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إسلوب APA

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إسلوب MLA

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The Ibn Ḥazm's critic of religions was distinguished by its departure from an intellectual system well-defined in essence and method towards the foundations of the knowledge . The cornerstone of the major religions' errors according to Ibn Ḥazm's view were the method that assimilates (*qiyas*) the absent (God) to the present (Univers) . The man who is bound to his narrow knowledge , he imagines God as his fellow , he is often trapped by his own anthropomorphism , where he was seeking glorification . The solution for Ibn Ḥazm is to take the *ḥaqīq* of infallible revelation that told us about the reality of the unseen world (*al-ghayb*) without any connotation of our thoughts and imaginations .

Ibn Ḥazm did not only deal with islamic religious texts , as a foundation of the knowledge of the true religion , but also he dealt with *ḥaqīq* of biblical texts that to show the collapse of what they were based on , trying to bring a new comprehension that got its legitimacy from the nearest meanings of the words , and from common sense ... explaining the contradictions in the texts themselves , and with the human knowledges .

Finally I can say that Ibn Ḥazm represents an immense leap in the studies of religions , in both way : method and central occupation .

SUMMARY

The religions that Ibn Ḥazm criticized were : judaism , chirstianity and their different denominations and sects . and those of dualism as mazdeism , sabeanism , mazdacism , manicheism , bardesanism , and marcionism . So he did with hinduism .

I have concidered in this thesis the following methods :

1 - Putting Ibn Ḥazm's criticism in its historical and geographical context .
2 - Putting this criticism in its intellectual context , that to link it with Ibn Ḥazm's ^whole thought .

3 - Comparing Ibn Ḥazm's work with those of muslims scholars in religious studies .

4 - Comparing Ibn Ḥazm's work with the data of modern studies in religious fields .

I can draw from this thesis these conclusions :

The importance of Ibn Ḥazm criticism was his work on judaism and christianity . this section consists :

1 - Special section of dogmatic criticism *ie.* the original part of his book *al-fisal* .

2 - Special section of holy textual criticism , this is the most important part . It is made up of the *al-fisal* appendixes and it has two branchies :

a - The internal criticism that concerns the conteneue of the texts , where Ibn Ḥazm used his knowledge , his crucial mind , the facts , common sense , logic , mathematic , history and geography... *ect.*

b - External criticism concerns the *sanad* of the texts *ie.* their history and their transmitters . He tried to show the impact of the historical , social and political condition upon the evolution of the texts , that led to the intruption of the *sanad* , and finally distortion and change .

This thesis would assert that the translated version of the Old Testamant that Ibn Ḥazm delt with was translated by a jewish scribe who was knowledgeable in hebrew language , influenced by arabo-islamic culture , and his translation was an exegetical translation that Ibn Ḥazm was not concious , but fortunately this kind of jewish exegesis did not over-delt with the texts that diminished the negational reflects upon the criticism .

Whearas the translator of the New Testament was presumably a well-educated muslim in arabo-isiamic culture , and concious of ~~ap~~ologetical matters that led his translation in a masterful manner , and claverness that witnessed his masterfulness at greek language .

Concerning the oriental religions , Ibn Ḥazm had a shallow knowledge on them , due to the historical ,and geographical distance. He claimed many things to be belonged to them and they were not . He deprived them some of what they owned , including neglecting many important subjects of them such as his ignorance about the appertenance of the souls' transmigration to the hinduism.