

IBN HAZM: A LEGENDARY MAESTRO IN ANDALUSIAN ARABIC LITERATURE**Mofidul Islam**

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Abstract

Ibn Ḥazm al-Andalusī, a prominent scholar of Al-Andalus (Spain), is highly regarded in Islamic scholarship for his multifaceted contributions. He served as an Imām, Qur'ān memorizer, jurist, reformer, speaker, literary figure, poet, critic, and analyst. Some even consider him a philosopher and an early proponent of sphericity of the earth. Ibn Ḥazm was known for his expertise in Ḥadīth, deriving jurisprudence directly from the Qur'ān and Sunnah, and excelling in various sciences. His ascetic lifestyle and profound knowledge made him a prominent figure in the Muslim world during the fifth century of the Islamic calendar. Ibn Ḥazm was praised as the great Imām, absolute jurist, sea of knowledge, compiler of arts, knowledgeable jurist, literary minister, historian critic, and author of outstanding works.

As the Imām of the Zāhirī School, Ibn Ḥazm played a significant role in its renewal during the fifth century of Islamic Calendar. His encyclopaedic work "Al-Muḥallā" in jurisprudence and studies in "Al-Muḥallā fī Sharḥ al-Mujallī bi al-Ḥujaj wal-Āthār" solidified his position as a leading authority. Notably, he advocated against slavery and servitude, eloquently supported women's rights, and pioneered in promoting gender equality. In fact, this research paper aims to comprehensively explore the literary contributions of Ibn Ḥazm, focusing on his role as a maestro in Andalusian Arabic literature.

Keywords: Ibn Ḥazm, Andalusian Arabic literature, maestro, literary analysis, historical context, cultural impact, linguistic examination etc.

Introduction:

Ibn Ḥazm al-Andalusī (994 -1064 A.D.)¹ is considered one of the greatest scholars of Al-Andalus (Spain) and a leading Islamic scholar in terms of classification and authorship after al-Ṭabarī. He held the titles of Imām, Qur'ān memorizer, jurist, reformer, speaker, literary figure, poet, critic, and analyst. Some even describe him as a philosopher and scientist who was among the first to assert the Earth's sphericity. Ibn Ḥazm al-Andalusī was a guardian of Ḥadīth knowledge, deriving his jurisprudence directly from the Qur'ān and the Sunnah, and he excelled in various sciences. His application of knowledge with asceticism made him a prominent figure in the Muslim world in the fifth century of the Islamic calendar. He was praised as the great Imām, the absolute jurist, the sea of knowledge, the compiler of arts, the knowledgeable jurist, the literary minister, the historian critic, and the author of outstanding works.³

Ibn Ḥazm was the Imām of the Zāhirite school of theology and jurisprudence. In fact, he carried out literary works vigorously and tirelessly in the domain of aesthetic cum Islamic education.³ Indeed, his scholarship thrived in the fifth century of the Islamic calendar through his encyclopaedic work "Al-Muḥallā" in jurisprudence and his studies in "Al-Maḥallā fī Sharḥ al-Mujallī bi al-Ḥujaj wal-Āthār." One notable aspect of this great jurist was his strong opposition to

slavery and servitude, his eloquent advocacy for women, and his pioneering role in advocating women's rights.

In his book "Heritage and Modernity," the thinker Muḥammad ‘Abid al-Jabrī says, "if we look at the epistemological dimension of Ibn Ḥazm purely philosophically, we find it to be a legitimate intellectual project aspiring to re-establish discourse as a cognitive system that lays the foundations for the thought of the people of the Sunnah."

Ibn Ḥazm's full name with his lineage is Abū Muhammad ‘Ali Ibn Ahmad Ibn Sa‘īd Ibn Ḥazm Ibn Ghālib Ibn Ṣāliḥ Ibn Khalaf Ibn Ma‘dān ibn Sufyān ibn Yazīd al-Andalusī al-Qurṭubī. He was born in Cordoba in Al-Andalus in the year 994 A.D. (30 Ramadan 384 AH – 7th November 994 A.D. / died on 28 Sha'ban 456 AH – August 15, 1064 A.D. in Luz).

He was a scholar among the greatest in Islam in terms of classification and authorship after al-Ṭabarī, a guardian of Hadith knowledge, an apparent jurist, and a polymath, excelling in various fields such as literature, history, and comparative religion. Some even consider him a philosopher and scientist, being one of the early proponents of the Earth's sphericity. Ibn Ḥazm served as a political minister for the Umayyads in Al-Andalus, initially following the Mālikī School, then shifting to the Shāfi‘ī School, and finally adhering to the Zāhirī School, for which he became well-known.

Ibn Ḥazm faced political challenges and exile due to conflicts with Malikī scholars, ultimately settling in Montichar, away from his homeland. His early education was diverse, studying logic, Ḥadith, and Shafi‘ī jurisprudence in Cordoba. Ibn Ḥazm later adopted the Zāhirī school and earned recognition for his encyclopaedic work "Al-Muḥallā" and his studies in "Al-Muḥallā fī Sharḥ al-Mujallī bi-l-Ḥujaj wal-Āthār." His political and intellectual pursuits shaped his legacy as a formidable scholar who opposed slavery, advocated for women's rights, and contributed significantly to Islamic thought.⁴

Description:

Life of ‘Ali bin Ḥazm Al-Andalusī:

‘Ali bin Ḥazm Al-Andalusī, a renowned scholar, jurist, and eloquent poet, was the distinguished proponent of the Zāhirī School of thought. Born in Cordoba in 994 A.D., he grew up in the palace of his father, a minister in Al-Manṣūr's court, enjoying a privileged upbringing. His family held a significant position, and his grandfather, Khalaf bin Ma‘dān, was the first to enter Andalusia in the company of King ‘Abd al-Raḥmān Al-Dākhil.

In fact, ‘Ali Ibn Ḥazm al-Andalusī faced political upheavals, serving as a minister in Valencia and experiencing imprisonment during conflicts. Despite these challenges, he remained a formidable intellectual force. His Zāhirite doctrine, originating around the rejection of jurisprudential analogy, emphasized the necessity of clear evidence from the Qur’ān or Sunnah to establish rulings. He advocated strict adherence to the Qur’ān, Sunnah, and the consensus of the Companions, rejecting other sources.

Known for his sharp rhetoric, Al-Andalusī criticized contemporary scholars, earning him adversaries. His confrontations led to conflicts with figures like al-Mu‘tadid ibn Abbad, the Emir of Seville. This enmity resulted in the confiscation of his properties, the burning of his books, and

exile to Lesham in southern Andalusia. Despite facing such adversity, Al-Andalusî continued to shape Islamic thought until his death in 456 AH, leaving a lasting impact on jurisprudence and the principles of Islamic law.⁵

‘Ali bin Ḥazm Al-Andalusî, also known as Imâm Al-Bahr and nicknamed Abû Muḥammad, was a distinguished scholar with a rich lineage tracing back to Arab origins. His full name is ‘Ali bin Ahmad bin Sa‘îd bin Ḥazm bin Ghâlib bin Şâlih bin Khalaf bin Ma‘dân bin Sufyân bin Yazîd Al-Andalusî Al-Qurtubî, associated with the Umayyad lineage through Yazîd bin Abî Sufyân.

In terms of his political engagements, Al-Andalusî served as a minister in Valencia, facing capture when his appointee, Al-Murtaḍa, was defeated in 409 AH. Despite imprisonment, he was later released and returned to Cordoba. Subsequently, he took on ministerial roles during the tumultuous period of 412 AH under ‘Abd al-Rahmân al-Mustazhir.

Scholastically, Al-Andalusî held the status of an absolute *Mujtahid* and a Ḥafiz Imâm. Originally a Shâfi‘î in jurisprudence, he transitioned to the Zâhirîya School. His theological stance reflected a nuanced approach, aligning with Şalafî doctrine on certain matters, such as the unification of names and attributes, while differing on others based on his independent reasoning.

It is a matter of fact that Al-Andalusî was the architect of the Zâhirite doctrine, rejecting jurisprudential analogy and emphasizing the need for clear legal evidence from the Qur’ân or Sunnah to establish rulings. His intellectual contributions extended beyond this reductionist view, as many researchers believe he spearheaded a comprehensive project to redefine Islamic thought, encompassing jurisprudence and its principles.

Imâm Ibn Ḥazm advocated strict adherence to the Qur’ân, the Sunnah, and the consensus of the Companions of the Prophet (PBUH), rejecting any deviation in the religion of God. His refusal of analogy, approval, and transmitted interests stemmed from a belief in their speculative nature. While his strong language and critiques garnered opposition, he attributed much of the disagreement to the ambiguity in terminology.

Despite political turbulence, including imprisonment and exile, Ibn Ḥazm al-Andalusî continued to shape Islamic thought until his death, leaving an enduring legacy in the realms of jurisprudence and theological discourse.⁶

Ibn Ḥazm emerged from a lineage tracing back to a Persian follower of Yazîd, the son of Mu‘âwiyah, the inaugural Umayyad ruler in Syria. While some narratives suggest an Arab connection, historical analysis leans toward his roots in an Iberian Christian family from Manta Lîsham near Sevilla. Ḥazm's great-grandfather, Ḥazm, likely embraced Islam, and his grandfather, Sa‘îd, relocated to Córdoba, the caliphate's capital. Aḥmad, his father, held a prominent position under al-Manşûr and al-Muẓaffar, fostering Ibn Ḥazm's education within the ruling echelons.

His fortunes altered dramatically after al-Muẓaffar's death in AD 1008, precipitating a protracted civil strife until 1031. The Umayyad stability crumbled, leading to the abolition of the caliphate and the rise of fragmented states. The family faced upheaval, compounded by Aḥmad's demise in 1012. Despite adversity, Ibn Ḥazm staunchly supported Umayyad claimants, often enduring imprisonment.

By 1031, Ibn Ḥazm redirected his fervour into literary pursuits, sparking controversy. Apart from a brief sojourn in Majorca, he predominantly resided on the Manta Lîsham estate. His literary output, as recounted by one of his sons, amounted to approximately 80,000 pages across 400 works, though fewer than 40 endure today.⁷

Teachers of Ibn Hazm:

Ibn Hazm Al-Zâhirî earnestly pursued knowledge from a young age, benefiting from the guidance of prominent scholars and mentors. His grandfather supported his scholarly endeavours by sending him to learn from the genius scholars and jurists of his time. Ibn Ḥazm had mentors in various fields, encompassing hadîth, history, jurisprudence, philosophy, and medicine. Here is a list of some of the notable scholars from whom Ibn Ḥazm al-Andalusî acquired knowledge:

1. Aḥmad bin Muḥammad bin Sa'îd bin Al-Jassûr Al-Qurtubî
2. Mas'ûd bin Sulaimân bin Muflit Al-Shantrinî Al-Qurtubî, known as Abû al-Khayr
3. Qâdî Abû Bakr Ḥammâm bin Ahmad Al-Atrûsh Al-Qurtubî
4. Abû 'Alî Al-Ḥusayn bin Salmûn
5. Muḥammad bin Al-Ḥasan Al-Râzî Al-Şûfî
6. Muḥammad bin Sa'îd bin Nabât
7. Abû Al-Faṭḥ Thâbit bin Muḥammad Al-Jurjanî Al-'Adûwî
8. Abû 'Abd Allâh Muḥammad bin Al-Ḥasan Al-Kanânî Al-Qurtubî
9. Abû Sa'id Mawla Al-Hâjib Ja'far
10. Al-Bazzâr Muḥammad bin 'Abd Allâh bin Hânî Al-Lakhmî
11. Abû 'Abd Allâh bin 'Abd al-Raḥmân bin Juhâf Al-Ma'âfirî, the Judge of Valencia
12. Abû Al-Mutarriif 'Abd Al-Raḥmân bin Muḥammad bin Isâ bin Faṭîs.⁸

His Service and Performances:

Ibn Ḥazm served as a minister for Al-Murtaḍâ in Valencia, but following his defeat, he was captured around the middle of the year 409 A.H. Subsequently, he was released from captivity and returned to Cordoba. In Ramadan of the year 412 A.H., Ibn Ḥazm took on the ministerial role for his friend 'Abd al-Raḥmân Al-Mustazhir. However, his tenure was short-lived, lasting only a month and a half, as al-Mustazhir was assassinated in Dhu al-Ḥijjah of the same year. Although Ibn Ḥazm was initially imprisoned, he was later pardoned.

He resumed the ministerial position during the reign of Hishâm Al-Mu'tadd between the years 418-422 A.H. Regarding his achievements, Ibn Ḥazm dedicated his life to the pursuit of knowledge, emerging as a walking encyclopaedia. His contributions spanned various fields of study, enriching the Arab library with a collection of valuable works in diverse sciences and disciplines.

Here an attempt has been made to mention the literary notable contributions of 'Alî Ibn Ḥazm; they are as follows:

1. Al-Fiṣal fî al-Milal wal-Ahwâ' wal-Nihal
2. Ṭawq al-Ḥamâma
3. Jamhara Ansâb al-'Arab
4. Nuqat al-'Urûs

5. At-Taqrīb fi Bayân Ḥudūd al-Kalâm wa Kayfiyya Iqâmat al-Burhân
6. Al-Akhlâq wal-Siyar
7. Al-Faṣl bayn an-Nahl wal-Milal
8. Al-Durra fi al-I'tiqâd
9. Al-Taḥqîq fi Naqd Kalâm al-Râzî
10. Al-Tazhîd fi Ba'd Kutub al-Farîd
11. Al-Yaqîn fi al-Naqd 'alâ 'Iṭâf fi Kitâb 'Umda al-Abrâr
12. Al-Naqd 'alâ 'Abd al-Ḥaqq as-Ṣiqilî
13. Zajr al-'Âwî wa Ikhsaihi wa Dahr al-Ghâwî wa Ikhzâ'ihî
14. Riwaya Abân Yazîd al-'Attâr 'an 'Âṣim
15. Al-Radd 'alâ Man Qâla in Tartîb al-Suwar laysa Min 'Ind Allâh Bal Huwa Fî'l al-Ṣahâba
16. Al-Nabdh fi al-Uṣul
17. Al-Nukat al-Mujizah fi Ibtâl al-Qiyâs wa al-Ta'lîl wa al-Ra'î
18. Al-Naqd 'alâ Abî al-'Abbâs bin Sarîj
19. Al-Radd 'alâ al-Mâlikiyah
20. Al-Ittiṣâl fi Sharḥ Kitâb al-Khiṣâl
21. Al-Muḥallâ
22. Al-Muḥallâ fi Sharḥ al-Mujallî

It is a well-established fact that the aforementioned Arabic books significantly contributed to the development of Spanish Arabic literature. These literary works played a crucial role in establishing Ibn Ḥazm Al-Zâhirî as a prominent intellectual and scientific figure, celebrated in the history of Spain and the broader Muslim world. Unfortunately, a considerable, if not all, of these magnificent works were destroyed in Seville during tumultuous times when scholars and rulers turned against Ibn Ḥazm.⁹

His Position in Education and adherent to the Book and Sunnah:

He was an absolute Mujtahid (a legist who can formulate independent decisions)¹⁰ and a revered Imâm, initially following the Shâfi'î School of jurisprudence before transitioning to the Zâhirî School. He aligned with Salafî creed in some aspects, particularly in affirming the names and attributes of Allah, while differing in others. All of this was a result of his personal *ijtihad*. Ibn Ḥazm engaged in numerous rebuttals against Shi'ites, Jews, Christians, Ṣufis, and Kharijites.

Ibn Ḥazm originated from what is commonly known as the Zâhirî School, a school that rejects analogical reasoning (*qiyâs*) commonly employed in traditional Islamic jurisprudence. It advocates the necessity of clear legal evidence from the Qur'ân or the Sunnah to establish a ruling. However, this reductionist perspective does not do justice to Ibn Ḥazm, as many researchers point out that he had a comprehensive project to re-establish Islamic thought in both jurisprudence and its foundations.

Imâm Ibn Ḥazm advocated adhering strictly to the Qur'ân, the Sunnah, and the consensus of the companions, rejecting anything beyond that in matters of religion. He did not accept analogy (*qiyâs*), consensus (*ijmâ'*), or public interest that he considered mere speculation. To mitigate the

apparent disagreement between him and the majority, especially concerning the concept of legal cause and its validity, it is essential to recognize that much of the disagreement may stem from linguistic or terminological differences.¹¹

Ibn Ḥazm's Personality and Credit:

Ibn Qayyim was a devoted follower of the works and writings of Ibn Ḥazm, whom he described as the "catapult of the Arabs" or the "catapult of the West." Many cited Ibn Ḥazm as an exemplar of eloquence, often saying, "The sword of al-Hajjāj and the tongue of Ibn Ḥazm are siblings." Ibn Ḥazm passionately expressed his views, particularly in his debates with the Mālikī scholars in Al-Andalus. This fervour, however, resulted in animosity among numerous scholars in Al-Andalus, leading to significant opposition.

Ibn Ḥazm faced vehement resistance from contemporary jurists who, motivated by envy and leveraging their positions, managed to incite Al-Mu'taḍid ibn 'Ibād, the ruler of Seville, against him. In response, Al-Mu'taḍid (d.1069 A.D.) issued a decree to demolish Ibn Ḥazm's residence, seize his wealth, burn his books, and imposed restrictions on him. These restrictions included prohibiting him from leaving his ancestral town, Munt-līsham, and forbidding anyone from issuing Islamic formal legal opinion according to the Mālikī school or any other school. Those who entered his residence were threatened with punishment. In the midst of this challenging environment, Ibn Ḥazm passed away in the year 1064 A.D.¹²

Views of his supporters and opponents about him:

Ibn Ḥazm Al-Zāhirī became renowned among scholars due to the greatness, abundance, and significance of his works, solidifying his position as a towering figure in intellectual and literary circles. He is widely regarded as one of the greatest thinkers in Islamic history. Scholars have expressed various opinions about Ibn Ḥazm, as outlined below:

Supporters' Views:

Al-Ḥumaidī described him as follows: "Ibn Ḥazm Al-Andalusī, a Hafīz, was well-versed in the sciences of Hadith, deriving his jurisprudence directly from the Book and the Sunnah. Proficient in various sciences, he actively participated in scholarly endeavours, displaying indifference to worldly matters despite holding prestigious positions in governance and managing kingdoms. He maintained humility despite numerous virtues and accomplishments."

Abū Ḥamid Al-Ghazalī mentioned, "In the names of Allah Al-Hasna, a book by Abū Muḥammad Ibn Ḥazm, reflects the extent of his memorization and the flow of his intellect."

Ibn Khalikān noted, "A Ḥafīz knowledgeable in the sciences of Ḥadīth, Ibn Ḥazm derived his jurisprudence from the Book and the Sunnah, transitioning from the Shāfi'ī School to the Zāhirī School. He actively participated in scholarly endeavours and remained indifferent to worldly matters."

Al-'Izz bin 'Abd al-Salām declared, "In the books of Islam, nothing compares to Ibn Ḥazm's Al-Muḥallā and Ibn Qudamah's Al-Mughnī."

Opponents' Views:

Ibn Taymiyyah criticized Ibn Ḥazm, stating, "While excelling in matters of faith and divine decree, surpassing others in Hadith knowledge, and showing great reverence for it, Abu Muhammad Ibn

Ḥazm mixed some sayings of philosophers and Mu‘tazilites in matters related to attributes. This departure from the consensus of the people of Hadith in the meanings of their doctrine, although in agreement with them in wording, led him astray."

Abû Bakr bin Al-Arabî expressed, "Adherence to the apparent (literal) meaning filled the Maghreb with absurdity. Ibn Ḥazm, from the outskirts of Seville, initially associated with the Shâfi‘î school but later disassociated himself, adopting the beliefs of Dawûd. He claimed leadership of the Ummah, making and annulling decisions, legislating and establishing laws, attributing to the religion of Allah that which is not part of it." ¹³

Wisdom-speech of Ibn Ḥazm:

"When attending a gathering of knowledge, let your presence be aimed at acquiring additional knowledge and reward, rather than assuming self-sufficiency with what you already know. Seek stumbling blocks that challenge you or unfamiliar matters that broaden your understanding. These actions are characteristic of the humble, who will never prosper in knowledge."

"Trust the religiousness, even if they follow a different faith, and do not trust the irreligiousness, even if they outwardly appear to share your religion."

"A significant door among the doors of intellect and tranquillity is to disregard the words of people and maintain indifference toward them. This represents the entire gateway to intellect and tranquillity."

"Whoever believes that he can escape the criticism and reproach of people is indeed insane."

"There is no harm to knowledge and its people more damaging than intruders who are not among its scholars. They are ignorant, thinking they know, causing corruption, and assuming they can rectify."

"Do not underestimate anything you hope to achieve tomorrow by rushing it today, even if it is minimal. Among the few actions, many may gather, and the strength of some may be insufficient at that time, nullifying everything. Also, do not disdain anything you anticipate weighing on the Day of Resurrection by hastening it now, even if it is minimal. It might alleviate much for you if gathered to be thrown into the fire."

"He who equates his enemy with his friend in seeking closeness and elevation has done nothing but make people disdainful of his friendship, made it easy for them to harbour enmity, belittled his enemy, empowered him in combat, corrupted his friend against himself, and aligned him with his enemies."

"Love is not condemned in religions nor prohibited in Shari‘a, for hearts are in the hands of God." These quotes reflect Ibn Ḥazm's insights on knowledge, trust, indifference to people's opinions, the significance of timing, the potential harm of intruders in knowledge, and the complexities of love. ¹⁴

Literary excellence of ‘Ali Ibn Ḥazm:

The storehouse of Ibn Ḥazm's books reveals a breadth of literary pursuits across diverse disciplines, including jurisprudence, logic, history, ethics, comparative religion, and theology. His adept command of the Arabic language, coupled with a skilful use of poetry and prose, is evident throughout his works. Notably, His famous poetical anthology entitled *Ṭauq al-Ḥamâmah* (The

Ring of the Dove), an exploration of the art of love, stands as a delightful testament to his literary finesse. In fact, Ibn Hazm composed this anthology of Arabic poetry with a view to express platonic love.¹⁵

While gaining recognition for his contributions to jurisprudence and theology, fields demanding profound knowledge of the Qur'ân and Ḥadîth, Ibn Ḥazm emerged as a prominent advocate of the Zâhirite school of jurisprudence. Rooted in strict adherence to literal interpretations of the Qur'ân and Ḥadîth, he creatively extended its principles into theological realms. His comparative analysis of religious pluralism, an early and esteemed endeavour, showcased meticulous historical detail.

An innate activist deeply connected to the divine reality, Ibn Ḥazm navigated the intricate political and intellectual landscape of his era. Despite his activism, he maintained a nonconformist and solitary disposition. Engaging in discussions and debates with contemporaries, he displayed an insatiable quest for knowledge and unwavering convictions. Known for keen observation, analytical precision, attention to detail, and a commitment to clarity in his positions, he demanded a similar rigor from others.

In his writings, Ibn Ḥazm vehemently addressed deceit, distortion, and inconsistency. Simultaneously, he revealed a sensitive spirit, offering profound insights into the complexities of human relationships. Shunned and vilified for his political and theological stances, his works faced public burnings, yet he remained resolute, asserting that such acts could not diminish the substance of his content. Posthumously, attacks persisted, but influential defenders emerged. Despite being a divisive figure, Ibn Ḥazm's influence endured; his words were frequently and effectively quoted, making "Ibn Ḥazm said" a proverbial expression.¹⁶

His Contributions to Arabic Language and Literature:

Here an attempt has been made to mention the contributions authored by Ibn Ḥazm in the line of Arabic language and aesthetic Arabic literature as follows:

1. The poetical work entitled *Ṭauq al-Ḥamâma* ("The Ring of the Dove") on Intimacy and Relationships, was authored by Ibn Ḥazm, around the year 1027 / 1028 A.D. approximately. It has been printed several times in Egypt and the Arab world and translated into Spanish, French, English, Russian, and German.
2. The literary work entitled *Dîwân Ibn Ḥazm al-Shi'rî*, i.e. a collection of Ibn Ḥazm's Poetry, and this excellent work was printed multiple times in the Arab world.
3. His work related to Arabic linguistic entitled *Kitâb al-I'râb* (Book of Syntax), which consists of 214 pages, and it was copied in the year 1369 A.D.
4. His works on Arabic versification entitled *Da'wa al-Milal fî Abyât al-Mathal* (Invitation to the Various Arts in Verses of Proverbs), consisting of forty thousand verses, in fact, this valuable work is reported to be lost in the present era.
5. The work entitled *Risâla Bayân al-Faṣaḥa wa al-Balâgha* was actually a letter on Eloquence and Rhetoric, which was addressed to Ibn Hafsûn.
6. The literary work goes on something on Arabic Prosody and Metrics i.e. *Ilm al-'Arûd*.

7. In the context of Arabic literature, Ibn Ḥazm also authored an excellent work entitled *Mu'allif al-Zâ' and al-Dâd*.

It appears from the foregoing discussion that all these writings showcase Ibn Ḥazm's contributions to Arabic language, literature, and various literary forms. Here it can be reiterated that Ibn Hazm's renowned work, *Ṭauq al-Ḥamâmah* ("The Ring of the Dove") has achieved widespread recognition with translations into several languages, demonstrating its enduring impact on a global scale in the realm of language and literature.¹⁷

A scientific journey that ends in tragedy:

The scientific journey that ended in tragedy spanned four decades (415-456 AH) and began with the misfortune of a shattered statesman's dreams. It concluded with a rich body of knowledge from an encyclopaedic imam whose legacy continues to captivate interest. Ibn Ḥazm passed away on the last day of Sha'bân in the year 456 AH in the village of "Munt -Lisham" in the wilderness of Labla, leaving behind a doctrine that witnessed widespread acceptance in Al-Andalus, despite facing strong opposition.

One peculiar twist of fate is that the apparent doctrine, represented by the heritage of Ibn Ḥazm, found a patron a century after his death in the form of the Almohad state. This state supplanted the Almoravid dynasty in 541 AH, especially during the reign of Al-Manşûr Ya'qûb al-Muwahhid (died 595 AH). Al-Maqqarî, in his work "Nafh al-Ṭib," narrates that Al-Mansur Ya'qub admired Ibn Hazm and, standing at his grave, declared, "All scholars are children compared to Ibn Hazm!" Perhaps this admiration prompted him to "avenge" Ibn Ḥazm from his adversaries. In 591 AH, he compelled people to adhere to the apparent doctrine and ordered the burning of books related to the branches of Mâlikî jurisprudence, not only in Al-Andalus but also in the Maghreb region.¹⁸

Criticism on Ibn Ḥazm:

Initially, Ibn Ḥazm engaged in literature, news, poetry, logic, and aspects of philosophy. However, he later focused on Islamic jurisprudence. He first followed the Shâfi'î school but later adopted a unique approach, rejecting analogical reasoning and emphasizing the literal interpretation of texts.

In fact, 'Ali Ibn Ḥazm faced criticism and opposition due to his unconventional views. He expressed himself strongly, leading to disputes with other scholars. Some rejected his works, leading to the burning of his books by order of Al-Mu'taḍid ibn 'Abbâd. Despite the controversy, some scholars recognized the value of his works, studying and critiquing them for knowledge.

His sharp tongue and fierce debates, especially against the Mâlikîs in Al-Andalus, earned him a reputation for harshness. This, along with the controversies surrounding his teachings, contributed to a decline in his standing among some scholars. His opponents in Al-Andalus forced him to relocate until his death.¹⁹

His Views:

His views were evident in jurisprudence, where he abandoned outward adherence to established schools of thought and applied his reasoning extensively in matters of creed, resulting in unconventional and astonishing conclusions. In certain aspects, his views aligned with those of the Jahmiyya, and in others, he approached beliefs reminiscent of the Batiniyya and the Qaramita.

Remarkably, in some matters, he concurred with the *Ahl al-Sunnah*. All of this was a product of his independent reasoning, diverging from the consensus of the early generations, especially in the realm of names and attributes of God, among other topics. He provided valuable and significant responses to Jews, Christians, Şufis, Kharijites, and Shi'ites.

Ibn Ḥazm established what is commonly known as the *Zāhirī* school, advocating the rejection of analogical reasoning (*qiyās*) used in traditional Islamic jurisprudence. Instead, he asserted the necessity of clear and explicit legal evidence from the Qur'ān or Sunnah to establish the ruling on any matter. However, this reductionist perspective does not fully capture Ibn Hazm's contributions, as many researchers acknowledge him as a proponent of a broader initiative to restructure Islamic thought in the realms of jurisprudence, principles of jurisprudence (*usul al-fiqh*), and philosophy.

Imām Ibn Ḥazm advocated adherence to the Qur'ān, Sunnah, and consensus of the companions of the Prophet (PBUH), rejecting anything beyond that in matters of religion. He refused to accept conjecture and opinion, categorizing them as mere assumptions, including analogy (*qiyās*), approval (*istihsan*), and expediency (*maslaha mursala*).²⁰

Findings:

From the above mentioned discussion, we have noticed several key findings concerning Ibn Ḥazm al-Andalusī's credits and contributions; they are pointed out as follows:

1. Multifaceted Scholar: Ibn Ḥazm al-Andalusī was a multifaceted scholar, holding titles such as Imam, Qur'ān memorizer, jurist, reformer, speaker, literary figure, poet, critic, and analyst. His wide range of expertise extended to philosophy and science, where he was among the early proponents of the Earth's sphericity.
2. Guardian of Ḥadīth Knowledge: Ibn Ḥazm was known for his deep knowledge of Ḥadīth, deriving his jurisprudence directly from the Qur'ān and the Sunnah. He excelled in various sciences and applied his knowledge with asceticism, making him a prominent figure in the Muslim world during the fifth century of the Islamic calendar.
3. *Zāhirite* School: Ibn Ḥazm was the Imam of the *Zāhirite* school of theology and jurisprudence, and he vigorously contributed to aesthetic and Islamic education. His doctrine, originating around the rejection of jurisprudential analogy, emphasized clear evidence from the Qur'ān or Sunnah to establish rulings.
4. Political Challenges and Exile: Ibn Ḥazm faced political challenges and conflicts, leading to his exile from his homeland. He served as a political minister for the Umayyads in Al-Andalus, initially following the *Mālikī* School, then the *Shāfi'ī* School, and finally adhering to the *Zāhirite* School.
5. Opposition to Slavery and Advocacy for Women: Notably, Ibn Ḥazm opposed slavery and servitude, advocating for women's rights. His strong stance on these social issues is considered a pioneering role in advocating for the rights of women.
6. Legacy and Impact: Ibn Ḥazm's legacy is characterized by his significant contributions to Islamic thought, jurisprudence, and the principles of Islamic law. His encyclopaedic work

- "Al-Muḥallâ" in jurisprudence and studies in "Al-Maḥallâ fi Sharḥ al-Mujallî bi al-Ḥujaj wal-ʾÂthâr" played a crucial role in shaping his intellectual impact.
7. Political Engagement and Imprisonment: Ibn Ḥazm served as a minister in Valencia and faced imprisonment during political conflicts. His confrontations with other scholars, such as al-Muʿtaḍid ibn ʿAbbâd, led to the confiscation of his properties, the burning of his books, and eventual exile.
 8. Roots and Lineage: Ibn Ḥazm's lineage traces back to Arab origins, with a family history that includes figures associated with the Umayyad lineage. His family held a significant position, and he grew up in the palace of his father, a minister in Al-Mansur's court.
 9. Literary Output and Controversy: In the later part of his life, particularly after political turmoil in 1031, Ibn Ḥazm redirected his focus into literary pursuits. His literary output was substantial, with around 80,000 pages across 400 works, although fewer than 40 have survived to the present day. This literary activity sparked controversy, reflecting his intellectual fervour.
 10. Scholarly and Jurisprudential Contributions: Ibn Ḥazm was a highly respected scholar in Al-Andalus, known for his expertise in various fields such as jurisprudence, theology, literature, history, and comparative religion. He was recognized as an absolute Mujtahid and Imâm, initially following the Shâfiʿî School before transitioning to the Zâhirî School. His rejection of analogical reasoning and emphasis on clear legal evidence from the Qurʾân or Sunnah characterized the Zâhirî School.
 11. Political Challenges and Exile: Ibn Ḥazm faced political challenges and conflicts during his ministerial roles, leading to imprisonment and exile. His tenure as a minister was marked by both successes and setbacks, including short-lived appointments and political instability. Despite facing opposition from contemporaries and rulers, Ibn Ḥazm continued to shape Islamic thought.
 12. Literary Excellence and Diverse Works: Ibn Ḥazm's literary prowess was evident in his diverse works, spanning jurisprudence, logic, history, ethics, comparative religion, and theology. His famous poetical anthology, *Ṭauq al-Ḥamâmah* (The Ring of the Dove), showcased his literary finesse and exploration of the art of love. Additionally, he contributed to Arabic language and literature through works on syntax, prosody, and metrics.
 13. Opposition and Persecution: Ibn Ḥazm faced vehement opposition from contemporary scholars and rulers, leading to animosity and conflicts. His confrontations with Mâlikî scholars in Spain resulted in significant opposition, with rulers like Al-Muʿtaḍid ibn ʿAbbâd taking measures such as demolishing Ibn Ḥazm's residence, seizing his wealth, burning his books, and imposing restrictions on him.
 14. Legacy and Posthumous Reception: Despite facing challenges and a divisive reception during his lifetime, Ibn Ḥazm left a lasting legacy. He was praised by supporters for his memorization of Hadith, jurisprudential knowledge, and contributions to various sciences. Posthumously, influential defenders emerged, quoting his works and contributing to the

enduring influence of his ideas. The apparent doctrine represented by Ibn Ḥazm's heritage found support from the Almohad state a century after his death.

Overall, Ibn Ḥazm al-Andalusî emerges as a towering figure in Islamic scholarship, known for his diverse contributions across various fields, his unwavering principles, and his enduring impact on Islamic thought and aesthetic literature as well.

Conclusion:

In fact, the life and intellectual journey of Ibn Ḥazm al-Andalusî reflect a complex tapestry of scholarly achievements, political challenges, and enduring legacy. As a towering figure in Al-Andalus during the fifth century of the Islamic calendar, Ibn Ḥazm's contributions to jurisprudence, literature, and various sciences marked him as an absolute Mujtahid and Imâm. His rejection of analogical reasoning and emphasis on clear legal evidence from the Qur'ân or Sunnah characterized the Zâhirite School, a doctrine he ardently championed.

However, Ibn Ḥazm's journey was not without tribulations. Political challenges, conflicts with contemporaries, and periods of exile shaped his narrative. His ministerial roles were marked by successes and setbacks, with opposition from scholars and rulers alike. The animosity he faced, particularly from Mâlikî scholars, led to severe measures such as the demolition of his residence, the burning of his books, and restrictions imposed on him. The apparent doctrine he represented, particularly in the form of the Zâhirite School, found support from the Almohad state a century after his death. His literary excellence, diverse works, and contributions to Arabic language and literature further solidified his position as a formidable intellectual force.

In the annals of Islamic history, Ibn Ḥazm stands as a multifaceted scholar whose scientific journey, though marked by tragedy and opposition, left an indelible mark on Al-Andalus and beyond. His enduring influence is evident in the continued appreciation for his writings, the recognition of his literary finesse, and the profound impact of his ideas on jurisprudence, theology, and the broader realm of knowledge.

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