

Causes of Atheism (In Light of Ibn Hazm's Theories)

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Abstract:

Ibn Hazm of Andalusia (994–1064 CE), a renowned philosopher, jurist, and historian, provided a thorough exploration of the causes behind heresy, which he viewed as a deviation from religious beliefs or a rebellion against faith. According to him, the roots of heresy are deeply embedded in various ideological, social, and psychological factors. One of the primary causes he identified was the lack of proper religious knowledge and ignorance. He argued that when people do not understand the core teachings and purposes of religion, they easily become confused and susceptible to doubts, leading them away from the true path. Additionally, Ibn Hazm highlighted the influence of philosophical fallacies and non-Islamic ideas, particularly during a time when Greek philosophical texts were being translated into Arabic. People, in an attempt to reconcile these foreign ideas with Islamic teachings, often misunderstood the complexities of philosophy, which led them to abandon essential religious principles. Another major factor Ibn Hazm pointed out was self-indulgence and worldly desires. People who are dominated by their desires often resist religious obligations because the faith requires them to control their impulses and adhere to moral laws, which may conflict with their personal desires. Furthermore, he believed that the behavior of religious leaders played a crucial role in fostering heresy. When religious scholars or leaders strayed from the true message of religion and used it for personal gain, it created distrust among the people and distanced them from faith. Ibn Hazm also saw social and political conditions as contributing to the rise of heresy. Widespread injustice, poverty, and oppression often led people to blame religion for their problems, even though

the real cause lay in human actions rather than divine principles, causing some to turn away from their faith. In addition, individuals facing personal hardships or trials might become disillusioned with religion, questioning its validity when they experience suffering.

Finally, Ibn Hazm observed that some people equated intellectual freedom with rebellion against religious teachings. They mistakenly viewed religious doctrines as restrictive to their intellectual autonomy, leading them to embrace heresy as a form of free thought. Through this comprehensive analysis, Ibn Hazm emphasized the importance of proper religious education, a balanced philosophical approach, and strong moral guidance to prevent the spread of heresy and maintain faith. According to Ibn Hazm's perspective, heresy primarily arises in the context of society, religion, and moral behavior. He believed that certain actions play a fundamental role in reinforcing heresy. The following points encompass his views on the matter.

Keywords: Atheism, Ibn Hazm's, Theories, Religion, Philosophical, Scholars, Islamic, Knowledge, Principles

I. Turning Away From Religion

According to Ibn Hazm, the cause of atheism in an Islamic society is turning away from religion. False ideologies play a significant role in distancing Muslim youth from Islam, primarily due to the lack of proper Islamic upbringing. As a result, the younger generation falls prey to atheism and materialism, moving away from religion. Ibn Hazm states:

"One group regarded another as ignorant and looked down upon them with contempt and disdain. Then Satan overpowered them and infiltrated them wherever he wished. These people became doomed and misguided, eventually coming to the belief that nothing in the religion of Allah is proven, nor is there any evidence to support it. Most of them adopted atheistic and nihilistic beliefs."¹

(2) Desires of the Self

According to Ibn Hazm, one of the causes of atheism is the dominance of carnal desires. Those who attempted to mold Islamic principles according to their personal inclinations deviated from the true path. In this context, Ibn Hazm states:

¹ .Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 333, Lahore: Al-Mizan Publishers.

"Those who preferred comforts and indulgence in various prohibited pleasures, such as drinking alcohol, fornication, sodomy, and prostitution—whether through payment or otherwise—abandoned prayers, fasting, pilgrimage, zakat, and ritual purification. They pursued wealth by any means, lawful or unlawful. They engaged in idle talk and forsook scholarly and virtuous discourse. A small group among them adopted the belief in the veneration of celestial bodies."²

3. Ibn Hazm's Perspective on Poverty and Wealth

Another cause of atheism, according to Ibn Hazm, is the support of fraudulent mystics. These individuals, under the guise of religion, promoted superstitions and baseless beliefs within society. As a result, educated and aware young people, repelled by these outdated traditions, not only rejected such figures but also turned away from true Sufism and its genuine practitioners.

The current state of the Sufi order in our society stems from the same issue: individuals who attempted to tread the spiritual path (Tariqa) without adhering to the rules of Shariah inevitably leaned toward misguidance.

In this regard, Ibn Hazm evaluates the superiority of actions in poverty and wealth (Faqr and Ghinā) in light of the Qur'an. He asserts:

"If the deeds of a wealthy person are superior to those of a poor person, then the wealthy person is superior. If the deeds of a poor person are superior to those of a wealthy person, then the poor person is superior. And if their deeds are equal in these conditions, then they are equal in status."³

The above passage reflects Ibn Hazm's intellectual approach, which exemplifies his sense of justice in writing. He makes no distinction between the rich and the poor; for Ibn Hazm, the ultimate criterion is **taqwa** (piety). This means that the nature of one's actions will determine the corresponding reward or punishment, as well as the honor and respect they receive.

(4) Promotion of Non-Islamic Beliefs

According to Ibn Hazm, one of the causes of atheism was the promotion of non-Islamic beliefs. During the period when the message of

² Qurtubi, Imam Muhammad bin Ahmad, (2010). *Al-Jami' li Ahkam al-Qur'an*, Vol. 5, p. 145, Cairo: Dar al-Kutub al-Ilmiyyah.

³ Ghamidi, Javed Ahmad, (2020). *Islam wa al-Hadiyyah: Jadeed Fikri Mubahis*, p. 41, Lahore: Al-Mawrid.

Islam was being spread across various states and empires and Islamic conquests were at their peak, many non-Muslim thinkers temporarily adopted the guise of Islam to misrepresent Islamic beliefs within society.

In this context, Ibn Hazm states:

"The primary reason for some groups abandoning the religion of Islam was that the Persians, due to the vastness of their empire and their dominance over other nations, considered themselves highly noble and superior. They regarded themselves as freeborn and the children of the elite, while viewing others as their slaves. When they faced the downfall of their empire at the hands of the Arabs—a people they considered the most insignificant and contemptible—these Persians sought, through various schemes and excuses, to deceive Islam. However, in all such instances, Allah, the Exalted, continued to establish the dominance of truth."⁴

(5) The Existence of Sects under the Impact of Atheism

According to Ibn Hazm, the Islamic sects that emerged under the influence of atheism include the Mu'tazilah, Kharijites, and the Shia, who were distinct in their views. There were also philosophers who held views that were entirely separate from the mainstream. Additionally, Ibn Hazm discusses the differences found in non-Semitic religions and the similar civilizations that emerged in their wake. All of this is part of Ibn Hazm's broader discussion on the matter. Here is the original text for reference:

قال أبو محمد فرق المقرين بسنة الإسلام لخمسة وهم أهل السنة والمعتزلة والمرجلة والشيعية والخوارج ان افترقت كل فرقة من هذه على فرق وأكثر افتراق أهل السنة في الفتيا ونبذ يسيرة - الأشعرى يقولون أن الإيمان عقد بالقلب فقط وإن اظهر الكفر والتلث بلسانه وعب - ⁵

The followers of the Islamic faith are divided into five sects: Ahl al-Sunnah, Mu'tazilah, Murji'ah, Shia, and Kharijites. The majority of the division among Ahl al-Sunnah is related to differences in fatwas (jurisprudence), not in beliefs. The other sects are those that have a significant divergence from Islamic beliefs, with some having a minor difference. As Al-Ash'ari says, "Faith is solely a matter of the heart, even if

⁴ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 345, Lahore: Al-Mizan Publishers.

⁵ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 353, Lahore: Al-Mizan Publishers

one outwardly professes disbelief and the Trinity, and practices crucifixion in the land of Islam without concealment."

In the above text, Ibn Hazm classifies the Islamic sects, addressing the moderate and extremist factions in terms of Islamic beliefs. He then mentions the leaders of these sects, quoting their statements. From pages 350 to 355 of his book *Al-Fasl*, Ibn Hazm discusses how some individuals within these sects adopted Islam to deceive the Muslims and gradually fell into atheism.

Just as Ibn Hazm contributed to jurisprudence, Quranic sciences, interfaith dialogue, and other fields, he also added to social thought in order to promote societal progress. In this regard, he worked to eliminate outdated and absurd traditions, which he considered akin to atheism. He viewed atheism as a dangerous social disease that, to be cured, requires the implementation of the Islamic way of life in society. This apparent disease (atheism) spreads within societies under specific civilizational conditions.

Civilizational and Cultural Causes

The society plays a significant role in the causes of atheism, and culture and civilization have a major influence on the development of any society. Therefore, these elements are closely intertwined, and they are sufficient to highlight the thinking of any nation, with customs and traditions defining the identity of a people. In this context, Ibn Hazm writes about the civilizational causes of atheism:

"The primary reason for many Muslims abandoning the religion of Islam was that the Persians, due to the vastness of their empire and their dominance over all nations, considered themselves superior and noble. They even regarded themselves as free and of noble birth, while considering others as their slaves. When they were tested with the downfall of their empire at the hands of the Arabs—whom they regarded as the most insignificant of nations—this infuriated them. It made their predicament even worse (the downfall of their empire and their subjugation by a despised nation). At different times, they attempted to deceive Islam, but in all these instances, Allah, the Exalted, continued to establish the triumph of truth."⁶

Ibn Hazm's Perspective on the Effects of Atheism

⁶ Abdul Haleem Oweis, Dr., (1985). *Seerat Ibn Hazm*, p. 91, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

According to Ibn Hazm, the effects of atheistic thinking primarily point to ignorance, lack of understanding, and outdated superstitions that are not found in the teachings of Islam. In this regard, one thinker expresses his opinion about Ibn Hazm as follows:

"For Ibn Hazm, the root and cause of atheism (an apparent disease) in society are ignorance, the breakdown of the education system, weak intellect, and contrarianism. According to him, atheists are a small and unusual group of people who began their journey of knowledge with the study of mathematics and its properties. They then progressed to the study of astrology, believing in the credibility of the stars, the structure of the heavens, the nature of planets, and the movements of the sun and moon, along with the celestial bodies' independence from one another. Additionally, they also engaged with the study of natural science, atmospheric phenomena, and certain early texts, blending these with the philosophical views on astrology and decision-making. Furthermore, they believed that stars were the decision-makers, rational beings who governed affairs. The same applied to the heavens. As a result, this group eagerly examined those things that seemed to be based on clear and self-evident proofs."⁷

The cause of atheism in this group is not merely one factor; the most significant cause is related to their overwhelming reliance on some of the results from mathematics and natural sciences. In this regard, Abdul Halim Owais, in his book *Seerat Ibn Hazm*, writes:

"This group does not possess the strength of goodness, the excellence of nature, or the clarity of vision that would enable them to understand that a person who can form correct opinions on ten thousand issues is also allowed to make a mistake in one issue. It is possible that the issue in which they made an error is simpler compared to the problems where they reached the correct conclusion. The most important cause is thus related to the influence of certain outcomes in natural sciences and mathematics. This group fails to distinguish between things that are proven by logical evidence and those that have been mentioned due to the noise and complexity of early references, which were often repeated merely by imitation. They regard all of the things

⁷ Fuad Muslihi, (2018). *Ilhad: Falsafah wa Dalail*, p. 75, Damascus: Dar al-Fikr al-Mu'asir.

they observe in the same way and accept everything equally without any real proof."⁸

Abdul Halim Owais further writes about the reasons for this tragedy, stating that the second group consists of those who began acquiring knowledge from the Hadith of the Prophet (PBUH). However, they did not do more than just collecting high chains of narration and types of Hadith. They gave no importance to the content of what they had learned or written in the field of Hadith. They merely accumulated the knowledge without understanding it; they did not reflect on its meanings, nor did they realize that the audience of these Hadiths was themselves. They did not understand that this knowledge was neither trivial nor futile.

For most people in this group, the only acceptable sources are those narrated through the chains of narrators like Muqatil bin Sulaiman and Dhahhak bin Muzahim, as well as interpretations from Al-Kalbi and other fabricated collections of superstitions and falsehoods, which were created by the heretics (Zindiqs) as a conspiracy against Islam and its followers. This group accepted every incorrect mixture of ideas, such as the one claiming that a fish is standing on the horns of an ox, which stands on a rock, and the rock is on the shoulder of an angel, and this angel is in darkness, which rests on something that only God knows. Therefore, it leads to the conclusion that the physical system of the universe is infinite. However, this is pure disbelief (kufr).⁹

According to Ibn Hazm, the causes of atheism stem from a lack of the correct mindset needed to resolve intellectual debates, along with a tendency to submit to superstitions that neither reason nor religion can accept. He criticizes individuals and groups who present religious matters to the public based on their personal inclinations and desires, deviating from authentic teachings. Moreover, he identifies a flawed belief held by some, claiming that religion is not rooted in reason, evidence, or covenant, as a significant cause of deviation. Ibn Hazm strongly condemns such notions, stating that these fabrications, which assert that religion is not derived from reasoning and

⁸ Abdul Haleem Oweis, Dr., (1985). *Seerat Ibn Hazm*, p. 94, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

⁹ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 44, Lahore: Al-Mizan Publishers.

evidence, have provided comfort to atheists and lent credibility to the idea that religion is established through mere dominance and unfounded claims.¹⁰

To refute this erroneous view, Ibn Hazm references the words of Allah (specific verses may be inserted as appropriate) to emphasize the importance of evidence and reason in understanding faith. Throughout his works, Ibn Hazm remained vigilant in identifying the intellectual and practical manifestations of atheism, observing that such tendencies have persisted in every era. He remarks that the phenomena he witnessed in his own time closely resemble the challenges and ideologies faced in later periods, demonstrating the timeless relevance of his critique.

Neglect of the Quran and Sunnah:

According to Ibn Hazm, another cause of atheism is the neglect of the Quran and Sunnah. Regarding this, Ibn Hazm states that their attitude clearly demonstrates disrespect for the Shariah and the Quran and Sunnah. In fact, whenever given the opportunity, they mock the Shariah and the divine texts.¹¹ In conclusion, Ibn Hazm delved into various aspects and dimensions of atheism with a distinctive approach marked by seriousness and realism. This is why the critical perspective is prominent and evident in his writings. Ibn Hazm's view on atheism does not involve mere superficial analysis; rather, it reflects a profound way of thinking that compels one to consider how the religion of Islam should be understood. He emphasizes that the causes of atheism are manifold, arising from intellectual, psychological, and social principles and conditions.

The Refutation of Atheism is Possible Through Islamic Ijtihad:

Ibn Hazm enriched Islamic thought with his profound social and collective insights, making his views a subject of interest and focus for both Muslim and Orientalist researchers and scholars. Some contemporary religious jurists have interpreted Ibn Hazm's opinions in a manner that aligns with their own desires and ideas, indicating that these ijthadi views were ahead of their time. However, we believe that these opinions are derived from

¹⁰ Ibn Qayyim, Muhammad bin Abi Bakr, (2012). *Madarij al-Salikin*, Vol. 2, p. 312, Riyadh: Maktabah al-Ma'arif.

¹¹ Nasir al-Din Tusi, (2005). *Akhlaq al-Nasiri*, p. 190, Tehran: Maktabah al-Ilm.

pure Islamic collective thought¹² and that it is not permissible to separate them from this honorable foundation.¹²

Ibn Hazm not only identified the divergent factors within Islamic sects but also discussed the doctrines of monotheism found in the world's religions, whether Semitic or non-Semitic. While we understand that these views are derived from pure Islamic collective thought, it is impermissible to separate them from this honorable foundation.¹³

Ibn Hazm not only identified the divergent factors within Islamic sects but also discussed the doctrines of monotheism found in world religions, whether Semitic or non-Semitic. By highlighting the atheistic elements (apparent ailments) within these beliefs, he aimed to acquaint people with the true spirit of Islam. This intellectual approach significantly contributed to Ibn Hazm's fame. A clear aspect of his scholarly legacy is that when he presented his ijthadi ideas to the public, he did so without giving regard to the opinions of any particular muhaddith or jurist. This independence in thought is why many historians, while praising his academic contributions, also noted this characteristic. Both Muslim and non-Muslim thinkers have recognized and commented on this aspect of his work.

"Ibn Hazm's renowned and highly valuable book on the subject of history is *Al-Fisal*, a detailed historical critique of various religions and sects. The book addresses diverse religious ideas and doctrines on the subject of faith, beginning with the absolute atheism adopted by the Sophists and concluding with the faith of common people who, out of ignorance, believe in all kinds of superstitions and accept everything without question. As a result, this work by Ibn Hazm has become a key text in the history of Islamic theology. Moreover, the book presents a clear direction in highlighting the virtues of Islam. The author's natural inclinations do not diminish the significance of this work."¹⁴

Ibn Hazm's Approach to the Discussion of Various Religions and Beliefs

¹²Abdul Haleem Oweis, Dr., (1985). *Seerat Ibn Hazm*, p. 394, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

¹³ Abdul Haleem Oweis, Dr., (1985). *Seerat Ibn Hazm*, p. 344, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

¹⁴ Ibn Qayyim, Muhammad bin Abi Bakr, (2012). *Madarij al-Salikin*, Vol. 2, p. 312, Riyadh: Maktabah al-Ma'arif.

In his writings, Ibn Hazm explains the reason that motivated him to write on this subject. He states that those who addressed these topics before him often indulged in verbosity and an inappropriate style, including errors and unnecessary clamor in their compositions. Some omitted or excluded essential matters and avoided mentioning many of the critical arguments presented by groups with different beliefs. In doing so, these authors acted not as genuine scholars but as unjust adversaries, failing to do justice to their opponents. Furthermore, both sides often resorted to ambiguous expressions and restricted interpretations, to the extent that their concluding statements contradicted their initial ones. This restriction of meaning suggests that they were attempting to conceal some underlying flaws in their own arguments.¹⁵

Historical Evidence and Forms of Atheism (In the View of Ibn Hazm)

In his book *Al-Fisal*, Ibn Hazm briefly mentions all the events that historically highlight the forms of atheism. These were the events that led to the growth of ignorance within society. Such outdated traditions caused the society to be ruined, and people became ensnared in confusion. In this regard, Ibn Hazm also refers to the histories of past prophets, highlighting some notable examples.

The Alteration of the Heavenly Scriptures and Ibn Hazm

Allah Almighty revealed the Torah to Prophet Moses (peace be upon him) so that his people would engage in acts of worship and be inclined towards monotheism. However, after the death of Prophet Moses (peace be upon him), his people became entangled in such forms of polytheism that were not justifiable. In this regard, Ibn Hazm states that...

دخل بنو إسرائيل الأردن وفلسطين والغور مع يوشع بن نون مدير أمرهم عليه السلام إثر موت موسى عليه السلام ومع يوشع العازار بن هارون عليه السلام صاحب السراشق بما فيه وعنده التوراة لا عند أحد غيره بإقرارهم قد ير يوشع عليه السلام - - - إبراهيم عليه السلام فلما انقضت المدة المذكورة لفينحاس بن العزر كفر بنو إسرائيل وارتدوا كلهم وعبدوا الأوثان علانية فملكهم كذلك ملك صور وصيدا مدة ثمانية أعوام على الكفر - ¹⁶

¹⁵ Abdul Haleem Oweis, Dr., (1985). *Seerat Ibn Hazm*, p. 327, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

¹⁶ Andalusī, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 141, Lahore: Al-Mizan Publishers.

Ibn Hazm states that “after the death of Prophet Moses (peace be upon him), the Israelites, under the leadership of Joshua ibn Nun (peace be upon him), entered the regions of Jordan, Palestine, and Ghor. Along with Joshua, there was also Eleazar ibn Aaron (peace be upon him). According to their own account, the Torah was with them, not with anyone else. Joshua (peace be upon him) managed their affairs independently and upheld the religion for thirty-one years, from the death of Moses (peace be upon him) until his own death. After that, Phas ibn Eleazar ibn Aaron (peace be upon him) governed the people with independence and religious adherence for twenty-five years, and he was considered one of the two major leaders. The Torah remained with them, not with anyone else. Then they passed away, while a large portion of their community still believed that they were alive. Additionally, there were three other individuals: the Prophet Elias (Elijah), Barun (possibly referring to a biblical figure), and Malik Sadq ibn Faleh ibn Amir ibn Arfahsha ibn Sam ibn Noah (peace be upon him), along with the servant whom Prophet Ibrahim (Abraham) had sent to arrange the marriage of his son Isaac (peace be upon him) to Rebekah, daughter of Betuel ibn Nahor, the brother of Ibrahim (peace be upon him).

The Idolatry of the Israelite

Ibn Hazm, presenting the mirror of history to the public, states that the main reason for the destruction of the Israelites was their inclination towards idolatry, which caused them to forget the belief in monotheism. In this regard, Ibn Hazm says that the Israelites became inclined towards idol worship, and this continued from the reign of King Sidon and Tyre to the time of Samson ibn Manoah¹⁷:

The Slander Against Prophet David (Peace be Upon Him):

Ibn Hazm, while mentioning historical evidence, highlights the blasphemous accusations made by the Israelites against the Prophets (peace be upon them) and brings attention to the atheistic thoughts within Judaism. In this regard, consider the following passage from Ibn Hazm.

¹⁷ Shari'at Singli, (2009). *Al-Kalimāt al-Mudhiyyah fi Qadhaya al-Hadīyah*, p. 57, Karachi: Ashā'itī Idārah al-Amin.

الداوودي قولى بعده ابنه يوثام ابن عريا هو وله خمس وعشرون سنة ولم نجد له سيرة وكانت ولايته ---- وكانت ولايته ست عشرة سنة فأعلن الكفر وعبادة الأوثان.¹⁸

"Afterward, when the Israelites were under the rule of Prophet David (peace be upon him), they did not spare him either. These people openly accused him of committing adultery with the mother of Solomon (peace be upon him), God forbid. Therefore, may countless curses be upon those who attribute such things to the Prophets (peace be upon them). These people also falsely claim that Prophet David (peace be upon him) killed all the children of Saul because of his sins, except for one small child who was among the five. The reign of Prophet David (peace be upon him) lasted for forty years."

The Loss of the Torah:

Ibn Hazm aims to remove the veil from the eyes of the present-day Jews and points out that, "O Jews, in reality, your entire nation has inclined towards atheism. You have not treated the Book of Allah with respect either." The disappearance of the Torah after the event of Solomon's Temple was no ordinary matter. The distortions made by the Jews in place of the Torah led to their exposure to divine punishment. This was because they treated the Prophets (peace be upon them) very poorly. Regarding the accusations that the Israelites made against the Prophets, Ibn Hazm states:

"You should know that the Torah, from the beginning of the Israelite kingdom to its end, was only in the hands of one high priest from the lineage of Aaron, who was the king of the ten tribes. Among them, there was never a believer—none, not even one. All of them were open idolaters, threatening the Prophets and preventing them from going to the Blessed Land. Whenever a Prophet arose among them, he was either killed or forced to flee in fear."¹⁹

In light of the above excerpts, Ibn Hazm wants to make it clear that the true atheists are these people who did not remain faithful to their Prophets and made various accusations against them. Defending the Prophets (peace be upon them), Ibn Hazm rejects the outdated beliefs of Judaism and,

¹⁸ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 144, Lahore: Al-Mizan Publishers.

¹⁹ Ibn Taymiyyah, Ahmad bin Abdul Halim, (2008). *Al-Radd ala al-Mantiqiyyin*, p. 122, Riyadh: Maktabah al-Uloom wal-Hikam.

calling for the acceptance of Islam, urges, "Come, it is still time to choose the right path."

The Historical Map of the Preservation of the Torah and Ibn Hazm

Ibn Hazm, while drawing the historical map of Judaism, states that Hoshea was the last king of the ten tribes. Their rule came to an end. The remnants of those who were transferred from And to the lands of the Israelites were those who completely denied the Torah. According to them, the Torah was a different book, separate from the Torah that the Jews possessed. These people did not believe in any Prophet after Moses (peace be upon him), nor did they recognize the sanctity of Jerusalem. They claimed that the holy city was Nablus²⁰.

The Incompetence of the Israelites

Historical evidence testifies that the heavenly scriptures were distorted, and this is also confirmed in the Quran, which reveals how the Israelites altered their beliefs for their own benefit. Regarding the distortion of the Torah, Ibn Hazm states:

"The state of their Torah is even weaker than their own Torah because they never referred to any Prophet in it (who could have corrected its errors). Furthermore, there was no period of the Israelite kingdom (when they could have protected it with their power). This Torah was created solely by a few of their leaders for their own benefit. Therefore, it has been proven that all the tribes of Israel, except for the family of Judah, Benjamin, and those descendants of Aaron who stayed with them after Solomon (peace be upon him), did not express faith for over seventy-two years, not even for a single day. These people were merely idolaters. (Whenever a Prophet arose among them, they either frightened him off or killed him). Among them, there was no mention of the Torah, no practice, and they did not possess anything from their Shariah. This was the condition of all their people and kings, whom we have mentioned by name, until they intimidated the nations. They adopted the religion of the subjugated Sabians, and their old customs were wiped away forever. None of them knew the Torah."²¹

²⁰ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 148, Lahore: Al-Mizan Publishers.

²¹ Ibn Taymiyyah, Ahmad bin Abdul Halim, (2008). *Al-Radd ala al-Mantiqiyyin*, p. 122, Riyadh: Maktabah al-Uloom wal-Hikam.

According to Ibn Hazm's statements, Judaism had fallen into superstitions that destroyed the essence of the true faith. These superstitions included placing idols in the Holy Mosque, sacrificing pigs, inventing self-made prayers, committing polytheism in actions, and other acts they performed without fear. All these acts of atheism and heresy are clear reflections of the corruption they had fallen into.

Interference in the Word of Allah:

Another distinctive feature of Ibn Hazm's writings is that when he mentions previous scriptures, he does not rely on anyone's opinion but instead trusts the heavenly books themselves. If he perceives any potential error in them, whether in terms of reason or transmission, he highlights it. Ibn Hazm discusses the fabricated phrases found in the Torah and the Gospel and points out the contradictions in their statements. In this regard, he says: "Every discerning individual, whether in general or specific, should reflect that this is an open lie with no concealment, an impossible and absurd claim, and an extreme ignorance which indicates that these books have been corrupted by a wicked and immoral person who mocked them. It is impossible for these books to come from Allah, or any prophet, or any truth-teller."²²

Another remarkable aspect of Ibn Hazm's writings is that he thoroughly explains the historical events of previous scriptures, which are extracted from their texts. He then identifies the distorted content within them. He clarifies Islamic beliefs regarding the infallibility of prophets, belief in angels, and the concepts of revelation and prophethood. He reviews the histories of previous prophets in light of the Qur'an, while examining the superstitions found in the corrupted scriptures and refuting the accusations that had become part of the thinking of those people. The above excerpt clearly demonstrates Ibn Hazm's position: those who rely on falsehoods related to previous scriptures should take heed so that they do not fall deeper into misguidance. Therefore, Ibn Hazm's primary goal is to guide people toward Islam.

²² Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p.20, Lahore: Al-Mizan Publishers.

Every particle of the universe is in motion, and motion cannot occur without a mover. This mover determines the speed, direction, and destination of things. The cause of motion is the mover, and the cause is always prior to the effect. There is nothing in the world that is the cause of its own existence, for if it were, it would precede itself, which is impossible. Since movement and creation have existed from eternity and will continue to exist for eternity, we must accept the existence of something that is eternal and unchanging.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - 23

Everything in the world is bound by two states of non-existence: one before creation, and the other after death. In the first state of non-existence, the existence of a Creator is essential, as nothing can come into existence without something that exists already. As Allah (SWT) says:

Creation of the Creation and the Refutation of Atheists

برهان أول قَالَ أَبُو مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ فَقُولَ وَاللَّهِ التَّوْفِيقُ إِنْ كُلُّ شَخْصٍ فِي الْعَالَمِ وَكُلُّ عَرَضٍ فِي شَخْصٍ وَكُلُّ زَمَانٍ أَنَّهُ لَيْسَ هُوَ شَيْئًا غَيْرَ -²⁵

²³ The Qur'an 2:255

²⁵ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 22, Lahore: Al-Mizan Publishers.

the beginning and end of their body, clearly, because the quality of being an attribute is dependent on the person, and time is finite. Just as the past is followed by the future, every moment of existence eventually fades, and a new time begins. This is because the end of one time period marks the beginning of the next, and each time is limited. Time is finite and cannot be divided infinitely, nor can it go on without limits. Thus, when the past ends, the future begins, and this constant transition between periods proves that the world is finite and composed of finite components. The world, being a collection of finite parts, must also have a beginning, as there is no such thing as an infinite, eternal world. This proves the existence of a beginning for the world, as everything in the world is composed of finite elements, and beyond that, there is nothing.

Rational Argument for the Existence of Allah

"One of the views of the materialists and atheists was also that they raised objections regarding the existence of Allah. During the time of Ibn Hazm, since scientific progress had not advanced much, such philosophers began to spread outdated theories and tried to confuse people with meaningless debates. In this regard, the writing of Ibn Hazm is presented."

برهان ثان قال أبو محمد رضي الله عنه فتقول كل موجود بالفعل إذ يقول وكل

شيء عنده بمقدار - 26

"Everything that is actually present is also limited in number, and its nature encompasses and confines it. Nature is the force within a thing that causes its characteristics to manifest, the very qualities that are inherent to that thing. If you wish to define it briefly, you could say that nature is the force within a thing that causes it to exist in its particular state. A thing that has no end cannot exist as an actual entity, and anything that can only exist after an infinite entity cannot have eternal or everlasting existence. All things exist in such a way that some things follow others, which is why everything is finite."

Rejection of Polytheism and Ibn Hazm's Perspective

"In rejecting polytheism, Ibn Hazm states that..."

²⁶ Abdul Haleem Oweis, Dr., (1985). Seerat Ibn Hazm, p. 91, Banaras, India: Idarat al-Buhuth al-Islamiyyah, Jamia al-Salafiyyah.

قَالَ أَبُو مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ لَا سَبِيلَ إِلَى وجودِ ثَانٍ إِلَّا بِوجودِ أَوَّلٍ وَلَا إِلَى وجودِ ثَالِثٍ إِلَّا بِوجودِ ثَانٍ وَهَكَذَا أَبَدًا وَلَوْ لَمْ يَكُنِ الْأَجْزَاءُ الْعَالَمِ أَوَّلَ لَمْ يَكُنِ شَأْنٌ وَلَوْ لَمْ يَكُنِ شَأْنٌ لَمْ يَكُنِ ثَالِثٌ وَلَوْ كَانَ الْأَمْرُ هَكَذَا لَمْ يَكُنِ عَدَدٌ وَلَا مَعْدُودٌ وَلِي وَجُودُنَا - ²⁷

"The existence of the second is impossible without the first, and the existence of the third is impossible without the second. Similarly, it is always the case. If there is no first for the components of the universe, then there will be no second, and if there is no second, there will be no third. In this case, there will be neither a number nor the counted."

In the above writing, Ibn Hazm rejects dualism, trinity, and all similar beliefs.

A Creator can never become a Created Being:

"Imam Ibn Hazm fundamentally rejects every religion and sect that lies outside the domain and teachings of Islam. Defending the divinity of Allah, he dissociates himself from any sect that expresses narrow-mindedness regarding Allah's majesty and reveals any form of polytheism within it. Regarding this, Ibn Hazm states:"

قَالَ أَبُو مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ الْعَتَمَدُ أَهْلُ هَذِهِ الْمَقَالَةِ عَلَى أَنْ قَالُوا إِنَّ عِلَّةَ - - - وَلَا فَاعِلَ لَهُ وَقَدْ أَقْرَأَ أَهْلُ هَذِهِ الْمَقَالَةِ بِأَنَّ الْعَالَمَ لَمْ يَزَلْ فَإِنْ أَنَا فَاعِلًا - ²⁸

"The object (or created being) is that which transitions from non-existence to existence. In this sense, the creature is that which was not directed towards any cause and then became something. 'Mukhaddath' (created) means that which was not and then came into being. The eternal essence, which is self-existent, has no cause or creator to bring it into existence from non-existence. If the universe were also eternal, it would necessarily have no cause or creator to bring it into existence from non-existence."

Clarification of the Belief in Monotheism and Refutation of the Atheists

As I mentioned on page 76 regarding the attributes of Allah, Ibn Hazm's approach on this subject is extremely clear. In his book *Al-Fasl fi al-Milal wa al-Ahwa wa al-Nahl*, Ibn Hazm elaborates extensively on the topic of the divine attributes. Essentially, he has covered the statements based on

²⁷ Ibn Rushd, (2015). *Tahafut al-Tahafut*, p. 199, Cairo: Al-Maktabah al-Arabiyyah.

²⁸ Andalusī, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p.117, Lahore: Al-Mizan Publishers.

the "Names of the Best," but he also refutes every philosopher who tried to understand the essence of Allah according to their own reasoning.

In this regard, after addressing the views of various sects like the Mu'tazila, Khawarij, Shia, and non-Semitic religions, he clarifies the concept of the belief in monotheism according to Islamic principles, and unequivocally rejects polytheism. He states that the true singular entity, except for Allah, does not exist; only He is the one true being, completely independent and not comparable to anything else. No number can be associated with something other than Him, nor can any attribute be ascribed to anyone other than Allah. When the term "One" is applied to anything besides Allah, it is metaphorical, not real. Thus, when it is divided, it becomes evident that it is not singular but plural.²⁹

Ibn Hazm's perspective on the Necessity and Importance of Prophethood

Ibn Hazm, in his discussion about non-Semitic religions, particularly Hinduism, presents the viewpoint of the Brahmins who believed that Allah sent messengers solely to guide people from misguidance to faith. They argued that it would have been more appropriate and fitting for Allah to compel people to believe, instead of sending messengers. Hence, from their perspective, the sending of messengers was unnecessary, and the idea of messengers was considered impossible and absurd.

In response to this belief, Ibn Hazm states that before Allah sent messengers, the possibility of their coming existed. After Allah sent the messengers, their existence became a reality. The Prophet Muhammad, peace be upon him, stated that there would be no prophet after him, thereby rendering the possibility of further messengers impossible. Ibn Hazm then emphasizes that it would be illogical for one to argue that Allah was not wise in sending messengers, especially since many people, despite clear signs, denied His oneness and divinity.

He further argues that if some were to claim that people have found sufficient evidence of Allah's oneness without the need for messengers, they should be reminded that many have confirmed the messengers' truth. If it is

²⁹ Razi, Fakhr al-Din, (2011). *Al-Matalib al-Aliyah*, Vol. 1, p. 344, Damascus: Dar al-Fikr.

said that Allah created creatures as He wished, Ibn Hazm counters that He also sent messengers as He wished. Thus, sending messengers is a part of Allah's divine plan to guide humanity to the path of understanding and faith in His oneness.

The above passage reflects Ibn Hazm's logical approach to the concept of Prophethood and his defense of its necessity. He connects the doctrine of Prophethood with the concept of Tawhid (oneness of Allah), highlighting his wise and methodical style of argumentation.

The Concept of Faith is not Possible Without Intellectual Awareness

The defense of Islam is incomplete without firm faith. And the primary purpose of all the Prophets that Allah sent to this world was to introduce humanity to the One who is the true Creator and Master of this universe. In this regard, Ibn Hazm, while refuting the atheists, says that the Brahmins' claim that Allah forces the intellect to believe in Him is incorrect. We would respond to this erroneous statement by saying that your claim has already been refuted, as Allah created the creation to guide them towards His essence and oneness.³⁰

Ibn Hazm's Writing on the Proof of Prophethood

After the belief in Tawhid, the materialists (Mulhids) raised many discussions, one of which was the proof of Prophethood. One flaw of these materialists and atheists was that they raised objections against the Prophets and engaged in debates with the people of their time. Ibn Hazm presented a defense of the oneness of Allah and the belief in Prophethood. Below is a summary of the view that he put forward:

Just as Allah willed, He created the creation. He gave human beings the ability to speak and deprived animals of it. He created some disabled, while others were created healthy. He created stones among the inanimate objects, which have neither speech nor life. The power of Allah knows no bounds or limits. Similarly, when Allah sent the Prophets, no one has the right to question why He sent them or why He chose one person and not another. Why were they sent in that specific time and not another? Why were they sent to that specific place and not elsewhere?

³⁰ Andalusī, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 68, Lahore: Al-Mizan Publishers.

When one observes everything in the universe, it becomes clear that the supreme Being is the One whose actions cannot be questioned, while humans, in contrast, will be held accountable for their deeds.³¹

The Prophets are the Noblest of all Creations

"Humans are the noblest of all creatures, and Allah has made humans His vicegerents and representatives on earth. Therefore, any Prophet who comes into this world must be from among the noblest of creatures. In this regard, Ibn Hazm refutes the views of all those who hold the belief that animals and other creatures also fall under the scope of Prophethood. He considers such a belief to be a clear form of disbelief. Ibn Hazm states, 'Ahmad ibn Habbat, who was from Basra and a disciple of Ibrahim al-Nazzam, followed the ideology of the Mu'tazilah. We regard him as an outright disbeliever, not a believer. He claimed that Allah had sent a Prophet from every species of animals, even to fleas, mosquitoes, and lice. His argument for this was..."

كـه دما من دابته فى الارض ولا طائر..... الخ

Translation :

"There is no creature that moves on the earth, nor a bird that flies with its wings, but they are communities like you. We have not neglected anything in the Book. Then this verse is explained."

دان من امة الاخلافيها نذير

"That is, there is no nation in which a warner has not passed. In response to them, Ibn Hazm says that there is no proof for them in this verse, because Allah, the Almighty, says...

لئلا يكون للناس على الله حجة بعد الرسل....."

So that after the messengers, people would not have an excuse before Allah. And the one who can be addressed by Allah with an argument is the one who has the intellect to understand. Allah says, 'O people of understanding,' meaning those with intellect. And we know that Allah has specifically granted the faculty of speech to humans, who alone have the ability to manipulate knowledge, understand the nature of things, and manage various crafts. It is due to the truth of the message that those endowed with

³¹ Tahir bin Ashour, (2014). Al-Tafseer wa Maqasid al-Shari'ah, p. 489, Morocco: Dar al-Kutub al-Ilmiyyah.

speech are solely humans. Through true reports and necessary evidence, angels are also considered to be among humans. The aforementioned individuals are only partners with other animals in life, which includes sensory life, movement, and intention. Therefore, it is through intellect that we understand that Allah will address only those who comprehend His message."³²

The Importance of Prophethood in the View of Ibn Hazm:

The belief in prophethood is the second fundamental component of Islamic beliefs, and without it, Islamic law is incomplete.

قَالَ أَبُو مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ حَدِيثُ فِرْقَةٍ - - - مَوَاتٍ فَبَطَلَتْ نَبَوْتُهُ بِذَلِكَ وَرِسَالَتُهُ

A new sect has emerged that claims that Muhammad ibn Abdullah ibn Abdul Muttalib (peace be upon him) is no longer a prophet (may Allah protect us from this). However, they claim that he was the Prophet of Allah during his time, and this belief is also followed by the Ash'ari sect. I was informed by Salman bin Khalaf al-Baji, who is among the prominent people of this group today, that Muhammad ibn al-Hasan ibn Furak al-Asbahani also held this view, and he was killed by the poison of Mahmood Sabuktigin, the king of Khorasan. Why do they say this? According to them, the soul of the Prophet (peace be upon him) has perished and is no longer with Allah. They claim that his body is dead in his grave, and thus his prophethood and mission have ended. What foolishness is this? We seek refuge in Allah from this, as it is clear disbelief.

Ibn Hazm refutes various sects regarding the prophethood of Muhammad (peace be upon him) and highlights their impure beliefs, particularly those who attempt to link the prophethood of the Prophet Muhammad to the past, suggesting that his prophethood only lasted while he was alive in this world (may Allah protect us from such beliefs). Ibn Hazm fundamentally represents the thoughts of Ahl al-Sunnah and denies anything that could create disorder or discord in society. He points out that such ideas are to be avoided, and in his view, they are among the words of disbelief.

Ibn Hazm's Refutation on the Concept of Reincarnation

This is fundamentally the belief of Hindus that those who believe in the concept of reincarnation, meaning the soul transferring from one body to

³² Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p.77, Lahore: Al-Mizan Publishers.

another, have two sects. One sect believes that after the soul separates from one body, it moves into another body, even if the new body is not of the same type as the one from which the soul has separated.

الأرواح تنتقل بعد مفارقتها الأجساد إلى أجساد - - - - - جاز ذبح شيء من الحيوان البتة - ³³

After explaining the belief of Hindus, Ibn Hazm mentions those in his time who believed that the soul could transfer from one body to another. The individuals he names in his writings are as follows: among them are Ahmad bin Habbat, his student Ahmad bin Nanos, Abu Muslim al-Khorasani, Muhammad bin Zikriya al-Razi, and the Qaramita sect also holds this belief.

The Second sect in Ibn Hazm's View

Ibn Hazm refers to the second sect as being in agreement with the materialists. In their view, these people may claim to follow Islam, but they are entangled in traditions that do not align with the true Islamic rulings. Regarding this, he states:

قَالَ أَبُو أَحْمَدَ رَضِيَ اللَّهُ عَنْهُ وَذَهَبَتِ الْفِرْقَةُ الثَّانِيَّةُ إِلَى أَنْ مَنَعَتْ مِنْ انْتِقَالِ الْأَرْوَاحِ إِلَى غَيْرِ أَنْوَاعِ أَجْسَادِهَا الَّتِي فَارَقَتْ وَلَيْسَ مِنْ هَذِهِ الْفِرْقَةِ أَحَدٌ - بِهَاتَيْنِ الْآيَتَيْنِ غَيْرَ مَا ذَكَرَ هَؤُلَاءِ الْمُجْدُونَ - ³⁴

The belief of the second sect is that souls do not transfer to bodies of a different type than the one they were originally separated from. A person belonging to this sect does not believe in the Shariah; they are all materialists. The sect that claims to follow Islam is refuted by the consensus of all Muslims who declare them to be infidels, except for those who accept the words of the Prophets, as they too are outside the fold of Islam. In the rejection of these groups by the followers of Islam, the Messenger of Allah (peace be upon him) performs the duties that are in line with these rulings, which are contrary to their beliefs and upon which the consensus of Muslims stands. Before the Day of Judgment, rewards or punishments occur only when the soul departs from the body. On the Day of Resurrection, when souls are reunited with the bodies they once inhabited, rewards through Heaven or Hell will be given. This is the unanimous consensus of the entire Ummah.

³³ Andalusī, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 99, Lahore: Al-Mizan Publishers.

³⁴ Shari'at Singli, (2009). *Al-Kalimāt al-Mudhiyyah fi Qadhaya al-Hadīyah*, p. 57, Karachi: Ashā'itī Idārah al-Amin.

The Life of the First Creation and Ibn Hazm's Theory

There are groups that believe there is no concept of the Barzakh (intermediate realm) and the afterlife after this world. In response to these groups, Ibn Hazm discusses the concept of the state between death and life, and includes those who deny the concept of Barzakh among the atheists. Regarding this, Ibn Hazm states:

"The first death is when the soul and the body are separated; this is the first life. To reunite them is the first resurrection. The souls (body, soul) will remain with the bodies as long as Allah wills, in this world, which is a realm of testing and trial. Then, Allah will transfer us to the Barzakh by a second death, where the souls will remain until the Day of Judgment, while our bodies will return to dust."³⁵

The Second Life and Ibn Hazm's View

Ibn Hazm, while discussing the concept of the Day of Judgment and the Second Life, presents this picture to the atheists and philosophers, pointing out: "O people! Come, turn towards the real life, and engage in righteous deeds and self-reflection, so that you may receive mercy." In this regard, Ibn Hazm states:

"On the Day of Judgment, Allah will gather our souls and the bodies that He will recreate. He will raise them from their graves, which are the places where the components of the bodies are settled. These are places that none but Allah knows, and no one but Him can bring them together. This is the Second Life, which will never end."³⁶

Angels and Houris in the View of Ibn Hazm

Ibn Hazm, in rejecting the incorrect beliefs about angels and houris held by some non-Muslims, especially the Jews, who mistakenly believed that angels were the daughters of Allah (God forbid), state

"Angels and houris, all of them are in Paradise. They are created from light and will remain there forever, without any end. They will neither be transferred from it, nor will they ever leave."³⁷

³⁵ Andalusī, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 97, Lahore: Al-Mizan Publishers.

³⁶ Maulana Maududi, (1979). *Ilmi Muhasabah of the Theories of Atheists*, p. 25, Lahore: Idara Tarjumān al-Qur'an.

³⁷ Nasir al-Din Tusi, (2005). *Akhlaq al-Nasiri*, p. 190, Tehran: Maktabah al-Ilm.

The Concept of Death and the Refutation of Atheists

Ibn Hazm presents the concept of death and life as evidence in front of atheists. Under the influence of the Qur'anic style of expression, he supports all the events mentioned in the Qur'an. As Ibn Hazm states, anyone who claims that the unconsciousness that will occur on the Day of Judgment is death, has made a mistake in understanding that part of the Qur'an which we have explained, because at that time every person will experience three deaths and three resurrections. This is falsehood, contradiction, and goes against the Qur'an. Allah says: "The Day the trumpet is blown, and those in the heavens and those on the earth will be terrified, except whom Allah wills."

³⁸

This verse makes it clear that unconsciousness is simply a state of distress, not death. Since the topic of my paper is to examine writings related to the refutation of atheism, these writings will be evaluated solely according to the methodology Ibn Hazm has outlined.

"Ibn Hazm's Regret over the Words of the Prominent Shia and Kharijites

Since Ibn Hazm believes in the apparent texts, he rejects anything that goes against the Qur'an, Sunnah, and consensus. In this regard, he also refutes the statements of those schools of thought that are fundamentally against the religion. Regarding this, consider Ibn Hazm's perspective: Some prominent figures have written statements in their books that cause a sense of horror. According to him (Ibn Hazm), the statements that lead to disbelief include the erroneous views of the Mu'tazila, Kharijites, Murji'ah, and Shia.³⁹

Refutation of Innovations and Ibn Hazm

Ibn Hazm does not prohibit things that arise in the religion based on expedience, but he does reject matters that, in his view, will lead to a violation of Islamic principles in the future. Regarding this, he says:

³⁸ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 96, Lahore: Al-Mizan Publishers.

³⁹ Andalusi, Ibn Hazm, (2006). *Al-Fasl fi al-Milal wal-Ahwa' wal-Nahl*, p. 318, Lahore: Al-Mizan Publishers.

It is not permissible to accuse anyone of a statement that they do not explicitly say, whether the speaker is a disbeliever, an innovator, or someone who makes mistakes. To slander or lie against them is forbidden. However, many people hide obscene meanings in deceptive words to make it easier for the ignorant masses and to make a favorable impression on their followers. This is done to keep the common people away from resolving these issues, such as innovations. Ibn Hazm fundamentally addressed all these issues within the framework of Islamic sources, emphasizing the principles and rules of Islam. He worked to ensure that society would genuinely follow Islamic principles, allowing people to escape from such calamities. This mindset set Ibn Hazm apart from others in society.⁴⁰

His goal was to implement Islamic principles, ensuring that people lived according to the rules Allah has given us in the form of Tawhid, prayer, fasting, pilgrimage, and Zakat. And if we are living according to these, are we following the same principles that were practically demonstrated by our beloved Prophet Muhammad (peace be upon him)? This question drove Ibn Hazm to write such an extensive book, and his writings played a significant role in eradicating falsehoods. They have been so impactful that they are still valued and respected in historical records.

Sufis and the Belief in Forgiveness

Ibn Hazm, in his writings, rejected those Sufis who, instead of teaching the belief in Tawhid (Oneness of God) and Risalah (Prophethood), led people towards personality worship. He also criticized those who initiated self-made laws and attempted to mislead simple-minded people, failing to include the explanation of Tawhid in their mission. As a result, superstitions regarding the belief in Tawhid spread among the masses. The responsibility for this lies with those who are ignorant of Islamic law (Shari'ah) and are unaware of the true facts and foundational beliefs of the religion. In this regard, Ibn Hazm states:

The people have asked which is better: poverty (asceticism) or wealth. Ibn Hazm presents his view in response to this question, stating that neither the poor nor the rich are inherently superior to one another. Allah Almighty has said: (You will only be recompensed for what you used to do). If the

⁴⁰ Shibli Nomani, (1981). *Al-Kalam fi al-Radd ala Ahl al-Had*, p. 303, Lahore: Shibli Academy.

deeds of the rich are superior to those of the poor, then the rich are better. If the deeds of the poor are superior to those of the rich, then the poor are better. And if both their deeds are equal in those conditions, then both are equal.⁴¹

In the above excerpt, Ibn Hazm emphasizes that the distinction between a person's goodness or evil is based on their taqwa (piety). The difference between the rich and the poor, the righteous and the wicked, or the good and the bad, is determined by their actions. That is, people will be rewarded according to the deeds they perform. Prophet Muhammad (peace be upon him) sought refuge from the trials of both poverty (fakr) and wealth (ghina), and in contrast to wealth, he prescribed gratitude (shukr), while in contrast to poverty, he prescribed patience (sabr). Whoever adopts the taqwa of Allah, whether rich or poor, is the most virtuous and honorable.

The Essence of Ibn Hazm's Writings in the Context of Refuting Atheism

Ibn Hazm's writing style is scholarly and fair, free from complexity, flaws, or hypocritical statements. He mentioned that there are six religious sects in the world outside of Islam.

- The sect that denies truths, i.e., the Sophists.
 - The sect of atheists who claim the eternity of the universe without acknowledging the Creator, while accepting certain truths as proven.
 - The sect of kafir philosophers who accept the eternity of both the Creator and the universe, while affirming the existence of certain truths.
 - The sect that believes in the existence of multiple deities running the affairs of the world, such as the Zoroastrians and Manichaeans, who acknowledge many gods.
 - The sect that believes in only one Creator but denies Prophethood and accepts certain truths as proven. This is the sect of the Brahmins.
 - The sect that acknowledges the Creator but believes in only some of the Prophets, while accepting certain truths as proven. This includes the Jews and some Christians who believe in the doctrine of the Trinity (the belief in the existence of multiple deities) or the Sabians.
- The above six religions and sects have various branching views derived

⁴¹ Andalus, Ibn Hazm (2006), *Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nahl*, p. 927, Lahore, Al-Mizan Publishers.

from them. After this, Islam is mentioned as the only true and unaltered belief and religion, through which Allah Almighty revealed His guidance to the Prophets, thus abrogating all other religions.

From Ibn Hazm's detailed writings on religions and sects, we can clearly understand that he applies the same methodology to all religions, relying on the literal meanings of words and rejecting any form of allegorical interpretation (ta'wil). He considers resorting to ta'wil as a form of misguidance and deception. He discusses the fundamental tenets of sound and correct belief under five chapters, gathering all the misguided ideologies and beliefs that are held by different religions and sects. These five chapters are as follows:

- Tawhid (Oneness of Allah)
- Qadar (Divine Decree)
- Iman (Faith)
- Promise and Threat (the Afterlife)
- Imamate (Leadership) A principle regarding deviation is that any book in which falsehood is compiled is invalid, fabricated, and not revealed by Allah. Thus, the corruption in non-Semitic religions, such as the religion of the Magians, manifested in the same way as the corruption in the religion of the Jews and Christians. The two religions are equal in this regard.

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