

IBN HAZM

THE LIFE AND IDEAS OF THE SPANISH
GENIUS



BY SYED NOORUZUHA BARMAYER

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Preface

All praise due to Allah alone, without any partners and May Peace and blessings be upon his final Messenger Muhammad.

One of the greatest scholars and geniuses produced by Muslim Spain – indeed, the whole Islamic world – was Imam Ibn Hazm (May Allah have mercy upon him). He has huge and diverse literary works that makes him a Polymath. He was *Faqeeh* (jurist), *Muhaddith* (Hadith scholar), *Mufasssir* (exegete of Quran), *Adeeb* (litterateur), theologian, thinker, psychologist, poet, historian, philosopher, politician and debator. He authored around 400 works in the cities of Islamic Spain like Cordoba, Jativa, Almeria, Majorca, Valencia, Seville and Niebla. A reader of his books will come to realize the smartness of Ibn Hazm and will be impressed by his intellectual voracity, deep knowledge in various sciences, razor-sharp critical analysis, eloquent language and originality of his research. But the harshness in his speech and writings, and his vehement attacks on the Maliki religious establishment made him the subject of severe criticism and denigration. He lived an isolated and unsettled life dogged by various difficulties and persecutions. The brilliancy of his style is charmingly displayed, in the graceful description of his early love in his book *Tawq al-Hamama*, which won him the distinction of being one of the most thoughtful poet of Spain. Many of the writings of Ibn Hazm are pioneering works in the respective field. According to the great scholar Izz bin Abdul Salam, *Al-Muhalla* of Ibn Hazm is the best work in the entire history of Islam and al-Dhahabi agreed with him. Likewise, his works on comparative religion in the refutation of Judaism and Christianity are unprecedented. Academics have concluded that Ibn Hazm knew different languages including Hebrew. His work on biblical criticism by quoting from the Old Testament and the New Testament

reveals an intimate knowledge of other religions, which was quite unique during the middle ages. He saw a good deal of the world and came in contact with different conditions of men, turning this living experience into an excellent account in his literary works.

There are many books written on his life in Arabic, Spanish and one by A.G Chejne in English. In his outstanding work, "*Ibn Hazm Khilal Alf Aam*", Abu Abdul Rahman bin Aqeel al-Zahiri listed the works, including published books and manuscripts, from the 5th century A.H. till 1400 A.H. – a span of a thousand years - which discuss Imam Ibn Hazm. In this book, I have written concisely about his life, ideas, contributions and I have addressed few issues which were wrongly ascribed to him. I want to express gratitude to my dear wife, Noorah Fazal Jukaku for aiding me in the translation of some obscure passages. I also want to thank Firdous Basheer and Abdullah Taha Madani for proofreading the manuscript and their valuable suggestions.

Name and Birth:

He was Abu Muhammad Ali bin Ahmad bin Saeed bin Hazm bin Ghalib bin Ṣaliḥ bin Khalaf bin Madan bin Sufyan bin Yazeed al-Farisi, al-Qurtubi (the Cordoban). According to his student Muḥammad bin al-Fatooḥ al-Ḥumaydi, Ibn Hazm was of Persian origin and his ancestor was Yazeed *Mawla*¹ (client) of Yazeed bin Abee Sufyan bin Ḥarb.² Hafiz Ibn Hajar also called him al-Lably³ due to the place of origin of his family in Labla, (Niebla, which is in southern Spain). Historian Ibn Khallikan notes that his ancestor Khalaf was the one to come to al-Andalus.⁴ His grandfather, Saeed bin Hazm moved to Cordoba from Niebla.⁵ His father Ahmad bin Saeed bin Hazm (d.402 A.H) was vizier of the ruler al-Mansur and his son al-Muzaffar. Ibn Hazm's father was a learned man who had good knowledge of *Balagha* (rhetoric).

Ibn Hazm himself wrote the following account of his birth to Qadhi Saa'id bin Ahmad. Ibn Hazm wrote "I was born in Cordoba, in the eastern part, before sunrise and after the call of morning prayer, at the end of the night of Wednesday, the

¹ A non-Arab convert to Islam adopted into Arab society. Hence: a Muslim of non-Arab descent. (Oxford English dictionary)

² Muḥammad bin al-Futooh al-Ḥumaydi, *Jazwah al-Muqtabis fi Zikr Wulat al-Andalus*, Vol 1 p 308, al-Dhahabi, Shams al-Din, *Siyar A'lam al-Nubala* vol 13 p 374

³ Ibn Hajar al-Asqalani, *Lisan al-Meezan* vol.5 p 488

⁴ Ahmad bin Muhammad Khallikan, *Wafayat al-A'yan wa Anban Abna al-Zamaan* vol.3, p 325

⁵ Qadhi Saa'id bin Ahmad, *Tabaqat al-Umam* vol.1 p 182

last day of the moon in the great month of Ramadhan which corresponds to 30th of Ramadhan 384 A.H.”⁶

Many western scholars consider his origin to be from an Iberian Christian family. A.J. Arberry says in his preface to “*The Ring of the Dove*”: “Abu Muhammad Ali Ibn Muhammad Ibn Sa'id Ibn Hazm, to give our author his full name-for the Arabs call a man first after his son, secondly by his own name, and thirdly after his father and his ancestors-belonged to a notable family converted from Christianity several generations before.”⁷ Nicholson says in his book “*A Literary History of the Arabs*”: “He came of a renegade family, but he was so far from honouring his Christian ancestors..”⁸. That Ibn Hazm’s origin was Iberia is based on the statement of Abu Marwan Ibn Hayyan, who, it should be noted, had a strong enmity towards Ibn Hazm.⁹ On the contrary, Ibn Hazm himself declared several times that his place of origin was Persia and for which he dedicated poems in his *Diwan*,¹⁰ and it is also evident from his letter to Qadhi Saaid bin Ahmad quoted above.

⁶ Ibn Bashkuwal, *al-Şilah fee akhbari aimmatil Andalus* , vol 2, p 417

⁷ AJ Arberry, “The Ring of the Dove” p 2

⁸ Reynold A. Nicholson “*A Literary History of the Arabs*” p 426

⁹ Ibn Basaam, *al-Dhakirah fee Mahasin Ahl al-Jazira* vol.1 p 170

¹⁰ Ibn Hazm, *Diwan* 67: 34,35

Early Life

Ibn Hazm was brought up in the villa of al-Mughira, in a high-class home, full of riches. His book “*Tawq al-Hamama*” (The Ring of the Dove), throws light on the fact that he had a comfortable life when he was a child. He was surrounded by women and maids. They taught him how to read and write, and made him memorize the Quran at a young age.

This is also apparent from the debate that he had with the prominent Maliki scholar Abu al-Waleed al-Baji. During the debate, al-Baji said, “I have put more effort in pursuing studies and learning. You have pursued knowledge, while there were people and things around you to help. You used to study under a gold-plated lamp light, while I had to study under the street lamp.” Ibn Hazm replied, “ This argument is not for you, rather it is against you. You pursued studies when you were in poor and bad conditions in the hope that your knowledge will help you to change your condition to something like mine. I pursued knowledge in the condition you have described hoping for nothing other than the status knowledge imparts in this life and in the Hereafter.”¹¹

Ibn Hazm says in his book “*Tawq al-Hamama*” (The Ring of the Dove): “ I have myself observed women, and got to know their secrets to an extent almost unparalleled; for I was reared in their bosoms, and brought up among them, not knowing any other society. I never sat with men until I was already a youth, and my beard had begun to sprout. Women taught me the Quran, they recited to me much poetry, they trained me in calligraphy; my only care and mental exercise, since first I

¹¹ Ahmad bin Muhammad al-Maqqari, *Nafh al-Tayyib min Ghushn al-Andalus al-Ratib* vol.6 p.202

began to understand anything, even from the days of earliest childhood, has been to study the affairs of females, to investigate their histories, and to acquire all the knowledge I could about them. I forget nothing of what I have seen them do. This all springs from a profound jealousy innate in me, and a deep instinctive suspicion of women's ways. I have thus discovered not a little of their habits and motives.”¹²

¹² Ibn Hazm, *Tawq al-Hamama (The Ring of the Dove)* pp.54-55 translated by AJ Arberry.

The Girl Ibn Hazm Loved

Ibn Hazm was not unacquainted with the pains of unrequited love. In his youth, he was passionately in love with a young girl, who did not return his feelings. He writes about this episode in great detail in "*Tawq al-Hamama*" (The Ring of the Dove). He says, " I can tell you with regard to myself, that in my youth I enjoyed the loving friendship of a certain slave-girl who grew up in our house, and who at the time of my story was sixteen years of age. She had an extremely pretty face, and was moreover intelligent, chaste, pure, shy, and of the sweetest disposition; she was not given to jesting, and most sparing of her favours; She had a wonderful complexion, which she always kept closely veiled; innocent of every vice, and of very few words, she kept her eyes modestly cast down. Moreover she was extremely cautious, and guiltless of all faults, ever maintaining a serious mien; charming in her withdrawal, she was naturally reserved, and most graceful in repelling unwelcome advances. She seated herself with becoming dignity, and was most sedate in her behaviour; the way she fled from masculine attentions like a startled bird was delightful to behold. No hopes of easy conquest were to be entertained so far as she was concerned; none could look to succeed in his ambitions if these were aimed in her direction; eager expectation found no resting-place in her. Her lovely face attracted all hearts, but her manner kept at arm's length all who came seeking her; she was far more glamorous in her refusals and rejections than those other girls, who rely upon easy compliance and the ready lavishing of their favours to make them interesting to men. In short, she was dedicated to earnestness in all matters, and had no desire for amusement of any kind; for all that she played the lute most beautifully. I found myself irresistibly drawn towards her, and loved her with all the violent passion of my youthful heart. For two years or thereabouts I laboured to the utmost of my powers

to win one syllable of response from her, to hear from her lips a single word, other than the usual kind of banalities that may be heard by everyone; but all my efforts proved in vain. Now I remember a party that was held in our residence, on one of those occasions that are commonly made the excuse for such festivities in the houses of persons, of rank. The ladies of our household and of my brother's also (Allah have mercy on his soul) were assembled together, as well as the womenfolk of our retainers and faithful servants, all thoroughly nice and jolly folk. The ladies remained in the house for the earlier part of the day, and then betook themselves to a belvedere that was attached to our mansion, overlooking the garden and giving a magnificent view of the whole of Cordoba; the bays were constructed with large open windows. They passed their time enjoying the panorama through the lattice openings, myself being among them. I recall that I was endeavoring to reach the bay where she was standing; to enjoy her proximity and to sidle up close to her. But no sooner did she observe me in the offing, than she left that bay and sought another, moving with consummate grace. I endeavored to come to the bay to which she had departed, and she repeated her performance and passed on to another. She was well aware of my infatuation, while the other ladies were entirely unconscious of what was passing between us; for there was a large company of them, and they were all the time moving from one alcove to another to enjoy the variety of prospects, each bay affording a different view from the rest. You must realize, my friend, that women have keener eyes to detect admiration in a man's heart, than any benighted traveller has to discover a track in the desert. Well, at last the ladies went down into the garden; and the dowagers and duchesses among them entreated the mistress of the girl to let them hear her sing. She commanded her to do so; and she thereupon took up her lute, and tuned it with a pretty shyness and modesty the like of

which I had never seen; though it is true of course that things are doubly beautiful in the eyes of their admirers. ”¹³

However Ibn Hazm abstained from immorality and sins. He writes in “*Tawq al-Hamama*”: “Now my reason for speaking of myself as I have is that while the fires of youth were blazing within me, while the ardour of puberty and the reckless folly of early manhood possessed my soul, I was cloistered and enclosed among watchful guardians of both sexes. As soon as I became my own master and could reason for myself I had the good fortune to make friends with Abu 'Ali al-Husain Ibn Ali al-Fasi, with whom I attended the classes of our teacher and my dear preceptor for Abul Qasim Abdul Rahman bin Abee Yalid al-Azdi, Allah be well pleased with him. Abu Ali was most prudent, full of good works and pious learning; he was one who had reached the forefront in righteousness, true devotion, strict abstinence from worldly things, and zealous labours for the heavenly reward. I fancy that he was naturally continent, for there had never been a woman in his life; and indeed I never saw his like altogether, whether in learning, practical charity; religious observance, or godliness of life. Allah gave me great profit of him, for he taught me to know the dire effects of evil conduct, and the beastliness of sin. He died on the Mecca pilgrimage, May Allah rest his soul.”¹⁴

The period of stability that Ibn Hazm enjoyed in his early years ended with the death of King al-Muzaffar and the subsequent accession of Muhammad al-Mahdi in the year 399 A.H. Ibn

¹³ ¹³ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* pp.125-126 translated by AJ Arberry.

¹⁴ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p.141 translated by AJ Arberry.

Hazm writes about this phase in “*Tawq al-Hamama*”: “Then my father the vizier (Allah rest his soul) moved from our new mansion in the eastern side of Cordoba, to our old residence on the western side, in the quarter of Balat Mughith; this was on the third day of the accession of Muhammad al-Mahdi to the Caliphate. I followed him in February 1009 (400 A.H); but the girl did not come with us, for reason that obliged her to remain behind. Thereafter, when Hisham al-Mu'ayyad succeeded to the throne, we were preoccupied with the misfortunes which came upon us, thanks to the hostility of his ministers, we were sorely tried by imprisonment, and surveillance' and were finally obliged to go into hiding. Civil war raged far and wide; all classes suffered from its dire effects, and ourselves in particular. At last my father the vizier died (Allah have mercy on his soul), our situation being still as I have described, on the afternoon of Saturday, 22 June 1012 (28 *Dhul Hijjah* 402 A.H). Things remained unchanged with us thereafter, until presently the day came when we again had a funeral in the house, one of our relatives having deceased. I saw her standing there amid the clamour of mourning, all among the weeping and wailing women. She revived that passion long buried in my heart, and, stirred my now still ardour, reminding me of an ancient troth, an old love, an epoch gone by, a vanished time, departed months, faded memories, days forever past, obliterated traces. She renewed my griefs, and reawakened my sorrows; and though upon that day I was afflicted and cast down for many reasons, yet I had indeed not forgotten her; only my anguish was intensified, the fire smouldering in my heart blazed into flame, my unhappiness was exacerbated, my despair was multiplied. Passion drew forth from my breast all that lay

hidden within it; soul answered the call, and I broke out into plaintive rhyme.”¹⁵

Later on he was forced to leave his beloved city of Cordoba. He says, “Then destiny struck its heaviest blows, and we were banished from our loved abodes; the armies of the Berbers triumphed over us. I set forth from Cordoba on 13 July 1013 (404 A.H) and lodged with one of our womenfolk; and there I saw her. I could scarcely recognize her, until someone said to me, "This is So-and-so"; her charms were so greatly changed. Gone was her radiant beauty, vanished her wondrous loveliness; faded now was that lustrous completion which once gleamed like a polished sword or an Indian mirror; withered was the bloom on which the eye once gazed transfixed seeking avidly to feast upon its dazzling splendor only to turn away bewildered. Only a fragment of the whole remained, to tell the tale and testify to what the complete picture had been. All this had come to pass because she took too little care of herself, and lacked the guardian hand which had nourished her during the days of our prosperity, when our shadow was long in the land; as also because she had been obliged to besmirch herself in those inevitable excursions to which her circumstances had driven her, and from which she had formerly been sheltered and exempted.”¹⁶. “The Berber soldiery pillaged our dwellings in Balat Mughith on the western side of Cordoba, and barracked themselves there. Abu Abdullah's residence was on the eastern

¹⁵ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p.110-112 translated by AJ Arberry.

¹⁶ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p.128 translated by AJ Arberry.

side. The vicissitudes of fortune obliged me to quit Cordoba and take up my abode in Almeria.”¹⁷

¹⁷ Ibn Hazm *Tawq al-Hamama* (*The Ring of the Dove*) p.134 translated by AJ Arberry.

Intellectual milieu during Ibn Hazm's time

The intellectual milieu during the time of Ibn Hazm had reached great heights. There were many experts in diverse fields who left libraries filled with books. Many scholars from the East migrated to Spain to spread knowledge and benefit from their vast collection of literary works. The orientalist W. Montgomery Watt says in “A History of Islamic Spain”:

“In general, then, it can be said that up to the end of tenth century the best developed field of study was the Malikite doctrine of the “branches” or detailed legal prescriptions. Of the other “religious sciences”— it is convenient to use this translation for the Arabic word *uloom*, “knowledges”, which is also used for the natural sciences— a beginning had been made with the study of Traditions¹⁸ and with the exegesis (*tafsir*) of the Quran. Some individuals held views on the “roots” of law and on matters of theology (*Kalam*).”He further says, “but from about 950 C.E there was some advanced study of medicine, while al-Hakam II (961-76 C.E) encouraged astronomy and mathematics. Apart from books on Malikite law, important works in the field of history and biography were also produced.”¹⁹

This intellectual milieu was mostly developed during the rule of Abdul Rahman al-Nasir and his son al-Hakam of the Umayyad dynasty in al-Andalus. Al-Nasir sent traders all over the world to buy books and bring them to al-Andalus. Al-Hakam was an educated man who loved knowledge and honoured people of knowledge. During his time, that is the fourth century A.H, the Muslim world — especially Baghdad,

¹⁸ Western academics translate Hadith as “Traditions”

¹⁹ W Montgomery Watt, *A History of Islamic Spain* p.57

Damascus, Cairo and Alexandria — was the centre of knowledge for the whole world. Al-Hakam ordered all the books that were in the libraries of these four cities and in any other famous libraries to be copied. In this way he built magnificent library filled with books. Historians say that the total number of books in al-Hakam's palace library was more than 400,000.²⁰ Ibn Hazm heard from Talid al-Hussi, who was in charge of the library in the palace of the Banu Marwan (the royal family), that there were forty-four catalogues, each comprising twenty pages, which contained only book titles and nothing else. Al-Hakam built a market to buy and sell books for those who loved knowledge.²¹ Even the maidens in palaces were great poets and had good grasp in the Arabic literature. Cordoba became the most important intellectual centre of Western Europe.

²⁰ Levi-Provencal, *al-Hadara al- Arabiyya fi al-Andalus* 89

²¹ Haykal, *Al-Adab al-Andalusi min al-Fath ila Suqut al-Khilafa* p. 185

Ibn Hazm's Quest for knowledge

According to his student Muḥammad bin al-Futooh al-Humaydi, Ibn Hazm started taking lessons on Hadith from his first teacher Abu Umar Aḥmad bin Muḥammad al-Jasur at the age of sixteen before 401 A.H.²² Aḥmad bin Muḥammad al-Jasur died in the year 401 A.H.

According to an account by al-Dhahabi and Yaqut, Ibn Hazm started dedicated and rigorous study at the age of twenty-six. Al-Dhahabi said: "Abu Bakr Muhammad bin Tarkhan at Turki said : Imam Abu Muhammad Abdullah bin Muhammad said to me : (father of Abu Bakr bin Al-Arabi): Abu Muhammad Ibn Hazm informed me the reason he began studying *Fiqh*: That he once witnessed a funeral (before the start of afternoon prayer), so he entered the *Masjid* , and he sat down without praying. So people said to him , Stand up and pray *Tahiyyatul Masjid*. (Thereupon, one of the people flanking him said: You have reached this age and you do not even know that the greeting prayer upon entering mosque is obligatory). And he was twenty-six years old. He (Ibn Hazm) said, so I got up and prayed . So when we returned from *Salat al- Janazah*, so I entered the *Masjid* and started to pray. So it was said to me, Sit down, Sit down, it is not the time of prayer , and that was after *Asr*. So I walked away and I was thoroughly ashamed and felt disgusted with myself. So I said to my teacher who had nurtured me: Guide me to the house of *Faqeeh* Abu Abdillah bin Dahhun. So I informed him of what had happened. So he directed me to *Muwatta* of Malik. So I began it with him, and

²² al-Ḥumaydi, *Jazwah al-Muqtabis fi Zikr Wulat al-Andalus*, Vol 1 p 308

followed it's reading with him and with others for 3 years. And then I began arguing and began to engage in disputations.”²³

Some historians doubted the authenticity of the above account, while others reconciled it with his studies under Aḥmad bin Muḥammad al-Jasur. Garcia Gomez believes that one should not attach too much importance to this account. ²⁴ Egyptian scholar, Muhammad Abu Zahrah, for his part refuses to accept the authenticity of this account in his biography of Ibn Hazm. He cites various arguments to support that this story is not authentic. He refuses to accept that the great Ibn Hazm did not know the rulings of *Tahyyatul Masjid* at the age of twenty six. Chejne states in his biography of Ibn Hazm, “ the anecdote ... may be exaggerated , but it does reflect the progression of his scholarly interests.”²⁵

If this account is authentic then it should indicate that from the age of about twenty-six, he started dedicated study and concentrated on intellectual task. Thus Ibn Hazm studied Maliki *Madhab* under the expert Ibn Dahhun, learned its *Usool* (fundamentals) and details. For some time he took interest in *Shafiee Madhab* and studied its books, until finally he followed the path of *Zahiri Madhab*.

²³ al-Dhahabi, *Shams al-Din, Siyar A'lam al-Nubala* vol 13 pp 380-381, Yaqut al-Hamawi , *Mujam al-Adaba* 1652.

²⁴ Garcia Gomez, *El collar de la paloma*, Introduction p.33

²⁵ A.G.Chejne, *Ibn Hazm* p. 41

Religious gatherings and debates in Valencia

Al-Dhahabi reported an account from a contemporary of Ibn Hazm in his book *Tadhkirah al-Huffāz*: “We were in the city of Valencia studying *Madhab* (Maliki), Abu Muhammad (Ibn Hazm) listened to the discussion and was amazed at what he heard. He asked a question to those in the gathering, to which they merely replied. Ibn Hazm was not convinced with the answer, hence he argued back, to which someone said, This knowledge is beyond your level. Ibn Hazm was disturbed by this and he started studying *Fiqh* in detail, few months had passed, Ibn Hazm reached same place and held a splendid debate with them and said, ‘I follow the *Haqq* (truth) and do *Ijtihad*, I do not restrict myself to any *Madhab*’.”²⁶ Al-Dhahabi adds that Ibn Hazm went to Valencia when al-Muzaffar was one of the powerful men there. Al-Muzaffar ruled Valencia till his death in the year 408 AH. If the events related in the account by Umar bin Wajib took place in the last two years of al-Muzaffar’s life, this would mean that Ibn Hazm was 24-25 years old at the time.

²⁶ al-Dhahabi, Shams al-Din, *Tadhkirah al-Huffāz*, vol 3, p 228

His sources of knowledge

Ibn Hazm studied and benefited from many teachers and he had a friendship with great scholars of his age like Abu Umar Yusuf bin Abdullah known as Ibn Abdul Barr al-Andalusi. Ibn Hazm mentioned his teachers in various works especially *Tawq al-Hamama*. Ibn Hazm was also accompanied by Abu al-Hussain al-Fasi who was a person of knowledge and virtue. He acted as a guardian of Ibn Hazm and used to take him to classes of Abu al-Qasim Abdurrahman Azdi (d. 410 A.H) where Ibn Hazm studied language, grammar and Hadith. Ibn Hazm also benefited from the classes of Ahmad bin Jasur and narrated *ahadith* from him as mentioned before. He also learned under Hamdani who used to teach *hadith* in Masjid Umm al-Qura. He narrated some *ahadith* from Hamdani in *Tawq al-Hamama*.²⁷ He also learned *hadith* from Abu Bakr Muhammad bin Ishaq.

As mentioned in the anecdote above, Ibn Hazm studied *Fiqh* under Abdullah bin Dahhun for 3 years. Ibn Dahhun was the distinguished jurist, and Grand Mufti of Cordoba as Ibn Hazm himself says in *Tawq al-Hamama*. He also studied *Fiqh* and *hadith* under Abdullah al-Azdi, better known as Ibn al-Faradi. Ibn Hazm was inspired by Ibn al-Faradi and used to praise him for his excellence in knowledge and integrity, whereas others besides Ibn al-Faradi used to mix truth with falsehood. Ibn al-Faradi had a good grasp over *Ilm ar-Rijaal* and historical accounts. Ibn al-Faradi is well-known for his *Tarikh ulama al-Andalus*, a biographical dictionary about religious scholars from Islamic Spain. Ibn al-Faradi was given the post of *Qadi*

²⁷ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* pp. 136,151,153,154 translated by AJ Arberry

(religious judge) in Valencia. He was killed in Cordoba in the year 403 A.H. by Berbers during the *Fitna* of al-Andalus.

Ibn Hazm used to Hadith gatherings of Egyptian scholar Abul al-Qasim Abdul Rahman bin Abee Yazeed al-Misri along with *Ashabul Hadith*. Ibn Hazm mentions this in *Tawq al-Hamama* as follows: “ In this connexion I recall that one day I was passing by the cemetery of Bab Amir in Cordova, with a crowd of students and scholars of Hadith; we were on our way to the class of Shaykh, Abu al-Qasim Abdul Rahman bin Abee Yazid al-Misri my revered teacher, in Rusafa, and with us was Abu Bakr Abdul Rahman bin Sulayman al-Balawi of Ceuta, a most talented poet.”²⁸ Ibn Hazm also studied under Hamam bin Ahmad who was a judge and a scholar of Hadith from Cordoba. ²⁹ He also studied under Abu Umar Ahmad bin Muhammad al-Talamanki who was a *Faqeeh*, a scholar of *Hadith*, and Imam in *Qira'at*. He died after 420 A.H.

Historians did not record the names of the scholars under whom Ibn Hazm studied *Shafiee Fiqh*. If it were not for biographers such as Ibn Hayyan, the contemporary of Ibn Hazm, we might have never known that Ibn Hazm passed through Shafiee phase. Though in Islamic Spain, *Shafiee Fiqh* was not prominent, It is reasonably possible that there were scholars from other countries like Egypt who followed *Shafiee Madhab*. His book *Risala fee Fadhl al-Andalus* sheds light on the fact that Ibn Hazm studied many books on *Shafiee Fiqh*. Ibn Hazm says, “Among the books that I benefited from is also the

²⁸ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p 79
translated by AJ Arberry

²⁹ al-Dhahabi, Shams al-Din, *Tareekh al-Islam* 404

book *Ahkaam al-Quran* by Umayyah al-Hijazi, he followed *Shafiee Madhab* and had expertise in logic.”³⁰

Muhammad Abu Zahrah says in his *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhuhu*: “Ibn Hazm was certainly read Shafiee books of Jurisprudence, and he might have read Shafiee’s “*Tkhlilaaf al-Malik*” which is a criticism of Malik’s jurisprudence, He also might have known that Shafiee avoided criticizing his master Malik for a long time, and that Shafi’ee did not do so until he had become aware that the people of al-Andalus were asking for the blessing from Malik's hat. He wrote his criticism to explain that although Malik was a knowledgeable scholar, he was still a human like any one else, and that the blessing should be asked only from Allah.”³¹ The Malikis based themselves too much on the *Ray* (opinions) and *Qiyas* (analogical reasoning) of the earlier Maliki jurists (*Fuqaha*), thereby, neglecting much from the revealed sources, Quran and Hadith. Ibn Hazm must have appreciated the great importance Imam Shafiee gave to the Hadith of Prophet (peace be upon him). Especially Ibn Hazm must have read *ar-Risalah* of Imam Shafiee, where he gives great importance to Hadith as an authority. However, *Shafiee Madhab* only temporarily satisfied Ibn Hazm, and the historical accounts give the impression that he followed *Shafiee Madhab* for a short time, and then proceeded to adopt the methodology of *Zahiris*.

Historians have written that Ibn Hazm studied *Zahiri Fiqh*, its precepts and methods under his teacher Abu al-Khiyar Masood bin Sulayman (d.426 A.H). Abu al-Khiyar was the *Faqeeh* of

³⁰ Ahmad bin Muhammad al-Maqqari, *Nafh al-Tayyib min Ghushn al-Andalus al-Ratib* Vol.2 p.131

³¹ Muhammad Abu Zahrah, *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhuhu* p 34

Zahiri Fiqh and pious individual. Ibn Hazm mentions him in some of his works. “Between the years 418/1027 to 420/1029 we find him teaching the *Zahiri* method with his masters Abu al-Khiyar of Santarem, in the great mosque of Cordoba. The Malikis and common people, however, denounced the two *Zahiris* and the senior magistrate of the city, after receiving the approval of the last Umayyad Caliph, Hisham III al-Mu’tadd banned them from teaching.”³²

In a section entitled “*His conversion to Zahirism*” Chejne writes: “Although Ibn Hazm was taken at first by the Shafi’ite critical approach and defended the school vigorously against Maliki jurists who charged him with heresy, he continued his inquiry into the law, studying Quranic commentaries and various codices of Traditions with a view to their accuracy and authenticity. With this broadened base of knowledge, he was able to comprehend the basic issues at hand, acquiring thereby an impersonal and critical approach to them. This led him to abandon Shafi’ism on the same grounds as Malikism, that is, human authority was given equal credence to divine authority. Consequently, the Shafi’ites use of analogical reasoning for arriving at legal decisions became as abhorrent to him as the Malikites use of imitation (*taqlid*).”³³

Ibn Hazm benefited from books that compiled the *Fiqh* of scholars from *Sahabah* and *Tabieen*. He says, “Among the books I benefited from includes books of Qadhi Muhammad bin Yahya bin Mufri. He authored numerous works, he compiled *Fiqh* of

³² Jose Miguel , *Ibn Hazm of Cordova. The life and works of a controversial Thinker* p. 13

³³ A.G. Chejne, *Ibn Hazm* p. 43

Hasan al-Basari in 7 volumes and compiled *Fiqh* of Imam al-Zuhri in other works.”³⁴

He had teachers under whom he studied logic and philosophy. He writes in his *Risala fee Fadhl al-Andalus* that he benefited from Muhammad bin Hussain al-Kattani. He studied logic and philosophy under him. He also had teachers other than him from whom he benefited.

³⁴ Muhammad Abu Zahrah, *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhuhu* p 83

Opposition faced by Ibn Hazm

Ibn Hazm faced heavy opposition from Maliki scholars of his time and the rulers. He was persona non grata in Spain for his teachings and harsh criticisms on his opponents, to the point that he was forcibly removed from the great mosque for his *Zahiri* teachings which was against principles of predominant *Maliki Madhab*.

Historians have written that the *Maliki* jurists of that time instigated rulers to act against Ibn Hazm. But the reality is that the rulers were looking for opportunity to persecute Ibn Hazm, as he was their political opponent and great supporter of Umayyads. Thus two group enemies consisting of Maliki jurists and rulers joined together to punish and persecute Ibn Hazm. They incited common people against him and warned against him, but Ibn Hazm had the light of knowledge with him and no one can stop the spread of light. The fierce opposition and persecutions did not stop him from speaking what he believed to be truth, nor did he stop criticizing and refuting his opponents. In fact, the persecutions and oppositions helped in growing his intellectual horizons. His knowledge of various sciences, razor sharpness, and debating skills made him academically overpower his opponents but in terms of political powers, they had upper hand as rulers were with them.

Jose Miguel writes, “ To this period no doubt belongs the long *qasida* that Ibn Hazm wrote to the chief judge (*qadi al-jama'a*) of Cordoba, Abu l-Mutarrif Abd al.Rahman b. Ahmad b. Said b. Bishr b. Gharsiya, known as Ibn Al-Hassar (d.422/ 1030-1), who acceded to the judgeship in the year 407/ 1016-7 and remained there until 419/1028 when he deposed by the caliph al-Mu'tadd, in the surviving fragment of this poem, Ibn Hazm already feels despised and persecuted in his own country , and upholds himself as the light of wisdom of the West:

I am the sun which shines in this heavens of science,
 Although my only fault was to be born in the West ;
 For if the light of my science appeared in the East,
 Surely all would then boast as if it were their own
 Of the prestige which none accords me here.
 My loving soul reaches to Iraq,
 For it is no wonder that the passionate lover
 Desires with dejected longing to join his beloved!
 If in God's merciful commands it were written
 That I should be exiled forever to the land of Iraq,
 Then my countrymen would begin to mourn and weep for me.
 How many think that I am contemptible, while they have me
 near,

Yet if they were to lose me would gladly seek my doctrine in
 the books of Orient! (..)

Truth to tell, a country which will not even let me live
 Is too small for me, far though its horizons
 of wastelands and gardens may extend! (..)

The *qasida*, reproduced by various sources, comes from the
 same pen as the the *Risala fi Fadl al-Andalus* , which is indicative
 of divided feelings of its author.”³⁵

³⁵ Jose Miguel , *Ibn Hazm of Cordova. The life and works of a controversial Thinker* p. 13-14

Ibn Hazm on speaking truth, not fearing the blame of the blamers

Ibn Hazm said in one his treatise *Mudawaat al-Nufus wa Tahzib al-Nufus wa al-Zuhd fi al-Razail* , “As regards the accusation which my ignorant enemies are launching against me, saying that when I consider a thing true I do not hesitate to oppose anyone, though it may be the whole of the inhabitants of the earth, and that I care little to adjust myself to the usages and customs adopted without a reasonable cause by my countrymen; I must say that this quality with which they reproach me is rather one of my greatest virtues, not to be compared with any other of my qualities. And by my life I assert that did I not possess it (which God forbid) it would be one of the favors which I would desire most and ask of my Creator. And the same thing I advise to all those whom these words of mine may come; he will derive no profit from following others in vain and superfluous things, when by it he provokes the anger of God or betrays the judgment of his own reason or does harm to his body or soul, or imposes upon himself a pain, completely useless work.”³⁶

³⁶ A. R. Nykl, *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 1 (Oct., 1923), pp. 34

Debates of Ibn Hazm in Majorca

Ibn Hazm loved knowledge, he used to spend his time seeking it, authoring books and engaging in knowledge based debates and discussions.

Ibn Hazm was welcomed by the governor of Majorca, Ibn Rasheeq (d. 440 A.H) who was learned man and loved intellectual arguments. Ibn Rashiq was very impressed when he saw that Ibn Hazm bitterly refuted and overpowered Maliki jurist Abu al-Waleed bin al-Bariya in a debate³⁷, and gave him permission to spread what he believed to be truth .

In the island of Majorca, where he met famous Maliki scholar Abu al-Waleed al-Baji. Al-Baji had spend around thirteen years in seeking knowledge from Eastern countries and then returned to his land al-Andalus. When he returned back to Majorca, the Maliki scholars of that region convinced al-Baji to debate Imam Ibn Hazm, who was extremely knowledgeable in various sciences and a powerful debater. These Maliki scholars could not defeat Ibn Hazm in their debates. Al-Baji had numerous debates with Ibn Hazm but the records of those debates are not extant. Al-Baji had the strong support of the prince of Majorca. Thus Ibn Hazm was subjected to lots of trials and difficulties which made him leave the island in 440 A.H, Historians did not record where exactly he settled down.

³⁷ Ibn al-Abbar, *al-Takmila li Kitab al-Sila* p.523 and 817

Honesty and integrity of Ibn Hazm in his refutations against opponents.

Ibn Hazm harshly criticized Judaism and Jews in his writings. He exposed inconsistencies and contradictions in his book. Yet, writing about Ibn Hazm's honesty, Jewish scholar Israel Friedlander says, "But at the same time Ibn Hazm is ready to do justice to people with different and even opposite opinions. In his attacks on Jews and Christians he is always anxious not to misjudge things, and he often quotes and carefully considers their counter-arguments. "We have already mentioned," remarks Ibn Hazm in the course of his polemics, "that we shall not use against them any quotation from their Torah which is not clear in its meaning, since the opponent might reply by saying that the Lord meant by it anything he likes." In the same spirit he solemnly pledges himself, in the introduction to his treatise on the "depravities" of the extreme heterodox sects, a subject which invites misrepresentations, that he will never charge an opponent with a heterodox view unless he can justify it by a verbal quotation from the opponent's own writings, "be he an unbeliever, a heretic or a mere sinner, since lying is not permissible against anybody." This attitude raises Ibn Hazm far above the level of other Muhammedan writers on similar subjects and renders his statements singularly trustworthy."³⁸

Ibn Hazm himself says in his *al-Akhlaq wa al-Siyar*: "The best gift that Allah can give His servant is to endow him with justice and a love of justice, with truth and a love of truth [equity] above all else."³⁹

³⁸ Journal of the American Oriental Society, Vol. 28 (1907), p 15

³⁹ Ibn Hazm, *al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos (In Pursuit of virtue)*, translated by Abu Laylah p 15

Burning of Ibn Hazm's Books

In Seville, Ibn Hazm suffered in great deal from the cunning fanatic scholars along with the hatred of ruler, as they were united against him. al-Mu'tadid bin Abbad was the successor to his father, the *Qadi* (judge) Abu al-Qasim Muhammad bin Ismail bin al-Abbad, who had been chosen by the people of Seville to be their prince. Abu al-Qasim died in 439 A.H. He followed in his father's footsteps at the beginning who had formed *Majlis ash-Shura* and used to rule with justice, but later he tried to control everything and the decree of Allah helped him. He was wicked and cunning, and did not show any mercy to anyone if it became a barrier in achievements of his goals, even if they were his kith and kin. The height of his oppression was that he killed his own son for rebellion against his political ideas. To have strong hold over Muslims of that region and validate his authority, he fabricated a story that the caliph Hisham bin Hakam al-Muayyad was alive and that he supported him in ruling Seville. The reason was that people of Seville did not like to rule without the presence of caliph and in this way he conquered many surrounding regions. This continued until 455 A.H, when he announced that the caliph Hisham bin Hakam al-Muayyad had died and that he had already named him as his heir apparent.⁴⁰ Ibn Hazm unveiled his lie that the caliph Hisham bin Hakam al-Muayyad had died twenty-two years earlier and exposed his reality to the people. Ibn Hazm mentioned this fact in his book *Naqt al-Arus fee Tawareekh al-Khulafa*.⁴¹

⁴⁰ Abdul Wahid al-Marrakashi, *al-Mu'jab fi Talkhees Akhbar al-Maghrib* p.96

⁴¹ Ibn Hazm, *Naqt al-Arus fee Tawareekh al-Khulafa* p.83

Egyptian scholar Muhammad Abu Zahra writes about similarities between Abu Jafar Mansoor, who had tortured Imam Malik and al-Mu'tadid bin Abbad who had tortured Imam al-Andalus Ibn Hazm. Abu Zahra opines that al-Mu'tadid bin Abbad was worse in oppression and tyranny compared to Mansoor. Mu'tadid instigated scholars who already had enmity with Ibn Hazm, and they spread this among common people that Ibn Hazm was criticizing Imam Malik and the other three imams, and that he was teaching people his subversive ideas. He collected Ibn Hazm's books and burned them publicly. Abu Zahra says that this is the greatest punishment one can inflict upon a scholar.⁴²

Ibn Hazm wrote a beautiful poem about burning of his books, explaining that he had lost nothing because only the papers had been burned, whereas his ideas and proofs were part of his soul and like the blood in his body in the following lines:

The paper you may burn, but what the paper bears you cannot burn

It is kept safe within my breast, and goes with me wherever my feet lead me.

Wherever I rest, there too rest my knowledge,

And It shall be buried with me in my grave the day I die.⁴³

Thus, Ibn Hazm became exposed to the anger and hatred of the fanatic scholars and rulers.

⁴² Muhammad Abu Zahrah, *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhuhu* p 46-49

⁴³ *Diwan Ibn Hazm*, 88, Reynold A. Nicholson "A Literary History of the Arabs" p.427

Reasons for harshness in Ibn Hazm

Muhammad Abu Zahrah points out two main reasons for the harshness in Ibn Hazm in his writings.

First: Abu Zahrah says that there cannot be greater punishment that can be inflicted upon a scholar than burning his books. Even noble men lose their temper and calmness when afflicted with such trials. Conspiracies of the rulers and fanatic scholars against him, increased him in his harshness.

Second: Another reason was due to a serious illness he suffered, which made him impatient and harsh in his attitude.⁴⁴

Ibn Hazm himself says in his book while speaking about defects in his personality, "One of these defects was bad humor and violent anger, which I have not ceased to combat until I succeeded in suppressing its external manifestations, namely, outbursts of anger in cursing, blows and attacks on others and I have suppressed even illicit desires of secret vengeance. In order to achieve it, I had to suffer great inconvenience and put up with grievous displeasures which at times almost made me become ill, this again preventing me from being in good humor: besides I believed in the beginning that the suppression of anger and bad humor was the sign of baseness of character and therefore suppressed myself less."⁴⁵

⁴⁴ Muhammad Abu Zahrah, *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhuhu* p 71

⁴⁵ Ibn Hazm in *Mudawaat al-Nufus wa Tahzib al-Nufus wa al-Zuhd fi al-Razail* translated by A. R. Nykl, *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 1 (Oct., 1923), pp. 33

Political journey of Ibn Hazm

Ibn Hazm's father Ahmad bin Saeed was vizier of Mansoor Muhammad who passed away in the year 392 A.H. After Mansoor, his son, al-Muzaffar became the ruler, and Ahmad bin Saeed served as vizier under al-Muzaffar. In the year 398 A.H, there was political turbulence , which lead to tragic death of al-Muzaffar in 399 A.H. Then Ahmad bin Saeed, the vizier moved from his new mansion in *Rabad al-Zahira* on the eastern side of Cordova, to his old residence on the western side, in the quarter of *Balat Mughith*; this was on the third day of the accession of Muhammad al-Mahdi to the Caliphate. He was then put to imprisonment, surveillance and crushing fines, and was finally obliged to go into hiding. Civil war raged far and wide and he died on 28 *Dhul Hijjah* in the year 402 A.H. He was banished from Cordoba and took up his abode in Almeria, when the armies of the Berbers triumphed in the year 404 A.H. Ibn Hazm settles in Almeria under the protection of Khayran, the mayor of Ameria. In the year to 406-407 A.H, Khayran imprisoned Ibn Hazm alleged that he was conspiring to bring back Umayyad rule. Later on, he was exiled along with Abu Bakr bin al-Muhallab and they sought refuge for a while at Hisn al-Qasr. Ibn Hazm writes about this in *Tawq al-Hamama* :

“Then the dynasty of the Talibis seized power, and Ali bin Hammud al-Hasani, styling himself al-Nasir, was proclaimed Caliph. He conquered and possessed himself of Cordoba, and pursued his hostile operations against the city with the assistance of the victorious armies and the rebel detachments scattered all over Andalusia. Immediately after this I found myself in serious trouble with Khayran, the mayor of Almeria; wicked persons who did not fear Allah in their hearts and Allah has since avenged me and my friend, Muhammad bin Ishaq. It was reported to him that we were conspiring to make propaganda in favour of the Umayyad house. Khayran

arrested us and kept us under his personal surveillance for some months, after which we were expelled and banished from Almeria. We proceeded to Aznalcazar, where we were received by the governor of that city, Abu al-Qasim Abdullah bin Muhammad bin Hudhail al-Tujibi, better known as Ibn al-Mugaffal. We remained in his most hospitable home for several months, enjoying the friendship of his delightful family and admirable neighbours, all men of the most ardent spirit, the truest kindness, and the most perfect noblesse. Then we took ship and sailed to Valencia, just when the Caliph al-Murtada " Abdul Rahman bin Muhammad emerged on the scene and took up residence there. ”⁴⁶ In Valencia, he joins al-Murtada as his vizier, and takes part in al-Murtada's attempt to become caliph, but they failed in it. In the year 408 A.H. Al-Murtada was defeated eventually leading to his death, Ibn Hazm was imprisoned in Granada. In the year 409 A.H, Ibn Hazm moves to Cordoba, he writes in *Tawq al-Hamama* : “Then I entered Cordoba once more, al-Qasim bin Hammud al-Ma'mun having succeeded to the Caliphate, and my first care was to seek out Abu Amr al-Qasiui bin Yahya al-Tamimi, Abu Abdullah's brother. After enquiring concerning his own health, I offered him my, sympathies in his sad bereavement; though indeed I. was no less deserving condolence than he. Then I; questioned him about my friend's poetry and epistles, for all that I had possessed of these had perished during the sack of Cordoba, in circumstances which I have mentioned at the beginning of this story. He told me that when his brother was near his death, and convinced that his time was at hand and his end undoubtedly come, he called for all his poetry, and all the letters which I had written to him, to be brought to him; he tore every sheet into pieces, and gave instructions that the fragments

⁴⁶ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p.135 translated by AJ Arberry.

should be buried. Abu Amr continued I said to him, " O my brother, let them remain! " But he answered, "See, I am tearing them up; I know that in doing so I am destroying much fine literature. If Abu Muhammad "-he meant myself, Ibn Hazm" had been present, I would have given them over to him as a souvenir of my love; but I do not know in what country he lies concealed, nor even whether he is alive or dead."-He had indeed heard news of my misfortunes, but was not aware of where I was then lodging, or of what had become of me."⁴⁷

He leaves Cordoba in the year 412 A.H joining Abu Amir al-Muzaffar's bid for power, later on he moved to Jativa (*Shatiba*). In the year 414 A.H, he comes back to Cordoba to support Abdurrahman al-Mustazhir Billah bin Hisham and becomes his vizier, then al-Mustakfi takes power and imprisons Ibn Hazm. In 416 A.H, Ibn Hazm is in Jativa, between 416-419 A.H, he is in Alpuente with the officers of former Amirid dynasty to support Hisham bin Muhammad, who was soon to be appointed as caliph of al-Mu'tadd. He becomes vizier of Hisham al-Mu'tadd Billah bin Muhammad bin Abdul Malik for three years, finally leading to al-Mu'tadd's fall in the year 422 A.H. He was the last Umayyad ruler.⁴⁸

⁴⁷ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p.136 translated by AJ Arberry.

⁴⁸ Muhammad Abu Zahrah, *Ibn Hazm Hayatuhu, 'Asruhu, Fikruhu wa Fiqhu* p 37-42, Bruna Soravia, *bn Hazm of Cordova. The life and works of a controversial Thinker* p. 31-32

Ibn Hazm and Zahiri Methodology

According to Ibn Hazm, *Zahiriyyah* is not *Madhab*, rather it is a methodology, two *Zahiri* scholars may arrive at same or different conclusions without blindly following any predecessor, sticking to same methodology of sticking to *Zahir* of the texts. So it is *Madhab* in linguistic sense, as they tread upon same principles, but in technical sense *Madhab* usually has a founder and set of *Usool* and *Furoo*, Ibn Hazm does not believe Dawood bin Ali to be founder of *Zahiriyyah*, rather he believes him to be prominent *Faqeeh* who treaded on this path, and *Zahiri* scholars in various eras have differed in the issues of *Usool* and *Furoo*.

Ibn Hazm believed that laws should be interpreted based on the apparent texts, not based on the figurative or metaphorical meaning unless it is other texts, consensus or the context indicates that figurative meaning is intended. Imam al-Shafiee has same position as he says in his *al-Risalah*, “Narrations from Messenger (ﷺ) should be accepted as general as they apparently are (*ala al-Zahir min al-aamm*), unless there is something to indicate that it is otherwise...or there is a consensus of scholars (of Islam), that the meaning in that particular instance is figurative not *Zahir* (apparent) and that it is *Khaas* (restricted) not *Aamm* (general).”⁴⁹

Ibn Hazm says, “It is not permissible for anyone to change the meaning of a Ayah (of Quran) from its apparent meaning (*Zahir*), or to change the meaning of a *Khabar* (hadith of Prophet (ﷺ)) from its apparent meaning, because Allah the exalted says, “In the plain Arabic language.” (Quran 26:195) he, may he be exalted, said, rebuking a people, “They change

⁴⁹ Muhammad bin Idress al-Shafiee, *al-Risalah* p 322 no.882

the words from their (right) places ” (Quran 5:13). Whoever changes the meaning of a *Nass* (Quran and Sunnah) from its apparent meaning in the language without proof from another text or an *Ijmaa* (consensus), claims that there is no clarification in the *Nass* (Quran and Sunnah). He has distorted the meaning of Allah’s speech and his revelation to his Prophet (ﷺ) and this is a grave matter. Even if he were innocent of *Kabaair* (major sins) for this deed, he would be making a claim without evidence. It is not permissible for anyone to distort speech of any person, how can it be with the speech of Allah, may he be exalted, and the speech of his Messenger (ﷺ) which is revelation from Allah, may he be exalted.”⁵⁰

Zahiriyyah in the understanding of *Zahiri* scholars like Ibn Hazm is not literalism (*Harfiyyah*), rather it is textualism. It means the meaning that is apparent from the context of the text based on the rules of the language. This is clear to those who study books of Ibn Hazm. To give an example, Allah says in al-Quran (2:93) about the disbelief of Jews, “And into their hearts the calf was made to sink because of their *Kufr*.” Ibn Hazm explains that the *Ayah* does not mean the calf was literally made to sink in their hearts, he says that it was the love of calf that was soaked in their hearts.⁵¹

Ibn Hazm explains this in his *al-Nubdha al-kafiya* , “It is obligatory to avoid altering the meaning of the *Nass* (Quran and Sunnah) from its apparent meaning without another authentic text that indicates that it is not intended in its apparent sense. Regarding this matter, let us follow Allah’s statement and the statement of His Messenger (ﷺ) as he (ﷺ)

⁵⁰ Ibn Hazm, *al-Nubdha al-kafiya fee usool ahkam al-deen* p 36.

⁵¹ Ibn Hazm, *al-Ihkaam fee Usool al-Ahkaam*, vol 1 p 416.

clarified Allah's statement, may He be exalted, "and confuse not their belief with *Zulm* (wrong)" (Quran 6:82) by which, Allah the exalted meant *Shirk* (associating partners with Allah), as (Allah) the all-powerful, the sublime, said, "Verily! Joining others in worship with Allah is a great *Zulm* (wrong) indeed." (Quran 31:13). Or unless there be a certain *Ijmaa* (consensus), such as the *Ijmaa* of the Ummah that His saying, may He be exalted, "Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females." (Quran 4:11) did not refer to slaves, nor to the sons of daughters when there is a universal heir (*Aasib*) and there are many such similar cases. or due to necessity that prevents one from interpreting that literally, such as his saying, may He be exalted, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." (Quran 3:173) and with certainty based on experience and insight we know that not all of the people said, "Verily, the people (pagans) have gathered against you." (Quran 3:173)."⁵²

Unlike the methodology of Imam al-Shafiee, the rejection of *Qiyas* and assumed intent behind laws of Islam in permissibility or prohibition of something is the hallmark of *Zahiri* methodology. Ibn Hazm believed that there is only one lawmaker that is Allah. It is only Allah who can authorize something to be permissible or prohibited through Quran or Sunnah of his Messenger Muhammad (ﷺ). Thus, role of *Faqeeh* or a scholar is not declare things to be permissible or prohibited based on his assumption of "intent" behind the laws.

⁵² Ibn Hazm, *al-Nubdha al-kafiya fee usool ahkam al-deen* p 36-37

Abdul Majeed Mahmood Abdul Majeed said in his book *al-Ittijaahaat Al-Fiqhiyyah Ind Ashab al-Hadith Fee al-Qarn Al-Thalith al-Hijri*, “Indeed the *Zahiriyyah*, and they are a group of the *Muhadditheen*, who were explicit in their positions that *Qiyas* is blameworthy, and this is the opinion of the majority of the *Muhadditheen* (scholars of Hadith). They believed that since the narrations are in abundance, it is necessary to abandon *Qiyas* and rely purely on the texts (Quran and Sunnah).”⁵³

Abdul Rahman Ibrahim Muhammad concludes in his PhD thesis *Al-Fikr al-Fiqhi li-Ibn Hazm al-Zahiri* that Ibn Hazm and the *Zahiris* in general never regarded themselves as belonging to a certain *Madhhab* like the four *Madhabs* (*Hanafi*, *Maliki*, *Shafiee* and *Hanbali*) ,but rather as *Mujtahids* (those who can exercise *Ijtihad*) who only had in common their commitment to a certain methodology.⁵⁴

In fact, Ibn Hazm in his work does not mention *Zahiriyyah* as a *Madhhab* in technical sense, rather he addresses them as “*Ashabuna*” or “*Ashab al-Zahir*”. Similar conclusion was shared by Tawfiq al-Ghalbazuri in his work *Al-Madrasah al-Zahiriyyah fi al-Maghrib wal-Andalus*, he states that *Zahiriyyah* is about *ijtihad* and the rejection of *Taqlid* (blind following) more than being a legal school.⁵⁵

⁵³ Abdul Majeed Mahmood Abdul Majeed, *Ittijaahaat Al-Fiqhiyyah Ind Ashab al-Hadith Fee al-Qarn Al-Thalith al-Hijri* p 90.

⁵⁴ Abdul Rahman Ibrahim Muhammad, *Al-Fikr al-Fiqhi li-Ibn Hazm al-Zahiri* p 545

⁵⁵ Tawfiq al-Ghalbazuri, *Al-Madrasah al-Zahiriyyah fi al-Maghrib wal-Andalus* p 338

Imam Dawood bin Ali al-Zahiri and Ibn Hazm

Abu Sulayman Dawood bin Ali bin Khalf al-Isbahani al-Zahiri was born in a village near Isfahan, but lived in Baghdad. Abu Ishaq al-Shirazi says in his *Tabaqat al-Fuqaha* that mastership of knowledge in Baghdad culminated in Dawood.⁵⁶ He had vast knowledge and excelled in reasoning and argumentation. His father followed *Hanafi Madhab*. Dawood studied under al-Shafiee and studied his *Madhab* and eventually became *Mujtahid* (independent scholar) sticking to Zahiri methodology.

Ibn Hazm held Dawood al-Zahiri in high esteem, praising him for scholarly independence and excellence in knowledge. He lists Dawood among early *Mujtahideen* (independent scholars) of Islamic law. But Ibn Hazm quite respectfully disagreed with Dawood in many issues. Abdul Rahman Ibrahim Muhammad, in his book *Al-Fikr al-Fiqhi li-Ibn Hazm al-Zahiri* listed number of issues in which Ibn Hazm disagreed with Dawood bin Ali.⁵⁷ When discussing views of scholars of Zahiri methodology, Ibn Hazm highlights view of Dawood bin Ali by mentioning his name or *Kunya*⁵⁸.

⁵⁶ Abu Ishaq al-Shirazi, *Tabaqat al-Fuqaha* p 92

⁵⁷ Abdul Rahman Ibrahim Muhammad, *Al-Fikr al-Fiqhi li-Ibn Hazm al-Zahiri* p 538-548

⁵⁸ Kunya a type of epithet, in theory referring to the bearer's first-born son or daughter. By extension, it may also have hypothetical or metaphorical references. Addressing someone by his Kunyah denotes closeness or respect.

Students of Ibn Hazm

Severe troubles and persecutions faced by Ibn Hazm throughout his life put him on isolated peak, he still had a number of faithful students who believed in his methodology and spread it. Some of the well known students of Ibn Hazm are:

- 1) Abu Abdillah Muhammad bin Nasr al-Humaydi: He was *Faqeeh* (jurist) , *Muhaddith* (scholar of Hadith), a historian and a poet. His father was from Cordoba but he lived in Majorca. He studied and taught Hadith and *Fiqh* in many regions of the Muslim world such as Andalus, Egypt, the Hijaz, Syria and Iraq. He is regarded as one of the most important students of Ibn Hazm, who spread the knowledge and books of Ibn Hazm in various countries. According to Yaqut, al-Humaydi followed the methodology of Ibn Hazm, but did not show of it⁵⁹. He was also taught by the famous scholar and friend of Ibn Hazm, Ibn Abdul Barr al-Andalusi. He also travelled to Baghdad and studied under famous scholar Khateeb al-Baghdadi. He authored number of books, but he is well known for the works, *al-Jam Bayn al-Saheehayn* and *Jazwah al-Muqtabis fi Zikr Wulat al-Andalus* in which he gives biography of his master Ibn Hazm and praises him. He died in Baghdad in the year 488 A.H.
- 2) Abu Rafi al-Fadhl bin Ali, he was one the sons of Ibn Hazm who resided in Cordoba. He carried out his father's wish of completing his masterpiece in jurisprudence *al-Muhalla bil Athar*.⁶⁰ He was one of the generals of al-

⁵⁹ Yaqut al-Hamawi , *Mujam al-Adaba* 2599

⁶⁰ Muhammad al-Marrakashi, al-Dhayl wa al-Takmilah li Kitabayy al-Mawsul wa al-Silah vol.5 p.540

Mu'tamid bin Abbad, the ruler of Seville. He was killed in the year 479 A.H during the battle of al-Zallaqa.

- 3) Abu Muhammad Ibn al-Arabi, father of famous Maliki scholar, Abu Bakr Ibn al-Arabi. He studied various books under Ibn Hazm for the period of seven years. He says, “I accompanied the master, Imam Abu Muhammad Ali bin Hazm, for seven years... I studied all his works under him except the last volume of *Ḳitāb al-Faṣl* ,which is in six volumes. I read part of his book *Ḳitāb al-Isal* , this book was in the house of Ibn Hazm in twenty four volumes, written in his own hand writing.” Ibn al-Arabi also states that he received *Ijāzah* (license) to teach all books of Ibn Hazm.⁶¹

⁶¹ Yaqut, *Irshad* vol.4 p 1653

Praise of scholars on Imam Ibn Hazm

1) Abu Abdillah Muḥammad bin al-Futooh al-Humaydi (d.488 A.H) said about him:

“Ibn Hazm was *Hafiz* of *Hadith* and *Fiqh* and he used derive rulings from the Book and the Sunnah, expert in various sciences, acting upon its knowledge, I have not seen anyone like him who had combined in him intelligence with quick memory, and the nobility of the soul and religion.”⁶²

2) Imam al-Dhahabi praised him saying:

“ *al-Imam, al-Allamah, al-Hafiz, al-Faqeeh, al-Mujtahid* Abu Muḥammad Ali bin Ahmad bin Saeed, bin Hazm bin Ghalib..”⁶³

In his *Siyar*, Imam al-Dhahabi praised him with following titles

“Al-Imam, the Unique, the ocean (of knowledge), expert in various sciences and disciplines Abu Muḥammad Ali bin Ahmad bin Saeed bin Hazm”⁶⁴

3) The Jurist Qadhi Saeid bin Ahmad said about him:

“In the whole of *al-Andalus*, Ibn Hazm was the most complete and accomplished scholar with regards to Islamic sciences, had

⁶² al-Dhahabi, Shams al-Din, *Tadhkirah al-Huffaz*, vol 3, p 228, Muḥammad bin al-Futooh al-Humaydi, *Jazwah al-Muqtabis fi Zikr Wulat al-Andalus*, Vol 1 p 308

⁶³ al-Dhahabi, Shams al-Din, *Tadhkirah al-Huffaz*, vol 3, p 227

⁶⁴ al-Dhahabi, Shams al-Din, *Siyar A'lam al-Nubala* vol 13 p 374

the vast knowledge and extensive knowledge on language, rhetoric and poetry. He also had the knowledge *Sunan* , *Athaar* and reports. His son al-Fadl reported to me that my father Abu Muhammad wrote around 400 volumes, comprising 80,000 pages.”⁶⁵

4) The famous biographer Ibn Bashkuwal praised Ibn Hazm in his book *al-Ṣilah fee akhbari aimmatil Andalus* with the following words as translated by De Slane:

“Of all the natives of Spain, Ibn Hazm was the most evident by universality and the depth of his learning in the sciences cultivated by the Moslems; add to this his profound acquaintance with the Arabic tongue, and his vast abilities as an elegant writer, a poet, a biographer, and a historian; his son possessed about 400 volumes containing nearly 80000 leaves, which Ibn Hazm had composed and written out.”⁶⁶

5) Famous Jurist and *Mujtahid* Izz al-Deen Abdus Salam who is titled as *Sultan al-Ulama* said:

“I have never seen such great and brilliant Islamic books as *al-Muhalla* by Ibn Hazm and *al-Mughni* by Muwaffaq al-Din.”⁶⁷

6) Ahmad bin Yahya bin Ahmad bin Umayra al-Dabbi said :

“Ibn Hazm was a scholar of Hadith, and a Jurisprudent who referred directly to the Qur'an and the Hadith. He was a

⁶⁵ al-Dhahabi, Shams al-Din, *Tadhkirah al-Huffaz*, vol 3, p 228

⁶⁶ Cited by Ibn Khallikan's on his article on Ibn Hazm (De Slane's translation vol.2 p.268)

⁶⁷ al-Dhahabi, *Shams al-Din*, *Siyar A'lam al-Nubala* vol 13 pp 378

scholar of many fields of knowledge, and a person who put into practice what he believed to be the truth. After he and his father had been vizier, he renounced worldly pleasures, and was a noble and a humble person. He compiled a large number of books. Ibn Hazm listened to the lectures of numerous scholars, and he had in his own library a large number of books, especially those on Hadith.”⁶⁸

7) Imam Ibn Kathir said about him: “*Al-Imam, al-Hafidh, al-Allamah...*He occupied himself with Quran and was engrossed in beneficial knowledge and surpassed his contemporaries in excellence. He authored famous books and it is said that he authored four hundred volumes consisting eighty thousand pages.”⁶⁹

8) Imam Ibn Taymiyyah said about Ibn Hazm: “Although he had *Eemaan* and *Deen* (religious commitment), vastness and depth in knowledge, that no one can deny except one who is stubborn, and knowledge of various (*Aqwaal*) opinions and different circumstances (*Ahwaal*) is found in his books, as well as his respect for the fundamentals of Islam and for the Messenger, which is a combination that cannot be found with anyone else...He was able to distinguish between *Saheeh* (authentic Hadith) from *Daeef* (weak Hadith) and knowledge about the statements of *Salaf*, which you cannot find in anyone among other *Fuqaha* (jurists).”⁷⁰

⁶⁸ Al-Dabbi, *Bughyat al-Multamis fee Tareekh Rijal Ahl al-Andalus* p. 364

⁶⁹ Abul Fida Ismail bin Kathir, *Al-Bidaayah wa al-Nihaayah*, vol.12 p 113.

⁷⁰ Ahmed bin Taymiyyah, *Majmoo al-Fatawaa* vol. 4 p 19-20.

Words of some Non-Muslim academics on Imam Ibn Hazm

1) Spanish Professor Emeritus Josep Puig Montada said about Ibn Hazm in his research paper “Reason and Reasoning in Ibn Hazm of Cordova”:

"In viewing Ibn Hazm's huge and diverse literary production, we are not certain how we ought to classify him, using the standard categories. He is a Koran expert, a traditionist, a theologian, a historian, and above all, a polemicist. But should we ask any cultivated Western reader, he would answer our question by saying that Ibn Hazm is a psychologist since he is the author of the Dove's Necklace - a treatise on love and its symptoms - which has been translated into many modern languages and made widely known. We arrive at a very different view when we pay attention to the main concern of many of Ibn Hazm's writings, and especially of his trilogy that consists of the *Fisal fil-milal wa-l-ahwa wan-nihal*, *Al-Ihkam li-usul al-ahkaam*, and *Al-Muhalla bi-l- athar fi sharh al-mujalla bi-l-ikhtisar*. All three works deal with religious and juridical subjects in the purest Islamic way and reveal to us Ibn Hazm's vital concern for the theory and practice of Islam as the true revealed religion.⁷¹

2) Paul L. Heck, the founding director of The Study of Religions across Civilizations (SORAC) and Professor of Islamic Studies in Georgetown University said in his article “The Activist of Andalusia: Ibn Hazm of Cordoba”:

⁷¹ *Studia Islamica*, No. 92 (2001), pp. 165-166

“Ibn Hazm was a polymath who contributed to thinking in law, linguistics, art and aesthetics, theology, philosophy, ethics, history, genealogy, astronomy, and mathematics — on top of his contributions to interreligious polemics. These contributions deserve a more sustained look alongside his literary work, and this monumental collection of articles on his life and thought, edited by three leading scholars of Islam, consolidates over a century of Western scholarship on Ibn Hazm. It will serve as a critical reference point and provide firmer scholarly grounding for reflection on the meaning Ibn Hazm has for Islam today.”⁷²

3) Sir Thomas Arnold, English educator and historian said:

“The name of Ibn Hazm is proverbial in Islam for religious Puritanism and biting controversy, and honoured in the West as that of the founder of the science of comparative religion.”⁷³

4) Mercedes García-Arenal, Research professor at the Spanish Council for Scientific Research said about Ibn Hazm in her review of “Islam Frente a Judaismo. La Polemica de Ibn Hazm de Cordoba by Camila Adang”:

“Ibn Hazm of Cordova (d. 456/1064), a poet, historian, jurist, and theologian and one of the most important figures and minds of Western Islam, equaled perhaps only by Ibn Khaldun. Ibn Hazm is a very relevant figure both because of the importance of his written work and because of his life; the fact that his thought is deeply original and personal, coherent,

⁷² <https://marginalia.lareviewofbooks.org/the-activist-of-andalusia-ibn-hazm-of-cordoba/>

⁷³ *The Legacy of Islam* p.187

and rigorous explains the fascination that he continues to evoke from scholars.”⁷⁴

5) Jewish scholar, Israel Friedlander writes about Ibn Hazm in his “The Heterodoxies of the Shiites in the Presentation of Ibn Hazm”:

“For Ali b. Ahmed ibn Hazm, is one of those sharply marked individualities who are so exceedingly rare in *Ijma*-ridden Islam, despite its enormous store of mental energy. Ibn Hazm was not a pet of destiny. His greatness was neither recognized by his jealous contemporaries nor duly appreciated by a narrow minded posterity. But should the mental products of Ibn Hazm be rescued from the oblivion to which fanatical zeal and unreasonable neglect had doomed them, he will be acknowledged not only as the unrivalled representative of literary Spain, but as one of the greatest men in the whole dominion of Islam.”⁷⁵

6) Professor C. Pellat says about Ibn Hazm: “ Abu Muhammad Ali Ibn Ahmad Ibn Said Ibn Hazm, a poet, man-of-letters, historian, polemist, jurisconsult, theologian, logician, metaphysician and psychologist, was certainly one of the most refined and productive representatives of the Arab culture in Spain.” ⁷⁶

7) Reynold A. Nicholson, English orientalist, widely regarded as one of the greatest Rumi (Mevlana or Mawlana) scholars and

⁷⁴ International Journal of Middle East Studies, Vol. 28, No. 1 (Feb., 1996), p. 110-111

⁷⁵ Journal of the American Oriental Society, Vol. 28 (1907), p 9.

⁷⁶ Pellat C, *Journal of the Pakistan historical society* (1961) 9, 2, p 71

translators in the English language, said in his book “A Literary History of the Arabs”:

“The greatest scholar and the most original genius of Moslem Spain is Abu Muhammad Ali Ibn Hazm, who was born at Cordova at 994 A.D.”⁷⁷

8) Camilla Adang, Jewish Professor of Islamic Studies in Tel Aviv University, Israel said about Ibn Hazm:

“Abū Muḥammad ‘Alī Ibn Ḥazm of → Cordova (d. 1064) was a highly controversial theologian and legal scholar whose *ẓāhirī* (literalist) approach to the sacred texts of Islam put him on a collision course with the religious and political establishment in → al-Andalus. Nowadays best known for his treatise on love and lovers, *Tawq al-Ḥamāma* (The Ring of the Dove), Ibn Ḥazm left an enormous oeuvre that included works on law, theology, heresiography, history, genealogy, political theory, and religious polemics. Among the many groups, Muslim and non-Muslim, whose beliefs he challenged, the Jews figured prominently. References to Jews and Judaism are found in several of Ibn Ḥazm’s works. Especially worthy of mention is his *Kitāb al-Fiṣal fīl-Milal wa l-Aḥwā’ wa l-Niḥal* (Book of Opinions on Religions, Sects, and Heresies), a multivolume heresiographical work in which he refutes various misguided groups within and outside of Islam: besides Shī’ites, Mu’tazilites, and Ash’arites, he singles out Judaism and Christianity for attack. The initially short section on these two religions in *Kitāb al-Fiṣal* was considerably expanded by the inclusion of an originally separate work entitled *Iẓhār Tabdīl al-Yahūd wal-Naṣārā li’l-Tawrāt wal-Injīl*

⁷⁷ Reynold A. Nicholson “A Literary History of the Arabs” p.426

(Exposure of the Alterations Introduced into the Torah and the Gospel by the Jews and the Christians).”⁷⁸

9) Robert Bertram Serjeant, a Scottish scholar, traveller, and one of the leading Arabists of his generation writes:

“The year 1963 was the ninth centenary this celebrated philosopher, theologian, jurist, and man of letters, commemorated in his native city of Cordoba with the unveiling of his statue there with appropriate ceremonies (cf. the *Times*, 17 August 1963, 7). Ibn Hazm’s greatness has long been recognized by modern scholars, and the last few years have seen further publication of his work, among which might be cited the *Jawami al-Sirah* edited by Ihsan Abbas and others, in itself quite a notable contribution to early Islamic history.”⁷⁹

10) Palencia Gonzalez said, “In Cordoba there was a scholar called Ibn Hazm, who compiled a large number of books on different fields of knowledge. He was one of the greatest, most eminent men of Andalus. Anyone who read what he had written would certainly conclude that Ibn Hazm lived in a great civilization, in which superior ideas could be established. We can see his high degree of knowing of the self in his book *Tawq al-Hamama* (The Ring of the Dove). In *al-Khisal* he gives his remarkable observations on the human soul and morality. All this shows us that he was certainly referring to a society that

⁷⁸ Camilla Adang, “Ibn Ḥazm, ‘Alī”, in: *Encyclopedia of Jews in the Islamic World*, Executive Editor Norman A. Stillman. Consulted online on 21 February 2019. First published online: 2010

⁷⁹ Bulletin of the School of Oriental and African Studies, University of London, Vol. 27, No. 1 (1964), pp. 168-169

part of a great civilization. Yet in writing about the history of the religions in his book *al-Fisal fi al-Milal wa al-Nihal*, he anteceded Christian Europe by centuries, as my teacher Asin Palacios says, because the history of religion was not known in the West until the middle of the nineteenth century.”⁸⁰

⁸⁰ *Ibn Hazm li Zakariyya Ibrahim*, p 9

Criticisms on Ibn Hazm

Ibn Hazm (May Allah have mercy on him) fell into some mistakes and Muslim scholars highlighted them and warned against them.

Imam al-Dhahabi said in *Siyar Alam an-Nubala* : “I have affection for Abu Muhammad (Ibn Hazm) because of his love for *Saheeh* (authentic) Hadith and his knowledge of them, even though I disagree with him in many things which he says concerning the Hadith narrators and the *Ilal* (hidden defects) of Hadith. Nor do I agree with him in his deductions in the *Usool* (fundamentals) and *Furoo* (branches) of the Religion. I am certain that he was wrong on several matters, but I do not declare him a disbeliever, nor do I declare him misguided. I hope that he and all Muslims will be forgiven. I am overwhelmed by his great intelligence and vast knowledge.”⁸¹

Ibn Kathir said: “Ibn Hazm used to criticize the scholars a great deal, verbally and in writing, which led to the bitterness and resentment in the hearts of his contemporaries; they kept trying until they made the people in authority hate him, and they expelled him from his city, until he died in a village in *Shabaaan* of that year, when he had passed the age of ninety. What is amazing is that he was a confused literalist with regard to (*al-Furoo*) subsidiary issues, and he did not believe in *Qiyas*⁸², whether it was clear or otherwise. This caused the scholars to lose respect for him, and it caused him to make serious mistakes in his views. And he was the one who tried to find interpretations other than the apparent meaning when dealing

⁸¹ al-Dhahabi, *Shams al-Din, Siyar A'lam al-Nubala* vol 13 pp 381

⁸² Explained in footnote no.

with *Usool* (fundamentals) and the *Ayaat* and *Ahadith* that speak of the (*Sifaat*) divine attributes, because he first of all acquired deep knowledge of dialectics (*Mantiq*), which he learned from Muhammad ibn al-Hasan al-Madhhaji al-Kinaani al-Qurtubi, as was mentioned by Ibn Maakoolaa and Ibn Khallikan. That led to him in developing a wrong understanding in the matters of *Sifaat* (divine attributes)”⁸³

Imam Ibn Taymiyyah said: “Even though with regard to issues of *al-Eemaan* and *al-Qadr* (the divine decree) Abu Muhammad Ibn Hazm was more correct than others and had more knowledge of Hadith and more respect for the scholars of Hadith than others, But his views on these issues were influenced by the ideas of the *Falasifa* (philosophers) and *Mu‘tazilah* with regard to issues of the *Sifaat* (divine attributes), which led to his view not being in agreement with the people of Hadith with regard to these issues. His wording was in agreement with Ahl al-Hadith (scholars of Hadith) but the meanings were in agreement with the other group.”⁸⁴

⁸³ Abul Fida Ismail bin Kathir, *Al-Bidaayah wa al-Nihaayah*, vol.12 p 113.

⁸⁴ Ahmed bin Taymiyyah, *Majmoo al-Fatawaa* vol. 4 p 19-20.

Aqeedah of Ibn Hazm

Ibn Hazm started his magnum opus “*Al-Muhalla bil Athaar*” with a book called ‘*Kitaab at-Tawheed*’, where he wrote about issues of faith. Below, I will summarize some issues of faith from his book:

- 1) The thing which is obligatory on everyone for validation of one’s Islam is to bear witness with certainty, free from all doubts and *Ikhlās* (sincerity) to the testimony of “*La ilaha illa Allah*” (There is no god worthy of worship but Allah and Muhammad (peace be upon him) is his Messenger).⁸⁵
- 2) Proof that *al-Arsh* (Throne) is the creation. The proof is the statement of Allah: “He is the Lord of the Mighty Throne.” (al-Quran 9:129).⁸⁶
- 3) Proof that there is nothing like Allah. There is nothing like him and there is no similitude between him and his creation. “There is nothing like Him” ((al-Quran 42:11)).⁸⁷
- 4) Prophet Muhammad (peace be upon him) was sent for the entire mankind and Jinn. “Say (O Muhammad (ﷺ)): O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth” (al-Quran 7:158)⁸⁸

⁸⁵ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 22

⁸⁶ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 26

⁸⁷ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 26

⁸⁸ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 27

- 5) Proof that Islam abrogated all previous *Millah* (religions). Allah has abrogated all previous scriptures and made it binding upon everyone from mankind and Jinn to obey Muhammad (ﷺ). Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. (al-Quran 33:40)⁸⁹
- 6) Proof that Isa (Jesus) (peace be upon him) will descend during the end times. And Ibn Hazm quoted various proofs to prove this point.⁹⁰
- 7) *Jannah* (paradise) is creation and *Haqq* (reality) and the Hell-fire is reality.⁹¹
- 8) Believer will not abide forever in hell-fire. ⁹²
- 9) *Jannah* (paradise), hell-fire and its inhabitants will never perish.⁹³ He gave various evidences for this.
- 10) The one who rejects established Hadith whose authenticity is agreed upon is a disbeliever. “And whoever contradicts and opposes the Messenger (Muhammad (ﷺ)) after the right path has been shown clearly to him, and follows other than the believers way. We shall keep him in the path he

⁸⁹ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 28

⁹⁰ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 28-29

⁹¹ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 29

⁹² Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 30

⁹³ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 31

has chosen, and burn him in Hell - what an evil destination.” (al-Quran 4: 115)⁹⁴

- 11) Quran is a speech of Allah, and the one who rejects even one letter from the Quran is a disbeliever. “So that he may hear the Word of Allah (the Quran).”(al-Quran 9: 6)⁹⁵
- 12) Intercession of Messenger of Allah (ﷺ) for major sinners of this Ummah is truth. “Who is he that can intercede with Him except with His Permission.” (al-Quran 2: 255).⁹⁶

Ibn Hazm covered various matters of belief in “*Kitab at-Tawheed*” and discussed their detailed evidences, I gave very brief outline of few important points concerning belief. He fell into mistakes in the issues of *Asmaa wa al-Sifaat* as I have quoted from scholars under the topic “Criticisms against Ibn Hazm”. He has also authored separate book on Aqeedah entitled, “*Al-Durrah fee ma Yajibu I’tiqaduhu*” with the verification of Abdul Haqq al-Turkumani. The editor al-Turkumani wrote a lengthy introduction covering belief of Ibn Hazm in *Asmaa wa al-Sifaat*.

⁹⁴ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 32

⁹⁵ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 32

⁹⁶ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 37

Some legal principles of Ibn Hazm

Ibn Hazm has authored small and comprehensive book called *al-Nubdha al-kafiya fee usool ahkam al-deen*, which is the summary of the arguments in his larger book *Al-Ihkaam fee Usool al-Ahkaam*. He writes in first chapter of his book *al-Nubdha*,

“Know, may Allah have mercy on you, that our Lord did not send us into the world that it should be our abode of living, but that it should be a way station on our journey, a fortified stopping place. What is desired from us is only that we perform the obligations which our Exalted Lord has imposed upon us, which He sent to us with His Messenger (ﷺ). For this [purpose] He created us, for this reason He settled us in this abode, then to be transferred from it to one of the two [eternal] abodes. “Verily, the Abrâr (pious and righteous) will be in Delight (Paradise); And verily, the Fujjâr (the wicked, disbelievers, polytheists sinners and evil-doers) will be in the blazing Fire (Hell) (Quran 82:13-14). Then He, may He be exalted, made clear to us who the pious are and who the evil-doers are, saying, may He be exalted, “And whosoever obeys Allah and His Messenger (ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. (13) And whosoever disobeys Allah and His Messenger (ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.” (Quran 4:13–14). We must ask, “How does one obey, how does one disobey?” We find that He, may He be exalted, has said, “We have neglected nothing in the Book.” (Quran 6:38) And He, may He be exalted, said, “And We have not sent down the Book (the Qur'an) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who

believe. (Quran 16:64). And He, may He be exalted, said, “O you who believe! Obey Allah and obey the Messenger (ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day.” (Quran 4:59). And He, may He be exalted, said, “Today I have perfected your religion for you.” (Quran 5:3). So, praise be to Allah, we are certain that the religion which our Lord made obligatory upon us and which He made our only salvation from Hell is made clear in its entirety in the Quran, in the Sunnah of His Messenger (ﷺ), and in the consensus of the community, and that the religion has been completed; there is nothing to be added or subtracted from it. And He made us certain that all of this is preserved and kept accurate, for Allah Exalted said, “Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption)” (Quran 15:9). It is true with a certainty which leaves no room for doubt that it is not permissible for anyone to issue a legal opinion, render judgment, or act in religion except on the basis of a text of the Quran, an authentic text of a judgment rendered by the Messenger of Allah (ﷺ) or a certain consensus of those in authority over us from which not one of them dissents. It is true that whoever forbids something or makes it obligatory, [his opinion] will not be accepted without proof. For no one but Allah Exalted can make something obligatory or forbid it. It is not permissible to transmit information about Allah except on the basis of a report originating with Him, may He be exalted. Lawfulness requires one who makes lawful, prohibition requires one who prohibits, and obligation requires one who makes obligatory. There is no one who makes lawful, no one who prohibits, and no one who

makes obligatory but Allah Exalted, creator and possessor of all. There is no god but He.”⁹⁷

Ibn Hazm has a book in his Magnum Opus *Al-Muhalla Bil Aathaar* entitled *Masaa'il min Al-Usool*, where he speaks about legal principles, and he covered those principles in extensive details in his book *Al-Ihkaam fee Usool al-Ahkaam*. I will discuss few important principles below.

- 1) **Issues of religion of Islam is solely taken from Quran and Sunnah:** He says explaining it, “The Religion of Islam that is obligatory on everyone is only taken from the Quran, or what has been authentically established from the Messenger of Allah (peace be upon him). Either through the narration of all the scholars of the Ummah from him and this is the *Ijmaa* (consensus) or through the narration of a group of scholars from him and it is the *Al-Naql Al-Kaaffah*, or through the narration of Thiqaat (trustworthy narrators) each one narrating from the other such that it reaches the Prophet (peace be upon him) and nothing else.”⁹⁸
- 2) **Abrogation and specification is with the Quran and the Sunnah :** And it is not allowed for anyone to claim that an Ayah or authentic report from the Messenger of Allah (ﷺ) is abrogated, or that some of the apparent meaning is specified; nor is it allowed to claim that this *Nass* (Quranic text or Hadith) has a *Taweel* (metaphorical meaning) that is not in accordance with the apparent meaning, nor that the ruling that is found in the *Nass* is not

⁹⁷ Ibn Hazm, *al-Nubdha al-kafiya fee usool ahkam al-deen* p 14-15

⁹⁸ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 72

obligatory for us to implement after it is conveyed to us. To claim any of this is only allowed when another Nass (text from Quran or Hadith) proves that such claims are true, or (if it is known) by a certain *Ijma* or by the common sense which obligates such a claim. Otherwise, one who makes such a claim is a liar. The clear proof of this is the Statement of Allah, The Exalted, “And We have not sent a Messenger except that he be obeyed by Allah’s Permission” (Quran 4:64), and Allah, The Exalted said , “And We have not sent a Messenger except with the language of his nation to make clear to them” (Quran 14:4), and Allah, The Exalted, said, “In a clear Arabic tongue” (Quran 26:195), and Allah, The Exalted, said “And there was a group of them who would hear the Words of Allah, thereafter they would distort them after having comprehended them” (Quran 2:75), and Allah, The Exalted, said, “Then let those who oppose his (the Prophet’s ﷺ) order beware of being put to trial or being subject to a severe Punishment”. (Quran 24:63). So Allah The Exalted’s saying , “And We have not sent a Messenger except that he be obeyed” (Quran 4:64) obligates obeying the Messenger of Allah (ﷺ) in all that he orders; and Allah The Exalted’s saying, “Obey Allah” obligates obeying the Quran, and he who claims that an Ayah or report (Hadith) has been abrogated has invalidated the obligation of obeying them, and is therefore in opposition to the order of Allah regarding that. So Allah The Exalted’s saying, “And We have not sent a Messenger except with the language of his nation to make clear to them.” (Quran 14:4) obligates taking every *Nass* in the Qur’an and reports (Hadith) upon their apparent meaning as well as what they necessitate. And he who interprets them in a way other than what the Arabic language necessitates has opposed the statement of

Allah, The Exalted and His Ruling, and has attributed falsehood to Allah along with that which opposes the Statement of Allah The Mighty and The Majestic. And he who claims the intent of the *Nass* to mean only what some of the Arabic language necessitates and not all of what it necessitates has invalidated the clarification of the *Nass* and rendered void the obligation of obeying it, and such a claim is a lie, and this is to attribute falsehood to Allah, The Exalted.

- 3) **The *Ijmaa* (consensus) is that which is certain that all of the Companions of the Messenger of Allah are aware of.** Thus he considers consensus of companions is a proof in itself.⁹⁹ He has also authored a book on *Ijmaa* entitled “*Maratib al-Ijmaa*”

- 4) **It is not allowed for the people of an era to unite over (agree upon) a mistake even for an instant:** He comments under this title saying, “(that if all scholars after companions would agree over something) it would have been obligatory to be certain that it is the Truth and a proof, while it would not be considered an *Ijmaa*.”¹⁰⁰ Thus he validates the consensus after generation of companions as authority but does not call it as *Ijmaa*. Thus, it is not technical difference rather linguistic difference with majority of the scholars. Imam Al-Shafiee wrote in detail in his books *al-Umm* and *al-Risalah* proving from Quran and

⁹⁹ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 75

¹⁰⁰ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 76

Sunnah that *Ijmaa* (consensus) is *Hujjah* (proof).¹⁰¹ Imam Khateeb al-Baghdadi (d.463 H) dedicated full chapter in his book *Al-Faqeeh wa al-Mutafiqqah* to prove that *Ijmaa* is proof.¹⁰²

- 5) If the people disagreed or one of them disagreed over an issue:** He comments under this heading as follows, “And if the people or one of them disagreed over an issue, it is obligatory to return the matter to the Quran and the Sunnah of the Messenger of Allah (peace be upon him), and not to anything else. And it is not allowed to return the matter to the actions of the people of *Madeenah* (*Amal Ahl al-Madeenah*) or others. The clear proof for this is the Statement of Allah, “O you who believe! Obey Allah and obey the Messenger (peace be upon him), and those of you who are in authority. (And) if you differ in anything amongst yourselves, refer it back to Allah and His Messenger (peace be upon him), if you believe in Allah and in the Last Day.” (al-Quran 4:59) ¹⁰³

¹⁰¹ Muhammad bin Idress al-Shafiee, *Kitab al-Risala* (no.1309, 1105, 1812, 821) *Kitab al-Umm* Vol 7 p 265.

¹⁰² Abu Bakr Ahmad bin Ali Khateeb al-Baghdadi, *Al-Faqeeh wa al-Mutafiqqah* vol 1 p 154.

¹⁰³ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 77

6) Issue of Qiyas¹⁰⁴: Ibn Hazm comments under this heading, “It is not permissible to use *Qiyas* or opinion (*Ra’y*) in the religion (*Deen*), because Allah has ordered to return the issues of disagreement to His Book (*Quran*) and to the authentic (Sunnah) of Messenger of Allah (peace be upon him). So he who returns such a matter to *Qiyas*, to an *Illah* (effective cause) that he claims as such (meaning the “effective cause” is not mentioned in the Quran, rather it is the claim of the person based on his personal opinion) , or to opinion, has opposed the order of Allah which one’s faith relates to, and has returned the matter to other than what Allah ordered returning the matter to, and in this is [reason enough to not use *Qiyas* and opinion in the Religion]. Ali (Ibn Hazm) said: And the Statement of Allah: We have neglected nothing in the Book (al-Quran 6:38) and His statement [concerning the Qur’an that it is: A clarification for everything (al-Quran 16:89)...”¹⁰⁵

The overwhelming majority of scholars including four famous Imams allowed using *Qiyas* in the absence of evidences from Quran and Sunnah. The most balanced position in this issue is explained by Ibn Al-Qayyim in his magnificent book on principles of *Fiqh* entitled *Plam al-Muwagqieen an Rabb al-Alameen*, He said : “And the intended point is that all of the *Salaf* (pious predecessors) blamed *Ra’y* (opinion in religion) and *Qiyas* which contradicted the Book (Quran) and the Sunnah,

¹⁰⁴ *Qiyas* literally means comparison or similarity between two things. In Islamic law, Giving a ruling concerning a new issue (i.e., issue that is not directly mentioned in Quran and Sunnah) that is the similar to the ruling on a original issue ([as] i.e., issue that is directly mentioned in the Quran and Sunnah), because the former has the same effective cause (*illah*) as the former.

¹⁰⁵ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 78

and believed that it is not allowed to act on it, neither in giving *Fatwa*, nor judicial rulings; and that the most that can be said about *Ra'y* (opinion) that is not known to contradict the Book (Quran) and the Sunnah, nor coincide with it, is that it is justified to act on it in case of necessity, without making it binding, nor objecting to anyone who opposes it.”¹⁰⁶

7) It is not allowed for us to follow the teachings of any Prophet that came before our Prophet (Muhammad) (peace be upon him). Ibn Hazm writes under this heading: “And it is not allowed for us to follow the Shari’ah of any Prophet who came before our Prophet (peace be upon him). Allah said: To each among you, We have prescribed a law and a clear way. (al-Quran 5:48).”¹⁰⁷

8) It is not allowed for anyone to make *Taqleed* (blind following) of another person alive or dead. Ibn Hazm comments on this: “So he who asks about his *Deen* (religion), and he wants to know what Allah obligated upon him in this *Deen* religion, even if he is the most ignorant of the people, it is obligatory upon him to inquire about the most knowledgeable person of the *Deen* religion which the Messenger of Allah (peace be upon him) came with. So if he finds such a person, he asks him. If he is given the *Fatwa* (religious ruling), he asks [the one who gave him the *Fatwa*]: “Is this what Allah and His Messenger said?” If he says: “Yes”, the questioner accepts that ruling and acts upon it always. And if he says instead: “This is my opinion”, or: “This is *Qiyas*”, or: “This is the statement of so-and-so”, and he mentions a companion, successor, or a *Faqeeh* (jurist)

¹⁰⁶ Ibn al-Qayyim, *I’lam al-Muwaqqieen an Rabb al-Alameen* vol.1 p 61.

¹⁰⁷ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 84

of the past or present; or remains silent, rebukes him, or says: “I do not know”; it is not allowed for the questioner to accept that *Fatwa*, instead he asks someone else.

Imam Ismail bin Yahya al-Muzani said in his book, *Mukhtasar al-Muzani* : “I declare that he (al-Shafiee) prohibits (his) *Taqleed* and *Taqleed* of others so that (every person) sees (the affairs of) his *Deen* (religion) and be careful about it for his own good.”¹⁰⁸

Jalal al-Deen al-Suyooti authored an entire book in refutation of *Taqleed* and he named it *al-Radd Ala Man Akhlad Ila al-Ard wa jahala an al-Ijtihad fi kulli Asrin Fardh* and dedicated one chapter in it entitled, *Fasaad al-Taqleed* (corruption of *Taqleed*). He said in the same book: “I have not seen any scholar from the past or present permitting *Taqleed* or commanding people to do it.”¹⁰⁹

9) There is no judgment upon the mistake or forgetfulness

Ibn Hazm comments under this heading: “And there is no judgment upon the mistake or forgetfulness, except in specific cases where a judgment is prescribed for them in the Quran or the Sunnah. Allah said: And there is not upon you any sin in that which you are mistaken, except in what your hearts intended thereby. (al-Quran 33:5) and Allah said: Our Lord, do not hold us accountable if we forget or make a mistake (al-Quran 2:286).”¹¹⁰

¹⁰⁸ al-Muzani, *Mukhtasar al-Muzani* p. 93

¹⁰⁹ Jalal al-Deen al-Suyooti, *al-Radd Ala Man Akhlad Ila al-Ard wa jahala an al-Ijtihad fi kulli Asrin Fardh* p 137

¹¹⁰ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol.1 p 87

10) On Amal Ahl al-Madeenah

Imam Malik bin Anas followed juristic principle that *Amal Ahl al-Madeenah* is *Hujjah* (proof). According to this juristic principle Madeenah is the inheritor of the Sunnah of the Prophet (ﷺ) and the Sunnah of the Sahabah (companions of Prophet (ﷺ)), hence the entire city is the legacy of the Prophetic Sunnah.

Imam Ibn Hazm refutes this principle in his various works. He writes in *al-Nubdha al-kafiya fee usool ahkam al-deen*, “As for those who say that *Ijmaa* (consensus) is the *Ijmaa* of *Ahl al-Madeenah* (the people of Madeenah), due to their virtues, and because its people witnessed the descending of revelation, this is mistaken for a number of reasons.

First: It is a statement without proof.

Second: The virtue of Madeenah remains as it was. The majority of its people today are grave sinners, even disbelievers, the extreme *Rawafidh*. And our position, To Allah we belong and to Him we shall return, is in accordance with this.

Third: those who witnessed the revelation were none other than *Sahabah* (the Companions), may Allah be pleased with them, not those people of Madeenah who came after them. The *Tabioon* (Successors) who came after (*Sahabah*) in every city received their knowledge from the *Sahabah*.

Fourth: Every difference of opinion (*Khilaf*) that exists among the Ummah exists in Madeenah, as we have previously written. All praise due to Allah, the Exalted.

Fifth: The Caliphs (*Khulafa*) who were in Madeenah did one of two things, there is no third possibility. Either they explained the rulings of *Deen* (religion) to the people of the cities among

their subjects, or they did not explain the religion to them. The people of Madeenah and others are equal in this. If they did not explain it to them, this is a characteristic of evil [the like of] which Allah the Exalted protected them. Therefore, these people's opinion is falsehood with certainty.

Sixth: Some of the later ones have said this in blindly following (*Tagleed*) Malik bin Anas, rather than to all of the scholars of Madeenah. They cannot produce a single ruling on which all of the known *Fuqaha* (jurists) of Madeenah from the *Sahabah* and *Tabieen* agree, while the (scholars of) the rest of the cities disagree.

Seventh: They have disagreed with the consensus of the people of Madeenah on the lease contract, and on other matters, as we have mentioned.”¹¹¹

¹¹¹ Ibn Hazm, *al-Nubdha al-kafiya fee usool ahkam al-deen* p 23-25

Principles of Tafseer according to Ibn Hazm

Ibn Hazm also has contributions in the field of *Tafseer*, and many of his works in the field of *Tafseer* are not extant. Ali al-Unzi has written a thesis entitled on this topic entitled “*Araa Ibn Hazm al-Zahiri fee al-Tafseer*”.

- 1) ***Tafseer according to Quran and Sunnah***: The best *Tafseer* according to all scholars of Islam including Ibn Hazm is the *Tafseer* of Quran from the Quran and authentic Sunnah. Ibn Hazm says in *al-Muhalla*, “It is not permissible to interpret the speech of Allah except by His speech, or by the statements of the Messenger (ﷺ), or by the arabic language that Allah informed us that He sent the Quran in it, and by certainty without any doubt that this is what is meant by His speech. Then this is the path to salvation. As for speculations for which there is no proof then Allah protect us from this.”¹¹²
- 2) ***Tafseer according to statements of Sahabah (companions)*** Ibn Hazm (May Allah have mercy on him) deemed the *tafseer* of *Sahabah* as authentic and proof. This is seen in him presenting their statements as proof in various places in his works. So, when he mentions *tafseer* of any companion, he does not counter it except in specific cases when there are contradictory statements from other companions, or due to the weakness in the chain or due to other reasons but in general, he doesn’t counter it.¹¹³ We

¹¹² Ibn Hazm, *Al-Muhalla Bil Aathaar* vol 8 p 288

¹¹³ For example, see *Al-Muhalla Bil Aathaar* vol 5 p 29-31

also find that when he states the *tafseer* of any Ayah he also mentions the companions that agree to that *tafseer*. For example, when he mentions the *tafseer* of “*As-Safeeh*” he says it is the one who is insane due to mental deficiency, and the weak one who has no strength.¹¹⁴

3) Tafseer of the Tabieen (successors): *Tafseer* of the *Tabiee* is not proof according to Ibn Hazm. Ibn Hazm said while commenting on the *tafseer* of the *Tabiee*, Zayd bin Aslam, “And the statement of Zayd is not *Hujjah* (proof) even if it is proven that he said it, it would have been an incorrect statement from him.”¹¹⁵ On contrary, Ibn Taymiyyah said in his *Muqaddimah fee Usool al-Tafseer*, “If one is unable to find the *tafseer* of the Ayah in the Quran or Sunnah, and does not find any commentaries from the companions, then many scholars used the statements of *Tabieen* (successors) such as Mujahid bin Jabr who was a marvel in this science”¹¹⁶

4) Tafseer according to Arabic language: Ibn Hazm (may Allah have mercy on him) frequently brings in his works, the *Tafseer* of specific words through the Arabic language, and sometimes specifies the meanings of some words from the linguistic point of view. For example, when he brings the *tafseer* of the word (*al-Sufaha*) in the Ayah, “And give not unto the foolish (*Sufaha*) your property which Allah has made a means of support for you” (al-Quran 4:5), he states; “As for *Al-Sufh* in the language of the Arabs, that the Quran was revealed in, and we were addressed in

¹¹⁴ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol 7 p 153

¹¹⁵ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol 1 p 400

¹¹⁶ Ibn Taymiyyah, *Muqaddimah fee Usool al-Tafseer* p 40-41

this language, can only mean three things...” and then he mentioned it.¹¹⁷

¹¹⁷ Ibn Hazm, *Al-Muhalla Bil Aathaar* vol 5 p 152

Ibn Hazm on ethics and disciplining the soul.

Ibn Hazm was a psychologist who authored books that deals with psychology of a human being. One of his extant works in this regard is “*al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos*” . Ibn Hazm writes in its introduction, “Now, I have gathered together in this book numerous ideas which Allah, the provider of intellect, has enabled me to profit from as day succeeded day, [and year succeeded year] and circumstances altered, permitting me to understand the vicissitudes of fate and to control its fluctuations, to the extent that I have devoted the larger part of my life to it. I have chosen to master these problems by study and contemplation, rather than throw myself into the various sensual pleasures which attract most souls on this earth, and rather than amass unnecessary wealth. I have gathered together all my observations into this book in the hope that the Almighty may allow it to benefit whichever of His servants He wishes who has access to [is capable of understanding] my book, in the matters over which I have slaved, devoting all my efforts to them and reflecting at length upon them. I hope that it will be well received, and I present it with good intentions and blessings [with a good heart]. This book will benefit a person more than financial treasures and possessions of property, if he meditates upon it, and if Allah enables him to make good use of it. As for myself, my hope in this enterprise is to win the greatest reward from Allah, since my intention is to help His servants, to remedy whatever is corrupt in their character, and to heal the sickness of their souls. I beseech the assistance of Allah.”¹¹⁸

¹¹⁸ Ibn Hazm, *al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos (In Pursuit of virtue)*, translated by Abu Laylah p 11-12

He further writes about the goal of all humans and all nations, "I have tried to find one goal which everyone would agree to be excellent and worthy of being striven after. I have found one only: to be free from anxiety. When I reflected upon it, I realized that not only do all agree in valuing it and desiring it, but I also perceived that, despite their many different passions and aspirations and preoccupations and desires, they never make the slightest gesture unless it is designed to drive anxiety far away. One man loses his way, another comes close to going wrong, finally another is successful - but he is a rare man, and success is rare, (O all-knowing Allah). Dispelling anxiety is a goal upon which all nations agree from the time when the Almighty created the world until the day when this world will pass away and be followed by the Day of Judgment - and their actions are directed to this goal alone. In the case of every other objective there will always be some people who do not desire it. For example, some people are not religious and do not take eternity into account. There are some who by nature and inclination prefer obscurity to fame [the obscurity of satisfied passion]. There are some who have no interest in amassing a fortune, preferring abstinence to ownership; this was the case with many of the Prophets. May peace be upon them all - and those who followed their example, ascetics and philosophers. There are some who by nature dislike sensual pleasures and scorn those who seek after them, such as those men we have just mentioned, and who prefer to lose a fortune rather than gain one. Some prefer ignorance to knowledge, in fact most of the people that you see in the street are like this. These are the objectives of people who have no other aim in life. Nobody in the whole world, from the time of its creation until its end, would deliberately choose anxiety, and would not desire to drive it far away. When I had arrived at this great piece of wisdom, when I had discovered this amazing secret, when Allah the Almighty had opened the eyes of my mind

[spirit] to see this great pleasure, I began to search for the way which would truly enable me to dispel anxiety, that precious goal desired by every kind of person, whether ignorant or scholarly, good or evil. I found it in one place alone, in the action of turning towards Allah, the Almighty and Powerful, in pious works performed with an eye to eternity. Thus the only reason that someone chases after riches is to dispel the anguish of poverty. The only reason that someone seeks fame is to dispel the anxiety of seeing someone else outdo him. The only reason that someone chases after pleasures is to dispel the anxiety of missing them. The only reason someone chases after knowledge is to dispel the anxiety of being ignorant about something. People enjoy listening to other people's conversation and gossip only because it dispels the anxiety of being alone and isolated. People eat, drink, make love, wear clothes, play games, build a shelter, mount a horse, go for a walk, only in order to avoid the reverse of all these actions and every other kind of anxiety. In all the actions listed here, anyone who pauses to reflect will see that anxieties inevitably occur, such as problems which arise in the course of the action, the impossibility of performing the impossible, the fleeting nature of any achievements, and the inability to enjoy something because of some difficulty. There are also bad consequences which arise from every success: fear of one's rival, attacks by the jealous, theft by covetous, loss to an enemy, not to mention criticism, sin and such things. On the other hand, I have found that actions performed with an eye on eternity are free from * every kind of fault, free from every stain, and a true means of dispelling anxiety. I have found that the man who is striving for eternity may be sorely tested by bad fortune on his way but does not worry; on the contrary, he is glad, because the trial to which he is subjected gives rise to hope, which aids him in his endeavour and sets him the more firmly on the path towards his true desire. I have found that, when he finds his way blocked

by an obstacle, he does not worry, because it is not his fault, and he did not choose the actions that he will have to answer for. I have seen such a man be glad, when others have wished evil upon him, and be glad when has undergone some trial, and be glad, always [living] in a permanent state of joy while others are permanently the opposite. You should therefore understand that there is only one objective to strive for, it is to dispel anxiety; and only one path leads to this, and that is the service of the Allah Most High. Everything else is misguided and absurd.”¹¹⁹

Ibn Hazm writes about disciplining the soul, “ Allah says, “But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode. (al-Quran 79:40-41), These words encapsulate all virtue: to control oneself against passion means in fact to turn away from one’s natural tendency towards anger and lust, things which are both under the dictates of passion. Then all that is left for the soul to use is the intellect which God has given it, the good sense which distinguishes it from the beasts, from insects or vermin and from tigers. “Never lose your temper,”¹²⁰ as Allah’s Prophet (peace be upon him) said to a man asking advice, and, as he also said commanding him, “Do as you would be done by”¹²¹, together encapsulate the whole of virtue. Indeed, the fact that the Prophet forbade all anger

¹¹⁹ Ibn Hazm, *al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos (In Pursuit of virtue)*, translated by Abu Laylah p 13-15

¹²⁰ Authentic Hadith reported in Muwatta Malik no. 3362, Musannaf Ibn Abee Shaybah no.25380, Musnad Ahmad no.10011, Saheeh al-Bukhari no. 6116 and Sunan Tirmidhi no.2020

¹²¹ Authentic Hadith reported in Musnad Abu Dawood al-Tiyalisi no 2116, Musnad Ahmad no.12801, Saheeh al-Bukhari no.13, Saheeh Muslim no.71.

implies that although the soul has been given the ability to be angry, it should refrain from this passion, and the [Prophet's] commandment to do as you would be done implies that the souls should turn away from the strong force of greed and lust and should uphold the authority or the means of justice which springs from the rationality which is part of the reasonable soul. I have seen the majority of people - except those who God the Almighty has protected, and they are few - throw themselves into the miseries, the worries and fatigues of this world, and pile up a mountain of sin which will mean that they enter hellfire in the Hereafter and will have no advantage from the perfidious intentions which they nurse so carefully, such as wishing for an inflation of prices which would bring disaster upon the children, the innocent, or wishing the worst trials upon those they hate. They know very well that these bad intentions will not necessarily bring about what they desire or guarantee its advent, and if they clarified and improved their intentions they would hasten the repose of their spirits. They would then have the time to devote themselves to their own business and would thus profit a great deal in addition to the return of their souls to God, and all this without having at all hastened or delayed the realization of their desires. Is there any worse deception than the attitude which we warn against here, and is there any greater happiness than the one which we are promoting?"¹²²

¹²² Ibn Hazm, *al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos (In Pursuit of virtue)*, translated by Abu Laylah p 19-20.

Ibn Hazm on Knowledge

Ibn Hazm says about virtues of knowledge, “If knowledge had no other merit than to make the ignorant fear and respect you, and scholars love and honour you, this would be good enough reason to seek after it. Let alone all its other merits in this world and the next! If ignorance had no other fault than to make the ignorant man jealous of knowledgeable men and jubilant at seeing more people like himself, this by itself would be a reason enough to oblige us to flee it. Let alone the other bad results of this evil in this world and the next! If knowledge and the action of devoting oneself to it had no purpose except to free the man who seeks it from the exhausting anxieties and many worries which afflict the mind, that alone would certainly be enough to drive us to seek knowledge. But what should we say of the other benefits too numerous to list, the least of which are the above-mentioned, and all of which accrue to the knowledgeable man. In search of benefits as small as these the petty kings have worn themselves out in seeking distraction from their anxieties in game of chess, dicing, wine, song, hunting expeditions and other pastimes which bring nothing but harm in this world and the next and absolutely no benefit. If the scholar who has spent long peaceful hours [at his studies] stopped to think how his knowledge has protected him against humiliation at the hands of the ignorant, and against anxiety about unknown truths, and what joy it has brought him by enabling him to solve problems which others find insoluble, he would certainly increase his expressions of gratitude to Allah and rejoice more in the knowledge that he has and desire even more to add to it. Anyone who spends his time studying something inferior, abandoning higher studies of which he is capable, is like someone who sows corn in a field capable of growing wheat, or who plants bushes in a soil which could support palm trees and olives....The most noble branches of knowledge are those

which bring you close to the Creator and help you to be pleasing to Him. When you compare yourself with others in matters of wealth, position, and health, you should look at people less favoured than yourself. When you compare yourself with others in matters of religion, knowledge and virtue, look at people who are better than yourself.”¹²³

¹²³ Ibn Hazm, *al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos (In Pursuit of virtue)*, translated by Abu Laylah p 21-22

Ibn Hazm on signs of Love

Ibn Hazm is quite famous in western world for his treatise on love called *Tawq al-Hamama* (The Ring of the Dove), mentioning signs of love, he writes in *Tawq al-Hamama*, “Love has certain signs, which the intelligent man quickly detects, and the shrewd man readily recognizes. Of these the first is the brooding gaze: the eye is the wide gateway of the soul, the scrutinizer of its secrets, conveying its most private thoughts, and giving expression to its deepest-hid feelings. You will see the lover gazing at the beloved unblinkingly; his eyes follow the loved one's every movement, withdrawing as he withdraws, inclining as he inclines, just as the chameleon's stare shifts with the shifting of the sun. I have written a poem on this topic, from which the following may be quoted.

*My eye no other place of rest
Discovers, save with thee;
Men say the lodestone is possessed
Of a like property.*

*To right or left it doth pursue
Thy movements up or down,
As adjectives in grammar do
Accord them with their noun.*

The lover will direct his conversation to the beloved, even when he purports however earnestly to address another: the affectation is apparent to anyone with eyes to see. When the loved one speaks, the lover listens with rapt attention to his every word; he marvels at everything the beloved says, however extraordinary and absurd his observations may be; he believes him implicitly even when he is clearly lying, agrees with him though he is obviously in the wrong, testifies on his behalf for

all that he may be unjust, follows after him however he may proceed and whatever line of argument he may adopt. The lover hurries to the spot where the beloved is at the moment, endeavors to sit as near him as possible sidles up close to him, lays aside all occupations that might oblige him to leave his company, makes light of any matter however weighty that would demand his parting from him, is very slow to move when he takes his leave of him.....Other signs of love are that sudden confusion and excitement betrayed by the lover when he unexpectedly sees the one he loves coming upon him unawares, that agitation which overmasters him on beholding someone who resembles his beloved or, on hearing his name suddenly pronounced. This I have put into verse, as the following extract indicates.....A man in love will give prodigally to the limit of his capacity, in a way that formerly he would have refused; as if he were the one receiving the donation, he the one whose happiness is the object in view; all this in order that he may show off his good points, and make himself desirable. How often has the miser opened his purse strings, the scowler relaxed his frown, the coward leapt heroically into the fray, the clod suddenly become sharp-witted, the boor turned into the perfect gentleman, the stinker transformed himself into the elegant dandy, the sloucher smartened up, the decrepit recaptured his lost youth, the godly gone wild, the self-respecting kicked over the traces-and all because of love! All these signs are to be observed even before the fire of Love is properly kindled, ere its conflagration truly bursts forth, its blaze waxes fierce, its flames leap up. But when the fire really takes a hold and is firmly established, then you will see the secret whispering, the unconcealed turning away from all present but the beloved. I have some verses in which I have contrived to bring together many of these signs, and will now quote from these...Other outward signs and tokens of love are the following, which are apparent to all having eyes in their

heads: abundant and exceeding cheerfulness at finding oneself with the beloved in a narrow space, and a corresponding depression on being together in a wide expanse; to engage in a playful tug-of-war for anything the one or the other lays hold of; much clandestine winking; leaning sideways and supporting oneself against the object of one's affection; endeavoring to touch his hand, and whatever other part of his body one can reach, while engaged in conversation ; and drinking the remainder of what the beloved has left in his cup, seeking out the very spot against which his lips were pressed. ” ¹²⁴

¹²⁴ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p 16-18
translated by AJ Arberry

Ibn Hazm on love at first Sight

Ibn Hazm says, "Often it happens that Love fastens itself to the heart as the result of a single glance. This variety of Love is divided into two classes. The first class is the contrary of what we have just been describing, in that a man will fall head over heels in love with a mere form, without knowing who that person may be, what her name- is, or where she lives. This has happened to more than one man. Our friend Abu Bakr Muhammad Ibn Ahmad Ibn Ishaq informed me, quoting a trustworthy authority whose name has escaped me-though I think it was Judge Ibn al-Hadhdha' that the poet Yusuf bin Harun, better known as al-Ramadi, was one day passing the Gate of the Perfumers at Cordova, a place where ladies were wont to congregate, when he espied a young girl who, as he said, "entirely captured my heart, so that all my limbs were penetrated by the love of her ". He therefore turned aside from going to the mosque and set himself instead to following her, while she for her part set off towards the bridge, which she then crossed and came to the place known as al-Rabad. When she reached the mausolea of the Banu Marwan (God have mercy on their souls!) that are erected over their graves in the cemetery of al-Rabad, beyond' the river, she observed him to have gone apart from the rest of the people and to be preoccupied solely with her. She accordingly went up to him and said, " Why are you walking behind me?" He told her how sorely smitten he was with her, and she replied, "Have done with that! Do not seek to expose me to shame; you have no prospect of achieving your purpose, and there is no way to you're gratifying your desire. -" He countered, " I am satisfied merely to look at you." " That is permitted to you ", she replied. Then he asked her, " My lady, are you a free woman, or are you a slave? " " I am a slave ", she answered. "And what is your name?" he enquired. " Khalwa ", she told him. "And to whom

do you belong? " He asked next. To this she retorted, " By Allah, you are likelier to know what inhabits the Seventh Heaven, than the answer to that question. Seek not the impossible! " " My lady ", he begged, " Where may I see you again? " " Where you saw me to-day", she replied, " at the same hour, every Friday." Then she added, " Will you go off now, or shall I? " " Do you go off, in Allah's protection! " he replied. So she went off in the direction of the bridge; and he could not follow her, because she kept looking round to see if he was accompanying her or not. When she had passed the gate of the bridge, he came after her but could find no trace of her whatsoever. "And by Allah ", said Abu `Umar (that is to say, Yusuf bin Harun), recounting the story of his adventure, " I have frequented the Perfumers' Gate and al-Rabad the whole time from then till now, but I have never come upon any further news of her. I know not whether the heavens have devoured her, or whether the earth has swallowed her up; and the feeling I have in my heart on her account is hotter than burning coals." This is the Khalwa whose name he celebrates in his love lyrics. Thereafter he had news of her after he journeyed to Saragossa for her sake, but that is a long story. This sort of thing happens frequently enough.....The second class of the variety of Love now under discussion is the contrary of what we shall be describing in the chapter next following, if Allah wills. This is for a map to form an attachment at first sight with a young lady whose name, place of abode and origin are known to him. The difference here is the speed or tardiness with which the affair passes off. When a man falls in love at first sight, and forms a sudden attachment as the result of a fleeting glance, that proves him to be little steadfast, and proclaims that he will as suddenly forget his romantic adventure; it testifies to his fickleness and inconstancy. So, it is with all things; the quicker they grow, the quicker they decay; while on the other hand slow produced is slow consumed. A young fellow I know, the son of a clerk, was

one day observed by a lady of noble birth, high position and strict seclusion; she saw him passing by, while peeping out from a place of vantage in her home, and conceived an attachment for him which he reciprocated. They exchanged epistles for a time, by ways more delicate than the edge of a fine-ground sword; and were it not that I purpose not in this essay to uncover such ruses and make mention of such subterfuges, I could have set down here such things as I am certain would have confounded the shrewdest and astonished the most intelligent of men. I pray that Allah in His great bounty will draw over us and all good Muslims the curtain of His mercy. He is indeed sufficient for our needs.”¹²⁵

¹²⁵ Ibn Hazm *Tawq al-Hamama (The Ring of the Dove)* p 27-31
translated by AJ Arberry

Ibn Hazm on logic

The majority of the *fuqaha* (jurists), before and after the time of Ibn Hazm, have stated that it is impermissible to study logic. On contrary, according to Ibn Hazm, logic (*ilm al-Mantiq*) is the means of interpretation (*ibdarah*) of all the sciences.¹²⁶ Ibn Hazm explicitly says that there is nothing wrong with logic per se, but the problem is with the way logic is described in the books of logic. According to him books on logic lacked clarity through the use of letters and symbols and the use of examples that are far away from religion and alien to every day experience.¹²⁷

Ibn Hazm received both religious and secular education and had firm grasp over various worldly and Islamic sciences. He was a passionate defender of what he calls *Uloom al-Awaail* the (the early sciences), *Uloom al-Awaail* consists of medicine, natural sciences, logic, mathematics, astronomy, and other sciences. He considered these sciences as noble and beneficial, and tried to reconcile it with religious sciences. He authored work on logic called *al-Taqreeb li-Hudud al-Mantiq wa Madhkhalu*. In this work he tries to simplify logic and its complex terminologies using simple vocabulary with examples derived from the Islamic jurisprudence and every day experience. The intention was to make it comprehensible to the larger audience. He had good grasp in logic, to such an extent that he opposed and critiqued some principles of Aristotle, some biographers have alleged that Ibn Hazm's criticism of Aristotle was weak as he failed to understand the principles of Aristotle. A.G Chejne replies to this and says, "It was this new approach, perhaps, that led some of his Andalusian contemporaries to criticize Ibn

¹²⁶ Ibn Hazm, *al-Taqreeb li-Hudud al-Mantiq wa Madhkhal* p 202

¹²⁷ Ibn Hazm, *al-Taqreeb li-Hudud al-Mantiq wa Madhkhal* p 8

Hazm and accuse him of deviating from Aristotelian logic and of dabbling in things beyond his capability. This assessment was followed uncritically by Eastern biographers, who appear to have failed to consult Ibn Hazm's *Taqrib* in order to evaluate his attitude to and competence in logic. Moreover, they also appear to have overlooked his other works, mainly *Fisal*, *Ihkam*, *Tawqif*, and *Maratib al-Ulum* where Ibn Hazm emphasizes the importance of logic and directs the reader to his *Taqrib*.¹²⁸

Ibn Hazm refutes opponents of logic in his book, he tries to answer the argument that the *Salaf* (pious predecessors) did not study it. Ibn Hazm says: “If an ignorant man were to ask us, ‘Did anyone among the *Salaf* (pious predecessors) study this science (logic)?’, the answer will be that this science is implanted in the soul of anyone who possesses brains (*lubb*). The bright intellect can arrive at the utility of this science in proportion to the amount of understanding Allah has provided for him. The ignorant man is like a blind person and you have to caution him. This is true for all the sciences.”¹²⁹ Ibn Hazm continues by saying that the *Salaf* (pious predecessors) had the advantage of witnessing prophecy with their own eyes, and were able to reproduce the divine ordinances without making any grammatical, lexical, or legal mistakes. However, after them when ignorance became rampant and people began to make gross mistakes in grammar and lexicography, the need for writing on these subjects arose. The same can be said about the need for writing books on logic, which was due mainly to the realization of its importance in understanding Allah’s words and those of His Prophet (ﷺ), and to the attending confusion

¹²⁸ A.G Chejne, *Journal of American Oriental society* 104.1 (1984) p 58.

¹²⁹ Ibn Hazm, *al-Taqrīb li-Hudūd al-Mantiq wa Madhkhāl* p 3. A.G Chejne, *Journal of American Oriental society* 104.1 (1984) p 63

of not being able to distinguish between falsehood and the truth.¹³⁰

The argument of Ibn Hazm can be refuted by saying, if this science is implanted in the brains, there is no need to delve deeper into its intricacies from the books of philosophers. As for the argument on mistakes in grammar and lexicography that became rampant in later generations, then this argument is against Ibn Hazm not for him. For a person can excel in grammar and lexicography, exegesis of Quran, by studying and mastering Arabic language, which has nothing to do with studying books of philosophers. Imam al-Shafiee stressed on studying details of Arabic language in his book *al-Risalah* and he also said that the people did not become ignorant and begin to differ until they abandoned Arabic language and adopted the terminologies of Aristotle.¹³¹ It is for this reason, Ibn Hazm fell into mistakes in the issues of attributes of Allah as he delved too much into books of logic and philosophy. This fact is highlighted by scholars like Ibn Taymiyyah, al-Dhahabi and Ibn Katheer.

Ibn Hazm mentioned benefits on studying logic in his *al-Taqreeb*, and also said that the logic is the best weapon in disputation and debate (*al-Munazarah wa al-Jadal*) to expose falsehood.¹³²

¹³⁰ A.G Chejne, Journal of American Oriental society 104.1 (1984) p 63.

¹³¹ Jalaluddin al-Suyooti, *Şawn Al-Manţiq wa al-Kalam an fan al-Mantiq wa al-Kalam* p 15

¹³² Ibn Hazm, *al-Taqreeb li-Hudud al-Mantiq wa Madhkhal* p 186.

Ibn Hazm on natural sciences like physics, astronomy and life science.

In his books *Fisal fil-milal wa al-ahwa wa al-nihal* and *al-Taqreeb li-Hudud al-Mantiq wa Madhkhal*, He sheds light on various scientific theories and facts involving astronomy, Physics, medicine, geometry and life sciences. His statements are scattered in all of his works and there is no proper study collecting all his statements on natural sciences. In *al-Fisal*, Ibn Hazm argues against those who believe that the Sun sets in one of the seas on Earth. He questions how is it the larger Sun, sets in the smaller Earth?¹³³ About the shape of earth, he strongly believes that it is spherical. He says in *al-Fisal*, “The Earth is spherical despite what is popularly believed ... the proof is that the Sun is always vertical to a particular spot on Earth.”¹³⁴ In the field of physics, about the sound, he believes that it travels with some speed. While commenting on different theories that speaks about age of the earth, Ibn Hazm goes with the position that nothing is proven about it with certainty. He says, “We Muslims do not know the age of the earth with certainty. It could be many multiples of the ages suggested by others.”¹³⁵ In the field of geometry he defines line like Pythagoreans, he writes in his book *al-Taqreeb*, he defines the line, “as the ultimate edge of any surface....a point as the crossing between two lines.”¹³⁶ In the field of life sciences, Ibn Hazm expresses views

¹³³ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* vol 2 p 101

¹³⁴ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* vol 2 p 98

¹³⁵ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* vol 2 p 105-106

¹³⁶ Ibn Hazm, *al-Taqreeb li-Hudud al-Mantiq wa Madhkhal* p 47

on the development of life and species and classifies them in groups.

Ibn Hazm on Shiites and Shiism

According to Ibn Hazm, The whole Shia sect can be broadly classified into two large sections: *Zaydiyyah* and *Imamiyyah*, Ibn Hazm designate *Imamiyyah* as *Rawafidh*. *Imamiyyah* believes that, Ali (May Allah be pleased with him) was entitled to be Caliph by virtue of “supposed” will of the Prophet (ﷺ). According to them the *Sahabah* of Prophet (ﷺ) (Companions), however, maliciously made this will disappear. Thus they consider Abu Bakr, Umar, Uthman (May Allah be pleased with all of them) as usurpers and consider them *Kuffar*, as they opposed alleged will of the Prophet (ﷺ). As such, they cannot be considered the bearers of true Islam, and thus, with the exception of the Quran, entire Islam must be reorganized. The *Zaydiyyah* deny the existence of a written will. They say that this supposed will is imaginative concoction. They consider, the first caliphs Abu Bakr, Umar and Uthman to be legitimate rulers, and they along with other *Sahabah* (companions) must be acknowledged as the rightful bearers of Islam. They are close to *Ahl al-Sunnah* except that they believe preference of Ali over Uthman (May Allah be pleased with all of them). Ibn Hazm mainly focuses on false beliefs of *Imamiyyah* and their sub sects and he considers *Ghulaat* (extremists) among them who gives divine attributes to Ali as disbelievers. *Kaysaniyyah*, a sect which is a mixture of *Imamiyyah* and *Zaydiyyah* occupies a separate category. *Kaysaniyyah* believes in the Imamate of Muhammed bin al-Hanafiyyah, son of Ali (May Allah be pleased with him) by another wife.

Ibn Hazm says, “He who agrees with the Shiites that Ali is the most excellent of men after the Prophet and that he and his descendants after him are worthier of the Imamate than anyone, is a Shiite, though he differ from them in all other matters regarding which the Muslims are divided in their

opinions. He, however, who differs from them regarding the above-mentioned points, is no Shiite.”¹³⁷

Ibn Hazm writes commenting on *Ghulaat* (extremists) among Shiites, “There were sections among the Shiites who afterwards went to the extreme, some of them holding the belief in the divinity of Ali bin Abi Talib and the Imams after him. Some of them believed in his [as well as in their] prophecy, also in the Transmigration of Souls, like the poet as-Sayyid al-Himyari and others. One section of them believed in the divinity of Muhammad bin Abi Zaynab, a client of the Banu Asad. Another section believed in the prophecy of Mugira bin Said, a client of the Banu Bajila, in the prophecy of Abu Mansur al-Ijli (of the Banu Ijl), of the weaver Bazig, of Bayan bin Saman, belonging to the Banu Tamim and the like. Others among them held the belief in Ali's reappearance on earth. They refused to believe in the open meaning of the Quran, asserting that the open meaning should be interpreted allegorically. Thus they maintained that “the Sky” was Muhammed and “the Earth” his Companions. (In the ayah) Behold, Allah commands you to slaughter a cow, “a cow” means i. e., the Mother of the Faithful (Aishah, May Allah be pleased with her). They equally maintained that “Justice” and “Charity” referred to Ali and that “*Jibt*” and “*Taghut*” were alluding to Abu Bakr and Umar. They similarly maintained that “*Salat*” (obligatory prayer) meant supplication to the Imam, “*Zakat*” (alms) donations to the Imam and “*Hajj*” (pilgrimage) going to the Imam. There were among them stranglers and skull-breakers. None of these sects cares in the least for logical demonstration. The only proof they possess is the claim of inspiration, impudence and

¹³⁷ ¹³⁷ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* translated by Friedlander, *Journal of the American Oriental Society*, Vol. 28 (1907), p 32

the capacity to lie openly. They pay no attention to any argumentation. But it suffices to refute them by saying: “What is the difference between you and those who claim that they were informed by way of inspiration of the absurdity of your belief?” There is no way to extricate oneself from this (reply). Besides, all the sections of Islam hold themselves aloof from them, regarding them as apostates and unanimously agreeing that their belief is not that of Islam. Let us seek refuge in Allah, when we are forsaken.”¹³⁸

Ibn Hazm writes about belief of Imamiyyah about Quran, “One of the tenets of the Imamites both ancient and modern is that the Quran was interpolated by adding passages that were not in it, by removing a great number (of verses) from it and altering a great number (of verses) in it. The only exception is Ali bin al-Hussain bin Musa bin Muhammad bin Ibrahim bin Musa bin Jafar bin Muhammed bin Ali bin al-Hussain bin Ali bin Abi Talib, who was an Imamite, yet at the same time openly declared his opposition (in this question). He always denied this belief and declared those who entertained it apostate...The belief that there are interpolations between the two covers (of the Quran) is pure apostasy and equal to declaring the Apostle of Allah a liar.”¹³⁹

¹³⁸ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* translated by Friedlander, *Journal of the American Oriental Society*, Vol. 28 (1907), p 34-35

¹³⁹ Ibn Hazm, *Fisal fil-milal wa al-ahwa wa al-nihal* translated by Friedlander, *Journal of the American Oriental Society*, Vol. 28 (1907), p 51-52

Ibn Hazm on Judaism

Unlike most Muslim scholars, Ibn Ḥazm did not stop by just claiming that the Jewish and christian Scriptures were adulterated and forged rather; he gave various evidences from the Torah and Gospel that it is adulterated . Ibn Hazm analyzed more than fifty passages from the Torah, drawing attention to absurdities, historical and geographical impossibilities, words of blasphemy, cases of obscenity, adultery and irreconcilable contradictions especially in the chronology, thus it cannot be from Allah, creator of the universe.

To give examples, Ibn Hazm mentions story of Prophet Lut (Peace be upon him) and his two daughters mentioned in the book of Genesis. The story from Genesis is as follows, “ Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. **31** One day the older daughter said to the younger, “Our father is old, and there is no man around here to give us children—as is the custom all over the earth. **32** Let’s get our father to drink wine and then sleep with him and preserve our family line through our father.” **33** That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. **34** The next day the older daughter said to the younger, “Last night I slept with my father. Let’s get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father.” **35** So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up. **36** So both of Lot’s daughters became pregnant by their father. **37** The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. **38** The younger

daughter also had a son, and she named him Ben-Ammi[h]; he is the father of the Ammonites of today.”¹⁴⁰

Ibn Hazm comments that this story is horrible and blasphemous. It is a lie on Prophet of Allah. He further says that the excuse given by daughters of Lut (Peace be upon him) was not sound as the cave they were trapped in was not far from the dwelling place of Abraham and people of the town. Thus it is illogical for daughters of Lut (Peace be upon him) to assume that there was no man to give them progeny. Ibn Hazm says that the liar who concocted this story suggested that Prophet of Allah committed incest, and if the jews give excuse that Lut was intoxicated then what was his reaction once he came to senses and realized that they were pregnant and bore illegitimate babies. Ibn Hazm finds it absurd and illogical that Prophet Abraham who has rich would leave his nephew and his two daughters to live miserably in cave.

Ibn Hazm also quotes the story of incest from old testament in his *Fisal fil-milal wa al-ahwa wa al-nihal* to prove that Jewish scriptures are corrupted and these vulgar accounts cannot be from Allah. It should be noted that versions of old testament and new testament of Ibn Hazm’s time is not same as versions we have today. Below is story from the book of Genesis chapter 38 quoted by Ibn Hazm.

“At that time, Judah left his brothers and went down to stay with a man of Adullam named Hirah. **2** There Judah met the daughter of a Canaanite man named Shua. He married her and made love to her; **3** she became pregnant and gave birth to a son, who was named Er. **4** She conceived again and gave

¹⁴⁰ *New International version of Bible, Book of Genesis, Chapter 15 verse 30-38*

birth to a son and named him Onan. **5** She gave birth to still another son and named him Shelah. It was at Kezib that she gave birth to him. **6** Judah got a wife for Er, his firstborn, and her name was Tamar. **7** But Er, Judah's firstborn, was wicked in the Lord's sight; so the Lord put him to death. **8** Then Judah said to Onan, "Sleep with your brother's wife and fulfill your duty to her as a brother-in-law to raise up offspring for your brother." **9** But Onan knew that the child would not be his; so whenever he slept with his brother's wife, he spilled his semen on the ground to keep from providing offspring for his brother. **10** What he did was wicked in the Lord's sight; so the Lord put him to death also. **11** Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's household until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's household. **12** After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him. **13** When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep," **14** she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife. **15** When Judah saw her, he thought she was a prostitute, for she had covered her face. **16** Not realizing that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked. **17** "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked. **18** He said, "What pledge should I give you?" "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. **19** After

she left, she took off her veil and put on her widow's clothes again. **20** Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. **21** He asked the men who lived there, "Where is the shrine prostitute who was beside the road at Enaim?" "There hasn't been any shrine prostitute here," they said. **22** So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine prostitute here.'" **23** Then Judah said, "Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn't find her." **24** About three months later Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant." Judah said, "Bring her out and have her burned to death!" **25** As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognize whose seal and cord and staff these are." **26** Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not sleep with her again. **27** When the time came for her to give birth, there were twin boys in her womb. **28** As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, "This one came out first." **29** But when he drew back his hand, his brother came out, and she said, "So this is how you have broken out!" And he was named Perez. **30** Then his brother, who had the scarlet thread on his wrist, came out. And he was named Zerah."¹⁴¹ Ibn Hazm comments that these accounts of incest and other obscene passages from Old testament cannot be word of Allah.

¹⁴¹ *New International version of Bible, Book of Genesis, Chapter 38.*

Ibn Hazm had many debates with famous Jewish scholar called Samuel Ibn Nagrela, who according to Ibn Hazm was the most learned among Jews. He also wrote book in refutation of Ibn Nagrela entitled, “*Al-Radd ala Ibn al-Naghrela al-Yahudi*” . Some of his other books in refutation of Judaism and christianity include *Izhar Tabdeel al-Yahood wa al-Nasara li al-Tawrat wa al-Injeel*, *Bayan Tanaqudh ma bi Aidihim min Zalika Mimma la Yahtameel al-Taweel*, *al-Radd ala al-Anajeel wa al-Nasara* etc. Ibn Hazm wrote about three major Jewish sects in his book *al-Fisal fil-milal wa al-ahwa wa al-nihal*. They are the Samaritans, the Ananites and the Isawaitees.

Ibn Hazm on Christianity

Ibn Hazm sheds light about christianity, its doctrine and various sects in his *Fisal fil-milal wa al-ahwa wa al-nihal*. He states that Christians are of many sects, and among them are the followers of Ariens (*Ashab Arius*), the followers of Paul (*Ashab Bawlis al-Shamsati*), followers of Macedonians (*Ashab Maqduniyus*) who believed in the Absolute Unity of Allah and believed Jesus (Peace be upon him) was a human being and Messenger of Allah. But none of them accept Messenger of Allah (ﷺ) as his Messenger. These sects do not exist anymore. The Christian sects *al-Malkaniyah*, *al-Nasturiyah* and *al-Yakubiyah* were the extant during the time of Ibn Hazm, but they do not exist anymore. Ibn Hazm says in *al-Fisal*, that *Al-Malkaniyah*, believed that God means three things: the Father, the Son, and the Holy Spirit. All of them are eternal. About Jesus they believe that he is truly God and truly man. Mary gave birth to both, the God and human, and both are one and the same thing, the son of God. *Al-Nasturiyah* had the exact same belief like the *Al-Malkaniyah*, but they insist that Mary did not give birth to the God. She just bore only a man. They maintain that God did not give birth to man; rather, He gave birth to divine. This is clear contradiction between both groups as their claims do not support each other. This is *Kufr* and great blasphemy towards Allah and his Prophet. *Al-Yakubiyah* believed that Jesus is God, and God himself died, crucified and killed, and the whole universe remained for three days without Provider and Cherisher. Then, God rose up after three days and returned. ¹⁴²

Ibn Hazm defines the concept of trinity and refutes it. He says, “They hold that by God they mean three things: the Father, the

¹⁴² Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 1 p 111

Son and the Holy Spirit. All three are one and the same thing and each of them is equally the other.”¹⁴³ Ibn Hazm refutes by saying this statement is full of confusion and chaos, since if all the three are one and the same, then its non-sense and illogical to call the first as “the Father” the second “the Son” and the third “the Holy Spirit.” Ibn Hazm quotes verses from New statement that refutes this belief, He quotes, “Luke (22:69) “But from now on, the Son of Man will be seated at the right hand of the mighty God.”¹⁴⁴ and Matthew (24:36) “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.” Thus, in these texts it is very clear that the “Son” and the “Father” are not the same. And, Son is less than the “Father” in knowledge and the rank....Some maintain that we know by necessity that God is the Perfect. The number three is the most perfect number as it includes in it both odd and even. Hence God is three and should be called as three rather than one.”¹⁴⁵ Ibn Hazm states that this is flawed and illogical argument and it contradicts their own belief that God as Trinity is not a Triune God; rather, He is both One and Three at the same time. If they call God as three in terms of number Three that includes one in it as an odd and a part, then, one as a part of the three cannot be same as three, because a part of the whole cannot be same as whole, and this is impossible and absurd.

About Gospels, Ibn Hazm writes with unequivocal evidences that it is corrupted and altered. He says about four gospels, “All Christians agree that the Gospels are a composite of works of the four authors - Matthew, Mark, Luke and John and a

¹⁴³ Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 1 p 112

¹⁴⁴ Translation is from New International Version of Bible

¹⁴⁵ Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 1 p 112

number of other writings.”¹⁴⁶ Ibn Hazm also asserts that Allah has left intact, a portion of the truth in the Torah and the Gospel, as a testimony against the Jews and the Christians. It is a means of disgracing them for tampering with words of Allah.¹⁴⁷

Ibn Hazm quotes numerous contradictions in the Gospel, I will quote one example here. Ibn Hazm quotes the passages from Matthew (9:18-19) (9:23-25), Luke (8:40-42)(8:49-56) and Mark (5:21-43) as they all contain different accounts of incident involving daughter of Jairus, a synagogue leader, and Jesus Christ. In the account of Matthew as quoted by Ibn Hazm, Jesus is reported as saying that Jairus's daughter was not dead but only unconscious and very sick. Ibn Hazm says that if we accept this version, then what miracle did Jesus produce, as she was not raised from the death. In the text from the Gospel of Luke about the same incident, Jesus asked Jairus to believe and have faith that his daughter would live again. Ibn Hazm concludes either one of the two above mentioned accounts must be true, if someone says that both are true then, it implies that Jesus lied in public. Another disparity which Ibn Hazm finds in these accounts is that the alleged miracle that Jesus supposed to have performed, Jesus secluded himself from the people after performing the miracle. Ibn Hazm argues that this is illogical, it would be logical for Prophet to perform miracle in front of public, so that people would accept the truth brought by the Messenger.¹⁴⁸

¹⁴⁶ Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 2 p 22

¹⁴⁷ Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 1 p 212

¹⁴⁸ Ibn Hazm, *al-Fisal fil-milal wa al-ahwa wa al-nihal* vol 2 p 25-26

Discussion on the position of Ibn Hazm on Music

Ibn Hazm wrote a treatise entitled “*Risalah fee al-Ghina al-Mulhi*” to prove his position that singing is allowed. In it, he also maintains that music is allowed. He said in the beginning of his treatise, “May Allah empower you and me with His *taufeeq*, and by His kindness, may He help us fulfill His rights, for you wanted me to present to you regarding amusing song, if it is permissible or impermissible. There are narrations indicating its prohibition and there have come some narrations indicating its permissibility, so I will quote *ahadith* that prohibits it and explain their defects and I will quote the *ahadith* of permissibility and explain their authenticity, if Allah wills, and Allah is the one who guides to truth.”¹⁴⁹

It should be noted that all the *ahadith* that Ibn Hazm quotes for permissibility is about singing without musical instruments. As for *ma’aazif* (musical instruments), Ibn Hazm mentions the narrations about its prohibition and comments, “All these above mentioned narrations are no authentic and they are fabricated.” Then Ibn Hazm proceeds to weaken all the narrations by mentioning their defects. Among those narrations is the *hadith*, in which Messenger of Allah said: “Among my ummah there will certainly be people who permit illegitimate sex, silk, alcohol and musical instruments.”

Ibn Hazm comments on this *hadith* stating, “As for the narration of al-Bukhari then al-Bukhari did not report it with a connected *isnaad* (chain of narration), but he only said “Hisham bin Ammar said.” (meaning it is disconnected) Furthermore, it

¹⁴⁹ Ibn Hazm, *Risalah fee al-Ghina al-Mulhi*, collected in *Rasail Ibn Hazm al-Andalusi* vol.1 p 430

is not known if it was narrated by Abu Aamir or Abu Malik, and Abu Aamir is unknown.”¹⁵⁰

Shaykh Muhammad Nasiruddin al-Albani wrote a treatise in refutation of this treatise of Imam Ibn Hazm entitled, “*Tahreem Alaah al-Tarb*”, where he answered contentions of Ibn Hazm in detail.

The hadith is reported in Saheeh al-Bukhari, *taleeqan* (no. 5590), al-Tabrani in *Mu’jam al-kabeer* (no. 3417) with connected authentic chain. For detailed *takhreej* of this hadith, see *Tahreem Alaah al-Tarb* of al-Albani.

As for authentication of this *hadith*, then number of scholars have authenticated it, which include 1) Imam al-Bukhari (as reported in his Saheeh (no.5590) *bil jazm* (with authority) 2) Abu Nuaym al-Isfahani in his *al-Mustakraj ala al-Saheeh*¹⁵¹ 3) Abu Bakr Ahmad bin Ibrahim Ismaili in *Al-Mustakhray* ¹⁵² 4) Ibn Hibban in his Saheeh (no. 1384) 5) Ibn al-Salah in *Uloom al-Hadith* (p 61-62) 6) Ibn al-Qayyim in *Tahzeeb al-Sunan* , vol 5 p 271 7) Ibn Rajab al-Hanbali in *Nuzhah al-Asmaa fee Mas’ala al-Samaa* 4 B 8) Ibn Hajr in *Tagliq al-Taleeq* (vol.5 p 22) 9) al-Albani in *Tahreem Alaah al-Tarb* and *al-Silsilah al-Saheehah* no.91 10) Irshad al-Haqq al-Athari in *Islam aur moseeqi* p 87-88 11) Ibn Baaz in *Majmoo al-Fatawa* vol 3 p 425 12) Shuayb al-Arnaoot in his *Tahqeeq of Saheeh Ibn Hibban* (no.1384).

¹⁵⁰ Ibn Hazm, *Risalah fee al-Ghina al-Mulhi*, collected in *Rasail Ibn Hazm al-Andalusi* vol.1 p 434

¹⁵¹ Ahmad bin Ali bin Hajr, *al-Fath al-Bari*, vol 10 p 52

¹⁵² Ibn al-Qayyim in *Tahzeeb al-Sunan* , vol 5 p 271

I should also mention that Ibn Hazm was not alone who held this position. There are other scholars who shared position of Ibn Hazm in this issue. Among them is Imam Ibn Abdul Barr al-Andalusi. Ibn Hazm said that he presented his treatise *Risalah fee al-Ghina al-Mulhi* to Ibn Abdul Barr, he says, “I took it to the Imam and *Faqeeh* Abu Umar Ibn Abdul Barr. I gave it to him for a few days and hoped that he would analyze it. So the copy stayed with him for a few days. I returned to him and asked, “What have you done with the copy?” He said, “I have not found anything to add to it nor to take away from it.”¹⁵³

Other scholars who held same position include Ibn al-Arabi al-Maliki who defended this position in his *Ahkaam al-Quran*.¹⁵⁴ But majority of the scholars of Islam deemed it to be impermissible based on explicit proofs. Ibn Taymiyah said: “The view of the four Imams is that all kinds of musical instruments are prohibited. It was reported in Saheeh al-Bukhari and elsewhere that the Prophet (ﷺ) said that there would be among his *Ummah* those who would allow *Zinaa* (illegitimate sex), silk, alcohol and musical instruments, and he said that they would be transformed into monkeys and pigs.”¹⁵⁵

¹⁵³ Ibn Hazm, *Risalah fee al-Ghina al-Mulhi*, collected in *Rasail Ibn Hazm al-Andalusi* vol.1 p 439

¹⁵⁴ Ibn al-Arabi al-Maliki, *Ahkaam al-Quran* vol 4 p 448

¹⁵⁵ Ibn Taymiyyah, *Majmoo al-Fatawa* vol.11 p 576.

Beating parents: False position ascribed to Ibn Hazm and Zahiris

Some scholars have incorrectly ascribed to Ibn Hazm that he says beating your parents is allowed. This is false and baseless claim.

Shaykh Abdul Karim al-Khudayr, member of the council of senior scholars of Saudi says in his explanation of *Alfiyyah al-Iraqi* while explaining narrations with *an'annah*, in a tape available in the audio format: “Ibn Hazm was a scholar, and he ruled in favor of the permissibility of musical instruments and singing. Ok then, when did you ever actually read the opinion of Ibn Hazm? You want to be a ‘*Hazmi*’ (follower of Ibn Hazm) and just follow him in whatever he says. Okay then, take his ruling regarding music. But how would you feel if your child came to you, slapped you on your face? Now, let’s take every opinion of Ibn Hazm in that case. He said: the verse only prohibits you from saying ‘*uff*’ to your parents...is this what you want your children to imitate?”

Similarly great scholar Shaykh Muhammad bin Saleh al-Uthaymeen said in his book, *al-Sharh al-Mumti ala Zaad al-Mustaqni*, that the *Zahiris* have position that there is no prohibition in beating parents as Allah said, “Do not say to them *Uff*”, he did not say do not beat them.¹⁵⁶

Here is what Ibn Hazm actually said on this issue, Ibn Hazm said in his book *al-Ihkaam fee Usool al-Ahkaam*, “As for the statement of Allah “say not to them *Uff*” , If others than these words were not present, there would be no prohibition of hitting or fighting them as there is only prohibition of the word

¹⁵⁶ Muhammad bin Saleh al-Uthaymeen, *al-Sharh al-Mumti ala Zaad al-Mustaqni* vol. 12 , p 287-288.

(*Uff*). But when Allah said in the same Ayah: “And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”(al-Quran 17:23-24). These words require *Ihsaan*, kind words, lowering the wing of humility, being humble and showing mercy to them and there is also prohibition of rebuke towards them and it is compulsory to bring forth all goodness for them and righteousness and gentleness. And due to these words and *ahadith* that speak on parents it is obligatory to show goodness to ones parents in every sense and every way and it's prohibition of inflicting any harm, or being disobedient in any way, not only prohibition from saying the word (*Uff*).”¹⁵⁷

¹⁵⁷ Ibn Hazm, *al-Ihkaam fee Usool al-Ahkaam* , vol.7 p 57-58.

Discussion on Ibn Hazm and the issue of urinating in stagnant water:

There is a Hadith from Prophet (ﷺ) that he said: “None amongst you should urinate in stagnant water , and then wash in it.”¹⁵⁸ Many scholars from the past and present have ascribed false position to Ibn Hazm that he allows to urinate in a bucket and then pour it in stagnant water as it is not prohibited in the Hadith. Many speakers and teachers give this false position as an example, in their *Fiqh* classes, while explaining students about *Zahiri Madhab*.

For example, one of the great scholar, Muhammad Ameen al-Shanqeeti, famous for his *Tafseer Adwaa al-Bayan* said about Ibn Hazm in his book *Muzkarah fee Usool al-Fiqh*: “No one person will utter a statement that emanated from Ibn Hazm. Since what came from the Prophet (ﷺ) is the prohibition of urinating in stagnant water. Ibn Hazm says that if a person urinates in a bucket and pours it in the water this is not from the disliked matter because the Prophet didn't prohibit from this but he said ‘No one should urinate in stagnant water, then bathe in it’, he did not say no one should urinate in a bucket then pour it in the water. This is not common sense. Is it from common sense that the legislation prohibits to urinate even some drops lesser than the weight of one fourth of kilogram but allows to fill tens of tanks of urine equal to a hundred kilo then pour it into the water?”¹⁵⁹ Similar charge was levied

¹⁵⁸ Authentic Hadith reported in Saheeh al-Bukhari no. 239, Saheeh Muslim no.282, Sunan Abu Dawood no.69, Sunan al-Nasaai no.223 and other books.

¹⁵⁹ Muhammad Ameen al-Shanqeeti, *Muzkarah fee Usool al-Fiqh* p 413.

against him by Abu Bakr bin al-Arabi in his book *Awaasim min al-Qawasim*.¹⁶⁰

Whereas, Ibn Hazm said his book *al-Muhalla bil Athaar*, “except the one who urinates in stagnant water that does not flow, it is prohibited for him to make ablution with that water or bathe with it for obligatory *ghusl* or any other reason and it is upon him to do *tayammum* if he does not find water other than it.

But if urine reaches the water from some other means, and does not change any of its properties then that water can be used for drinking and ablution as the water is pure and did not change any properties. Thus, it is allowed to use it for ablution, bathing and other uses except if the urine or impurity changes any of the properties of the water. If it does, then this water is impermissible to use for him or for others.”¹⁶¹

One may disagree with Ibn Hazm in this issue, but to ascribe false position to him that he allowed pouring of urine from the bucket in stagnant water is incorrect. It should be noted that affirmation of the *niyyah* (intention) is required in every matter and as this is the basis of the *Madhab* of the *Zahiriyyah* in every religious ruling. Ibn Hazm prohibited performing ablution from stagnant water if someone urinates in it, and allows it if the flowing of the urine was unintentional and it did not change any of the properties of water because he urinated outside the water and not inside.

¹⁶⁰ Abu Bakr bin al-Arabi, *Awaasim min al-Qawasim*, p 257-258

¹⁶¹ Ibn Hazm, *al-Muhalla bil Athaar*, vol.1 p 142

Answering the misconception that Ibn Hazm called Imam al-Tirmidhi ‘Unknown’

Some of the people of knowledge were mistaken that Ibn Hazm was ignorant about the famous Imam of Hadith, the author of Sunan al-Tirmidhi, one of the six canonical books of Hadith.

Imam al-Dhahabi said in his *Tareekh al-Islam* that it is strange from Abu Muhammad Ibn Hazm that he says about Imam al-Tirmidhi that he is unknown.¹⁶²

Ibn Hajr also pointed towards this in the entry of Imam al-Tirmidhi in his Tahzeeb al-Tahzeeb that Abu Muhammad Ibn Hazm called al-Tirmidhi unknown in the book of *al-Faraaid* of his *al-Iṣṣaal ila fahm Kītab al-khiṣāl*.¹⁶³

Contemporary author, Muhammad bin Talat said: “Ibn Hazm, May Allah have mercy upon him was not from those who were well grounded in this science, he had many oppositions in *Ilm al-Hadith* (Science of Hadith). It is enough (proof) that he said about al-Imam al-Tirmidhi that he is *Maǧhool* (unknown).”¹⁶⁴

I say: Firstly, We do not have *al-Iṣṣaal ila fahm Kītab al-khiṣāl* to verify the authenticity of this attribution and understand the context if it refers to Imam al-Tirmidhi, any other Muhammad bin Eesa bin Sawrah or Muhammad bin Yaquub bin Sawrah.

¹⁶² al-Dhahabi, Shams al-Din, *Tareekh al-Islam*, vol 6, p 617

¹⁶³ Ahmad bin Ali bin Hajr, Tahzeeb al-Tahzeeb vol 9 p 344.

¹⁶⁴ Muhammad bin Talat, *Mu’jam al-Mudalliseen* p.146.

Secondly, Imam Ahmad Shakir said: “And I think that this is an intense prejudice from Hafidh Ibn Hajr towards Ibn Hazm that he was unaware of al-Tirmidhi or his book, or it may be that Hafidh al-Dhahabi wrongly theorized what he transmitted about the book (*Isaal*). And I do not think that Ibn Hajr saw the book (*Isaal*) or transmitted anything from it. It is more evident that Ibn Hajr transmitted (what he said) from Al-Dhahabi and Allah knows best.”¹⁶⁵

Thirdly, Imam Ibn Hazm mentions Imam al-Tirmidhi as one of the Imams of Hadith along with al-Bukhari, Muslim, al-Nasaee, Abu Dawood, al-Daraqutni, al-Uqayli and al-Haakim in his *Risalah al-Bahirah*.¹⁶⁶

To conclude, Imam Ibn Hazm was well-aware of Imam al-Tirmidhi and his status as a scholar of Hadith and mentioned him along with other leading scholars of Hadith.

¹⁶⁵ Ahmad Shakir, Muqaddimah Sunan Tirmidhi, vol.1 p 86.

¹⁶⁶ Ibn Hazm, *Risalah al-Bahirah fee al-Radd ala Ahl al-Aqwaal al-Faasidah* p50

Books of Ibn Hazm

Ibn Hazm was one of the most prolific writers that the Muslim Ummah has ever produced. He has authored around 400 works as I have already quoted from al-Dhahabi and Yaqut. Out of these works approximately 40 works have been published. Imam al-Dhahabi listed 79 works in the biography of Ibn Hazm. Some researchers have listed 159 works, whereas others have mentioned 180 works.

Some of his works are as follows:

- *Ahkaam al-Deen*
- *Ajwiba ala Saheeh al- Bukhari*
- *Al-Ihkam fee Uṣool al-Aḥkam*
- *Al-Izhar li ma Shuni'a bihi ala al-zahiriyyah*
- *Al-Mujalla fee al-Fiqh*
- *Al-Muḥalla fee Sharḥ al-Mujalla bi al-Hujaj wa al-Athar*
- *Al-Risalah al-Bahirah fee al-Radd ala Ahl al-Aqwal al-Fasida*
- *Al-Uṣool wa al-Furoo*
- *Al-Ijma wa Masailuhu*
- *Al-Imla fee Qawaid al-Fiqh*
- *Al-Taḡreeb li Hadd al-Mantiq*
- *Asma al-Khulafa wa al-Wulat wa Dhikr Mudadihim*
- *Asma al-Saḥabah al-Ruwat wa ma li Kull Wahid min al-Adad*
- *Aṣḥab al-Futya min al-Saḥabah wa man Ba'dahum*
- *Ibtal al-Qiyas wa al-Ray wa al-Istiḥsan wa al-Taḡleed*
- *Izhar Tabdeel al-Yahood wa al-Naṣarah fee al-Tawrat wa al-Injeel.*
- *Jamharat Ansab al-Arab*
- *Jawami al-Seerah*
- *Juzʿ fee Awham al-Saheehayn*
- *Kashf al-Iltibas lima Bayna al-Zahiriyyah wa Aṣḥab al-Qiyas*
- *Kitaḥ al-Akhlaq wa al-Siyar fee Mudawat al-Nufoos*
- *Kitaḥ al-Faraaid*
- *Kitaḥ al-Fiṣal fee al-Milal wa al-Ahwa wa Niḥal*

- *Kitab al-Ikhtilaf al-Fuqaha al-Khamsah: Malik wa Abee Haneefah wa al-Shafiee wa Ahmad wa Dawood*
- *Kitab al-Imla fee Sharh al-Muwatta*
- *Kitab al-Irab an al-Hayra wa al-Iltibas al-Mawjudayn fee Madhahib Ahl al-Ray wa al-Qiyas*
- *Kitab al-Khiṣal al-Jamia li Maḥṣal Sharai al-Islam fee al-Wajib wa al-Halal wa al-Haram*
- *Kitab al-Athar allati Zahiruha al-Taaruḍ wa Naft al-Tanaquḍ anha*
- *Kitab Durr al-Qawaid fee Fiqh al-Zahiriyyah*
- *Kitab fee Asma Allah*
- *Kitab fee ma Khalafah feehi Abu Hanifah wa Malik wa al-Shafiee Jumhoor al-Ulama wa ma Infarada bihi kul Wahid*
- *Kitab fee ma Khalafah feehi al-Malikiyyah al-Tawaḥḥuf min al-Sahabah*
- *Kitab Muhim al-Sunan*
- *Kitab Hajjat al-Wada*
- *Maratib al-ijma fee al-Ibadat wa al-Muamalat wa al-Itiqadat*
- *Maratib al-Ulama wa Tawalifuhum*
- *Masaail Uṣool al-Fiqh*
- *Mukhtasar fee Ilal al-Hadith*
- *Qasidah fee Uṣool al-Fiqh al-Zahiriyyah*
- *Qiraat al-Mashhurah fee al-Amṣar Kitab al-Durrah feema Yajibu Itiqaduhu*
- *Risalah fee al-Mufaḍalah Bayna al-Sahabah*
- *Risalah Maratib al-Uloom*
- *Risalah al-Radd ala al-Kindi al-Faylasuf*
- *Risalah Bayan an Haqiqah al-Imaan*
- *Risalah fee Imamah*
- *Risalah fee al-Radd ala Ibn Naghrela al-Yahoodi*
- *Risalah Marifah al-Nasikh wa al-Mansukh*
- *Sharh Ahadith al-Muwatta wa al-Kalaam ala Masaḥilihi*
- *Tawq al-Hamama*
- *Taḥṭif fee al-Radd al-Anajeel al-Nasarah*
- *al-Iṣaal ila fahm Kitab al-khiṣal*

His Death:

Qadhi Saa'id al-Andalusi had access to hand written documentation of al-Fadhl, the son of Ibn Hazm stating that his father died at the age of 71, two days before the end of *Shaban* in the year 456 A.H. Imam al-Dhahabi stated in biography of Ibn Hazm that he died at the age of 72. May Allah have mercy upon him.

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