

IQBAL REVIEW (66: 1)
(January – March 2025)
ISSN: P0021-0773
ISSN: E3006-9130

RECONSTRUCTING QUR'ANIC ONTOLOGY: A CRITIQUE OF CLASSICAL ISLAMIC THEOLOGY AND ITS EPISTEMIC FOUNDATIONS

Dr. Abdul Hafeez Fazli
Ex-Professor, Philosophy Department,
Punjab University, Lahore

Abstract

This study critically examines the overlooked aspect of Qur'anic ontology in Islamic scholarship, focusing on the epistemic fallacies that arise from the adoption of Greek metaphysical concepts within classical Islamic theology. The paper argues that traditional Islamic ontologies, particularly those formulated by the Mu'tazilites and Ash'arites, erroneously equate divine attributes and being with concepts derived from Aristotelian metaphysics, leading to a fundamental misinterpretation of the Qur'anic teachings. Specifically, the study delineates the Qur'anic ontological framework, positing that creation (*Khalq*) and command (*Amr*) are the two fundamental categories of existence, both emanating from Allah as the absolute Originator. This contrasts with the classical dichotomy of *Qadim* (eternal) and *hadiith* (created) imposed by Greek-influenced theological systems. The research highlights the implications of these misinterpretations, including the problematic conflation of

Allah's essence with attributes, and the debates over the eternity versus createdness of the Qur'an. The study also critiques the translation and exegesis of key Qur'anic terms like *Al-Haqq* (The Truth) and the theological consequences of their misinterpretation, particularly in relation to the concept of divine interventionism and cosmology. By revisiting the Qur'anic categories of *Khalq* and *Amr*, the paper offers a more accurate ontological framework that could reconcile Qur'anic teachings with modern scientific cosmology, proposing that the traditional Ash'arite ontology impedes this reconciliation. Ultimately, the research advocates for a revision of traditional Islamic theology, rooted in a proper understanding of Qur'anic ontology, to resolve longstanding theological contradictions and to construct a coherent relationship between Islam and science.

Keywords:

Qur'anic Ontology, Epistemic Fallacies, Islamic Theology, Greek Metaphysics, Mu'tazilites, Ash'arites, Khalq (Creation), Amr (Command), Al-Haqq (The Truth)

Introduction

One of the most critical yet overlooked aspects among translators, commentators, scholars, and experts in Islamic sciences pertains to the Qur'anic ontology—an issue of central importance to the present treatise. Ontology, as a branch of philosophy, concerns itself with the fundamental categories of existence and the relationships between them. Within the framework of this study, the Qur'anic ontology is articulated as comprising two ultimate yet originated categories: *Khalq* (Creation) and *Amr* (Command), both emanating from God (Allah), who is the absolute Originator.

By contrast, classical Muslim theology—rooted in the traditions of the Mu'tazilites, Ash'arites, and other theological schools—has historically conceptualized Islamic ontology as a binary structure consisting of God (*Allah*), who is eternal (*Qadim*, قديم) and the Creator, and *Khalq* (creation), which is contingent (*hadith*, حادث). This ontological model was adopted under the epistemic influence of Greek philosophical frameworks transmitted through Christian theological traditions. In doing so, these scholars committed an epistemological fallacy, presuming compatibility between Hellenistic categories and Qur'anic revelation, and thereby integrating them into their theological systems.

Eternity (القيمت, *qidm*) and contingency (حدوث, *haduth*), as conceived in traditional Muslim ontology, are polar concepts. Whatever is eternal must be uncreated; whatever is created (contingent) cannot be eternal. So, to be uncreated necessarily implies being eternal. According to the Qur'anic ontology as propounded in this book, whatever there is, belongs to the category of 'creation' (*Khalq*) or the category of Allah's Command (*Amr*). If anything is 'creation' (*Khalq*), then it is contingent; and if anything is not creation (*Khalq*), then it is a command (*Amr*), so uncreated but not eternal. Allah, as the Absolute Originator of *Khalq* and *Amr*, is Supremely Unique and absolutely Transcendent of *Khalq* and *Amr* both. As to the relation of these ultimate ontological categories with each other, '*Khalq*' has a beginning and a conceivable end too. *Amr*—the reality that is issued, fused, blown, descended or revealed into *Khalq*, has a beginning, too, as Allah ordained the angels that:

'When I have fashioned him [Adam] and breathed ruh [from the category of My command] into him, bow down before him,' (Q. 15:29)¹

Ruh belongs to the category of Allah's *Amr* (command). Neither *Khalq* nor *Amr* participate in the Divinity of Allah in any way, nor do any of these have any likeness with Allah.

Not realising this fundamental ontological difference, the Qur'an translators, the exegetes, the theologians, scholars of *Hadith*, the jurists, the Sufis and scholars of other Islamic sciences and disciplines from the early period of Muslim history until today have been using mismatched terms coined in Greek ontology. Here are a few implications of this epistemic fallacy for the translation, exegesis, theology, and Muslim thought in general.

The Problem of Divine Essence and Attributes

'Whether the Attributes of God are real in their own right and superadded to the Being/Essence of God; or, are the Essence and Attribute of God identical with each other and He does not possess any attributes apart from and in addition to His essence?'

It is known in Muslim theology as the problem of the ontological status of Divine attributes. The Ash'arites held the former, whereas the Mu'tazilites held the latter view. This problem arose in Muslim theology because Muslim theologians accepted un-Qur'anic terms of 'essence' and 'attributes', unaware that these were coined in Aristotelian metaphysics. It made Muslim theologians conceive the Being of God, Who is Singularly Unique (*Ahad* ١) and absolutely transcends any analogy, likeness or comparison with anything or anyone including Essence and Attributes. Aristotelian logic uses the terminology of 'subject' and 'predicate' (corresponding to the terms 'essence' and 'attributes' of Aristotelian metaphysics) in its propositions to affirm or deny the relation of a particular predicate to a particular subject. The Mu'tazilites and the Ash'arites both accepted this logic too.²

The Problem of the Eternity vs Createdness of the Qur'an

The problem of 'eternity vs createdness of the Qur'an' arose in Muslim theology as an offshoot from the above problem. The Mu'tazilites denied the independent reality of divine attributes as a

prerequisite for Allah's Unity and asserted that the Qur'an was created and contingent (*hadith*). Having affirmed the independent reality of eternal Divine attributes as superadded to the Being of God, the Ash'arites held the Qur'an uncreated and eternal (*Qadim*).³ Both groups followed Greek ontology in formulating their doctrines. The Mu'tazilites considered the Ash'arites' insistence on the uncreatedness of the Qur'an as another infringement on God's Unity, like the affirmation of eternal Divine attributes by them. The Ash'arites feared the Mu'tazilites' insistence on the createdness of the Qur'an to be an infringement on the universality and finality of the Qur'an. Both held their views with religious zeal and fervour without realising that the ontology presupposed in the question under discussion was un-Qur'anic. The principle inferred from Greek ontology, "what is uncreated is eternal" has no basis in the Qur'an.

It is no doubt that referring to verses Q. 30:25 and Q. 07:54, Al-Ash'ari distinguishes Allah's Command (*Amr*) from His Creation (*Khalq*) and argues that Allah's Command (*Amr*) is something which makes His Creation stand firm as Allah says:

"Among His signs, too, is the fact that the heavens and the earth stand firm by His Command." (Q. 30:25)

Referring to verse 7 of Surah 54, "...all Creation and Command belong to Him."⁴ Al-Ash'ari argues that the Command of Allah is His Word and Speech, and in the above mentioned verses

"He [Allah] speaks of the command [*Amr*] as something other than all creation [*Khalq*], and so, our account of this matter is a proof that command of God is uncreated and all His Creation stands firm by His Command."⁵

However, he could not realise that in these verses, especially in verse Q. 54:7, Allah has given them the Qur'anic concept of ontology. Had he realised it, they could hold the Qur'an belonging to Allah's *Amr*, so uncreated; and the Mu'tazilites, if they still insisted that the Qur'an was created, could maintain that it belonged to the category of Allah's *Khalq*. Remaining within the orbit of Qur'anic categories, both could argue in favour of their respective positions.

Al-Ash'ari could not visualise that the ontology that asserted 'what is uncreated is eternal' was un-Qur'anic and thus comprised a false

premise. Here, he commits an epistemic fallacy and goes out of the way to argue that the Qur'an is a predicate of God's attributes of Knowledge and Will; therefore, it is uncreated and eternal. Knowledge and Will are eternally with God's Being as His attributes, so is the Qur'an eternally with God as unarticulated Speech immanent in these attributes."⁶

"The Mu'tazilites believed that the Holy Qur'an was 'created' and 'contingent'. Some believed, that the Holy Qur'an was initially created on the preserved tablet (*lohim-mahfuz*) in non-verbal form, which after its revelation took the form in which it is recited; some of them believed that it was created during its revelation. They argued that the belief in an uncreated and eternal Qur'an was opposed to the belief in the Oneness of God. They did not deny the Qur'an to be the 'Word of Allah'; however, they denied its uncreatedness and eternity."⁷

Al-Ash'ari, argues that the 'Word of Allah' (Q. 9:06) could not be created (and contingent) and that 'Creation' and 'Command' were two different categories. He further argues that the Word of Allah (*Kalam Ullah*) must belong to the category of His Command (*Amr*); therefore, the Qur'an, belongs to the category of His 'Command'. Al-Ash'ari argues that: "It is necessary that the 'command' precedes 'creation'; for if some other 'command' is perceived to precede the 'command', it will again be a 'command', and infinite regress makes everything unintelligible." Thus, Al-Ash'ari argues that as inherent in Allah's Attribute of *Kalam*,⁸ Allah's Word (The Qur'an) was with God from ever as unarticulated speech (*Kalam-i nafsī*). So the Qur'an is uncreated and eternal (*Qadim*) in its essence. At the beginning of the creation, it was placed on the Preserved Tablet as a 'Pre-existent Qur'an'; it remained there until its revelation in articulated form (as *Kalam-i lafẓī*).⁹

If the Qur'an is conceived to be subsistent in Allah, as inherent in His knowledge and Will from ever, as formulated by Abu al-Hassan al-Ash'ari in his doctrine, then everything stated in the Qur'an — particulars (like the condemnation of Abu Lahab and his wife, drowning of Pharaoh and his troops or the rejection of Iblis, destinies of individuals) or universals (like values, disvalues, rules of behaviour, genres, species and members belonging to them) will become subsistent in God's 'Knowledge' and 'Will' from ever in

implicit form. It will give rise to such a concept of Omniscience in which everything belonging to *Khalq* and *Amr* will subsist with God from ever as a possibility or potentiality in unarticulated and immanent form. It will make everything predestined, in principle, leaving no scope for freedom of man as well as of God. Allah will no more remain the Creator or Originator of the archetypes of His Knowledge and will become like Plato's philosopher god, who is not the creator of eternal ideas in Plato's 'world of ideas'.¹⁰ Wolfson seems right in tracing the origin of the problem of the createdness vs eternity of the Qur'an in the intradeical interpretation of Platonic ideas.¹¹

Identification of Al-Haqq with Allah

Identification of *Al-Haqq* with Allah is one of the two basic presuppositions of the doctrine of *wahdat al-wujud*. It even holds primacy over the other presupposition (which says that God is 'Absolute Existence having two aspects: the transcendence and the immanence.') Presupposition under-discussion is so crucial that if it is withdrawn, the doctrine of *wahdat al-wujud* caves in on its foundations.¹² Whatever translation or the Qur'anic commentary one takes, it is replete with the confusion, inconsistency and contradiction arising from holding the Qur'an as well as 'The Descender of the Qur'an as *Al-Haqq* in the same sense (i.e., in the sense of 'The Truth').

With this doctrine, the idea that '*Al-Haqq*' is one of *al-Asma' al-Husna* entered Muslim theology and became an established creed.¹³ The doctrine of abrogation, doctrines of freewill vs predestination, Divine Omniscience and human freedom, confusion between Allah's Will (*Mashiyat*) and Allah's Pleasure (*rada*), the doctrine of *Wahdat al-Wujud*, taking *ruh* (soul/spirit) either as something having a close affinity with Allah or taking *Ruh* as Allah's Creation, and the Ash'arite occasionalism¹⁴ are some of the many doctrines, theories or perennial problems, which arose in Muslim theology because of denying Allah's *Amr* (Command) as an ontological category and taking '*Al-Haqq*' as one of *al-Asma' al-Husna* following al-Ash'ari's speculations about eternal subsistence of the Qur'an in Allah's Being.

A theology constructed on incorrect foundations cannot remain without creating contradictions in its doctrines. Here the doctrine of

abrogation enters theology to rescue. The doctrine of abrogation provided the theologians, especially the Ash'arites, with a safe and convenient tool to cancel, alter or frustrate the objective of a *muhkam* verse of the Qur'an, as suited to anyone's desire or sectarian agenda without denying the Qur'an to be eternal and uncreated. This Ash'arite doctrine meted out more harm to the Qur'an by directly hitting at the *muhkamat*—the universal and obligatory teachings of the Qur'an, which the Qur'an calls *Umm al-Kitab* (The Cornerstone of the Book).¹⁵ It gave a free hand to people like Hibat Allah Ibn Salama (d. 410/1020) to hold as many as 500 verses to be abrogated, which he did not find conforming to his desires, speculations, or agenda.¹⁵ Even a scholar of the status of al-Ghazali, known as Hujjatul Islam (The Proof of Islam) (c. 1058 – December 1111), could not find reasons to refute such a baseless doctrine. Sadly yet, scholars like Imam Jalaluddin Al-Suyuti (1445-1505 AD) and Hadrat Shah Waliullah Dehlavi (1703-1762 AD), in their attempt to reduce the number of abrogated verses to twenty and to five, respectively, granted authentication to this doctrine instead of rejecting it altogether.¹⁶

The Ash'arite Atomism (Occasionalism)

Modern empirical scientific cosmology sees the universe running from the very beginning according to the immutable laws of nature. The law of universal causation, the basis of contemporary science, denies supernatural intervention in nature in any form. Though constrained by the grand progress of modern empirical science, the orthodox Muslim cosmology has been compelled to perceive the role of immutable laws of nature in the universe. It still conceives God as an 'interventionist deity' Who intervenes in nature as He Pleases.

In the early centuries of Muslim thought, the Ash'arites grappling with the problem of the world's creation have contrived a very ingenious cosmological theory known as 'The Ash'arite Atomism' known in the West as occasionalism.¹⁷ It is a very original attempt to formulate a worldview based on the idea of a Divinely Administered Universe. The Ash'arite occasionalism is the beginning of the traditional Muslim cosmology vis-à-vis orthodox Muslim cosmology, which would not use philosophical terms even in a restricted sense and retain itself to the dogmatic understanding of the Qur'an and

hadith handed over by tradition from preceding generations. Based on this theory, they explained everything, i.e., time, space, causality, and laws of nature. The Ash'arites believed the universe is restless and continuously developing; nothing in the universe would stay for two instants in a stationary state. Occasionalism, as the predecessor of modern Muslim cosmology, is the most extreme form of interventionism, which neither admits the existence of enduring nature (*fitrah*) of things nor any immutable laws of nature nor the objective reality of the physical universe.¹⁸

Altaie states five basic theological principles, as given below, on which Ash'arite 'theology of nature' (or *Daqiq al-Kalam* as they called it) is based:

Temporality

Temporality stipulates that the world is temporal, finite and limited and that the creation took place ex nihilo.

Discreteness

Discreteness means that the structure of space, time, energy, matter, and every associated property is separate, discontinuous, disconnected, unlinked and unattached.

Continual Creation

This term prescribes that the world is re-created every moment anew.

Indeterminism

Indeterminism stipulates that the laws of nature we recognise are contingent and undetermined. (Altaie sees this notion resonating in the Copenhagen interpretation of quantum theory.)

Space-Time Integrity

This concept stipulates that space has no meaning and would exist only if a body existed and that time has no meaning of its own without an event in space.¹⁹

These principles, as believed in by them, are based on the insight derived from the teachings of the Qur'an. This is why al-Baqillani and other Ash'arite theologians transformed the doctrinal status of their

‘theory of nature’ (the Ash’arite atomism) from being a mere premise in support of specific religious beliefs to an essential part of the Ash’arite creed.

The Ash’arite cosmology, based on un-Qur’anic ontology, could not produce results except severely deterring the development of empirical and rational sciences in line with the Qur’anic teachings; it is the same till today.

The Qur’anic cosmology, as argued in this study, conceives the universe as an originated reality, divinely administered with Allah’s *Amr* (command) subsisting in everything of Allah’s *Khalq* in the whole universe, as enduring nature (*fitrah*) and as guiding principle giving rise to laws of nature. Divine interventionism becomes irrelevant in such a universe.

Muslim scholars have attempted, for centuries, to construct a science that could reconcile these two drastically opposite cosmological doctrines. It is because of the above-mentioned flaw in their ontology (and the cosmology based on it) that all classical, modern and contemporary Muslim attempts at reconciliation between Islam and science (the Ptolemaic, the Newtonian or the Einsteinian),²⁰ or for the reconstruction of empirical science according to Qur’anic teachings, from Ash’arite occasionalism to Ibn Sina’s (circa 980-1037) emanationism, Sir Syed Ahmad Khan’s (d. 1898) reconstruction of Qur’anic naturalism in line with Newtonian mechanics, Dr Muhammad Iqbal’s (d. 1938) construction of a scientific form of religious knowledge in the perspective of Einsteinian theory of relativity, and attempts at Islamization of knowledge have not been able to succeed. Islamization of sciences project of Isma’il al-Raji Al-Faruqi (1921-1986) and scholars associated with IIIT (from 1981 AD), Bucailleism starting from Maurice Bucaille (d. 1998), based on the distinction between ‘scientific theories’ and ‘established scientific facts’, and Seyyed Hossein Nasr’s (b. 1933) reconstruction of a ‘Sacred Science’, Ijmali school of thought Viewing science as a Cultural Activity,²¹ Dr Israr Ahmad’s (d. 2010) attempt at blending creation and evolution together, Dr Hoodbhoy’s (b.1950) formulation of the dilemma of an interventionist deity, Dr Muhammed Basil Altaie’s (b.1952)²² reconciliation of science and religion based on the insights of classical

Islamic theology, activities of the forums like *Kalam Research & Media* etc.—despite most sincere efforts and superb intellectual capabilities of scholars related to these schools and forums, have not been able to achieve their objective. Until the confusion arising from un-Qur'anic ontology and cosmology is addressed, and the traditional Ash'arite theology is thoroughly revised and reconstructed accordingly, Islam and science relationship in line with the teachings of the Qur'an cannot be worked out and formulated.

Qur'anic Ontology and Status of the Qur'an as 'Al-Haqq'

Let us turn towards Qur'anic ontology and the status of the Qur'an as '*Al-Haqq*'.

1. *Al-Haqq* (The Truth) is the epithet used in the Qur'an for the Qur'an itself, descended by Allah to Hadrat Muhammad (pbuh). Let us see some verses:

"And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad [pbuh]- and 'it is the truth' [huw l Haqq] from their Lord - He will remove from them their misdeeds and amend their condition." (Q. 47:2) (TF vol. 7)

Surah Muhammad 47 verse 2 above clearly specifies that all the nine translators (Footnote 1, Chapter 2) conjoined with Tafseer-e-Fazli testify the fact that

"Which has been descended to Hadrat Muhammad (pbuh) from their Lord is The Truth (Al-Haqq)".²³

Verse 1 of Surah Ar-Ra'd 13 confirms the same fact when it says:

"Alif Lam Mim Ra. These are the signs [verses] of the Scripture. What your Lord has sent down to you [Prophet] is The Truth, yet most people do not believe." (Q. 13:1)²⁴

Verses 1, 2 and 3 of Surah As-Sajdah 32, besides corroborating the above fact, very clearly assert the Qur'an to be free of doubt:

"Alif Lam Mim. The Scripture which is free from all doubts [Al-Kitabi La Rayba Fibi] has been descended from the Lord of the Worlds. Or they say, he has fabricated it! It [the Scripture] 'is The Truth (huw l Haqqu) from your Lord', for you to warn a people to whom no warner has come before you, so that they may be guided." (Q. 32:1-2-3) (TF vol.5)²⁵

Surah Al-An'am says

"But your people (O Muhammad SAW) have denied it (the Quran) though it is The Truth. Say: 'I am not responsible for your affairs.'" (Q. 6:66)

All the nine celebrated translators of the Qur'an mentioned above, conjoined with Tafseer-e-Fazli as the tenth, agree that:

The clause "*Hum l Haqq*" ("It is The Truth.") and the epithet "*Al-Haqq* (The Truth)" included in verse 2 of Surah Muhammad 47, verses 6 and 62 of Surah Al-Hajj 22, verse 6 of Surah As-Saba 34, and verse 66 of Surah al-An'am 6, verse 3 of Surah As-Sajdah 32, refer to the Qur'an as 'The Truth' descended by Allah to Hazrat Muhammad (pbuh).²⁶

All of the above mentioned nine translators agree that verse 3 of Surah Muhammad 47

*"This is because the disbelievers follow falsehood [al-Batil], while the believers follow The Truth [Al-Haqq] from their Lord. In this way God shows people their true type." (Q. 47:3)*²⁷

perceives al-Batil (Falsehood) as religion, ideology or teaching which is opposite to *Al-Haqq* (The Truth) revealed by Allah to Hadrat Muhammad (pbuh). This verse does not perceive al-Batil as anything opposite to Allah but what is opposed to 'the Word of Allah' (*Al-Haqq*).

All the verses mentioned above, though not *muhkamat* (imperative), being precise, definite in meaning, and not liable to more than one interpretation, are decisive in their content. Nothing in these verses contradicts the *muhkamat* of the Scripture. All these decisive verses (including many more given at the endnote)²⁸ confirm that:

Wherever '*Al-Haqq* (The Truth)' occurs as an epithet in the Qur'an, it refers to the Qur'an descended by Allah to Hadrat Muhammad (pbuh).

Therefore, 'Allah is The Descender of *Al-Haqq* (The Truth)', and Allah is the One whose Word descended to His Prophet (pbuh) is The Truth.

Moreover, 'Al-Batil (Falsehood), wherever it occurs in the Qur'an as an epithet, refers to the teaching, precept, principle, practice, ideology and religion the disbelievers follow as opposed to 'the Qur'an / Al-Haqq.'

Therefore, to translate Al-Batil (Falsehood) anywhere in the Qur'an as opposite to Allah (The Descender of Al-Haqq) shall be a wrong rendering and will insert contradiction in its interpretation as it does not accord with the *mubkamat* of the Qur'an.²⁹

To translate "Al-Haqq (The Truth)" occurring as an epithet in simple form as 'Al-Haqq', or in compound form as 'Huwa l Haqq' (Q. 22:6, Q. 22:62), or *Mawlahumu Al-Haqq* (Q. 6:62), *Rabbukum Al-Haqqi* (Q. 10:32), *Al-Walayatu Lillahi Al-Haqqi* (Q. 18:44), *Al-Maliku Al-Haqqu* (Q. 23:116), or 'Anna Allaha Huwa Al-Haqqu Al-Mubinu' (Q. 24:25) to denote to Allah as "The Truth" is to insert contradiction at all these places.³⁰

2. All the nine translators mentioned above (and all others, too) confirm that the epithet 'Absan-al-Hadith Kitab' used by Allah in verse 23 of Surah Az-Zumar 39 pronounces that the Qur'an is:

The Fairest of Texts Book.

Entirely consistent in itself, it is free of self-contradiction.

Free of doubt.

In it, the teachings repeat in various ways, yet parts of the Qur'an reconcile each other and do not conflict or contradict each other.

3. Having categorically affirmed that Al-Haqq (The Truth) refers to the Qur'an as shown in section 1, and having authenticated the Qur'an to be 'the Fairest of Texts Book, free of doubt and entirely consistent with itself, let us see the following translation of verses Q. 22:6, Q. 22:62 and Q. 31:30 given below

"That is because God is The Truth [howa 'l- Haqq]. Lo! He brings the dead back to life, He has power over things;" (Q. 22:6), (Abdel Haleem)

"So it will be, because it is God alone who is The Truth [howa 'l- Haqq], and whatever else they invoke is sheer falsehood [howa 'l -Batil]; it is God who is the Most High, the Most Great." (Q. 22:62), (Abdel Haleem)

"This is because God is The Truth [howa 'l- Haqq], and what they invoke beside Him is False [al-Batil]. He is the Most High, the Most Great." (Q. 31:30) (Abdel Haleem)

Does it need any proficiency in logic to perceive that to translate *Al-Haqq* (The Truth) anywhere in the Qur'an to denote Allah, and to translate 'al-Batil (The Falsehood)' to denote anything opposite to 'Allah' is to insert sheer contradiction in the Qur'an as is evident in the translation of three verses given above? Whereas the Qur'an says:

"Were it from someone other than God, they would have found many contradictions therein." (Q4:82)

Eight of the nine above-mentioned worthy translators and renowned Qur'an scholars translate the clause *Howa 'l- Haqq*' in the above three verses as "God is The Truth". Abdullah Yousaf Ali alone translates this clause as "Allah is the (only) Reality". However, it is no better translation than the other ones. If Allah is the only reality, then whatever else will be held as 'the absolute unreality'. Thus Abdullah Yousaf Ali's translation contradicts the whole of the Qur'an by implying the creation (*Khalq*), the command (*Amr*), the angels, the paradise, the hell, heavens and the earth and whatever therein is, the life, the world and the hereafter as unreal, meaningless and without purpose.³¹

The view that '*Al-Haqq*' denotes Allah (in the sense of 'The Truth') and is one of *al-Asma' al-Husna* cannot be held without contradicting the Qur'an at all places where the derivatives from the root *Ha-Qaf-Qaf* occur in a clear and definite sense, in verses which pronounce that "*what has been descended to Hadrat Muhammad (pbuh) by Allah is 'Al-Haqq' (The Truth).*" Derivatives of the root *ha-qaf-qaf* occur at 227 places in the Qur'an, implying 'reality' or 'truth' of things and events in one way or the other. The Qur'an states that Allah's Creation is real, Allah's Command is real, the world is real, the Hereafter is real, the Day of Judgement is real, Requital is real, Heaven is real, Hell is real; that Promises, Threats and Eschatological events stated by Allah are reality. For example, Allah created the heavens and the earth for a true purpose, to reward each soul according to its deeds, and they will not be wronged. (Q. 45:22) Also see Q. 06:73; 10:05; 14:19; 15:85; 16:03; 29:44; 30:08; 39:05; 44:39; 46:03; 64:03.

According to the Qur'anic ontology, the created order of being is reality, and Allah is the Originator of Reality; similarly, the Qur'an is The Truth, and Allah is The Descender of The Truth.³² The Qur'an is Allah's *Amr* (*Hukman Arabiyyan*, Q. 13:37)³³, and Allah is the Originator/Issuer of the ontological category of *Amr* (Command). Using 'Al-Haqq' as an epithet for Allah and the 'Word of Allah' in identical sense mars category distinction and amounts to disregarding Allah's Command 'Ala Labu al-Khalqu wa al-'Amru...(all creation and command belong to Him) (Q. 07:54) and amounts to committing logical contradiction.

Is there any way to translate verses Q. 22:6, Q. 22:62 and Q. 31:30 (*mutashabih* verses) such that they do not contradict the clear, definite in meaning and decisive verses Q. 47:2, Q. 47:3 and Q. 13:01?

Here is a translation of these verses, which does not contradict any of the *muhkamat* of the Qur'an, along with clear, definite meaning verses from among the *mutashabihat*, and elaborate the real meaning and objective of the Qur'an. This translation follows the Qur'anic principles of its interpretation:

1. "That is because Allah, He is the Real God [Howa' l-Haqq]. Lo! He quickens the dead, and He is Able to do all things." (Q. 22:6) (Tafseer-e-Fazli)³⁴
2. "This is because Allah is the Real God [Howa' l-Haqq], and their calling upon anything instead of Him is falsehood [i.e., is al-batil]; and verily Allah, He is The Sublime, The Great." (Q. 22:62) (Tafseer-e-Fazli)
3. "That is because servitude of Allah is the truth [Howa' l-Haqq] and what they invoke other than Him is falsehood. He is the Most High, the Most Great." (Q. 31:30) (Tafseer-e-Fazli)³⁵
5. "On that day Allah will pay them their just due in full; and they will realise that Allah is the Rightful Manifester [of truth]." ('Anna Allaha Humu Al-Haqqu Al-Mubinu). (Q. 24:25) (TF)

In contextual perspective, verse Q. 24:25 relates to the realisation of the accusers of chaste women concerning the Dignity of the absolute Awarder of Justice, that He is the Rightful Manifester of the Truth and the Perfect in Justice (*Al-Haqqu Al-Mubin*).³⁶

The terms contingent (*Hadith* حادث) and eternal (*Qadim* قديم) in the above discussion also need to be examined.

Everything which begins in time is *hadith* (حادث contingent). Whereas ‘*Qadim*’ is equivalent to ‘eternal’ (i.e., something/someone whose beginning is inconceivable) and ‘*qidm*’ denotes ‘eternity’. The term *abad* (ابد) denotes everlastingness. What is eternal is everlasting too. A being whose beginning and end are inconceivable is *Qadim* (eternal).³⁷ It should be noted that eternity in both aspects presupposes existence in time. In Christian theology, ‘*qidm*’ (eternity) has been conceived in two senses: i) infiniteness concerning past and future; ii) Timelessness—transcendence from time.³⁸ Eternity in the first sense does not befit Allah, for it conceives God as a being who exists in time—conceiving Allah as the uncaused first cause, primordial cause, or conceiving Being and attributes of Allah eternal, or conceiving Divine attributes infinite as compared to the finitude of human attributes are the outcome of conceiving Allah eternal in this sense. It is equivalent to conceiving Allah as a temporal being. The same concept of eternity is presupposed in the problem of the eternity vs createdness of the Qur’an.

Timelessness has its implications. Being transcendent from time means being outside of time. On the analogy of a man sitting on the top of a hill, who sees in front of him as vividly as he sees behind him, being outside time, God sees the future from ever as vividly as the past. It makes the future as predetermined in God’s knowledge as ever as the past.

Eternity (*qidm*) is a term that the Christians assimilated from Greek philosophers as a divine attribute, from where it entered Muslim theology.³⁹ It makes time infinite, uncreated, and a permanent factor in God’s Being.⁴⁰ Eternity, infinity, timelessness, perfection and immutability are the terms coined in Greek ontology and visualised as divine attributes. Timelessness implies determinism; perfection implies denial of ‘Will (*Iradah*) and immutability for God.⁴¹ Immutability implies absolute inaction and denial of the knowledge of particulars for God. If the knowledge of particulars for God is affirmed based on these attributes, it invites the objection of conceiving knowledge of God incremental.⁴²

The doctrine of 'timelessness' was formulated by Christian theologians to provide backing to the doctrine of divine immutability.⁴³ Concepts of perfection, eternity, immutability, and timelessness maintain Omniscience in a sense that makes human free will incompatible with God's Knowledge. These not only created problems in Christian theology but also, besides creating a perennial problem in Muslim theology, have created confusion and inconsistency in the translation and commentary of the Qur'an for centuries.⁴⁴ The Mu'tazilites and the Ash'arites, accepting these terms from Christianity, introduced them in Islamic theology as attributes of the Qur'anic God. No Good-Name of God in the Qur'an amounts to the concepts of 'eternity', 'timelessness' or absolute perfection (implying 'immutability') as they are presupposed by Muslim theologians, the Qur'an translators, and the exegetes in a discourse relating 'divine knowledge and human freewill'. *Qadim* (قديم) occurs thrice in the Qur'an, but nowhere does it denote God.⁴⁵ Many problems in Muslim theology and Tafseer have arisen because of taking these un-Qur'anic terms as divine attributes. Allah, the Qur'anic God, is 'Supremely Singular, Absolutely Unique' and 'Beyond all Determinations'. He absolutely transcends from all likeness to anything, either *Khalq* or *Amr*. Perfection, as defined by Aristotle, and immutability inferred from it, and ineffability, as attributed by Plotinus to God, does not match Allah's Holy Being as divine attributes.⁴⁶

The Qur'an bars the believers from talking about God without the authority of the Qur'an and calls it a concoction (*iftira*). (Q. 11:18) While talking about God, we must remember that our assertion must be based on authority from the Qur'an. The Qur'an says:

"The Most Excellent Names belong to God: use them to call on Him, and keep away from those who abuse them—they will be requited for what they do." (07:180)

Notes and References

¹ Abdel Haleem, Allah ordained the angels that 'When I have fashioned him [Adam] and breathed My spirit (*rūh*) into him, bow down before him,' (Q. 15:29)

'My spirit' is objectionable. 'Spirit' belongs to the category of Allah's Amr. Mohsin Khan translates it as 'the soul, which I created for him [Adam]...'.²

If Abdel Haleem conceives *ruh* (spirit) as something special in closeness with Allah's Being, Muhammad Mohsin Khan conceives it as 'created'. Both these translations are contrary to Qur'anic ontology. *Ruh* (spirit) belongs to the category of Allah's Command. There are others too, who draw from this verse that 'Allah has created man on His own Image.' They hold that the soul of man is of divine origin, for God has breathed a spark of His Spirit into Adam. (M. M. Sharif, *History of Muslim Philosophy*, Vol.1, 178.) "Ibn Arabi maintains that human beings owe their uniqueness to the fact that they were created in the image of God ..." Seyyed Hossein Nasr and Oliver Leaman, *History of Islamic Philosophy*, Routledge: London and New York, 1996, 897. Nasr, *Ideals And Realities of Islam*, 2.

² Abdul Hafeez Fazli, "H. A. Wolfson and A. H. Kamali On the Origin of the Problem of Divine Attributes in Muslim *Kalam*", *The Qur'anic Theology, Philosophy and Spirituality*, (Lahore Pakistan: PU Press, 2016. Updated and published at Amazon 2019). 228-29.

³ Aristotelian dualist metaphysics bifurcates God into His Being and Attributes. Ash'rites accepted this metaphysics. They also accepted logic based on it. They applied this logic to Qur'anic God and affirmed the independent reality of Divine attributes as superadded to the Being of God. *Siffa* (attributes of Allah) are real but not as conceived in Aristotelian metaphysics. Allah has not used the word '*Siffa*' or any of the other derivatives of this root in the Qur'an to talk about His own Holy Person. Nor does He approve that the believers talk about Him in terms of His *Siffah* (divine attributes). The way to talk about Him, as prescribed by Allah, is by way of His Comely Names. All this discussion started because of accepting un-Qur'anic terms ('being' and 'attribute') by the Mu'tazilites and the Ash'rites both.

”إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ لَهُ الْخَلْقَ وَالْأَمْرَ رَبُّ الْعَالَمِينَ ﴿١٠٢﴾“

Inna Rabbakumu Allahu Al-Ladhi Khalaga As-Samawati Wa Al-'Arda Fi Sittati 'Ayyamin Thumma Astawa 'Ala Al-'Arshi Yughshi Al-Layla An-Nabara Yatlubuhu Hathithaan Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūma Musakhkharatin Bi'Amrihi 'Ala Labu Al-Khalqu Wa Al-'Amru Tabaraka Allahu Rabbu Al-'Alamina."

⁵ Al-Ash'ari, *Al-Ibanah an Usul Ad-Diyanah*, 66.

⁶ Ibid, 66, 67, 74, 76, 78; Klein writes as a note (no.102) on page 66 that "In this section al-Ash'ari repeats himself frequently. He attempts to show, on the one hand, that the Qur'an is not created, because it has not the characteristics of a created thing and exists independently of creation, and, on the other hand, that it is eternal and uncreated because, it is in a sense, a predicate of God's, like His Knowledge and His Will....."

The writer thinks that it is more probable that Ash'ari conceives the Qur'an with Allah from ever as the predicate of His attribute of Knowledge and Will, as implied in his reply to Jahmiyyah when he says:

"Since the Will of God is eternal, it is uncreated, why do you not believe that His Word is uncreated.' At page 76 he quotes Abu Abdallah's [Ahmad bin Hanbal 780/164–855/241AH] comments presumably with approval that: 'The Qur'an is from God's Knowledge and in it are names of God; wherefore we do not doubt that it is uncreated. It is the Word of God [*Kalamullah*] and He discourses by it eternally." Ibid, 74.

⁷ Cf. H. A. Wolfson, *The Philosophy of the Kalam*, Harvard University Press Cambridge, 1976, 263-74.

⁸ There was a great controversy between the Ash'arites and the Mu'tazilites over the question of whether the Speech was one of the attributes of God or not. The orthodox section, including the Ash'arites, held Speech as one of His seven rational attributes eternally held by Him, so they argued the Qur'an to be eternal too. (M. M. Sharif, *ibid*, 316.)

It is argued in this study that Allah does not talk about His Holy Being in terms of His attributes (*Siffat*). He ordains that the believers call upon Him by His Holy Names. All this discussion on Allah's attributes is unfounded and out of place.

⁹ Al-Ash'ari, *Al- Ibanah an Usul Ad-Diyanah* (Eng. tr.), 66, 67, 76. Also, see the translator's note on page 66. Refer to FN 34 above. For details, see Hafeez Fazli, *ibid*.

¹⁰ H. A. Wolfson, "Extradeical and Intradeical Interpretation of Platonic Ideas", *Religious Philosophy: A Group of Essays*, (Harvard University: The Belknap Press, 1961), 49. See also, A. H. Fazli, "The Qur'an: Creation or Command!" in *The Qur'anic Theology, Philosophy and Spirituality*, 61-70.

¹¹ The origin of *Kalam-i nafs* and *Kalam-i lafzi*—terms used by the Ash'arites—does not lie in the Qur'an. Their origin lies in Philo's philosophy, which in turn can be traced back to the intradeical interpretation of Platonic Ideas. According to this interpretation,

"the ideas of Plato's world of ideas' actually are the eternal ideas of God's mind, which are with God from ever. While creating the universe, God first created these eternal ideas apart from him in an intelligible form, and then created this intelligible world in physical form."

Wolfson, *Ibid*, 42. Its origin can also be traced in the Ash'arites' conception of seven Divine attributes, the eternal attribute of Speech one among them.

Also see Hafeez Fazli, "H. A. Wolfson and A.H. Kamali on the Origin of the Problem of Divine Attributes in Muslim *Kalam*" in *The Qur'anic Theology, Philosophy and Spirituality*, 22-237

¹² See: Hafeez Fazli, "The Construction of a Qur'anic Theology of Sufism in *Tafseer-e-Fazli*", in *Ibid*, 98

¹³ Whereas the Qur'an says:

"...And they believe in that, which has been descended to Muhammad (pbuh)—for it is the truth (Al-Haqq) from their Lord (Q. 47:2) "This is because the disbelievers follow falsehood,

while the believers follow 'the truth (Al-Haqq) from their Lord...' (Q. 47:3) Hazrat Fazal Shah and Ashraf Fazli, TF vol.6 Eng. tr, 295.

See Hafeez Fazli, "Is *Al-Haqq* One of *al-Asma' al-Husna*", *The Qur'anic Theology, Philosophy and Spirituality*, 29–46; and "The Qur'anic Ontology and Status of *Al-Haqq*" in *Ibid*, 80-101.

- ¹⁴ Basil Altaie, Creation and the Personal Creator in Islamic *Kalam* and Modern Cosmology, 154.
- ¹⁵ Abdel Haleem, "The Role of Context in Interpreting and Translating the Qur'an", *Journal of Qur'anic Studies*, SOAS, University of London, 20.1, (2018), 60.
- ¹⁶ Scholars like Abu Muslim Asfahani, Ubaid Ullah Sindhi, Hazrat Fazal Shah (d.1978) and Muhammad Ashraf Fazli (d.2016) [authors of *Tafseer-e-Fazli*] deny that any verse of the Qur'an is abrogated. (*Tafseer-e-Fazli* translates and explains all the verses in a way that shows no need for contriving any doctrine of abrogation.) Sayyuti, Shah Waliullah Dehlawi, and Maulana Qasmi support abrogation. Qasmi, Maulana Khurshid Anwer Qasmi Faizabadi, *al-Fauz al-Azeem*, (Sharah, Shah Waliullah Dehlawi, *al-Fauz al-Kabir*), (Karachi: Qadeemi Kutab Khana) 254. Maulana Amin Ahsan Islahi supports the doctrine of abrogation too.
- ¹⁷ Pervez Amirali Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality*, (London: ZED Books, 1991), 14-15.
- ¹⁸ Bakar defines occasionalism as
 "The belief in the exclusive efficacy of God, of whose direct intervention the events in nature are regarded as the overt manifestation or occasion. Occasionalism implies that all things and events in nature are substantially discontinuous by nature. The world is a domain of separate, discrete entities that are independent of each other. There is no connection whatsoever between them, save through the Divine Will."
 Osman Bakar, "The Atomistic Conception of Nature in Ash'arite Theology" in *Tanbid and Science (Essays on the History and Philosophy of Science)*, (Kuala Lumpur: University of Malaysia & Nourine Enterprises, (1991)
- ¹⁹ M. B. Altaie, "Creation and the Personal Creator in Islamic *Kalam* and Modern Cosmology, in *Humanity*", *The World and God, Studies in Science and Theology*, Vol. 11, (Sweden: Lund University, 2008). 154.
- ²⁰ Claudius Ptolemy c. AD 90 – c. AD 168, was a Greek-Roman citizen of Egypt. He was a renowned mathematician, astronomer, geographer, astrologer, and poet. The Ptolemaic cosmology is emanationistic in nature. It conceives the universe as eternal and denies the role of divine will and command in its coming into being. Ptolemy conceives an ontology and cosmology in line with Aristotelian philosophical physics (and gives a model of the universe based on nine heavenly spheres (with the earth in the centre), contrary to Qur'anic cosmology, which gives the view of a universe based on seven heavens. After remaining prevalent as a philosophical-scientific worldview for about fifteen centuries, the Ptolemaic philosophical cosmology was replaced by Newtonian Mechanics in the second half of the 17th century. Newton (1642-1726 AD) is

widely recognised as one of the most influential scientists of all time and a key figure in the scientific revolution. With the publication of his book *Mathematical Principles of Natural Philosophy* in 1687, he laid the foundations of 'classical mechanics'. 'The Newtonian mechanics' remained the dominant worldview till it was superseded by the worldview based on 'the theory of relativity'. Einstein's 'special theory of relativity' superseded Newtonian mechanics in 1905 and his 'general theory of relativity' in 1916 and is prevalent today in scientific cosmology. See Hafeez Fazli, "Evolving a Qur'anic Paradigm of Science and Philosophy: Ibn Sina, Sir Syed Ahmad Khan, Dr Muhammad Iqbal, and Some Contemporary Scholars", in *Ibid*, 275-315.

²¹ Founded by Ziauddin Sardar (b. 1951) and Dr Munawwar Ahmad Anees' (b. 1948).

²² Professor of Theoretical Physics at Yarmouk University. Dr Basil Altaie is well versed in modern science tradition as well as in classical Islamic theology of nature.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢٢﴾
(*Wa Al-Ladhina 'Amanu Wa 'Amilu As-Salibati Wa 'Amanu Bima Nuẓẓila 'Ala Muhammadin Wa Huwa Al-Haqqu Min Rabbihim Kaffara 'Anhum Sayyi'atibim Wa 'Aslaha Balahum*).

Sahih International:

"And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition."

Pickthall:

"... that, which is revealed unto Muhammad - and it is the truth from their Lord ..."

Yusuf Ali:

"... the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,-

Shakir:

"... what has been revealed to Muhammad, and it is the very truth from their Lord, ...

Muhammad Sarwar:

"...what is revealed to Muhammad - which is the Truth from his Lord.

Mohsin Khan:

"...that which is sent down to Muhammad (SAW), for it is the truth from their Lord...

Arberry:

what is sent down to Muhammad -- and it is the truth from their Lord -- ...

Qur'anic Arabic Corpus website (<http://corpus.quran.com/translation.jsp>)

Abdel Haleem:

"...what has been sent down to Muhammad ____ the truth from their Lord ...

Wordpress.com

(<https://islamiclegacy.files.wordpress.com/2018/07/translation-of-the-quran-by-m-a-s-abdel-haleem.pdf>)

Maududi:

As for those who believed, and did' good works, and accepted that which has been sent down to Muhammad, and it is the very Truth from their Lord-"

englishtafsir.com (<https://www.englishtafsir.com/Quran/6/index.html>)

Qur'an website (http://www.quranwebsite.com/read/reading_tafsir_english.html)

٢٤ المِر تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢٤﴾

'Alif-Lam-Mim-Ra Tilka 'Ayatu Al-Kitabi Wa Al-Ladhi 'Unzila 'Ilayka Min Rabbika Al-Haqqu Wa Lakinna 'Akthara An-Nasi La Yu'minuna.

٢٥ أَلَمْ يَلْمِزْهُمْ تَنْزِيلُ الْكِتَابِ لَرَّبِّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٥﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢٥﴾

26 *Alif-Lam-Mim. Tanzilu Al-Kitabi La Rayba Fibi Min Rabbi Al-'Alamina. 'Am Yaqu'luna Aftarahu Bal Huwa Al-Haqqu Min Rabbika Litundhira Qawmaan Ma 'Atahum Min Nadhirin Min Qablika La'allahum Yabtaduna. (Q. 32:1-3) Also see Q. 2:2.*

٢٤ ذَلِكُنَّ يَافَاؤُا الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِيْنَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٢٤﴾ Dhalika Bi'anna Al-Ladhina Kafaru Attaba'u Al-Batila Wa 'Anna Al-Ladhina 'Amanu Attaba'u Al-Haqqu Min Rabbihim Kadhalika Yadribu Allahu Lilnnasi 'Amthalahum.

28 (i) *Allah's Word is the truth (Qaulo hul haqq). cf. 06:73. What Allah has revealed is the truth. (cf. 02: 42, 91) Al-Haqq (the truth) is from your Lord. (cf. 02:147, 03:60) Al-Haqq (the truth) is from the Lord. cf. 22:54. Say: Al-Haqq is from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve. cf. 18:29. What Allah descends unto His Messenger is Al-Haqq (the truth). cf. 5:83, 84, 11:120, 13:01, 19, 21:55. The disbelievers denied the truth when it came unto them; cf. 06:05, 66; 08:31-32, 21:24. Allah's Injunctions are Al-Haqq (the truth): cf. 02:149, 33:53, Al-Haqq will be the measure of weighing on the Day of Judgement, cf. 07:08. The Prophet of Allah is the best knower of the truth in any matter. Those who prefer their own understanding dispute with the Prophet on the truth. Cf. 08:06. Only Allah leads to the truth. cf. 10:35. The truth (i.e., Scripture, Guidance) comes from the Lord, 10: 76-77, 94, 108, 11:17, 28:48, 57:16; The truth comes from the Lord, and only disbelievers, the enemy of God and believers, deny it. cf. 60:01 What Allah has promised concerning the Day of Judgement and Requital or anything else is the truth. cf. 11:45, 14:22, 18:21, 28:13, 30:60, 31:33, 35:05, 40:25, 77, 42:18, 46:17. To be on the right; rightful. 24:49 When the verses of the Qur'an are recited unto the people of the book, they say: We believe; it is the truth (Al-Haqq) from our Lord. cf. 28:52-53. Those who disbelieve say of the truth when it reaches them that it is nought other than mere magic. cf. 34:43, 46:07.*

The Word of the Lord (Al-Haqq) revealed in the past testifies to the Word of the Lord (Al-Haqq) revealed in the present, and the Word of the Lord revealed in the present witnesses the Word of the Lord revealed in the past. 02:41, 89, 91; 03:03; 06:05; 35:31; 37:37.

The truthful narration of a similitude by Allah in the Qur'an, cf. 02:26. *Al-Haqq* in the sense of the truth of an event; 12:51.

- ²⁹ For *al-batil* as opposite to *Al-Haqq* (the Qur'an or its teachings), see 02:42, 109, 144, 146, 213; 07:118, 18:56, 40:78; to confound falsehood with the truth to conceal *Al-Haqq*: cf. 03:71; similitude of *Al-Haqq* and *al-batil*: Allah compares *Al-Haqq* to rainwater and *al-batil* to the swelling foam that the flood water bears on it. Coming of the foam over the surface is proof of its passing away. *Al-Haqq* is to remain on the earth for it benefits humankind; *al-batil* is to pass away like foam that scum on the bank. cf. 13:17. Allah casts the truth against falsehood so that it breaks its head and lo! it vanishes. cf. 17:81, 21:18; Allah wipes out the falsehood and establishes the truth with His Words. cf. 42:24; When *Al-Haqq* is practically established at some point, it becomes so manifest that it cannot be denied; it completely nullifies falsehood; the guilty, the hypocrites dislike it, cf. 08:08, 09:48, 10:82, 23:70. The truth has come, and falsehood neither produces nor reproduces. Neither was there any falsehood at the beginning of creation, nor has it any scope to show it at the end. cf. 34:49. (This means that 'evil' has no permanent place in reality.) *Batil* is only the opinion of those who disbelieve. cf. 38:27; The disbelieving people ever tried to refute *Al-Haqq* with false argument, but they failed, then Allah seized them. cf. 40:05; And on the Day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real! They will say: Yea, by our Lord ... cf. 46:34. For *Al-Haqq* as opposite to *Ad-dalal* (error) see: After The Truth what is there saving error! 10:32. (This further proves that 'evil is nothing except deviation from The Truth. For *Al-Haqq* as opposite to *ẓann* (false suspicion, conjecture) see, *Al-Haqq* as opposite to *ẓann*, see, 03:154, 45:32, and 10:35; also see: 'Assuredly conjecture can by no means take the place of truth.' cf. 10:36; 53:28.
- ³⁰ For the elaborate study of almost all places where any derivative of the root *ha-qaf-qaff* occurs in the Qur'an to confirm that there is no justification for using the word '*Al-Haqq*' (The Truth) to refer to Allah, see Hafeez Fazli, "Is *Al-Haqq* One of *Al-Asma' al-Husna*!", Ibid, 29-46; also see: *ibid*, The Qur'anic Ontology and Status of *al-Haqq*", Ibid, 47-58.
- ³¹ At the back of this un-Qur'anic creed lies the acceptance of un-Qur'anic Greek ontology and the intradeical interpretation of Platonic ideas. (Wolfson, Religious Philosophy, 42.) All three verses, Q. 22:6, 22:62 and Q. 31:30, are non-imperative (*mutashabih*) and are liable to be misinterpreted if not based on *muhkamat*. Besides these two factors also lies a third one of overlooking the accordance of the interpretation of these *mutashabih* verses with the *muhkamat*. This un-Qur'anic creed gets strengthened further by the *Wahdat al-wujud* school, an offshoot of the Ash'arite theology on spiritual direction. The belief that '*Al-Haqq*' is one of *al-Asma' al-Husna* and to identify Allah with '*Al-Haqq*' as His preferred Name, is one of the two fundamental presuppositions of the doctrine of *wahdat al-wajūd*. The *wahdat al-wajūd* school use *Al-Haqq* (The Truth) as

Allah's Name for translating God into Reality and 'Absolute Reality', and for translating 'what is other than God and His attributes as relative reality, half-reality, or temporal, ephemeral manifestation of reality. *Wahdat al-wujud* school also use it for translating God into The Truth, or The Absolute Truth. Seyyed Hossein Nasr, "The Qur'an and *Hadith* as source and inspiration of Islamic Philosophy", History of Islamic Philosophy part-1", Seyyed Hossein Nasr and Oliver Leaman (eds.), (London: Routledge, 1996), 29; Frithjof Schuon, Dimensions of Islam, (tr. Townsend), (Lahore Pakistan: Suhail Academy, 1999), footnotes at 33, 48, 50. William C. Chittick, "*Wahdat al-wujud* In Islamic Thought", The Bulletin (Jan.- Mar. 1999), 8.

- ³² Nasr, Seyyed Hossein, *Ideals and Realities of Islam*, (Lahore Pakistan: Suhail Academy, 1999), 15-16; also see 135 where Nasr says: *Wahdat al-wujud* asserts that "only God is absolutely Real; everything else is relative." See also: Muhyi-d-din Ibn' Arabi, The Wisdom of the Prophets (*Fusus al-Hikam*) tr. Titus Burkhardt, (Lahore Pakistan: Suhail Academy, 1999), 139. Explaining the word '*Al-Haqq*' in the Glossary, the translator says: "*Al-Haqq*: The Truth or the Reality...". And in the first line of the first chapter, the translator equates God to *Al-Haqq* when he says: "God (*Al-Haqq*) wanted to see the essences ..." 8.

- ³³ As *ruh* is of the things of Allah's *amr* (Q. 17:85), They are asking thee concerning the spirit [*ruh*]. Say: The Spirit [*ruh*] is by command of my Lord, and of knowledge ye have been vouchsafed but little. (17:85) (Pickthall) Sharia (Divine law) too is of the things of Allah's *Amr*. (Q. 45:18)

- ³⁴ Pickthall translates these verses in the following manner:
"That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things." (Q. 22:6) "That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great." (Q. 22:62) "That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great." (Q. 31:30).
 At one place, he calls Allah 'the Truth'; at other sites, he calls Him 'the True'. 'Truth' is the property of a proposition, whereas it is a person who can be true! At times Pickthall identifies Allah with His Word. At other times, he treats Him as a Person!

- ³⁵ Similarly, the correct rendering of verses Q. 6:62, Q. 10:30, Q. 10:32 and Q. 18:44, as per Qur'anic ontology prescribed by us, can be as follows:
"Then they shall be brought back to Allah, their Real Master (Mawlahumu Al-Haqq). Be aware, He ordains and He is Most Expeditious in reckoning." (Q. 6:62) (TF)
"Here every soul will perceive the significance of what he/she had done in the past. And all shall be brought back to Allah, their true Lord (Mawlahumu Al-Haqq), and all the falsehood they had invented will then abandon them." (Q. 10:30) (TF)
"Such, then, is Allah, your true Sustainer (Allah-o-Rabbukum' l Haqq). What then remains 'after the truth' (Ba'da Al-Haqqi) save error (azḡalal)! Where, then, are you turning away!" (Q. 10:32) (TF)
"So it becomes clear that the Real Accomplisher of affairs is Allah (Al-Walayatu Lillahi Al-Haqqi). He is Best for reward, and Best for consequence." (Q. 18:44) (TF)

"Then exalted be Allah, the True King (*Al-Malik Al-Haqq*)! And hasten not (O Muhammad) with the *Qur'an* ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge." (Q. 20:114) (Pickthall)

"So Exalted is Allah, the Real King (*Al-Malik Al-Haqq*). There is no god but He. The Lord of the glorious throne." (Q. 23:116) (TF)

- ³⁶ In verses Q. 24:22-24 preceding 24:25, Allah says that those who falsely accuse chaste women are cursed in this world as well as the Hereafter. On that Day, Allah will give their tongues, hands and feet the ability to talk, and these will bear witness against them concerning their evil deeds. In verse 8 of Surah Al-A'raf 7, Allah says that *Al-Haqq* (the *Qur'an*) will be the measure of weighing on the Day of Judgement for Requital. In verse 24:25, Allah says that on that Day, Allah will pay them what they deserve. They will come to know that Allah is the true Manifester of the piety of the virtuous women whom they had caused humiliation and disgrace by making malicious and false statements, and also that He is the true Manifester of *Al-Haqq* (the Perfect in Justice) by giving the evil-doers their just due.
- ³⁷ Dr Qazi Abdul Qadir, *Kashhaf-e Istilabat-e* (Urdu-English), (Karachi: Shu'ba Talif o Tarjama Karachi University, 1994), 239.
- ³⁸ Nelson Pike, *God and Timelessness*, (London: Routledge & Kegan Paul, 1970), ix-x.
- ³⁹ Richard Swinburne, *The Coherence of Theism*, (Oxford: Clarendon Press, 1977), 217.
- ⁴⁰ '*al-dahr*' [Time] occurs twice in the *Qur'an* at Q. 45:24 and Q. 76:1, nowhere it denotes Allah. Interpretation of a *Hadith*, which identifies Allah with Time, or the other way round, contradicts the *mubkammat* of the *Qur'an*. Hafeez Fazli, "Iqbal's View of Omniscience and Human Freedom", *Ibid*, 173.
- ⁴¹ A. H. Fazli, *The Qur'anic Theology, Philosophy and Spirituality*, Pp9,10, 125, and 248.
- ⁴² Aristotelian philosophy conceives perfection as immutability. No change in God's knowledge whatsoever is possible. Admitting knowledge of particulars for God will introduce change in His Knowledge and contradict the absolute perfection of God perceived in the perspective of Aristotelian philosophy. There is no concept of 'absolute perfection' as a Divine attribute in Islam, as perceived in the Aristotelian sense. Fazli, 'The Qur'anic View of Omniscience and Human Freedom', 125.
- ⁴³ Swinburne, Richard. *The Coherence of Theism*, 217
- ⁴⁴ Hafeez Fazli, "Introduction" in *The Qur'anic Theology...*, 13-14.
- ⁴⁵ Q. 12:95, 36:39, 46:12.
- ⁴⁶ Plotinus argues that Allah is too great, high and perfect to be expressed, described, praised in words or called upon by any Name. No Name matches His dignity, majesty and grandeur. This is known as the Doctrine of the Ineffability of God. As is clear, it is un-Qur'anic. Allah narrates His own Goodly Names (*al-Asma' al-Husna*) in the *Qur'an* and ordains us to call upon Him by these Goodly Names. Hafeez Fazli, "The Qur'anic view of Omniscience and human freedom", 127-28 and 'Christian view of Omniscience and human freedom' 150-52 in *The Qur'anic Theology, Philosophy and Spirituality*.