

Qurānic Ontology And Status of *al-haqq*

(Reply to the Critical Appraisal of writer’s article “Is *al-haqq*’ one of *al-Asmā’ al-Husnā!*”)

Abstract: Writer’s article entitled: “Is *al-haqq*’ one of *al-Asmā’ al-Husnā!*” published in *Bazyaft*, Volume 9, (July–December, 2006). Critical Appraisal on writer’s article, entitled: “From Philosophy To Exegesis And Back” by Mr. Qaisar Shehzad, a scholar of the International Islamic University Islamabad is published in *Bazyaft*, Volume 14 (January–June, 2009). Present study examines the points raised by the worthy critic. Worthy critic’s scholarly attitude and drawing writer’s attention to certain points for their further elaboration is worth appreciated. Present study begins with a summary of writer’s arguments/evidence presented in the original article to support his thesis that “The word ‘*al-haqq*’ occurs 227 times in the Qur’ān in different forms. Examination of all these 227 instances reveals that the Qur’ān uses the epithet ‘*al-haqq*’ (*the truth*) to refer to the Qur’ān including scriptures revealed in the past.” It seems as if worthy critic needs to be made clear about Qurānic ontology for his objections arise from it. Writer’s main focus in present article relates to the elaboration of this aspect besides furnishing replies to objections. Qurānic Ontology consists of three ultimate principles: Allah is The Originator of everything, and *Khalq* (Creation) and *Amr* (Command) are the ‘orders of being’ originated by Him. Thus Qurānic ontology divides the whole origination in to two categories. The Qurān belongs to the category of Command. Using ‘*al-haqq*’ as Name/Epithet for Allah and the ‘Word of Allah’ in identical or overlapping sense mars categorial distinction and amounts to disregarding Allah’s Command أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ; and using ‘*al-haqq*’ in different senses for the above mentioned has no authority on its back. The same applies to using ‘*al-haqq*’ as epithet for *Khalq* (Those who consider the Qurān and the Universe as two scriptures commit the same fallacy.) The status of *authority* lies with the Qurān. Interpretation of a verse which disregards *muhkmāt* makes that verse incongruent with other parts of the Qurān; and *Consistency* of the Qurān is essential part of Muslim Faith. Writer concludes his submissions with the following remarks: People are of three types. Those who benefit from the knowledge of ‘the Teacher of

the Book and Wisdom' (وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...) and from the people who are certified subsequently, reach the correct conclusion. The deniers are the deniers. And those who incorporate their own likes and dislikes into the teachings of the Qurān, never reach correct conclusion.

Thesis presented in writer's article:

In the article "Is '*al-haqq*' one of *al-Asmā' al-Husnā!*" published in *Bazyaft* vol. 9 of 2006 the writer has presented the following thesis:

1. It is one of the essentials of Muslim faith that al-Qur'ān is a Book which is revealed by Allah. That the Qur'ān is authoritative,¹ it is easy to understand² and internally self-consistent.³ That the Qur'ān is historically intact for Allah has taken on Him to save it from any kind of tampering for all times to come.⁴
2. The Qurān is *Qawl* (i.e., teaching, guidance, precept, advice, reminder, remembrance etc.)⁵ As far as its status is concerned, **it is *al-haqq* (i.e., 'the standard of truth')**. Since it is Advice (*Ziker*) for whole mankind,⁶ whatever belief, view, concept, principle, tradition, practice, doctrine, teaching, vision, imagination, interpretation of unveiling or religious experience (ro'yā and kashf), ideology, opinion, tradition, suggestion or insight is contrary to what is stated in the Qurān, is necessarily false.⁷
3. That *al-haqq* which is considered by Muslims from centuries to be one of *al-Asmā' al-Husna*, according to the authority of the Quran actually refers to the Quran itself. And to consider this epithet as one of Allah's Names is against the teachings of the Quran.
4. (i) The word '***al-haqq***' occurs 227 times in the Qur'ān in different forms.⁸ The writer has placed almost all these 227 instances (directly or indirectly) as evidence in his article to show that the Qur'ān uses the epithet '***al-haqq***' (***the truth***) to refer to the Qur'ān including scriptures revealed in the past.⁹ The references include verses that very clearly state that the Qurān is *al-haqq* (*the standard of truth*) which has been revealed by Allah. For example:

فَإِنْ كُنْتَ فِي شكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُفْرَعُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ If thou were in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth [*al-haqq*] hath indeed come to thee from your Lord: so be in no wise of those in doubt. (10:94)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مِنْ رَبِّهِمْ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds. أَمْ يَقُولُونَ افْتَرَاهُ Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord,... (32:02-3)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مِنْ رَبِّهِمْ كَقُرْآنٍ... What has been revealed to Muhammad (pbuh) is *al-haqq* (the truth) from their Lord... (47:02)

... وَاللَّهُ يَقُولُ الْحَقَّ... What Allah says is the truth. (33:04)

(ii) These also include verses which state that Allah is The Reveler of the Qurān (*al-haqq*). One of the epithet used in the Qurān for itself is *az-Ziker*.

The Qurān states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (15:09)
See also: It is We Who have sent down the Qur'an to thee by stages. (76:23)

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ . It is God Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand? (042.018); يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُسْفُوفُونَ مِنْهَا ... وَيَعْلَمُونَ أَنَّهَا الْحَقُّ... Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth...(042.017)

(iii) These references also include verses which contain '*al-haqq*' used as epithet for the Qurān occurring in simple form and verses which contain '*al-haqq*' used as epithet for the Qurān occurring in compound form for example verse 32:3 which contains ... هُوَ الْحَقُّ مِنْ رَبِّكَ... (*howal haqqu min-*

rabbika, or verse 47:02 which contains *وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ* (*howal haqqu min-rabbihim*) and similar verses.

(iv) These references also include mention of such verses which are liable to be misinterpreted to signify *al-haqq* as one of *al-asmā' al-Husnā*. For example:

Mawla humu al-ḥaqq: Their Master in truth; their Rightful Master; ...
 هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مِمَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ
 There will every soul perceive the deeds it sent before: they will be brought back to God **their rightful Lord**, and their invented falsehoods will leave them in the lurch. 10:30. For further reference see: 06:62.¹⁰

Rabbukumu 'l-ḥaqq: 10:32, Your Rightful Lord; your Rightful Nourisher, ... فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقَّ إِلَّا الضَّلَالُ فَأَنَا تُصْرَفُونَ
 God, **your real Cherisher and Sustainer**: apart from truth, what (remains) but error? How then are ye turned away? 10:32.

al-wilāyatu li'llāhi al-ḥaqq: The true Protection is from Allah. He is the True Protector. هُنَالِكَ الْوِلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا. In this case the true protection is from Allah. He is Best for reward, and Best for consequence. cf. 18:44.¹¹

Mālik al-ḥaqq: The True King; the Rightful King: فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا
Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qurān ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge. (20:114).¹² أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" (23:115) فَتَعَالَى اللَّهُ .
 (23:116) *Now Allah be exalted, the True King! There is no God save Him, the Lord of the throne of Grace.* (23:116)¹³

Howa 'l- ḥaqq , He is the Real Lord; He is the True God: ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .
the Real Lord.¹⁴ Lo! He quickens the dead, and He is Able to do all

things. (22:6); ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ That is because Allah, He is the True God¹⁵ and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ That (is so) because Allah, He is the True God,¹⁶ and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. Cf. (31:30)

al-haqq al-Mubīn: He Who makes the truth manifest: يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ On that day Allah will pay them their just due, and they will know that Allah is the true Manifester. (24:25)

5. (i) The article in question also includes reference to the verses where ‘al-haqq’ does not occur as epithet/name for the Qurān but refer to the status of its message, content, import, or injunctions of the Qurān. For example: *Al-haqq* will be the measure of weighing on the Day of Judgement, cf. 07:08. Also many more.
- (ii) It also includes references where *al-haqq* occurs vis-à-vis *bātil* (falsehood) or *ad-dallal* (error) or *zann* (false suspicion). For example: 02:42, 109, 144, 146, 213; 07:118, 18:56, 40:78; and 10:32; and 10:36; 53:28, at 13:17 and 17:81 etc.
- (iii) In this capacity the article includes mention of the verses where *al-haqq* or any of its derivatives refers to the quality of being true of the narratives stated in the Qurān;
- (iv) In its capacity not as name it also occurs to state that Allah’s creation is real, Allah’s command is real, the world is real, it is no illusion, the hereafter is real, the day of judgement is real, requital is real, heaven is real, hell is real; that promises, threats etc. and eschatological events stated by Allah are reality. For example: (45:22) وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ and also 06:73; 10:05, 14:19, 15:85, 16:03, 29:44, 30:08, 39:05, 44:39, 46:03, 64:03. **But no where in the Qurān ‘al-haqq’ occurs as EPITHET for the world, the universe, the hereafter, whether in the sense of ‘the truth’ or ‘the reality’ (as it occurs as epithet for the Qurān.**

6. “*Al-haqq* means ‘the standard of truth’. Whatever the Qur’ān verifies is truth (*ḥaqq*), whatever it disapproves is untruth (*al-bātil*). Wherever the Qur’ān is silent, to express one’s views is to express opinion or conjecture (*zann*) and ‘Assuredly conjecture can by no means take the place of truth.’ Deviation from what Qur’ān states is *error* (*az-Zalāl*). To oppose the Qur’ān is *bātil*. ‘To say anything in violation to the Qur’ān (*al-haqq*) is without justification and wrongful (*bi ghayr ’l ḥaqq*).’ Allah commands the believers ‘not to utter anything concerning Allah save what is in accordance with the Qur’ān.’”
7. Citing almost all the references in the paper in question placing his deliberations as food for thought before the learned scholars and readers the writer has drawn their attention towards the fact that nowhere in the Qurān the word ‘*al-haqq*’ occurs as Good Name of Allah. Therefore to use this epithet as one of *al-Asmā’ al-Husnā* is but to identify the Descendor of ‘*al-haqq*’ with what He has descended, taking the Revealer for Revelation, taking the Establisher of truth for *the truth*. And this implies inconsistency. And any interpretation that implies inconsistency in the Qur’ān is a false interpretation for Allah has declared this Book as Best of all Narrations.¹⁷ It is obvious that an incorrect interpretation cannot remain without coloring the interpretation of other verses of the Qur’ān and beliefs.

It is to my pleasure that the writer’s research work “Is *al-haqq* one of *al-Asmā’ al-Husnā*” has attracted the attention of scholars and at least one of them, Mr. Qaisar Shehzad, has taken great pains in critically examining the thesis presented in writer’s article and evidence placed in its support. His seriousness and sincerity is worth appreciated. Worthy critic agrees that “the Word of Allah entertains the status of *the truth*.” He also says: “we don’t think that anyone else will dispute either”, but what he does not agree with is that ‘*al-haqq* is not one of *al-Asmā’ al-Husnā* and infers that “there is no contradiction in applying *al-haqq* to Divine Being and His Word.” Let us examine the objections raised by worthy critic and the evidence/arguement offered in his favor.

- I. (i) **Objection:** No contradiction/inconsistency occurs in applying the epithet *al-haqq* to Allah in a sense different than it is applied as epithet to the Word of Allah.¹⁸

Comments: Having admitted that the Qurān is *the standard of truth (al-haqq)*, the worthy critic cites no *authority* from the Qurān to justify his contention. The Qurān renders saying anything about Allah without *authority* as “forging lies against Allah”. (3:94, 6:93-4)

(ii) **Objection:** That this word does have many meanings; the Qurān applies ‘*al-haqq*’ to accuracy, balance, and purpose etc. If there is no contradiction in applying *al-haqq* to these and to World of Allah simultaneously why there must be contradiction in applying it to Allah?¹⁹

Comments: The Qurān applies ‘*al-haqq*’ as epithet to the Qurān alone. However, it contains verses where ‘*al-haqq*’ does not occur as epithet for the Qurān but refer to the status of its message, content, import, or injunctions; or refers to the truth of the Qurānic narratives, or to state that Allah’s creation is real, Allah’s command is real, the world is real, it is no illusion, the hereafter is real, the day of judgement is real, requital is real, heaven is real, hell is real; that promises, threats etc. and eschatological events stated by Allah are reality. I have placed authorities in its favor at number 5 above. There is no contradiction/inconsistency in using it in this way. But to apply ‘*al-haqq*’ as epithet to Allah or anything else (world etc.) for which Allah has revealed no authority is going against truth.

(iii) **Objection:** Differing with the writer’s interpretation of the compound word ‘*الْحَقُّ الْمُبِينُ*’ in verse 24:25 of the Qurān in which word ‘*al-haqq*’ occurs twice, worthy critic claims: “verse 24:25 alone is enough to show that the Qurān does refer *al-haqq* to Allah.” He further claims that: “...24:25 is the clearest and indubitable proof that ‘*al-haqq*’ is one of the most beautiful names of Allah.”²⁰

Comments: The objections raised by the worthy critic so far were general in character. Now he comes out with a specific objection. His contention is that in verse *يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ* (24:25) ‘*الْحَقُّ*’ refers to Allah as Good Name and not as a qualifier to the meaning of ‘*الْمُبِينُ*’. In order to support his contention worthy critic offers the following proofs: (a) Drawing attention to polemic between Mu’tazilites and Ash’arites (the early Muslim theologians) on a theological problem where according to the worthy critic they were drawing opposite conclusions from one and the same Qurānic verse, he gives a general observation as to the exegesis and textual interpretation of the Qurān that “There are multiple possibilities of scriptural exegesis, indeed of textual interpretation in general.” (b) Reference to the rule of Grammar: According to the established and non-disputed rule of Arabic language the qualified (*mawsūf*) comes before the qualifier (*wasf /sifah*). (c) Worthy critic points out to verses 22:6 and 22:62 in an attempt to support his stand point that ‘two nouns occurring together [as in 24:25] refer to two names.’ (d) Refers to verse 09:117 and 59:10 in which epithets ‘*رَعُوفٌ رَحِيمٌ*’ occur as Good-Names of Allah and

the same set of epithets occurs at 09:128 for the prophet (pbuh).²¹ After this preliminary analysis let us turn towards the examination of proofs.

- (a) Reference to polemic between Mu'tazilites and Ash'arites on any matter carries no authority. If anything is stated by anyone on the authority of the Qurān, he is correct. In case of many theological problems the writer has seen that both these schools accepted questions formulated in un-Qurānic notions and entered into useless unending controversies.
- (b) (i) Philologists have shown that languages evolve first and rules of grammar and lexicon are extracted afterward. Exception to the rules is also an admitted fact of language. Moreover, philologists and grammarians differ concerning rules and lexicon of a language at various points. Despite exceptions and disagreement among the philologists as to various rules, existence of rules is necessary for the standardization of a language.
- (ii) The Qurān is in Clear Arabic Language but it is the Word/Speech not of a human being, but of Allah. Allah is The Originator of everything including human languages and including the ability to evolve languages.
- (iii) Rules of Arabic language as identified by philologists are only initially necessary for understanding of the Qurānic text but no man-made science can be held absolute standard for determining the meaning of Allah's Word. The Qurān being *al-haqq* (the standard of truth) itself guides towards its rules and lexicon as will be stated latter. If a rule/meaning is testified by the Qurān it is correct, if it does not it is to be rectified accordingly.
- (c) The text of verses 22:62 and 31:10 are exactly identical and read as follows: ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ That is because Allah, He is the True God²² and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. Worthy critic argues: That 'two nouns occurring together [in 24:25 *i.e.*, الْحَقُّ الْمُبِين must] refer to two names' as الْعَلِيُّ الْكَبِيرُ do. The worthy critic must explain: (i) Are these two sets of words/nouns identical! (ii) Is الْعَلِيُّ الْكَبِيرُ (two Good Names) or any one of them used anywhere in the Qurān to refer to the Qurān! The argument is irrelevant and out of place. There are many other sets of nouns that occur as Good Names at various places in the Qurān. The same criticism applies there.
- (d) Verse 22:65 more clearly elaborates the Dignity of Allah with respect to the epithets رَعُوفٌ رَحِيمٌ under discussion. The verse reads as follows: أَلَمْ تَرَى أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ. And verse 09:128 very clearly elaborates the dignity of the prophet (pbuh) with respect to these epithets. It reads as follows: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ. So we will discuss this point with reference to verses 22:65 and 09:128.

The former states that Allah is Full of Kindness and Mercy for the whole human kind. Whereas the later verse states that the prophet (pbuh) is full of kindness and mercy for the believers. The same set of epithets is applied both to Allah and to the prophet (pbuh) but the sense in which they are to be used respectively is unambiguously qualified by the Qurān. So in what lays the contradiction! Is verse 24:25 or any other verse for that matter likewise warrants and qualifies the use of the epithet '*al-haqq*' for Allah! (And under what conditions!)

- (e) I have stated in my paper under discussion that in verses 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 own tongues, hands and feet the ability to talk and these will bear witness against them concerning their evil deeds." (cf. 24:23-24) We have already seen that *al-hāqq* will be the measure of weighing on the Day of Judgement for the purpose of Requital. (cf. 07:08) Now Allah says that on that Day Allah will pay them what they really deserve in accordance with *the truth*, and they will come to know that Allah is the true Manifester of the piety of the virtuous women whom they caused humiliation and disgrace by making malicious and false statements and also that He is the true Manifester of *al-hāqq* by giving the evil-doers their just due. (cf. 24:25) Let us see some more instances. In the context of holy war of Badar Almighty says: وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ . (08:07) 'And when Allah promised you one of the two bands, you wished the one that would have no danger and Allah wished to justify the Truth by His Words and to cut off the roots of the disbelievers. Similarly at 10:81-82 where Hazrat Mūsā (pbuh) puts his staff on the earth and says that what you have brought is magic and Allah will reduce it to naught just now. It is here that Allah says وَيُحِقُّ اللَّهُ الْحَقَّ. وَيَكْلِمَاتِهِ. And Allah vindicates the truth by His Words, howsoever much the guilty detest that.

- II. Let us identify the real problem. According to the writer the real problem lies in the acceptance of un-Qurānic Ontology at the back of mind of those who see no contradiction in applying *al-haqq* both to Divine Being and His Word. According to Qurānic ontology 'God (Allah), *Khalq* (Creation) and *Amr* (Command) are the ultimate principles of being. Whatever *there is*, belongs to either of these three categories. Allah is The Originator of everything, and *Khalq* (Creation) and *Amr* (Command) are the 'orders of being' originated by Him. Thus Qurānic ontology divides the whole origination in to two categories: Creation and Command as Allah says: إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

بِمُسَخَّرَاتٍ بِأَمْرِهِ. أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.²³ According to the Qurānic ontology the Qurān belongs to the category of Command (*amr*).²⁴ The polemic between Mu'tazilites and Asharites on the problem of 'The createdness / eternity of the Qurān' arose because of accepting un-Qurānic ontology on the part of the former school and overstepping the bounds of this ontology by identifying *Kalām al-Allah* with the Divine Attribute of Speech and in this way identifying *Kalām al-Allah* with Allah by the latter school. Since it would make every thing stated in the Qurān to be eternal and determined from ever, in their attempt to find the way out the Ash'arites had to carve terms like *kalām e nafsi* (latent speech) and *kalām-e-lafzi* (expressed speech). The Qurān is the standard of truth; going against it can never lead to the right direction. The same is the case with *wahdat al-wujud*. The very nomenclature is un-Qurānic. Had Allah been *Wujud* what difficulty was there in revealing this word or any of the derivatives of *w-j-d* in the Qurān! It could not exist without disregarding absoluteness of ontological categories and making them relative to each other, and this they do by declaring *al-haqq* as one of *al-Asmā' al-Husnā*. They translated '*al-haqq*' in the sense of True/Truth or Real/Reality and said: Allah is 'Absolute Truth' or 'Absolute Reality' and the universe is 'relative truth'/'relative reality' whereas according to the Qurānic ontology the created order of being is *Reality* and Allah is the Originator of *Reality*; similarly the Qurān is *the truth* and Allah is The Descender of *the truth*.²⁵

III. Worthy critic understands that at philosophical level consensus is no argument yet he says that on non-philosophical level at least 1400 years of Scriptural interpretation must carry some weight. The fact is that neither philosophy nor tradition carries any weight vis-à-vis *al-haqq*. There are many verses a certain interpretation of which is believed by most of the exegetes and believers from centuries and yet that interpretation is not correct. I will very briefly refer to just one such verse. Verse no. 24:26 occurs just after verse 24:25 the context of which we have discussed at (e) above. This verse reads as follows: الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ * وَرَزَقٌ * كَرِيمٌ. In most of the translations and exegeses of the Qurān the above verse is translated in the manner Abdullah Yusuf Ali does it: "Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of

purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.” (24:26) Now consider the following: ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِن عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿۱۱﴾ وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (66:10-11) These verses certify that wives of Hazrat Noah and Hazrat Lūt (pbut) – the two pure men of Allah were impure; and the wife of Firaun – a transgressor– was a pure women. Is the translation of verse 24:26 not inconsistent with verse 66:10-11 and many other verses whereas Allah declares the Qurān to be *a Book consistent par excellence* (احسن الحديث كتاب) 39:23; Also see 39:28, and 18:01 which say the Qur’ān contains no inconsistency, or any kind of defect. If any *tafsīr* translates verse 24:25 or 24:26²⁶ or any other verse in such a way which secures the consistency of the Qurān, should we defend the deficient interpretation by referring to 1400 years tradition of its translation! Shall it carry any weight!

Let the writer conclude his submissions with the following remarks: People are of three types. Those who benefit from the knowledge of the Teacher of the Book and Wisdom (وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...) ²⁷ and from the people, who were certified subsequently, reach the correct conclusion. The deniers are the deniers. And those who incorporate their own likes and dislikes into the teachings of the above mentioned, can never reach correct conclusion.

¹ al-Qurān, 13:37

² Ibid, 54:17 etc.

³ Ibid, 39:23, 28.

⁴ Ibid, 15:09

⁵ Ibid, 69:40-42, 81:19

⁶ Ibid, (12:104) لِّلْعَالَمِينَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

⁷ Abdul Hafeez Fazli, “Is ‘al-haqq’ one of al-Asmā’ al-Ḥusnā!”, Bazyaft, Vol.9, Lahore: Urdu Department Punjab University, 2006, p.1

⁸ Muhammad Fouād ‘Abdul Bāqi, Concordance And Index of The Qurān, Lahore: Suhail Academy, 208-11

⁹ “Is al-haqq one of al-Asmā’ al-husnā”, p.1

¹⁰ Pickthall in *The Meaning of the Glorious Qurān: Text and Explanatory Translation* has translated *Mawla humu l-ḥaqq* as ‘their Lord, the Just,’ which does not seem to be right translation to the writer. Al-Haj Hafiz Ghulam Sarwar has translated it as ‘their Master in truth’ which seems better and correct. Al-Haj Hafiz Ghulam Sarwar, *Translation of the Holy Qurān* (reprint) (Pakistan: National Book Foundation, 1973), 77.

¹¹ Pickthall translates it in following words: *In this case protection is only from Allah, the True...*; Abdullah Yousaf Ali translates it in this way: “There, the (only) protection comes from God, the True One...” Both these translations do not fit in the context of the example Allah has given in the preceding verses.

¹² Abdullah Yusuf Ali translates it as following: “High above all is God, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge.”

¹³ Abdullah Yusuf Ali translates it as following: Therefore exalted be God, the King, the Reality: there is no god but He, the Lord of the Throne of Honour! But this does not fit in the context.

¹⁴ Pickthall translates it in this way: *That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things. (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. (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. (31:30).* At one place he calls Allah, ‘the truth’ and at other place 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 time he treats Him as person!

¹⁵ Pickthall translates it *That is because Allah, He is the True ...* but it does not seem to be right rendering in the context.

¹⁶ Pickthall does not use the word ‘God’ in his translation. I have used it.

¹⁷ Al-Qur’ān, 39:23.

¹⁸ Critical Appraisal, cf. p.7-8

¹⁹ Ibid.

²⁰ ibid, 8, 10, 16.

²¹ cf. ibid., 8-13

²² Pickthall translates it *That is because Allah, He is the True ...* but it does not seem to be right rendering in the context.

²³ *...Surely His is the Creation (Khalq) and the Command (Amr)....* (al-Qurān, 07:54) Hazrat Fazal Shah & Mohammad Ashraf Fazli, *Tafseer-e-Fazli*, 7 vols. 2nd ed. (Lahore: Fazli Foundation, 1982-98), 2 (1996): 224. *Tafseer-e-Fazli* is Exegesis of the Qurān written in Urdu; rendering into English is mine. The translation given above in the text from *Tafsire-e-Fazli* is not substantially different from that of Pickthall. Pickthall’s translation of this part of the verse is as follows: *His verily is all creation*

and commandment... Marmaduke Pickthall (tr.), *The Glorious Qurān: Explanatory Translation*, p. 593. For further references from the Qurān on this ontology see the following:

- i) “The heavens and the earth, and whatever therein is, belongs to the category of *Khalq* (Creation). Even the phenomenon of life and the phenomenon of death fall in the same category. *Allah is He Who created the heavens and the earth and what is between them ... (32:04) He Who created death and life ... (67:2)*
- ii) Allah has not created the heavens and the earth without a purpose. The purpose of what Allah creates, stands prior to His creating. *Allah created not the heavens and the earth and that which is between them save with the truth...* (30:08)
- iii) iv. It is Allah’s *Amr* (Command) which makes what is to be created (*Khalq*) active in a well-defined course of action and subservient in its area of operation. *Surely your Lord is Allah, Who created the heavens and the earth in six days, and He established on the throne of Power. He makes the night cover the day, which it pursues incessantly. And the Sun and the Moon and the Stars are made subservient by His Command (Amr). Surely His is the Creation (Khalq) and the Command (Amr)... (7:54)*
- iv) Though *Amr* (Command) is determined or prescribed prior to creating yet it is expressed or issued in the present; for *Amr* (Command) is issued when the thing or the person (to be created or created) is capable of receiving it. *He said: Our Lord is He Who gave to everything its nature, then guided it aright. (20:50)*” Cf. Dr. Abdul Hafeez, “Qurān: *Khalq ya Amr*” in *Ta’limi Zawiyah*, Islamabad: Pakistan education Foundation, Vol.13 (4), 2003, 38-39.

²⁴ “(a) Qurān belongs to the category of *Amr* (Command) and not to the category of *Khalq* (Creation). *That [Qurān] is the Commandment [Amr] of Allah, which He revealeth unto you... (65:05)* (b) It is the source of knowing *Shari’a* (divine course); and *Shari’a* is Allah’s *Amr*(Command) and not His creation. *And now We have set thee on a clear road[Shari’a] of (Our)Commandment[Amr], so follow it, and follow not the whims of those who know not. (45:18)* (c) *Amr*(Command) is always descended or revealed and not created. *Allah is He Who created seven heavens, and of the earth the like thereof. The Command (Amr) descends among them, that you may know that Allah is Possessor of Power over all things, and that Allah encompasses all things in (His) Knowledge.(65:12)*”

²⁵ Seyyed Hossein Nasr, *Ideals and Realities of Islam*, Lahore Pakistan: Suhail Academy,1999, 15-16; also see p. 135 where Nasr says: *Wahdat al-wujud* asserts that “only God is absolutely Real; everything else is relative.” See also: Ibn Arabi, *The Wisdom of the Prophets* (translation of *Fusus al-Hikam*) Titus Burckhardt (Ibrahim ‘Izz Ud Din) has translated it from Arabic to French and from French to English by Angela Culme-Seymour, Lahore : Suhail Academy, 1981. Explaining the word *al-haqq* in the Glossary at p. 139 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 the translator says: “God (*al-haqq*) wanted to see the essences ...” p.8 With reference to Hazrat Bāyazīd Frithjof Schuon writes “*Al-Haqq=God*”, Footnotes at pp. 48, 50. *Dimensions of Islam*, (trans., Townsend) Lahore Pakistan: Suhail Academy,

1999. Schuon also belonged to *wahdat al-wujud school* as Nasr. He explains the word ‘God’ in footnote 2 as ‘*Al-Haqq*’, ‘*the Truth*’, or ‘*the Reality*’. Ibid, p. 33 Seyyed Hossein Nasr is considered to be the chief representative of *Wahdat al-Wujud school* in the present day academic world. In his book *Ideals and Realities of Islam* which was first published in 1965 from Beirut he alleges to present Islam and its intellectual treasures in a contemporary academic language. The writer firmly believes that not a single point in this book is stated on the authority of the Qurān.

²⁶ Tafsir Fāzli translates this verse as the following: “Vile discourse relates to the vile people, and vile people are for vile discourse; chaste discourse relates to the chaste people, and the chaste people are for the chaste discourse. These [the chaste people] are free of things they [the vile people] say. For them is forgiveness and provision honourable.” (24:26)

²⁷ al-Qurān, وَالَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (62:2) See also: 2:129, 3:164.