etc. the Promised Messiah states:

Alas, as far as the concept of atonement is concerned, the Aryas[a sect in Hinduism] have also committed the same mistake as has been committed by the Christians.

They too have missed the mark. According to the Arya doctrine, both repentance and seeking forgiveness are utterly meaningless. Reincarnation being the prescribed punishment in Arya doctrine, they believe that unless a person is subjected to various reincarnations for having committed even a single crime, atonement is simply impossible.²⁷

As mentioned earlier apart from Trinity and Atonement etc., Christianity particularly Catholicism has adopted many false beliefs like Immaculate Conception, Assumption of Mary etc. The Holy Qur'an assertively rejects all of these concepts. I cannot go here into detail but Qur'anic references: Chapter 5 Verse 117-118, Chapter 19 Verse 17-34 will be helpful for further study.

Conclusion

Based on the aforementioned discussion, in a nutshell, the following concluding points shall be noteworthy:

(1) The Qur'an is the last, complete, authoritative and authentic revelation from God. It is the final arbitrator and the only criterion to correct any inaccuracies or misinterpretations which have occurred in the transmission of various scriptures. It helps in discovering human additions, or interpolations in the previous revelations.

(2) The Qur'an declares that all previous prophets and all previous books that claimed divine mission or divine origin and were believed in as such by a large number of people, were indeed from God [2:5; 2:286]. It admits that the teaching of the previous Prophets and the previous

books were true, not necessarily in the form in which they existed at the time of its advent (ie Qur'an) but in the form in which they were originally given [98:4]. It also claims that the prophecies made by previous books and the previous Prophets about the coming of a Book of divine Law and of a Universal Prophet, were true and have been fulfilled by the Qur'an and the Holy Prophet of Islam صلى الله عليه و سلم

(3) The use of word Musaddiq in the Holy Qur'an has been used followed by the preposition of Laam. This essentially carries the meaning of 'fulfilling' and not 'confirming' or 'declaring to be true'. The expression in the verses [5:49;] has been used as a proof of the truth of the Qur'an and this clearly conveys the sense of 'fulfilling', not that of 'confirming' for if a book declares the Bible to be true that is no proof of the book itself being a revealed word of God; even an impostor can declare the previous scriptures to be true. It is only the fulfilling of the prophecies contained in the Bible that can serve as evidence of the truth of the Qur'an. Thus it is clear that when the Qur'an speaks of its being Musaddiq [used with the preposition of laam] of the Christian and the Jewish scriptures, it uses the word in the sense of 'fulfilling' and not in the sense of 'declaring to be true whatever is present'.

(4) Among the critics and opponents of the Qur'an, the Christians particularly carry hostile attitudes. Now naturally the question arises that why the Christians are so opposed to the Holy Qur'an that they often raise objections and equate it with violence, holding it responsible for

bloodshed for centuries. Some exercise extreme measures, opposite to the often-quoted teachings of Jesus Christ [Matthew 38-48]. One of such recent cases is of a Christian priest Terry Jones, who, a couple of months ago, burnt a copy of the Holy Qur'an publicly in the USA in utter ignorance and prejudice. Explaining the root cause of such harsh and hostile behaviour in the name of religion, the Promised Messiah عليه السلام states:

The fact is that the Christians are extremely annoyed with the Holy Qur'an, for it has destroyed the very basis of their religion. It has refuted the concept of deifying a human being, shattered the doctrine of the cross, and proven beyond all doubt that the teachings of the Gospels—which the Christians are so proud of—are extremely flawed and ineffective. It was, therefore, only natural for their egoistic passions to have been aroused and their imputations [against the Holy Qur'an] are quite understandable.²⁸

(5) Apart from Musaddiq and Muhaymin, another attributive name of the Qur'an is also Al-Furqan (the criterion which distinguishes between right and wrong, truth and falsehood) and the Holy Qur'an is convincingly playing this role since its emergence on the surface of earth. For example, we have no reason to reject the essence of any passage of the Bible if such a passage is confirmed by the fundamental teachings of the Qur'an. For instance when we read in the New Testament a reiteration of one of the Ten Commandments of Torah:

"And Jesus answered him. The first of all

commandments is hear, O Israel; the Lord our God is one Lord" (Mark 12:29)

We readily confirm this on the basis of the following beautiful statement in Suratul Ikhlas - a compendium for the Unity of God:

قُلْ هُوَ اللَّهُ أَحَدٌ

"Proclaim, He is Allah,

the One and Only (God)" [112:2]

But when we read the so-called verse in the gospel of John regarding Trinity, we can outright reject this, based on the very next verses of above mentioned surah:

اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۚ وَ لَمْ يُولَدْ ۚ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

"Allah, the Independent and Besought of all. He begets not, nor He is begotten; And there is none like unto Him." [112:3-5]

Similarly, the accusations of major moral sins levied against great prophets or doctrines which are negated in the Qur'an, we can only accept the Qur'anic version as the original unaltered truth, revealed by Allah because at present only the Qur'an can be called the 'Kalamullah' (Word of God) that is free from human interpolation.

The following extract from the writing of the Promised Messiah عليه السلام is a comprehensive account of unique and unprecedented excellences of the Holy Qur'an and gives us a firm base to claim its perfection, matchlessness and to refute allegations against it.

Hudhur عليه السلام writes in his scholarly book: Braheen-e-Ahmadiyya:

Of all the revealed books which we find today, it

is only the Holy Qur'an whose claim to having been revealed from God is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasize the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart.²⁹

And this couplet seems to have emerged, in an ascetic state, after so many contemplative and meditative sessions over the Holy Qur'an:

یا الہی تیرا فرقاں ہے کہ اک عالم ہے
جو ضروری تھا وہ سب اس میں مہیا نکلا

O Lord! Does Thy Word constitute only a book? Or is it a universe in itself? For, whatsoever was indispensable for mankind, for progress of the human mind we find amply provided in this marvelous Scripture!³⁰

Finally, in the light of the writings of the Promised Messiah علیہ السلام this point finds ample emphasis, that the ultimate objective and purpose of the Qur'an, whether it be its narration of various stories concerning previous prophets and their people or its powerful winning theological arguments etc, is not only to appreciate the unique style and diction or to establish its polemical supremacy but also to reform the inner self of its believers. In the context of theological arguments in terms of the phrases Musaddiq and Muhaimin the following thought-reflecting admonition of the Promised Messiah علیہ السلام needs our constant attention:

تمہارے ایمان کا مصدق یا مکذب
قیامت کے دن قرآن ہے

The testifier or falsifier of your Faith on the Day of Judgement would be the Holy Qur'an.³¹

Admonishing his community he further states:

"The real and perfect paths of salvation

have been opened only by the Holy Qur'an; all others were only its shadows. Therefore your should study this holy scripture with utmost attention and deepest thought; and you should love it as you have never loved anything else. For, indeed, as God has conveyed to me: *الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ* i.e., all the good lies in the Qur'an. All kind of good are to be found in it – and this is the truth. Unfortunate, indeed, are the people who give preference over it to other things. The Holy Qur'an is the fountainhead for your salvation, for all betterment and success.”³²

May Allah, the Lord of the Universe, have mercy on us through the Great Qur'an; enable and empower us to be accepted among the following:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

They, to whom We have given the Book, follow it as it ought to be followed [2:122]

The above words of the Qur'an invite us:

1. to recite the Holy Qur'an in the best possible manner [73:5]
2. to understand its meaning and message [38:30]
3. to follow and practice its teachings [35:30]
4. and to strive for the propagation of its beauties and true message to the world [25:53], in accordance with the directive of the Promised Messiah^{عليه السلام}

قُومُوا لِإِشَاعَةِ الْقُرْآنِ

*stand up for the propagation of the Holy Qur'an.*³³ (Amen)

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Ps. The English translation of all quoted verses of the Holy Qur'an has been taken from Hadhrat Maulvi Sher Ali sahib's *رضي الله عنه* translation.

All biblical quotes are taken from Kings James Version 1611.