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**IBN HAZM ON CHRISTIANITY :
TEXTUAL ANALYSIS FROM
THE ZĀHIRĪ'S PERSPECTIVE**

BY

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ABSTRACT

The revelation of Holy Qur'ān is to affirm the truth in the previous scriptures and equally to serve as a yardstick for truth and falsity. Nevertheless, the Holy Qur'ān doesn't mention any aversion towards the previous belief systems, rather it urges the importance of persuasion and tolerance in the context of accepting the existence of these belief systems. The disagreements between Islam and Christianity have taken place across different and similar methodologies. Ibn Ḥazm al-Zāhirī stood out as a critical analyst of Christian scriptures without giving any justification (ta'līl) for them. Thus, his methodology is known as the Zāhirī's Methodology. The interaction between Muslims and Christians in al-Andalūs (Spain) stimulated Ibn Ḥazm to master Christianity and its scriptures, and his book al-Faṣl is an outcome of the continuous friction between Islam and Christianity in al-Andalūs (Spain). The analysis of Ibn Ḥazm critique of Christianity shows discrepancies in the basic beliefs of Christianity; namely Trinity, Original Sin, Salvation and Incarnation. Furthermore, Ibn Ḥazm provides many examples that cast serious doubts on the authenticity of the Christian scriptures. This research analyzes the approaches adopted by him in his study of Christianity.

ملخص البحث

إن معجزة القرآن الكريم الكبرى جاءت مصدقة للكتب السماوية السابقة ومهيمنة عليها، ولكن القرآن لم يكره أحداً على قبول عقائده، بل أكد أهمية الإقناع والاقتناع في مجال قبول العقائد. وقد تتالت الردود الإسلامية على النصارى، قديماً وحديثاً، عبر منهجيات متباينة ومتشابهة. وإن ابن حزم الظاهري قد قام بتحليل نصوص النصرانية من كتبها المقدسة ولم يقم بتعليل تلك النصوص. ولذلك سمى منهجه بالمنهج الظاهري. ويؤكد البحث على أن احتكاك المسلمين بالنصارى في بلاد الأندلس هو الذي جعل ابن حزم يبرع في دراسة النصرانية ومعرفة كتبها، وقد كان كتاب (الفصل) ثمرة لهذا الاحتكاك الدائم بين الإسلام والنصرانية في بلاد الأندلس. وفي أثناء دراسة نقد الإمام ابن حزم الظاهري للنصرانية خلص البحث إلى عدم إتساق العقائد الأساسية للنصرانية مثل عقيدة التثليث وعقيدة الصلب والفداء والحلول. وقد أتى ابن حزم بكثير من الأمثلة التي تثبت تحريف الأناجيل التي يدين بها النصارى ويعتمدون عليها في معتقداتهم. وقد سعى البحث لبيان كيفية استخدام ابن حزم للمنهج الظاهري في دراسة النصرانية.

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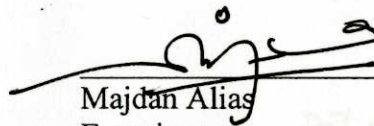
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DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and bibliography is appended. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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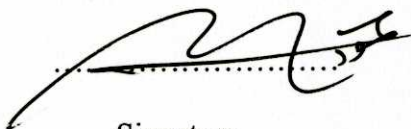
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Ibn Ḥazm on Christianity : Textual Analysis from the Zāhirī's Perspective

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CHAPTER 1

INTRODUCTION

1.0. Introduction

The study of comparative religion has first emerged as a scientific endeavor in the Muslim world. Unfortunately, the fate of this discipline swerved from the interest of the *ummah* and suffered neglect from Western imperialism and from Western hegemony. Thus, the discipline was then developed along a different worldview, and served different needs and purposes. Subsequently, the discipline as we have it today, is so alien to the Muslim perspectives that to their minds, this discipline is a Western discipline and therefore alien to their religion, and consequently, remote from their interests. Such an interest in other religions and religious communities as portrayed in Muslim scholarship, however, did not find a similar place in the Judeo-Christian history.

The Holy Qur'ān, although rejecting the truth-claims and criticizing the ritualistic observances of the non-Muslims, nevertheless acknowledges the realities of their existence. The only effective weapon and defence that both sides had to win over the other was knowledge and the talent of rhetoric. Muslim scholars seemed to be aware of the fact that they had to study and master their counterparts, only then could they counter-argue against them.

In recent decades, scholars have begun to examine the nature and extent of Islamic contribution in another area of intellectual enterprise namely Comparative Religion. As scholarly efforts proceed, we discover that from the early centuries of Islam, Muslim scholars took keen interest in systematically acquainting themselves with the religions that they encountered. The major underlying motive to know about other religions was to demonstrate that they flawed and that Islam was superior to all of them.

One of the major contributions of the Zāhirī's school of thought was that they developed methods of a proper and critical study of religions which can be the guidelines for future scholars who wish to embark on similar discipline. Ibn Ḥazm was among the pioneering figures in the field of Comparative Religion under the impulse of the above-mentioned motive. Some of his important works on belles-lettres, ethics, genealogy, history, jurisprudence, logic, and religion are significant. Those on *Fiqh* and on the codification of the Zāhirī's school of Islamic law are recognized as masterpieces and he is unanimously acknowledged as the Imam of *Fiqh Al-Zāhirī* or *Manhaj Al-Zāhirī*¹. Ibn Ḥazm was among the Zāhirites who engaged persistently in studying other religions, and he honestly stated the facts at which he had arrived. Although he doubtlessly refuted the doctrines of other religious traditions, he did not distort their facts, doctrines or history. The knowledge that he had pertaining to some of those religions was extensive, deep, and penetrating, and his perception about them was sharp and brilliant.

¹ 'Abd Mut'i, Fārūq, 1992. *Ibn Ḥazm Zāhiri*. Lebanon: Dār al-Kutub 'Alamiyyah. p: 110

Although the Zāhirī's school of thought's contribution to the field of Comparative Religion is acknowledged and truly remarkable, Ibn Ḥazm's research on *Kitāb al-Faṣl fi al-Milal wa al-Ahwā' wa al-Niḥal*, besides having its own strengths, is also suspected to have some weaknesses. This issue shall be addressed analytically in this research.

1.1. Statement of Problem

The purpose of this research is to examine the Christian theological aspects through the view and comment by the Zāhirī's school of thought. The researcher will also deal with the differences of the Zāhirī's views, compared to other schools of thought's explanations on the Christianity. The researcher will try to point out some weaknesses and strengths of the idea brought by this school of thought in studying the Christian theology. In order to achieve this, a historical background and the methodology of this school will be extensively discussed. Apart from that the view of this leading scholar, i.e. Ibn Ḥazm, studying some other deviated religions will be carried out. Furthermore, we will also deal within Ibn Ḥazm's idea on the corruptions of the Christian theology, whereas he claimed to be the study to find the "Truth" of the religion.

1.2. Research Objectives

The objective of this research is to observe the importance of knowing Christian theology through the perceptions of Zāhirī's school of thought. Accordingly the specific significance of the study can be seen from the following statements.

- 1- To study the Zāhirites approach and methodology in dealing with the Christian theology.
- 2- To examine some differences of view and opinion by Zāhirī's school of thought and other dominion Muslim school of thoughts endeavour in this discipline.
- 3- To evaluate Ibn Ḥazm, his Zāhirī's methodology on the study of religion.
- 4- To evaluate Ibn Ḥazm, on the strength and weaknesses of his work in studying Christianity particularly, as of his Kitāb *al-Faṣl*.

1.3. Research Methodology

Since this study will discuss the view by the Zāhirites school of thought in studying Christian theology, thus a critical analysis will be made on the book *al-Faṣl fi al-Milal wa al-Ahwā' wa al-Niḥal*. The method of study will involve extensive textual analysis, but the procedures and methods employed to accomplish the objectives of this research will utilize three principle approaches: the methodology, the analysis and the comparison.

As for the first approach, the researcher will review and analyze the theological background of Christianity as a whole. Thus, enable the researcher to compare discussion made by this school and the teaching taught in Christianity itself, out and within the scripture.

The doctrine of Trinity will also be studied thoroughly with the hope of identifying the transformation from Jesusism² to Christianity. In reviewing this data within a historical setting, the researcher will try to look at the process of the emergence, how the doctrine of Christian theology came into existence, and how it continues till the present day.

A systematic analysis will be used as the second approach and method of study for the development of the Christian theology. At this level of analysis, the researcher also intends to identify and explain the Christian theology through the eye of Christian believers within the present day, basically in the concept of Trinity.

The third approach of this study represents the comparative approach through the basic teaching of Christian theology and the study made by Ibn Ḥazm. At this level the teachings of Christianity will be considered and compared between the teaching of the book namely the Bible and the Christian's belief.

² Since Prophet Jesus had never taught Christianity, his message was to complete the teaching of Prophet Moses for Banī Israel, Matthew 10: 5-6.

1.4. Literature Review

Since the study is primarily based on the view of Zāhirī's school of thought on Christianity, the book *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*³ written by Ibn Ḥazm will be basically used as the reference of the research. This book contains two major topics, first one deals with world's religion and the second part deals with deviated sects in Islam. In his typology of religious traditions, Ibn Ḥazm starts from general errors in philosophies and ideologies and later moves to the particular errors of major religious traditions. According to Ibn Ḥazm's idea, all religious knowledge, and all cognition of the truth, is open to all human beings, regardless of race, colour, time or place. Every response to the truth, whether collective or individual, whether in terms of creed, ritual or conduct, is necessary expressed in communicative, linguistic and verbal expression. In Ibn Ḥazm's argumentation, the analysis of religious language is an empirical and objective activity. On the basis of critical study of the major religious tradition, he proves how the misuse of language has resulted in the alteration of so-called scriptures and the deviations of the followers of a religion based on those texts. As far as the religious text is concerned, it should not be self-contradictory or contradict the essential principles of the religious experiences of the mankind. Certainly, his *Kitāb al-Faṣl*, shows every indication that he is developing a methodology for the scientific study of religions and indeed, a well-defined methodology that is commonly acceptable to all is essential in his case, as his study is based on primary sources and direct, personal observation.

³ Ibn Ḥazm Andalūsi, 1985. *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. 5 Vols. Beirut: Dār al-Jalil.

The use of the historical and textual analysis of the Gospel⁴ and Torah prove that the revealed texts have been corrupted, not only in their forms, but also in meanings and applications to the Christians. He also brought forward some of the examples that can prove the truthfulness of his claim. His extensive response and argument in *Kitāb al-Faṣl* are extensively supported by Qur'ānic verses and also from the Christian scriptures. His analysis is therefore very intricate and his arguments are extensively supported by the original sources and materials available to him. Nevertheless, these strengths of *Kitāb al-Faṣl* are applicable extensively only to Christianity and Judaism, but not the Asian religions.

Ghulam Heider Aasi's research on the topic "Muslim Understanding of Other Religions"⁵ has produced a work of major significance in a relatively virgin field—Muslim contribution to comparative religion. Ghulam Heider Aasi's introduction of the work of eleventh-century Muslim scholar Ibn Ḥazm to Western readers will allow recognition that, in fact, the history of the discipline is far longer than previously reckoned. His writing brings to light a great deal regarding the Muslim attitudes towards other religions. It also brings into sharp relief the serious and painstaking efforts of Muslim scholars to systematically study the religious traditions of others, the significance of Ibn Ḥazm as a pioneer figure in Comparative Religion, the Imam of *Zāhiri's fiqh*, and his lasting impact on the development of that discipline. The author explains the major contributions of Ibn Ḥazm, which he developed cannons for

⁴ The word Gospel (Good News) is being used because *Injil* according to Qur'ān, the revelation given to Isa/Jesus, or the book given to him, or the scripture in the possession of the Christians. The fact that the actual Injil do not correspond with the Qur'ān is explained by the theory of 'corruption' (*tahrif*). The four gospels Mark, Mathew, John and Luke, including the rest of the chapters in the Bible are known as New Testament. And the combination of Torah (the Christian referred as Old Testament) and the New Testament is called The Bible.

⁵ Ghulam Haider Aasi, 1999. *Muslim Understanding of Other Religion*. Islamabad, Pakistan: International Institute Islamic Thought (IIIT).

a proper and critical study of religion. He not only spelled out these canons of criticism but also extensively used them in his study of other religions. What could be a better tribute to the greatness of Ibn Ḥazm as a Comparative Religionist than the fact that the critique of Christianity up until some seven centuries after him virtually remained confined to the points which he had raised. It also allows comparison of the roots of Religious Studies in the two traditions.

Interestingly, Dr. Aasi's book demonstrates that the development of Religious Studies in the Muslim world shares some similarities with its rise in the West. There was no problem on the accuracy of the text of the Qur'ān, as there had been in the Christian Bible. From the beginning of Islam, the importance of accurate recitation of Qur'ān had been stressed as a theological issue. Because the *Taurat* and the *Injil* are described in the Qur'ān as true revelation but defective in their present form, it was very important that the Qur'ān be recorded quickly and accurately, before it fell to a similar fate.

Ibn Ḥazm tackles on the sciences of his predecessors, contemporaries, and some of his successors. It is hoped that this research will contribute to an understanding of Ibn Ḥazm's ideas. It is also hoped that the whole research work will shed some light on the history of ideas in the Middle Ages, not only for medieval Islam, but for European thought as well. As discussed by A.G Chejne, in his writing *Ibn Ḥazm al-Andalūsi wa Mauqifuhu min al-'Ulūm*⁶, although Ibn Ḥazm's views on and his harsh criticism of the socio-religious system of his day were abhorrent to the majority of the Muslims, who were committed to existing juridico-theological school,

⁶ Dr. A.G. Chejne, 1982. *Ibn Ḥazm Andalūsi wa Mauqifuhu min al-'Ulūm*. USA: Kazi Publication.

medieval bibliographical data on him is relatively abundant. Information about Ibn Ḥazm recorded by Hispano-Arabic and later, by Eastern authors is inadequate in many respects, but medieval sources do offer valuable insights into how the man and his ideas were viewed at that point in the intellectual History of Islam.

However valuable these sources, these can never be good substitute for the precious information found in the works of Ibn Ḥazm. Although, for sometime he was neglected in the past, modern Western and Eastern scholars have in recent times been paying more attention to his work. In fact, they are being revived in the Arab world and Ibn Ḥazm is looked upon as the epitome of a free thinker and as one of the great luminaries in the intellectual history of Islam. Thus, four types of materials are being used in Dr. A.G. Chejne's work. They are: a) medieval sources; b) Ibn Ḥazm's works; c) Western works; and d) Modern Arabic works.

Dr. Ignaz Goldziher in his work "The Zāhirīs, Their Doctrine and Their History"⁷, translated by Wolfgang Behn is a significant effort in order to get an idea in the history of Zāhirī's formation through the orientalist writing. At the beginning, the Orientalists still knew very little about the tendency and the nature of the *mazhab al-Zāhir*. Quatremere (1840) was the first among European Orientalist who tried to shed some light on the *ahl- al-zāhir* with of those numerous comments and discussions which advanced considerably our knowledge of Muslim world, and which advanced make his treatment of Maqrizi an invaluable source for the knowledge of Oriental language and affairs. According to Dr. Ignaz , to call the *Zāhirites* as a 'sect' would be just wrong as if we were to use the expression 'sect' when referring to adherents of

⁷ Dr. Ignaz Goldziher, 1971. *The Zāhiri, Their Doctrine and Their History; a Contribution to the History of Islamic Theology*. Leiden, Netherlands: E.J. Brill.

any of the four orthodox schools in their relation to each other. In more recent times, expert writers in the field, who have produced either comprehensive or specific works on the development of Islam, have mentioned the Zāhirite school in a few words. Most writer offer limited comments on the theological school under discussion. An exhaustive presentation of the school, of its doctrine, and the position of its representatives within orthodox Islam has not appeared until now.

The book from the Arabic version written by Dr. Maḥmūd ‘Ali Himāyah, on the topic of “*Ibn Ḥazm wa Manhajuhu fī Dirāsah al-Adyān*”⁸ will also be used as the major reference of this research work. In this book Dr. Maḥmūd stressed out the method used by Ibn Ḥazm in studying other religion. Through Dr. Maḥmūd’s work, the Zāhirī’s methodology of studying religions other than Islam, which is significantly different from methodologies adopted by other Islamic schools of thought, can be seen. Ibn Ḥazm used the basis of the Zāhirī’s thought in order to elaborate the teaching of Christianity and other religious tradition.

The book “*Zāhiriyyah Ibn Ḥazm, Nazāriyyah Ma’rifah wa Manāhij Baḥth*”⁹, a work by Ṭāha Jābir Alwāni is also a significant study on Ibn Ḥazm’s approach on other religion. Whereas he presented the various method of Zāhirī’s thought in the study of religious traditions in the period of Ibn Ḥazm. Ṭāha Jābir’s work can be helpful to the topic under study as it highlights the differences of methodology as compared to those of other Islamic schools of thought.

⁸ Dr. Maḥmūd ‘Ali Himāyah, 1983. *Ibn Ḥazm wa Manhājuhū fī Dirasah al- Adyān*. Cairo: Dār al-Ma’arif.

⁹ Ṭāha Jābir Alwāni. 1996. *Zahiriyyah Ibn Ḥazm Andalūsi*. , Anwar Khalid az-Za’bi (edit.). Jordan: Ma’had al-‘Alami li al-Fikr Islami.

A study on theological aspects of Christianity through a writing of a recognized authority on Islam and Comparative Religion, Isma‘il Raji Fārūqi, in his “Christian Ethics”¹⁰ will also be carried out. It is a passionate critique of Christian Doctrine of Man. While accepting “the religion of Jesus Christ” as a revelation of “the same living God who sent Muḥammad,” al-Fārūqi took strong exception to the direction given to Christian thought, particularly in the West, by the men like Paul, Augustine, Luther and Calvin. His study attempted to establish a dialogue between Islam and Christianity, based on modern method of scientific research and criticism, and represented a new phase in our understanding of the two religions. He took a serious effort to examine Christian dogma and ethic. Thus, this research will be more valuable by adopting his idea in order to penetrate in the Christian belief.

An unpublished Master Thesis by Zena Bakha; *Ma‘alim Manhaj Dirāsah Masiḥiyyah bayna ‘Abu Muḥammad Ibn Ḥazm wa Ismā‘il Rāji Fārūqi*¹¹, is also a significant work in this field. Where Zena Bakha studied the contribution of two major scholars; Imam Abu Muḥammad Ibn Ḥazm al-Andalūsi, and Isma‘il Rāji al-Fārūqi. According to Zena Bakha’s study, the historical situation influenced the methodology of both scholars in dealing with Christianity. Both scholars studied in three areas. These areas played significant roles in the formation of the Christian thought; i.e. the doctrine of trinity and incarnation, the moral implication of crucifixion and salvation, and the cultural implication represented in the religious dialogue. Zena Bakha dealt with similarities and differences in the attitude of both scholars in these issues. Zena Bakha concluded that both scholars have provided certain principles and views that

¹⁰ Ismail R. Al-Fārūqi, 1999. *Christian Ethics; a Historical and Systematic Analysis of It’s Dominant Ideas*. Kuala Lumpur: A.S Noordeen.

¹¹ Zena Bakha, 1999. *Ma‘alim Manhaj Dirāsah Masiḥiyyah baina Ibn Muḥammad Ibn Ḥazm wa Ismā‘il Rāji Fārūqi*. Kuala Lumpur: International Islamic University Malaysia.

can be further developed into a systematic method and epistemological framework of analysis which both ideas latter can be used to deal with the issue pertinent to Christianity. In order to develop what they have contributed to the study of Christianity, the two scholars emphasized the importance of the religion as well as the historical factors in dealing with Christianity.

The study on these literature reviews will give a new overview on the logics and relevancies of the teaching of Christianity. Through the Zāhiri's approach, the discipline of Comparative Religion is now becoming a critical study to carried out. Thus, this new research work will help the Muslims as well as the Christians to understand the whole concept of Christianity in order to find the 'Truth' with the help of the true facts and authentic texts.

According to Ibn Hazm none of these historical Christian sects discussed Trinity and the equality of Jesus with God² (Incarnation), for they discussed the issue of the personality of God as the Father, Jesus as the Son and the Holy Ghost.³ Thus, the present concept of Christian theology has no basis from the authoritative written text (*Al-waḥīd al-ḥaqq - al-ḥaqq al-ḥayy al-qayyūm al-ḥayr al-ḥayr al-ḥayr al-ḥayr*)⁴

In the case of religious traditions, according to Ibn Hazm the fact that a religious text or scripture, insofar as it makes a coherent whole, should not be self-

² It is not known to us whether these three sects existed in the time of Ibn Hazm or not, nevertheless their sects and their beliefs and ideology are no longer practiced by today's Christian sects.

³ The background of these sects will be discussed in the topic Christian Sects and Movements.

⁴ It seems to me that the reason why Christians worship Jesus is because God (in the form of Logos) has incarnated into Mary's womb and has given birth to Jesus, this makes Jesus as a God or equal with the God the Father.

⁵ Awlad, Ibn Hazm, 1987, *Al-ḥaqq al-ḥayy al-qayyūm al-ḥayr al-ḥayr al-ḥayr al-ḥayr* 2 Vols. Muḥammad Nūr al-Abū Rabi'ah Anwar (ed.) Beirut: Dar al-ḥadīth, pp. 1, pp 109-110, 111.

CHAPTER 2

2. IBN ḤAZM AND CHRISTIANITY

Ibn Ḥazm's study of religions is based on what may be called a textual, empirical and common sense methods. He analysed religious data according to the rules of logic and authoritative scripture available in his period and engaged himself in disputation with the other religious traditions present in his time. His study on Christianity is based on the concept of common sense (sense perception), statements and argumentation by the authoritative text (the Gospels) and a comparative study with the belief concepts of the historical Christian sects¹; i.e. *Ariyūs*, *Bawls al-Shamshātī*, *Maqdūniyūs*².

According to Ibn Ḥazm none of these historical Christian sects discussed Trinity and the equality of Jesus with God³ (Incarnation), nor they discussed the issue of the personality of God as the Father, Jesus as the Son and the Holy Ghost.⁴ Thus, the present concept of Christian theology has no basis from the authoritative written text (*lā yaṣiḥ lahum dalīl – lā min injīlihī wa lā min ghairihī min al-kitāb*).⁵

In the case of religious traditions, according to Ibn Ḥazm the fact that a religious text or scripture, insofar as it makes a coherent whole, should not be self-

¹ It is not known to us whether these three sects existed in the time of Ibn Ḥazm or not, nevertheless these sects with their beliefs and ideology are no longer practiced by today's Christian sects.

² The background of these sects will be discussed in the topic Christian Sects and Schisms.

³ It seem somewhere the reason why Christians worship Jesus is because God (in the form of Logos) has penetrated into Mary's womb and she gave birth to Jesus, this make Jesus as a God or equal with the 'God the Father'.

⁴ Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī al-Mīlal wa al-Ahwā' wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt. 1. p: 109

⁵ Ibid., p: 113

contradictory and should not contradict the essential principles of the religious experiences of mankind. In this sense Ghulam Haider says, “There can be an unfolding, a development, a progression, or a change in the explanation of those essentials of the truth, but any outright negation, rejection, contradiction, or digression of past experiences would be illogical”. On the basis of this principle, Ibn Ḥazm accepts the theory of *naskh* (abrogation) in the *Shari‘ah*, but reject *bada’*. For him, abrogation implies a providential act of God and *bada’* implies the change of mind in God because of unknown and uncontrollable conditions and circumstances⁶.

In his study of Christianity, Ibn Ḥazm does not approach them in terms of chronological sequence or in consideration of their geographical location. Rather, he takes main doctrine of the teaching, and discussed their relation to or deviation from his view of the truth, sensibility and textual basis.

Ibn Ḥazm divides all of mankind’s conceptions of reality and truth using division of sects and definition of religious doctrine, analysing them by using authoritative texts and sense of perception as basis of agreement or disagreement. His length of discussion, standard of refutation and the language while discussing all religious ideologies are based on differences and divergences from Islam. He affirms that Islam is the religion of truth and its truth-claim is based on textual basis, reason and sense perception. In his typology of religious traditions, Ibn Ḥazm starts from

⁶ Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fi al-Milal wa al-Ahwā’ wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt. 1. p: 114, 130. For more detail on ‘*Naskh*’ and ‘*Bada’*’ see the section titled “The Jews and the Theory of Abrogation” in chap. 6 by Aasi, Ghulam Haider, 1999. *Muslim Understanding of Other Religions, a Study of Ibn Ḥazm’s Kitāb Al-Faṣl fi al-Milal wa al-Ahwā’ wa al-Niḥal*. Islamabad, Pakistan: International Islamic Institute of Thought (IIIT). p: 82.

general errors in philosophies and ideologies and moves to the particular errors of major religious traditions, particularly Christianity and Judaism.

2.1. The Typology of World Religious Traditions

Besides his discussion on Judaism and Christianity, Ibn Ḥazm classify all religious traditions, philosophies and ideologies of mankind known to him into four different categories:

1. The Sophists: Those who denied the existence of any facts, realities, or truths. Mutakallimūn has divided them into three categories; first; those who denied the existence of truth, second; those who hesitate on the existence of truth, and third; those who said “it is true for those who felt as it is, and it is untrue if they felt it so”. They are spread all over Greek.⁷
2. Those who acknowledge that the world is eternal but has neither any Creator nor any Providence⁸. This category has two opinions; those who believed in the eternity of world are known as *Al-Dahrīyyah*,⁹ (*al-‘Alam Lam Yazal*) and those who believed that the world had come into existence by the Creator (*al-Alam lahu*

⁷ Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amīrah, (edit.) Beirut: Dār al-Jalīl. Pt. 1. p: 43.

⁸ Ibid., p: 47.

⁹ They were basically a Muslim group who astray from the teachings of Islam. I believe this group of people nowadays can also be regarded as Freethinker (*al-Dahrīyy*).

Muḥaddas). This group might represent the Naturalist or Materialists,¹⁰ or Atheists¹¹.

3. Those who believe in the existence of realities and the world to be eternal. They also believe in its eternal Providence as well¹².
4. Those who believe in existence of realities and the eternity of the world, but differ in their concepts One-Self (*al-Nafs*)¹³, Places (*al-Makān*) and Period (*al-Zamān*). As in *al-Diṣāniyyah*, *al-Marquniyyah*, and *al-Maniyyah*, these are the groups that believe the world has more than one Providence, whereas those who represent Magian, *Al-Mazdakiyyah*¹⁴, *Al-Khurramiyyah*, and Sabians¹⁵ reject the notion of the world has more than one Providence.

Ibn Ḥazm deals with some of the different religious traditions mentioned above which have a relation to monotheism teachings but has deviated in their¹⁶ concepts of beliefs. Ibn Ḥazm takes into account the claims and arguments of all these religious-philosophical worldviews, and identifies the irrational and illogical aspects

¹⁰ Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt. 1. p: 47

¹¹ Aasi, Ghulam Haider, 1999. *Muslim Understanding of Other Religions, a Study of Ibn Ḥazm's Kitāb Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. Islamabad, Pakistan: International Islamic Institute of Thought (IIIT). p: 78

¹² Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt.1. p: 71. See also; Aasi, Ghulam Haider, 1999. *Muslim Understanding of Other Religions, a Study of Ibn Ḥazm's Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. Islamabad, Pakistan: International Islamic Institute of Thought (IIIT). p: 78

¹³ Ibn Ḥazm indicate this group to one of the *Muktazilah's* leader. Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt. 5. p:70; Pt.1. p: 73

¹⁴ They are group of Ismailiyyah, Syiah al-Baṭiniyyah

¹⁵ Ibn Ḥazm indicate this group to one of the *Muktazilah's* leader. Andalūsi, Ibn Ḥazm. 1985. *Al-Faṣl fī Milal wa Ahwā' wa Niḥal*. 5 Vols. Muḥammad Nasr and Abdul Rahman Amirah, (edit.) Beirut: Dār al-Jalil. Pt. 1. p: 88

¹⁶ *al-Diṣāniyyah*, *al-Marquniyyah*, *al-Maniyyah*, Magian, *Al-Mazdakiyyah*, *Al-Khurramiyyah*, and Sabians.