<div align="center">**COMMON THEME OF MY BOOKS**</div>

The book 'مسلم فکر کی قرآنی جہات' **is** published in 2018. Hard copy of the book '*The Qur'anic Theology, Philosophy and Spirituality*' published in 2016 is not available now. However PDF copies of both publications are available for free download at www.quranwithscience.com/essays-articles.html.

The common theme expressed in these books is as follows:

1. **Terms as building blocks of thought are never neutral. Ideas ride on the back of terms and travel in history.** If the ideas riding on the back of terms are contrary to the fundamentals of a thought in which the terms are being used, they corrupt the understanding and interpretation of many other ideas in that very thought, and lead to false conclusions. <u>At times it takes centuries for someone to identify the incorrectness of such terms, purge the thought from alien influences, and reconstruct thought on correct lines</u>.

    The author argues that most of the problems relating various dimensions of Muslim thought are outcome of committing this fallacy, and attempts to reconstruct these problems and their solutions in accordance with the Qur'anic fundamentals.

2. **What Allah has revealed on Hazrat Muhammad (pbuh) is *al-haqq* from his Lord.** The status of the Qur'an is ((سوره محمّد 47: 02 ﴾﴿ ۔۔ <u>اٰمَنُوْا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ</u> ۔۔ that it is *al-haqq* sent from the Lord*.* Al-haqq means the Standard of Truth.

    As **the Standard of Truth**, the Qur'an is absolutely certain, free of contradiction, and is universal.

    Al-haqq vs al-bâṭil: Whatever the Qur'an upholds is *ḥaqq* (truth), whatever it disapproves is ***bâṭil*** (i.e., falsehood, untruth).

    bi ghayr 'l ḥaqq: To say anything in violation to *al-Ḥaqq* is ***bi ghayr 'l ḥaqq*** (without justification and wrongful). (02:61; 03:21 etc.)

    Deviation from *al-haqq* is ***aḍ-ḍalâl*** (error). So ***aḍ-ḍalâl*** has no reality of its own.

    Ẓann: To prefer suspicions, conjectures or opinions in the face of *al-Ḥaqq* is to follow ***Ẓann***.

    So ***bi ghayr 'l ḥaqq*** has no reality of their own.

3. **The Status of the Verses of the Qur'an**

    The Qur'an categorizes its verses into the *mohkamât* and the *motashâbihât*. The *mohkamât* are the ***Ummal Kitâb*** (*i.e.*, the foundation of the Book). It is utmost necessary for the interpretation of the *motashâbihât* to be compatible with the *mohkamât*. One who leaps towards the interpretation of the *motashâbihât* ignoring their compatibility with the *mohkamât*¸ the Qur'an confirms him to be diseased at heart and a mischief-maker.

4. **The Qur'an & Ḥadith**

    (i) The word 'Ḥadith' denotes to the narrations attributing certain sayings, deeds, actions and responses to the Prophet (pbuh) and his way of living. The sayings of the Prophet (pbuh) consist of elaboration of the teachings of the Qur'an. Orders, forbiddings and directions of the Prophet (pbuh) present precedents of his (pbuh) implementation of Allah's Ordinances given in the Qur'an. The life of the Prophet (pbuh) as a whole, presents a perfect model of living in accordance with the knowledge of Allah's Pleasure given in the Qur'an.

    (ii) Not an iota of anything contrary to the teachings of the Qur'an could be imagined in the sayings, deeds, orders and model of living of the Prophet (pbuh) could be imagined which was contrary to the Qur'anic revelation.

The Qur'an calls itself 'The Best of all Narrations Book' (*Aḥsan al-Ḥadith Kitâb*).

The Qur'an also calls itself 'The Most Authentic Ḥadith' (*Ḥadith-i-Aṣdaqq*).

If a *ḥadith* is not confirmed by 'The Most Authentic Ḥadith', it is not authentic.

To be confirmed by the Qur'an means that, like *motashabihat,* the interpretation of *a hadith* must reconcile with the *mohkamât.*

(iii) If a *ḥadith* does not reconcile with 'The Most Authentic Ḥadith', it is either fabricated or corrupted or miscommunicated. Attributing such *ḥadith* to the Prophet (pbuh) is unfounded and without justification.

(iv) '*Ḥadith-i-Aṣdaqq*', & '*Aḥsan al-ḥadith Kitâb*' (i.e., the Qur'an) alone can entertain the status of *authority* for judging the authenticity of a *hadith* and the validity of its interpretation, and not the *vice versa*. To assert the opposite is to turn everything in the Muslim thought topsy-turvy.

(v) (a) Using the word 'revealed text*'* (نص, *naṣṣ*), bracketing the text of *hadith* with the text of the Qur'an, or (b) to assert the Qur'anic text as 'revelation which is recited' (وحئ متلو – *wahi-i-matlao*) and text of *ḥadith* to be 'revelation which is not recited' (وحئ غیرمتلو – *wahi-i-ghair matlao*), or (c) to assert *ḥadith* to be a revelation 'like the Qur'an and parallel with the Qur'an' (مثلٗہ معہٗ – *mithlo-hoo ma'o-hoo*) has no basis in the Qur'an. It is absolutely unfounded and contrary to the Qur'an.

(vi) The Qur'an consists of Allah's guidance and injunctions. *Hadith* denotes implementation of Allah's guidance and injunctions by the Prophet (pbuh) for his own times and people. The guidance and injunctions of the Qur'an are final and universal (حتمی اور دائمی, *hatmi aur daimi*). The way of implementation of Allah's guidance & injunctions is provisory ——— it must accord with the requirements of time, place and number. The provisional nature of the way of implementation of Qur'anic guidance & injunctions ensures its applicability for all people and for all times to come. The Qur'an is source of Divine Law (*sharia*). *Hadith* as the implementation of Divine Law is a precedent of its implementation and not the source of Divine Law itself.

Research work in these books argue that almost all problems relating Muslim theology, philosophy, spirituality, interpretation of the Qur'an, interpretation of *hadith,* relation of revelation with man-made knowledge (*i.e.,* philosophy and sciences etc.) violate the above Qur'anic principles as seen by this author. The author has reconstructed these problems and their solutions in Qur'anic terms in the light of above principles.

5. Innovation *(bida)* is a Qur'anic principle for relating man-made knowledge (i.e., philosophy and sciences) with the revealed Quranic knowledge. The last two articles in Urdu book and last article in English book present instances of working out a Qur'anic paradigm for relating philosophy and sciences with the revealed Qur'anic knowledge in line with this idea.

Hard copy of the Urdu book can be had from Multiline Books Lahore and from Zia-ul-Qur'an Publications Data Ganj-Baksh Road, Lahore. Hard copies of "The Qur'anic Theology …" ASIN: B01ACZE6CA and of Urdu book "Muslim Fiker ki Qur'ani Jihât" ASIN: 9699325437 are also available online at CreateSpace (Amazon). PDF copies of both publications, as stated above, are available for free download at www.quranwithscience.com/essays-articles.html.

Hope the readers will find the work interesting and valuable. It is further hoped that it will provide the readers very valuable answers to many of their yet unanswered questions.

I looking forward for the comments at hafeez.fazli@gmail.com.