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AḤMED IBN ḤANBAL
AND
THE MIḤNA.

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AHMED IBN HANBAL

AND

THE MIHNA.

A BIOGRAPHY OF THE IMÂM INCLUDING
AN ACCOUNT OF THE MOHAM-
MEDAN INQUISITION CALLED THE MIHNA,
218—234 A. H.

BY

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TO MY WIFE.

INTRODUCTORY REMARKS.

The following pages contain the record of the Imâm Aḥmed ibn Ḥanbal and of a struggle ¹⁾ with which he stood connected, whose issues were so great as to warrant a close study of all that is involved in the movement. The history of Dogma in Islâm as written by Western writers has given us an idea of the questions which were being disputed at this time, and the outward history of events has recorded in very meagre outline the most important public occurrences of our narrative; but there has been, so far, no use made of the rich opportunity presented in the biography of Aḥmed ibn Ḥanbal to see the theological controversies of Islâm in their connection with the outward history of the State. This kind of historical study is the more interesting, because from it we are enabled to understand the relation of the State to religion at that time, and the place occupied by religion and its teachers in the State.

1) The Miḥna. This term, meaning in general usage a 'testing' or 'trial', whether by the accidents of fortune or the actions of men, is often used, (together with the VIII Form of the verb مَأْكَنَ) with reference to a religious test with a view to obtaining assent to some particular belief or system of beliefs. We find this special usage largely illustrated in the records of the Mu'tazilite inquisition, the account of which is to appear in the sequel. It is also found in the accounts of the Orthodox inquisition under the Khalif Ḳâhir 200 years later. Most commonly, the whole persecution extending from the year 218 A. H. to 234 A. H. is called the Miḥna.

We have referred above to the issues of the Miḥna, as the persecution inaugurated by al-Ma'mûn is called. The importance of them lies in the fact that they settled the orthodox character of Islâm for all following ages; and in the preservation of orthodoxy lies the preservation of Islâm itself, in our judgment. Had Rationalism succeeded in bringing about by persecution a general abandonment of orthodoxy, it is probable that the principle of free thought, without recognition of authority, would have had a disintegrating effect within Islâm itself, and would have made it much more susceptible to modifying and reforming influences from without; so that, in time, we should have seen standards of faith and life, which contravene our reason as the Ḳorân and Tradition do, given up for something more satisfying to reason and moral judgment. We need not enter into the question whether any good came from the preservation of orthodoxy, further than to say that if Islâm was to continue to be Islâm, to preserve orthodoxy was the best way to accomplish such a result.

We ought to give Rationalism credit for having asserted the principle, un-Islâmic though it be, that thought must be free in the search for truth. The abuse of free-thinking, however, in a love of speculation for speculation's sake, and in an inordinate desire of controversial victory is, in the history of this period, abundantly exemplified.

Aḥmed ibn Ḥanbal during his whole career subsequent to the death of the Imâm al-Shâfi'î (204 A. H.) was the most remarkable figure in the camp of Mohammedan orthodoxy, and during the course of the Miḥna did more than any other individual to strengthen the resistance of his party to the repressive efforts of the Khalifs and their officers. He stood for the standing or falling of orthodoxy in its time of trial; and there is little exaggeration in the statement, made more than once concerning him, that 'all men were looking to him for an example, that as he decided on the test as to the Ḳorân being applied to him, so they might follow'.

We have some interesting circumstantial evidence of

Aḥmed's position and influence among the people from the way in which he was treated by the Khalifs. Al-Ma'mûn had made up his mind to cite him to appear with the first seven men to whom he put the test, but even the violent bigot Aḥmed ibn Abû Dowâd the Chief-Kâḏî advised his master not to summon him, doubtless recognizing that success with the seven men would be much more difficult should Aḥmed be with them, and feeling that the result of their trial would better determine whether or not it would be wise to attack one greater than they. Al-Ma'mûn's letter to his governor in Baghdâd after the latter had examined the doctors treats with gentleness Aḥmed ibn Ḥanbal, when one reads what he had to say about most of the other doctors there alluded to. In the case of al-Mu'taṣim, we must bear in mind that he did not scourge Aḥmed until he had exhausted every means to save him, by threats, arguments and entreaties. He declared that had al-Ma'mûn not ordered him to deal with him and such as he, he would have had nothing to do with the infliction of the punishment. Furthermore, the scourging took place in the court-yard of the palace unknown to the mass of the people, who stood outside waiting for the announcement as to how the trial had ended. As soon as they suspected that their Imâm was being tortured, there was a tremendous excitement; and it seemed as if the Khalif's palace would become an object of assault, when al-Mu'taṣim had Aḥmed's uncle 'Ishâḳ brought out, and had this man falsely intimate to them that he had not harmed his nephew in the least. To make himself still more secure against the danger of a popular uprising, al-Mu'taṣim kept Aḥmed within the precincts of the palace until the evening, and then dressed him up in gala costume and sent him under cover of dusk to his dwelling. We may consider it as significant of Aḥmed's standing among the people that there were no further attempts to coerce him during the remaining fifteen years of the Miḥna, though we are assured that he was active in teaching and as popular as he ever had been, or even more

so. Al-Wâthik's treatment furnishes some evidence to shew how he regarded Aḥmed's influence. We are told that, despite the urging of Ibn Abû Dowâd, he would not cite Aḥmed for examination before him, but sent word to the Imâm to remove from his country; a good proof that Aḥmed had great power with the people. The biographer adds that he does not know whether the Khalif refrained from dealing with Aḥmed because of admiration for his steadfastness, or because of fear that evil consequences might come upon him should he lay violent hands upon so holy a man. For al-Mutawakkil we need say little here. His attention to Aḥmed and the messages which he sent him point clearly to his popularity and influence.

The religious sentiment in the Muslim populace had not much sympathy with the loose views and free living of the liberal teachers. Hence it was that they idolized as they did a man like Aḥmed ibn Ḥanbal. His intense devotion to the things most venerated and cherished by the people: God, the Prophet, the Korân, the Tradition, the Sunna of the Prophet, and the Communion of the Faithful, endeared him to the mass of the common folk. He was, also, a remarkable example of an effort which always excited reverence in the breast of the Muslim, namely, the effort 'to bring himself near to God and thus secure a good reward from him'. Those who are familiar with the stock expressions of Mohammedan piety will understand what this means in the case of a sincere and earnest religionist. Judging by the record of a host of extravagant visions of blessedness in Paradise which men had of the Imâm Aḥmed after his departure from the world, one cannot doubt that all good Muslims believed him to have obtained even more than the good reward for which he had hoped.

That Aḥmed ibn Ḥanbal has come to be regarded as the founder of the Ḥanbalite Madhhab, or School, is not to be wondered at, though it is not because of any intention on his part, as far as I can see. He was a great saint and defender of orthodoxy, and it is due to this fact that his pupils and

admirers, after his death, sought to give form to their master's teachings and compacted themselves into a sect or school of theology. I do not believe that Aḥmed himself had the idea that such would occur. That a school was formed spontaneously is a testimony to the powerful impression of the man's personality upon his own age and that following. The things which the Muslims reckon to Aḥmed's praise are his personal life, his intensely orthodox teaching, and his maintenance of his teaching in the face of persecution. He was learned in only one direction, that is, in the *Ḳorân*, Tradition, the Consensus of usage and opinion among the Faithful. These things he knew thoroughly; of worldly learning he does not appear to have had any great store. The kind of knowledge he had, supplementing great courage and firmness and much natural shrewdness, was his effective weapon in the controversial warfare which he had to wage. Aḥmed's great book the *Musnad* is the best monument to that knowledge in which he especially excelled. It exercised such an influence, in itself and in the works derived from it, for the maintenance of Tradition in its worthy place as a basis of theology, that its author's career ought to be known. We will then see the real life which was so steady in its effect upon Mohammedan religious thought, and which was but followed up in its effect by the book which it produced.

Some native biographers and historians have noticed the man and the persecution in which he suffered for his faith with too flattering recognition of Aḥmed's worth and services. Others whose interest is more secular and who record, for the most part, only the outward events of civil history have often passed over the religious movement of Aḥmed's time with little or no notice. But there is a significance about the man and the movement which the greatest of the chroniclers, such as *Ṭabarî*, have not been slow to recognize. *Abu'l-Maḥâsin*, who professes to be writing the annals of Egypt, but whose interest in religious persons and events is evident on almost every page of his work, has done full

justice to the general course of events in connection with the Miḥna and to the public career of Aḥmed ibn Ḥanbal.

In the narrative which follows, I have sought to give the connected story of my subject's life from its beginning to its close. The account expands, however, at that point where his life becomes a factor in the public history of the time, in order that we may have a fair impression of the whole course of religious events then transpiring, and may, also, see more clearly Aḥmed ibn Ḥanbal in the arena where he, more than elsewhere, won for himself that great fame which has placed him among the chief heroes and saints of his faith.

It should be remarked that European writers have too often written their accounts in a spirit of antipathy toward the orthodox theology of Mohammedanism, and have given more than a due share of commendation to the Mu'tazilites (Rationalists). They were, it is true, advocates of the freedom of thought, but were, none the less, in many cases, too self-indulgent and pleasure-loving to be credited with the highest moral aims or earnestness. It is doubtful whether, in most instances, their championship of free thinking was from any lofty conception of what constitutes true freedom. It would appear to be rather the motive of convenience that moved them to take the course they took. They preached the gospel of Freedom because they felt the Law and the Commandment to impose an inconvenience upon them, so that they could not do as they wished. All praise is due to the sincere men who loved freedom and sought it as the right of every man, but the sequel will shew not many of such men in that field of history which it covers.

The characters of the four Khalifs al-Ma'mûn, al-Mu'taṣim, al-Wâthiq and al-Mutawakkil will receive some additional light from the narrative which follows; as a result, probably that of the first and last named will receive a different judgment from that which has been passed hitherto. Al-Ma'mûn, the scholar and patron of scholars, the first free-thinking Khalif who took a real interest in religion, will be more fully discovered as a man intolerant toward those who

differed from him, even to the degree of becoming an intense persecutor. As to his liberal tendencies, it is not likely we shall find any reason to change our judgment. He had a quick and very capable mind, and hated to be fettered. He believed he had the right to think to the full extent of his opportunity, and to make opportunity for mental ranging where he had none. Had he stopped at this point, he would have presented to us a record of great service to his fellow-men accomplished by moral means; but when he rejected what he deemed a spiritual tyranny, only to turn spiritual and physical tyrant himself, the pure quality of his early aspirations is for us sadly spoiled.

Al-Mutawakkil is a Khalif whose character cannot possibly be what European historians have made it out to be — darker than the plague of darkness itself. He was orthodox, but his treatment of liberals will easily bear comparison with his predecessors' treatment of the orthodox theologians; while the attitude he assumed toward Aḥmed ibn Ḥanbal does not present to us a man without redeeming qualities. It is not to be understood that we condone his terrible treatment of individuals, and the gloating satisfaction with which he sometimes related his own barbarities. Nor would we soften terms over his treatment of Jews and Christians. But the man was a fanatical religionist, and many of his deeds must be viewed from the religious standpoint to a greater extent than they have been heretofore.

It will be seen that, in regard to some other points, I have indicated in a footnote here and there a difference of opinion from some of the modern authorities whose works have been consulted. But, none the less, I avail myself of the present opportunity to say that the books of scholars like Steiner, von Kremer, Houtsma and Goldziher have been of great service to me, and that I am fully appreciative of the service their contributions have rendered to our knowledge of that period of Mohammedan history with which my sketch professes also to deal.

In my work I have derived most of the material used

from three manuscripts in the Library of the University of Leiden; 1) Cod. 311 *a*, which, with its companion Cod. 311 *b*, represents the 5th and 4th vols, respectively, of a five volume Ms. of the *حلمية الاولياء* or *حلمية الابرار* of Abû Nu^caim Aḥmed ibn Abdallah al-²Ispahânî (d. 450). 2) Cod. 73 *a*, which was not in the University collection of Mss. at the time that Dozy prepared his Catalogue, and is, therefore, not described. Its companion volume, Cod. 73 *b* Gol., is however described. The two volumes form together one transcript of the work of Tâju²d-Dîn Abdu²l-Wahhâb ibnu²l-Subkî (d. 771), entitled *طبقات الشافعية*: 3) Cod. 1917, which is likewise not described in the University Catalogue, but will be found in the Catalogue of Landberg, "Catalogue de Manuscrits arabes provenant d'une Bibliothèque privée à el-Medîna et appartenant à la Maison E. J. Brill, Leide", p. 53, Cod. 188, Aḥmed el-Maqrîzî († 845) *مناقب احمد بن حنبل* *Autographe de l'auteur*.

The biography of Aḥmed ibn Ḥanbal in Abû Nu^caim is found pp. 138—161 and in al-Subkî pp. 132—143. I have made most extensive use of the former of these two, as being the most detailed and circumstantial account of my subject's life. It is the oldest account of the three, and shews that fact in the amount of gossip and personal detail which it records, and which the later accounts have omitted. The narrative in al-Subkî affords a great deal of matter touching Aḥmed's part in the Miḥna, but not so 'much for the biography before and after that time. Al-Maqrîzî's contribution is almost sure to be a portion of his Mokaffa, and is a good piece of biographical writing, well-arranged, concise in expression, and covering fully the life and relations of Aḥmed. Considered as a literary production, it is a better account than that of Abû Nu^caim, because of its compactness and system; but, for one who is gathering materials to compose a sketch having itself a similar purpose to Maqrîzî's, as might be expected, the more diffuse narrative of Abû Nu^caim, with its accumulation of traditional accounts bearing on many minor points in Aḥmed's career, has much more to offer.

As is pointed out in a footnote Ṭabarī's Annales have been followed for the letters of the Khalif al-Ma'mûn. The same source, also, has afforded some useful information touching matters of more public interest during the progress of the Miḥna.

My endeavor has been to use the materials gathered from these and other sources in such a way as to make many witnesses contribute each something complementary to the testimony of his fellows, and yet have the whole convey the impression of a continuous narration.

To my greatly esteemed Professor, Doctor M. J. De Goeje, Professor of Arabic in the University of Leiden, I am indebted for direction, advice, and encouragement without which it would have been impossible to have accomplished the result that is here presented. I am very thankful to him for this, as also for his great courtesy as Interpres Legati Warneriani in placing at my disposal the three manuscripts which have been used in the preparation of the work.

Leiden, Feby 4th, 1897.

WALTER M. PATTON.

AḤMED IBN ḤANBAL AND THE MIḤNA.

I.

Aḥmed's Birth and Family Connections. Aḥmed ibn Ḥanbal was born in the month of Rabi^c the first, 164 A. H. ¹⁾. The home of his parents was in Khorasân ²⁾. His father Moḥammed ibn Ḥanbal was one of the descendants of a captain in the Abbaside army in Khorasân which fought to overthrow the Omayyads ³⁾. The family left Khorasân to take up residence in Baghdâd, however, and Aḥmed was born a few days or months after their arrival in the latter city ⁴⁾. We are not informed what family his parents had beside himself, and in none of the sources of information to which I have had access is there, excepting of a brother of his father's, ⁵⁾ Ishâḳ ibn Ḥanbal ⁵⁾ and a son of this man, Ḥanbal ibn ⁶⁾ Ishâḳ ibn Ḥanbal ⁶⁾, any mention of a relative of his father's or his own generation. His lineage was of pure Arabic stock ⁷⁾ from the family of Shaibân of the great tribe of Bekr ibn Wâ'il. Aḥmed is rarely called 'ibn Moḥammed', the name

1) Ibn Chall. N^o. 19, Dhahabî, Liber Class. 8, N^o. 18, Abu'l-Maḥâsin I, 735 ff.

2) Jâcût II, 777.

3) Abû Nu^caim, Leiden Ms. 311a, 150b, وكان ابوه من ابناء قواد خراسان

4) Ibn Chall. N^o. 19, Dhahabî, Liber Class. 8, N^o. 18, Al-Nawawî, Biog. Dicty. p. 146.

5) Abu'l-Maḥ. I, 771.

6) Abu'l-Maḥ. II, 76; cf. p. 26, l. 5 infra.

7) Al-Maḥrizî, Leiden Ms, 1917, p. 1, واصله من العرب قال يحميى بن

معين ما رايت خيرًا من احمد ما افتخر علينا قط بالعربية ولا ذكرها

of his paternal grandfather taking the place of that of his father, probably from the fact that the latter died at thirty years of age while his son was still in infancy. On the death of the father, the responsibility for Aḥmed's care and training devolved upon his mother, whose name and history we do not know ¹).

Years of Study and Teachers. We are without any details of his early years and know merely that he continued to reside in Baghdâd until the year 179 A. H. In this year, when fifteen years of age, he began the study of the Tradition ²). He first went to the lecture-room of Abdallah ibn al-Mubârak, who came to Baghdâd for the last time in 179 A. H. He was too late in going, however, as Ibn al-Mubârak had left the city to take part in an expedition to Tarsus ³). Mâlik ibn ³Anas, too, died in the very year in which Aḥmed began to study; and the latter used to say that he had been deprived of Mâlik ibn ³Anas and Hammâd ibn Zaid, but that God had given him in their place Sofyân ibn ⁶Uyaina and ³Ismâ'îl ibn ⁶Ulayya ⁴). His first teacher was Hushaim ibn Bashîr al-

1) That Aḥmed's father did not die before his boy was born will appear from the following: Abû Nu'aim, p. 138 *b*, وَتُوِّفَى أَبُو مُحَمَّدٍ بِنِ حَنْبَلٍ

وَلَهُ ثَلَاثُونَ سَنَةً فَوَلِيَّتَهُ أُمُّهُ قَالَ أَبِي كَانَ قَدْ ثَقِبَ أُذُنِي الْخ

2) Dhahabî, Lib. Class. 8, N°. 18.

3) Abû Nu'aim, 138 *a*, وَكَانَ ابْنُ الْمُبَارَكِ قَدِمَ فِي هَذِهِ السَّنَةِ وَهِيَ
آخِرَ قَدَمَةٍ قَدِمَهَا وَذَهَبَتْ إِلَى مَجْلِسِهِ فَقَالُوا خَرَجَ إِلَى طَرَسُوسَ قَتْنُوْفَى
سَنَةَ أَحَدَى وَثَمَانِينَ

Abdallah ibn al-Mubârak d. 181 A. H., al-Nawawî Biog. Dicty ٣٣٥.

4) Al-Makrîzî, p. 2, وَكَانَ رَضَهُ يَتَأَسَّفُ عَلَيَّ عَدَمِ اجْتِمَاعِهِ بِالْإِمَامِ
مَالِكٍ لِأَنَّ مَالِكَ رَضَهُ تُوْفِيَ السَّنَةَ الَّتِي طَلَبَ الْإِمَامُ أَحْمَدُ فِيهَا الْحَدِيثَ
وَهِيَ سَنَةٌ تِسْعٌ وَسَبْعِينَ وَمِائَةٌ فَكَانَ يَقُولُ فَاتَنَى مَالِكٌ فَأَخْلَفَ اللَّهُ

Sulamî, to whom he went in the year 179. With Hushaim he studied in this year and, then, to receive more particular instructions in difficult traditions, he continued to study with him three years longer and part of a fourth year up to the time of Hushaim's death, which occurred in the year 183 A. H. From Hushaim's dictation he wrote the كتاب الحج, containing about 1000 traditions, a part of the تفسير, the

قضاء and some minor writings. He is said to have learned from this teacher in all more than three thousand traditions ¹⁾. For the study of tradition he visited Kûfa and Baṣra, Mecca, Medîna, Yemen, Syria and Mesopotamia ²⁾ and among the other teachers under whom he studied were Sofyân ibn °Uyaina († 198), °Ibrâhîm ibn Sa°d († 183), Yaḥya ibn Sa°id al-Kaṭṭân († 198), Wakî°c († 196), Ibn °Ulayya († 193), Ibn Mahdî († 198), Abd al-Razzâk († 211), Jarîr ibn Abd al-Ḥamîd († 188), al-Walîd ibn Muslim († 194), °Alî ibn Hishâm ibn al-Barîd, Mu°tamar ibn Suleimân († 187), Ghundar († 193), Bishr ibn al-Mufaḍḍal († 186), Ziyâd al-Bakâ°î, Yaḥya ibn Abû Zâ°ida († 182), Abû Yûsuf the Kâḍî († 182), Ibn Numair († 234), Yazîd ibn Hârûn († 206), al-Ḥasan ibn Mûsâ al-°Ashyab († 209), °Ishâk ibn Râhawaih († 238), °Alî ibn al-Madînî († 234), and Yaḥya ibn Ma°in († 233) ³⁾.

علی سفیان بن عیینة وفانی حماد بن زید فأخلف الله علی
اسمعیل بن علیة

1) Abû Nu°aim, 139 a, عن وکتبت عن [قال ابو الفضل صالح]

هشیم سنة تسع وسبعین الا انسى لمر اعتقد بعض سماعی ولزمناه
سنة ثمانین واحدی وثنینین وثلاثة ومات فی سنة ثلاثة وثمانین
کتبنا عنه کتاب الحج نحو من الف حدیث وبعض التفسیر والقضاء
وکتبنا صغارا قل قلت تکون ثلاثة آلاف حدیث قل اکثر

2) On the subject of travelling about to acquire a knowledge of traditions cf. Goldziher, Moh. Studien II, p. 176.

3) Cf. al-Nawawî Biog. Dict. 142 f.; al-Subkî, p. 133; Dhahabî, Lib. Class. 8, N°. 18. Dhahabî adds Bahr ibn °Asad. Abu°l-Maḥ. I, 638, makes Ḳubaisa

He studied with al-Shâfi'î the Fikḥ and the ²Usûl al-Fikḥ ¹). We do not know much of the history of Aḥmed until the year 218 A. H. is reached. In that year the Miḥna was begun by the Khalif al-Ma'mûn and Aḥmed comes at once into prominence. He must have been studying with Abû Yûsuf the Kâḏî before 182 A. H. when Abû Yûsuf died. His personal intercourse with al-Shâfi'î began in 195 A. H., when the latter came to Baghdâd, and lasted till 197 A. H., when al-Shâfi'î went to Mecca. After a break it was renewed in Mecca, and after that, probably, for a brief space of time in Baghdâd, when al-Shâfi'î returned there for a month in 198 A. H. before finally taking his departure from 'Irâq ²). We know that Aḥmed was in Baghdâd in this year. Wakî' ibn al-Jarrâh he knew very intimately before his death in 197 A. H. Aḥmed had such familiarity with this man's traditions that he gave his son liberty to take any of Wakî's books that he pleased, and told him that, if he would give him any tradition whatever from it, he would give him the ²Isnâd for it, or, if he would give him the ²Isnâd, he would give him the tradition. Wakî' had his tradition from Sofyân from Salama, but Aḥmed seems to have been able to add to his own teacher's knowledge in respect to the traditions of Salama ³). With Sofyân ibn 'Uyaina he studied in Mecca

ibn 'Oḳba one of Aḥmed's teachers; I, 681, Khalaf ibn Hishâm al-Bazzâr; I, 715, 'Ismâ'îl ibn 'Ibrâhîm ibn Bistam; I. 734, Ḳutaiba ibn Sa'îd ibn Jamîl. By Shahrastânî Wakî' and Yazîd ibn Hârûn are classed as Shyites, Haarbr. Trans. I. 218.

1) al-Maḳrîzî, p. 2, واجتمع بالامام الشافعى رضه واخذ عنه الفقه واصوله

2) De Goeje, Z. D. M. G. XLVII, p. 115; Ibn Chall. N°. 569.

3) al-Subkî, p. 132, وقال قتيبة بن سعيد كان وكيع اذا كانت العتمة
ينصرف معه احمد بن حنبل فيقف على الباب فيذاكره فاخذ ليلة
بعضادى الباب ثم قال يبا عبد الله [احمد] اريد ان القى عليك
حديث سفيان قال هات قل تحفظ عن سفيان عن سلمة بن كهيل

before 198 A. H., in which year Sofyân died. We have no means of fixing the exact date when he studied with Sofyân. It was, no doubt, on the occasion of a pilgrimage, for Aḥmed performed the Hajj five times in all¹). It was also during the residence of al-Shâfi'î in Mecca, in all likelihood, for we have it recorded that 'Ishâḳ ibn Râhawaih on two occasions disputed there with al-Shâfi'î during Aḥmed's residence there, and it would seem also in his presence²).

The following incident is characteristic of the man. While in Mecca, Aḥmed's clothes and effects were stolen during his absence from his lodgings in the hours when he was engaged in study with his teacher (Sofyân). On his return, the woman of the house told him of the theft, but his only enquiry was as to whether the writing-tablets had been preserved. On learning that they had, he asked for nothing more. Still, owing to the torn state of his clothes, he was forced

كذا قال نعم ثنا يحيى فيقول سلمة كذا وكذا فيقول ثنا عبد الرحمن فيقول وعن سلمة كذا وكذا فيقول انت حدثنا حتى تفرغ من سلمة ثم يقول احمد فتا حفظ [عن] سلمة كذا وكذا فيقول وكيع لا فياخذ في حديث شيخ شيخ قال فلم يزل قائماً حتى جاءت الجارية فقالت قد طلع الكوكب او قالت الزهرة وقال عبد الله قال لى ابى خذ اى كتاب شئت من كتب وكيع فان شئت ان تسألنى عن شىء (الكلام marg.) حتى اخبرك بالاسناد وان شئت بالاسناد حتى اخبرك عن الكلام

1) al-Nawawî Biog. Dict., p. 144, 1. 16.

2) al-Subkî, pp. 157, 158, مناقرة بين الشافعى واسحاق رصهما روى
 عن اسحاق بن راهويه قال كنا بمكة والشافعى بها واحمد بن حنبل
 ايضا بها الخ
 مناقرة اخرى بينهما فسكت الشافعى فلما سمع ذلك
 احمد بن حنبل الخ

to remain away for several days from the lecture-room, until the anxiety of his fellow-students led them to seek him out and put him in the way of earning a little money to procure a change of garments. Their proffered gifts or loans he would not on any account accept ¹⁾.

Abd al-Razzâk Aḥmed first met in Mecca. On one of his

[قل أبو نعيم] حدثني ابي ثَنَا احمد قال ، 143 a, Abū Nu'aim, 143 a, املی علیّ عبد الله بن احمد [بن حنبل] من حفظه قال نزلنا بمكة دارا وكان فيها شيخ يكنى بابي بكر بن سماعة وكان من اهل مكة قال نزل علينا ابو عبد الله في هذه الدار وانا غلام قل فقالت امی الزم عذا الرجل فاخدمه فانه رجل صالح فكننتُ اخدمه وكان يخرج يطلب الحديث فسرق متاعه وقماشه فجاء فقالت له امی دخل عليك السرّاق فسرقوا قماشك فقال ما فعلت الاالواح قالت له امی في الطابق قال وما سأل عن شيء غيرها (142 a) حدثنا سليمان بن احمد ثَنَا عبد الله بن احمد بن حنبل ثَنَا علي بن الجهم بن بدر قال كان لنا جار فاخرج اليما كتابا فقال اتعرفون هذا الخُط قلنا نعم هذا خط احمد بن حنبل فقلنا له كيف كتب ذلك قال كنا بمكة مُقيمين عند سفيان بن عيينة ففقدنا احمد بن حنبل ايما لم نره ثم جئنا اليه نسأل عنه فقال لنا اهل الدار التي هو فيها هو في ذلك البيت فجئنا اليه والباب مردود عليه وانا عليه خلقان فقلنا يا ابا عبد الله ما خبرك لم نرك منذ ايام قال سرقت ثيابي فقلت له معى دنائير فان شئت خذ قرضا وان شئت صلة فاني ان يفعل فقلت تكتب لي باجرة قال نعم فاخرجت ديناراً واني ان ياخذه وقال اشتر لي ثوبا واقطعه نصفين فأوماً انه يأتزر بنصف ويرتدي بالنصف الآخر وقال جئني ببقيته ففعلتُ فجئتُ بورق فكتب لي فهذا خطه

pilgrimages Yaḥya ibn Maʿīn accompanied Aḥmed ¹⁾, and they made up their minds that, after the completion of the pilgrimage, they would go to Sanʿâ in Yemen and study Tradition with Abd al-Razzâḳ. On arriving at Mecca they met with the teacher, who had, like themselves, come to perform the Hajj. Yaḥya ibn Maʿīn introduced Aḥmed to him, and, after making known their wish to study with him, an appointment was made by Ibn Maʿīn in accordance with which they should receive his instructions in Mecca instead of going to Sanʿâ. Ibn Maʿīn told Aḥmed of this and the latter asked him why he had made such an arrangement. His reply was that it would save a month's journey each way and all the expenses of the trip. Aḥmed, however, declared that he could not allow such considerations to overcome his pious resolutions, and, in the end, they did go to Sanʿâ and received there the traditions. He suffered great hardships on the way thither, for, though offered money sufficient to enable him to travel in comparative comfort, he refused to take it and hired himself to one of the camel drivers of a caravan going to the place. At Sanʿâ, likewise, he lived in penury and suffering, though help was tendered him such as would have secured him against anything of the kind. Abd al-Razzâḳ himself said that Aḥmed remained with him almost two years, and that when he came he offered him money, saying that the country was one where trading was difficult and to gain his livelihood would be impossible. Aḥmed was inflexible, however, saying that he had a sufficiency for his needs. The traditions which he had from this teacher were those of al-Zuhrî from Sâlim ibn Abdallah from his father and the traditions of al-Zuhrî from Saʿīd ibn al-Musayyib from Abû Huraira. Aḥmed was fortunate in having studied with Abd al-Razzâḳ before the year 200 A. H., for his reputation as a sound traditionist was impaired after that date. It is in keeping with Aḥmed's character that he should, as we are informed, have put into practice every tradition which he

1) Abu'l-Feda, Annales, Reiske ed, II. 186.

learned from Abd al-Razzâk, even to one in which the Prophet is represented as giving to Abû Ṭaiba, a surgeon, a dinâr for cupping him. Following this example Aḥmed, too, asked to be cupped and gave the surgeon a dinâr¹).

حجّ أحمد حاجات رافق في بعضها يحيى بن 7, p. 1) al-Maḥrīzī, معين واتفقا على انهما بعد انقضاء الحج يمضيان الى صنعاء اليمن ياخذان الحديث عن عبد الرزاق فوجداه في الطواف فلما فرغ اجتمعا عليه وكان احمد لا يعرف شاخصه وانما يعرفه باسمه فقال له يحيى بن معين هذا اخوك احمد بن حنبل فقال حيّاه الله انه ليبلغني عنه كل ما أسر به ثبته الله تعالى على ذلك ثم واعد يحيى الشيخ على قراءة فلما انصرفا عنه قال احمد لابن معين لم اخذت على الشيخ الموعد فقال له يحيى قد اراحك الله مسيرة شهر ورجوع شهر والنفقة فقال الامام احمد ما كان الله ليراني وقد نويت نية افسدها بما تقول ثم سافرا الى صنعاء اليمن واخذ عنه بها وصرح عن الامام احمد انه قال ما كتبت حديثا الا وقد عملت به حتى مرّ بي ان رسول الله صلعم احتاجم واعطى ابا طيبة الحجاجم دينارا فاحتجمت لما خرج احمد بن حنبل, 141 b, Abû Nu'aim, واعطيت الحجاجم دينارا الى عبد الرزاق انقطعت به النفقة فاكرى نفسه من بعض الجمالين الى ان وافى صنعاء وقد كان احبابه عرضوا عليه المواساة فلم يقبل من احد شيئا... يقول (عبد بن حميد) سمعت عبد الرزاق يقول قدم علينا احمد بن حنبل هاهنا فاقم سنتين الا شيئا فقلت له يابا عبد الله خذ هذا لشيء دفعه اليه فانفع به فان ارضنا لبيست بارض متاجر ولا مكسب وانا عبد الرزاق كفه مدها فيها دنانير فقال لما قدم احمد, 144 a, Abû Nu'aim, احمد انا بخير ولم يقبل مني ابن حنبل مكة من عند عبد الرزاق رأيت به شاكوبا وقد تبين

With Ishâk ibn Râhawaih, who is called in the Kitâb al-Fihrist (I. 230) a leading Ḥanbalite, he corresponded for a length of time, until Ishâk took a letter of recommendation which Yaḥya ibn Yaḥya had written for him to Abdallah ibn Ṭâhir, and received from the latter because of it both money and high position ¹).

Aḥmed's When still a youth Aḥmed ibn Ḥanbal was held
Period of in reverence as an authority on the Tradition,
Teaching. and in the assemblies of the sheikhs was looked up to with great respect ²). We do not know when his most

عليه اثر النصب والتعجب فقلت [أى أحمد بن إبراهيم الدورقي] يابا عبد الله لقد شققت على نفسك في خروجك إلى عبد الرزاق فقل ما أهون الشقة فيما استفدنا من عبد الرزاق كتبنا عنه حديث الزهري عن سالم بن عبد الله عن أبيه وحديث الزهري عن سعيد بن المسيب عن أنى هريرة رضى . . . قال أنى [أى أبو عبد الله] ما كتبنا عن عبد الرزاق من حفظه شيئاً إلا مجلس الأول وذلك أنا دخلنا بالليل فوجدناه في موضع جالساً فأملى علينا سبعين حديثاً ثم انفتحت إلى القوم فقال لو لا هذا ما حدثتكم يعنى أنى [أى أبو عبد الله] قال أنى [أبو عبد الله] وجالس عبد الرزاق معمرًا [مات سنة ١٥٣] تسع سنين فكان يكتب عنه كل شيء يقول قال عبد الله وكل من سمع من عبد الرزاق بعد المائتين فسماعه ضعيف وسمع منه أنى قديماً

فدخل الحاجب، 144 f. cf. al-Subkî, p. 156, 1) al-Nawawî Biog. Dict. إلى ابن طاهر] فقال له رجل بالباب زعم أن معه رقعة يحيى بن يحيى إلى الأمير فقال يحيى بن يحيى قال نعم قال أدخله فدخل أسقف وناوله الرقعة فأخذها عبد الله وقبلها وأعد أسقف بجانبه وقضى دينه ثلاثين ألف درهم وصيره من ندمائه

قال أبو نصر سمعت عبد بن حميد يقول، 144 b, 2) Abû Nu'aim, كان في مسجد أظنه ببغداد وأصحاب الحديث يتذاكرون وأحمد يومئذ شاب إلا أنه المنظور إليه من بينهم الخ

active period of teaching and literary work occurred, but he was established as the greatest traditionist of his time when al-Ma'mûn introduced the Miḥna, and continued to teach until shortly after al-Wâthiq came to the Khalifate when he was forced to give up teaching. He may have resumed teaching for a year or so after al-Mutawakkil came to power, but in 237 A. H. when he went to the camp he took an oath never to tell a tradition in its integrity as long as he lived, a vow which he appears to have kept¹).

His Works. In regard to his books we know on the whole very little. He left at his death twelve loads and a half of books all of which he had memorized²). The names which have come down to us are the following: كتاب الععل - كتاب الرهذ - كتاب الناسخ والمنسوخ - كتاب التفسير - الفرائض - كتاب الفضائل - كتاب المسائل - كتاب الاشربة - كتاب الايمان -³) كتاب المناسك - كتاب الرد على الجهمية - كتاب طاعة الرسول - كتاب المسند

The Musnad. Of one book, his great work, the Musnad, we have more definite particulars. It comprised the testimonies of more than 700 Companions of the Prophet, and was selected and compiled from 700,000 traditions (or according to another account from 750,000) and contained 30,000 (in some accounts 40,000) traditions. Aḥmed boasted that whatever was in it was a reliable basis for argument, and that what was not contained in it was not to be regarded as a sound basis. He looked upon this book as an imâm which was to settle all differences of opinion about any Sunna of the Prophet⁴). It has always had the greatest reputation in Mo-

1) Cf. Chapter II near the end; Chapter III near the beginning.

2) al-Nawawî, Biog. Dict. 143.

3) Kitâb al-Fihrist I, 229.

4) al-Subkî, p. 133, l. 20, والى مسنده وهو اصل من اصول هذه الامة

قال لنا [الامام] ان هذا الكتاب قد جمعته وانتقيته من اكثر من 27
سبعمائة وخمسين الفا فيما اختلف فيه المسلمون من حديث رسول

hammedan theological circles, and has been used as a basis of many smaller works and as a source of information by many authors. Its immense size and the very inconvenient method of its arrangement have, however, done a great deal to prevent its becoming much more used than it actually has been. In fact, it has been rarely mastered by any one individual, and perhaps as rarely transcribed by one person. Hence it is that, whereas there are a number of partial copies of the work, only one complete manuscript is known to-day ¹⁾).

The Musnad as compiled by Aḥmed ibn Ḥanbal is no longer extant ²⁾, nor does it seem to have survived his own age; for Abû Abd al-Raḥmân Abdallah Aḥmed's son, who edited, with some additions of his own, the work of his

الله صلعم فارجعوا اليه فان كان فيه والا ليس بحاجة فقال عملت هذا الكتاب اماماً اذا اختلف الناس في سنة عن رسول الله صلعم رجع اليه وقال ايضاً خرج ابي المسند من سبعمائة الف حديث قال ابو موسى المديني ولم يخرج الا عمّن ثبت عنده صدقه وديانته دون من طعن [طعن] في امانته ثم ذكر باسناده الى عبد الله ابن الامام احمد رحمة الله عليهما قال سألت ابي عن عبد العزيز ابن ابان فقال لم اخرج عنه في المسند شيئاً لما حدث بحديث الواقيت تركته قال ابو موسى فلما عدد احاديث المسند فلم ازل اسمع من افواه الناس انها اربعون الفا الى ان قرأت على ابي منصور بن زريق بيعداد قال انا ابو بكر الخطيب قال قال ابن المنادي لم يكن في الدنيا اروي عن ابيه منه يعني عبد الله ابن الامام احمد لانه سمع المسند وهو ثلاثون الفا والتفسير وهو مائة الف وعشرون الفا الخ

The sum 40000 for the traditions is that given in the Kitâb al-Fihrist I, ۲۳۹, 1. 22.

1) Goldziher, Z. D. M. G., L, 466 f.

2) Goldziher, Z. D. M. G., L, 473.

father after his death ¹⁾, speaks of what he heard from his father, what he read to his father from his own copy of the original page, and what he had gathered from books and papers belonging to his father, as being embodied in the edition which he had made ²⁾. In some cases he says that he 'thinks' he had a tradition from his father in such and such a form, in such and such a manner of communication, or under such and such a heading. These evidences seem to point to the absence of any book which could have been used to verify what he had in mind. The Musnad as now preserved to us is in the revised form given it by the editorial labours of Abdallah ibn Aḥmed. It is mentioned, further, that an edition of the Musnad with certain supplementary traditions by the editor was made by Abû 'Omar Moḥammed ibn Abd al-Wahîd († 345). A commentary in eighty sections making together ten volumes was prepared by Abu 'l-Ḥasan ibn Abd al-Hâdî al-Sindî († 1139); an epitome called al-Durr al-Muntacad min Musnad Aḥmed was compiled by Zain ad-Dîn 'Omar ibn Aḥmed al-Shamî al-Ḥalabî ³⁾ and, finally, an edition of the Musnad ordered alphabetically according to the names of the Companions of the Prophet from whom the traditions take their origin was made by the Jerusalem scholar Abû Bekr Moḥammed ibn Abdallah al-Maḳdisî: ترتيب مسند احمد بن حنبل على حروف المعجم ⁴⁾. A printed edition of the work, based chiefly on a manuscript in the Library of the Sâdat Wafâ'îya at Cairo was issued in 1896 ⁵⁾.

The great work according to the boast of Aḥmed himself was intended to be encyclopaedic in its aim, as far as traditions related to the Sunna of the Prophet were concerned. It apparently attempts to comprehend everything which in

1) Goldziher, Z. D. M. G., L, 472, 504.

2) Goldziher, Z. D. M. G., L, 497.

3) Ḥaj. Ḥal. V, 534 f.

4) Goldziher, Z. D. M. G., L, 470.

5) Goldziher, Z. D. M. G., L, 468.

the author's judgment could possibly contribute to a complete notion of what the Sunna was. All the reliable materials coming down from the Companions were meant to be included within the book. Hence, only the very broadest tests were applied to the traditions which were accepted by the author. The main criterion was that the Isnâd must be sound; that is, no man whose reputation for truthfulness or religious character was deemed unsatisfactory could be allowed to validate a tradition¹⁾. The test of conflict with clear teaching of the Prophet elsewhere found was also applied, but not with the most thorough consistency²⁾; and, finally, the duplicate traditions were excluded, though here, also, Aḥmed's practice was not uniform³⁾. In a work of such an aim we expect to find and in this work do find all kinds of traditions: those relating to ritual, legal precedents, moral maxims, fables, legends, historical incidents and biographical anecdotes⁴⁾. Furthermore, we cannot find the same order which is observed in the great collections of al-Bokhârî and Muslim. Their material was much less in quantity than Aḥmed ibn Ḥanbal's and much narrower in its scope. They had a purpose much more special in view, which permitted of a real system being observed. But Aḥmed's aim was simply to store up genuine traditions and nothing more⁵⁾.

In such a collection, too, as that found in the Musnad any one acquainted with the genesis of Mohammedan tradition can understand that there would appear all sorts of inconsistencies and contradictions. Such, in fact, are found in the book. Sayings are attributed to the Prophet which never could have been uttered by him. He is represented as having prescience of events occurring long after his time, and as lending his countenance to views whose later origin

1) Goldziher, Z. D. M. G., L, 478 & note 1); v. note 4, p. 19.

2) Goldziher, Z. D. M. G., L, 480; v. note 4, p. 19.

3) Goldziher, Z. D. M. G., L, 481.

4) Goldziher, Z. D. M. G., L, 474.

5) v. note 4, p. 19.

is clearly known; opposite opinions and parties alike find their support in distinct traditions of the Musnad ¹⁾. It might seem that there was room to question the honesty of the author who would thus leave all kinds of discrepancies in his work; but reflection will shew that a dishonest man would hardly admit or allow to remain in his compilation such things, and that the aim of Aḥmed, comprehensive and unscientific as it was, sufficiently accounts for whatever of miscellaneous or contradictory character there appears. It is quite likely, too, that the Musnad was a collection brought together during many years, and one to which labor was not continuously devoted by the compiler. In the use of the work, also, after its completion there probably was no continuity observed. He would read a portion now and a portion again, a portion to this one and a portion to that one (only three persons are said to have heard it complete from Aḥmed himself). These facts would make it difficult for him to have in mind and eye the whole work at one time, so as to perceive the mutual harmony or discrepancy of the parts of which it was composed. He, thus, might easily admit and with difficulty correct such inconsistencies as those of which we have spoken. With his aim, as we conceive it, however, inconsistencies made very little difference. He was but collecting sound traditions, and not supporting particular opinions or movements. It was not his idea to constitute himself a harmonist. Dishonesty in connection with any of the contents of the Musnad lies properly with other and earlier authorities than Aḥmed. We have no record of his having been charged with fabricating traditions during his lifetime ²⁾. His great fault was the uncritical aim and method. Even in the Isnâds, where he was supposed to be an excellent critic,

1) Goldziher, Z. D. M. G., L, 478, 489 f.

2) During the trial before al-Mu^ctaṣim it was not objected that any of his traditional arguments were unsound. When he was charged with plagiarizing a tradition (which he had not there cited), he was angry and took pains to put his adversaries to confusion. Cf. a passage in the long Arabic note in Chapter II.

he appears to have been rather liberal. There are found lists of authorities with anonymous individuals even as the first sources of the traditions cited; a few names are given credit, also, who do not stand as reputable authorities in the opinion of many theologians. In the cases of most of the latter Aḥmed, however, makes a special note to the effect that he sees no reason to refuse the traditions furnished by them. And, lastly, he favours at times the Kuṣṣâṣ, who, while not altogether discountenanced as authorities, were not held in great repute¹).

Abdallah, Aḥmed's son, did his part as editor with great conscientiousness, noting carefully his own additions to the materials gathered by his father, and inserting corrections and glosses with explicit statement of his own authorship of them. The traditions which he added to the Musnad appear to have been afterwards brought together by him in a separate book which bore the title *زوائد مسند الامام احمد بن حنبل لولده عبد الله الزاهد*. In some cases where Abdallah had heard a tradition found in the Musnad from another teacher as well as his father, he wrote a note to that effect when putting in the tradition concerned²).

During his lifetime Aḥmed read the Musnad to his sons Ṣāliḥ and Abdallah and to his uncle Ishâḳ ibn Ḥanbal, and they alone formed the favoured circle who heard the complete work from the lips of its author³).

As may be inferred from what has been already said,

1) Goldziher, Z. D. M. G., L, 471 f, 478 f; Cf. De Goeje, Gloss. Belâdhori and Gloss. Fragm. Hist. Ar. *قص*. The Kuṣṣâṣ having as storytellers no very serious aim were naturally enough in discredit with serious traditionists, but it may well have been that such men actually furnished some sound traditions. According to the critical method then in vogue, the soundness of such traditions would depend upon their contents to some extent, but more upon the Isnâds.

2) Goldziher, Z. D. M. G., L, 501 ff. Abdallah is said to have made additions, likewise, to his father's *كتاب الزهد*.

3) v. note 4, p. 19.

the great work of Aḥmed is not arranged with any reference whatever to the subjects of the traditions it includes. Such an arrangement is found rather in that kind of tradition-collections called Musannafs, a class of works which properly belongs to a later development of Arabic literature than these Musnads. The latter class, of which Aḥmed's book is representative, is ordered according to the earliest authorities or first sources of the traditions cited, and according to the localities where the author obtained his materials. In such an arrangement we would expect to find traditions bearing a particular colour and evincing a similar tendency brought together, according to the predilection or bias of the original authorities or of the localities made responsible for the traditions. This feature, which is almost inevitable in employing such a method, is a mere accident of the classification, and forms no part of the author's intention. Such a miscellaneous arrangement and the mass of the materials brought together made these Musnads of little general value as works of reference on account of their inconvenience, and led to such an undertaking as that of al-Maḥdisî to bring a more convenient order into the book of Aḥmed ibn Ḥanbal. It does not diminish the awkwardness of his work, either, that the traditions of the same primitive authority should be found, some in a section classified according to the names of the men, and others in one or more sections classified according to the places in which the materials were gathered ¹).

The order of the Musnad of Aḥmed ibn Ḥanbal, as found in the recently published Cairo edition, is as follows;

Vol. I, pp. 2—195, Traditions of ten Companions of the Prophet, including the first four Khalifs.

Vol. I, pp. 195—199, Four other Companions (principle of separate classification not given).

Vol. I, pp. 199—206, The Ahlu 'l-Bait.

1) Goldziher, Z. D. M. G., L, 469 ff.

Vol. I, p. 206 to the end, Vol. II and Vol. III to p. 400,

The well-known Companions.

Vol. III, pp. 400—503, Traditions of Meccans.

Vol. IV, pp. 2—88, Traditions of Medînans.

Vol. IV, pp. 88—239, Traditions of Syrians.

Vol. IV, pp. 239—419, Traditions of Kûfans.

Vol. IV, p. 419—Vol. V, p. 113, Traditions of Baṣrans.

Vol. V, p. 113—Vol. VI, p. 29, The Anṣâr.

Vol. VI, pp. 29—467, The Women. (In pp. 383—403 of this section are put in some traditions *مسند القبائل* ¹⁾).

It should be carefully borne in mind that each one of the sections enumerated, as well as the whole work, is called a Musnad, e. g. The Musnad of the Meccans, the Musnad of the Anṣâr etc. ²⁾. Such is a general description of the long famous Musnad of the Imâm Aḥmed.

Aḥmed's Pupils. We have the names of some of those who heard the Tradition from him, among whom were his teachers Abd al-Razzâk, Ibn Mahdî and Yazîd ibn Hârûn. Other pupils were Abu'l-Walîd, 'Alî ibn al-Madînî, al-Bokhârî, Muslim, Abû Dâûd, al-Dhuhlî, Abû Zur'â al-Râzî, Abû Zur'â al-Dimashkî, Ibrâhîm al-Ḥarbî, Abû Bekr Aḥmed ibn Moḥammed ibn Hânî al-Ṭâ'î al-Athram, al-Baghawî, Obaidallah ibn Moḥammed Abu 'l-Kâsim (his last pupil *أخيراً* ³⁾), Ibn Abî Dunya, Moḥammed ibn Ishâk al-Ṣaghânî, Abû Ḥâtîm al-Râzî, Aḥmed ibn Abi 'l-Hawârî, Mûsâ ibn Hârûn, Ḥanbal ibn Ishâk, Othmân ibn Sa'îd al-Dârimî, Hajjâj ibn al-Shâ'ir, Abd al-Malik ibn Abd al-Hamîd al-Maimûn, Baḳî ibn Makhlad al-Andalusî, Ya'qûb ibn Shaiba, Duḥaim al-Shâmî and his own sons Abdallah and Ṣâliḥ ⁴⁾. His method of teaching was to read the tra-

1) Goldziher, Z. D. M. G., L, 470.

2) Goldziher, Z. D. M. G., L, 472. On the Musnad cf., also, Goldziher, Moh. Studien II, 228, 230, 266, 270.

3) Dhahabî, Liber Class. 8, N°. 18.

4) al-Nawawî, Biog. Dict. ١٤٣. The name *مخالد* in al-Nawawî's list should be *متخالد*; v. de Jong's ed. of Dhahabî's Mushtabih 74, Kamûs, and Abu'l-

ditions from a book rather than recite them ¹⁾. He is not known to have taught in any other way except in the case of about one hundred traditions ²⁾. He adopted this method notwithstanding the fact that he had everything committed to memory and was generally regarded as being almost the first ḥâfīz of his time. On one occasion when he was delivering the tradition to some of his pupils, after they had learned it by heart, and were preparing to write it, Aḥmed exclaimed, 'the book is the best ḥâfīz' and with that he started up and brought a book ³⁾. His wish probably was to verify his memoriter recitation.

Aḥmed does not appear to have taken money from his disciples, either for his services as a teacher or for the writing materials etc. which he furnished ⁴⁾.

Relations with al-Shâfi'î. For al-Shâfi'î he always entertained the most affectionate regard. His testimony to him was that none in his day carried an ink-bottle or touched a pen but there was resting upon him an obligation to al-Shâfi'î ⁵⁾. For thirty years he declared he had never prayed a prayer without offering in it a petition for his friend, and on his son's asking him what kind of a man al-Shâfi'î was that he should pray for him so regularly, he replied that al-Shâfi'î was like the sun to the world and like good health to mankind ⁶⁾. Al-Shâfi'î, too, seems to have had a great

Maḥâsin II. ۳۲۸. *دحيم الشامي* I have added from al-Subkî, p. ۱۳۳, l. ۱۸, cf. Dhahabî Liber Class. 8, N°. 69.

1) al-Nawawî, Biog. Dict. ۱۴۳.

2) Abû Nu'aim, ۱۳۹ a, *يقول (عبد الله بن احمد بن حنبل) ما*

رايت ابي في حفظه حدثت من غير كتاب الا باقل من مائة حديث

3) al-Nawawî, Biog. Dict. ۱۴۴, cf. Goldziher, Moh. Stud. II, ۱۹۶, ۱۹۷.

4) al-Nawawî, Biog. Dict. ۱۴۵, cf. Goldziher, Moh. Stud. II, ۱۸۱.

5) al-Nawawî, Biog. Dict. ۴۳.

6) al-Nawawî, Biog. Dict. ۷۹. *وقال الامام احمد ما* al-Maḥrīzī, p. 2, *صليت صلاة منذ ثلاثين سنة الا وانا ادعو للشافعي كذا في الخلية*

respect and affection for Aḥmed. He is said to have declared, 'O Abû Abdallah, whenever a tradition from the Messenger of God is sound in your judgment, tell it to us that we may conform to it'. Aḥmed is reported as saying that al-Shâfi'î told him that he (Aḥmed) was more learned in the sound traditions than himself, and that his (al-Shâfi'î's) desire was to know from him what he regarded as sound that he might adopt it. Aḥmed's son Abdallah declared that, wherever al-Shâfi'î says in his book 'a trustworthy person told me that', or 'a trustworthy person related that to me', he refers to his father. Abdallah said, further, that the book which al-Shâfi'î composed in Baghdâd was more correct than the book which he composed in Egypt, because, when he was in Baghdâd, he asked Aḥmed and the latter suggested corrections to him, but when he was in Egypt and was inclined to adopt a weak tradition there was no one to correct him ¹⁾. Al-Shâfi'î

للحافظ ابى نعيم وقال الامام الغزالي في الاحياء اربعين سنة وكثرة دعائه له قال له ابنه ابي رجل كان الشافعي حتى تدعوه له كل هذا الدعاء فقال يا بني كان الشافعي كالشمس للدنيا وكالعافية للناس

1) Abû Nu'aim, 1406, عبد سمعت قال احمد بن سليمان بن احمد بن حنبل يقول سمعت ابى يقول قل محمد بن ادريس الشافعي يلبا عبد الله اذا صحَّ عندكم الحديث عن رسول الله صلعم فاخبرونا به حتى نرجع اليه حدثنا سليمان [بن احمد] قال سمعت عبد الله بن احمد يقول سمعت ابى يقول قل لي محمد بن ادريس الشافعي انت اعلم بالاخبار الصحاح منا فاذا كان خبر صحيح فاعلمني حتى اذهب اليه كوفيا كان او بصريا او شاميا قال عبد الله جميع ما حدث به الشافعي في كتابه فقال حدثني الثقة او اخبرني الثقة فهو ابى رحمه الله، قال عبد الله وكتابه الذي صنّفه ببغداد هو اعدل من الكتاب الذي صنّفه بمصر وذلك انه حيث

went to Egypt in the year 198, stayed probably two or three months and then returned to Mecca, whence he took his final journey to Egypt in the end of 199 or the beginning of 200. In 'Irâk he composed the Book of the Hajj. His first visit to Baghdâd was in the year 195; he left there for Mecca in 197 and returned for a month to Baghdâd in 198¹⁾. Al-Shâfi'î said, 'I left Baghdâd and did not leave behind in it any one greater as a fakîh, or one more pious, self-denying, or learned than Aḥmed'²⁾.

Other Al-Haitham ibn Jamîl, one of Aḥmed's teachers
Contem- in Baghdâd, thought highly of his pupil's authority.
poraries. On one occasion he was told that Aḥmed ibn Ḥanbal differed from him in regard to a certain tradition and his reply was, 'My wish is that it may shorten my life and may prolong Aḥmed ibn Ḥanbal's life'³⁾. It is worthy of note
Yazîd ibn that Aḥmed gave apparently unreserved credit to
Hârûn. Yazîd ibn Hârûn as a traditionist. At one time Mûsâ ibn Ḥizâm al-Tirmidhî was on his way to Abû Suleimân al-Jûzajânî to ask him some question about the books of Moḥammed ibn al-Ḥasan when Aḥmed met him and enquired whither he was going. On learning his object, Aḥmed remarked

كان عايننا يسأل الشيخ فيُغيّر عليه ولم يكن بمصر ممن يُغيّر عليه
إذا ذهب إلى خبر ضعيف قال وسمعت ابن يقول استفاد منا الشافعي
ما لم نستفد منه

1) De Goeje, Z. D. M. G. XLVII. 115; Ibn Chall. N°. 569.

2) al-Subkî, p. 132, l. 9, حرملة خرجت فيما رواه حرملة الشافعي

من بغداد وما خلفت بها افقه ولا اورع ولا ازهد ولا اعلم من احمد
cf. Ibn Chall. N°. 19.

3) Abû Nu'aim, 141 a, جميل بحديث عن عشيم
فروم فيه فقيل له خالفوك في هذا قال من خالفني قالوا احمد بن
حنبل قال وددت أنه نقص من عمري وزاد في عمر احمد بن حنبل

that it was a very strange thing that Ibn Ḥizâm should be ready to accept the testimony of three persons leading up to Abû Ḥanîfa, and yet refuse that of three authorities forming a chain of tradition to the Prophet. Ibn Ḥizâm did not grasp Aḥmed's meaning and asked for an explanation. Aḥmed answering said, "You will not receive the Isnâd 'Yazîd ibn Hârûn in Wâsiṭ said, Ḥomaid told me from Anas, saying, the Messenger of God said'; and, yet, you receive the Isnâd 'Such an one said, Moḥammed ibn al-Ḥasan told us from Ya'kûb from Abû Ḥanîfa". Mûsa adds that he was so impressed by the force of what Aḥmed said that he engaged a boat at once and went to Wâsiṭ to receive the Tradition from Yazîd ibn Hârûn ¹). When Aḥmed himself went to study with Yazîd, on the other hand, Yazîd ibn Sa'îd al-Ḳaṭṭân enquired for him, and, on learning where he had gone, exclaimed, 'What need has he of Yazîd?' This was interpreted to mean that Aḥmed was more fit to be the teacher than the scholar of Yazîd ibn Hârûn ²).

1) Abû Nu'aim, 144 b, (يقول موسى بن حزام الترمذى بترمذ) كنت اختلف الى ابى سليمان الجوزجاني [الكوخجاني] في كتب محمد بن الحسن فاستقبلني احمد بن حنبل عند الجسر فقال لي الى اين فقلت الى ابى سليمان فقال لي احمد العجب منكم تركتم الى النبي صلعم ثلاثة واقبلتم على ثلاثة الى ابى حنيفة فقلت كيف يابا عبد الله قال يزيد بن هارون بواسط يقول حدثنا حميد عن انس قال قال رسول الله صلعم وهذا يقول ثنا محمد بن الحسن عن يعقوب عن ابى حنيفة قال موسى بن حزام فوق قوله في قلبي فاكتريت زورقا من ساعتى فاكدت الى واسط فسمعت من يزيد بن هارون

2) Abû Nu'aim, 140 a, قال (عبد الله) سمعت ابى يقول كنت مقيما على يحيى بن سعيد القطان ثم خرجت الى واسط فسأل يحيى بن سعيد عنى فقالوا خرج الى واسط فقال اى شىء يصنع

‘Alī ibn al-Madīnī. ‘Alī ibn al-Madīnī not only shewed great respect for Aḥmed, but received it, likewise, from him. It is said that when ‘Alī came to Baghdād he took a leading place among the traditionists, and at such times as men like Aḥmed and Yaḥya ibn Ma‘īn and Khalaf and al-Mu‘aiṭī were in difference of opinion on any point the voice of ‘Alī was regarded as decisive. Aḥmed out of respect never called ‘Alī by his proper name, but always by his kunya Abu ‘l-Ḥasan ¹⁾. While Aḥmed was regarded as the best faḥīh of his time, Ibn al-Madīnī was said to have superior knowledge of the different views held as to traditions ²⁾, and to be the most learned of the doctors of his day, as Yaḥya ibn Ma‘īn was the one who wrote the most, and Abū Bekr ibn Abū Shaiba was the greatest ḥāfiẓ ³⁾.

Yaḥya ibn Ma‘īn. Of Yaḥya ibn Ma‘īn Aḥmed said, that the hearing of Tradition from Yaḥya was healing for troubled breasts. He said, also, that Yaḥya ibn Ma‘īn was a man whom God created for the express purpose of exposing the lies of liars; and any tradition which Yaḥya did not know was no tradition. When he died Yaḥya left behind him one hundred and fourteen cases and four casks of books. This is in harmony with what has just been said as to his having written more traditions than any of his contemporaries ⁴⁾.

بواسطة قالوا يقيم علي يزيد بن هارون قال راي شيء يصنع عند يزيد

ابن هارون قال ابو عبد الرحمن يعني ابي هو اعلم منه

1) al-Nawawī, Biog. Dict. ٤٤٣, cf. Goldziher Moh. Stud. I. 267.

2) al-Subkī, p. 185, l. 1, وقيل لابي داود احمد اعلم ام علي قال,

علي اعلم باختلاف الحديث من احمد

3) al-Nawawī, Biog. Dict. ١٤٤.

4) " " ١٢٨; the word جبات should probably be read

جباب, jars, (sg. حَبّ) vid. De Goeje, Gloss. Bibl. Geog.

Al-Husain One of the contemporaries of Aḥmed ibn Ḥanbal *ibn ʿAlî al-Karâbîsî*. was al-Ḥusain ibn ʿAlî ibn Yazîd Abû ʿAlî al-Karâbîsî. râbîsî († 245 A. H.) This man was well known both as a faḳîh and as a traditionist. At first, he was a disciple of the Ra'y school, but, later, inclined to the views of al-Shâfiʿî, became a student of his teachings and received authorization¹⁾ to teach what he had learned. The Khatîb al-Baghdâdî tells that he was much disesteemed (lit. was very rare) as a traditionist because he had acquired a bad name with Aḥmed ibn Ḥanbal. This was owing to his strong leaning toward dialectical theology (علم الكلام)²⁾, in general, and, more particularly, to his application of dialectics in order to come to his conclusions touching the Ḳorân. He was a professed believer in the uncreated existence of the Ḳorân, but could not satisfy Aḥmed ibn Ḥanbal by his profession of this doctrine, and much less by his utterances on the symbolic expression of the Ḳorân in articulate human sounds (لفظ القرآن)³⁾. He appears to have trifled somewhat in his treatment of subjects that were to minds such as that of Aḥmed in the highest degree sacred and serious. For example, his declared faith in the created nature of the Lafẓ al-Ḳorân was on one occasion told to Aḥmed, who, though the profession was in full accord with his own conviction, declared it heresy, because the process by which it had been reached was that of reasoning and not that of submission to traditional authority. Aḥmed's judgment on him was made known to al-Karâbîsî, who changed his declaration of faith and professed that the Lafẓ al-Ḳorân was uncreated as well as the Ḳorân itself. Naturally enough,

1) اجازة cf. Goldziher, Moh. Stud. II. 189.

2) For origin and use of the term كلام vid. Houtsma, De Strijd over het Dogma, 87 f.; cf. Shahrastânî, Haarbr. transl'n II. 388 f.

3) The Lafẓ al-Ḳorân is used here with reference to the enunciation of the Ḳorân in human speaking; in the following paragraph we have taken it to have a wider scope.

this pleased Ahmed no better and he vigorously declared that this, too, was heresy. The whole quarrel, as one can readily see, was with the method of al-Karâbîsî, far more than with his theological conclusions ¹).

الحسين بن علي بن يزيد ابو علي الكرابيسي كان
 اماما جليلا جامعا بين الفقه والحديث تفقه اولا على مذهب اهل
 الرأي ثم تفقه للشافعي
 (قال داود الاصبهاني) قال لي حسين الكرابيسي لما قدم
 الشافعي الى بغداد قدمته فقلت له تاذن لي ان اقرا عليك الكتاب فاذا
 وقل خذ كتب الزعفراني فقد اجزتها لك فاخذها اجازة قل الخطيب
 حديث الكرابيسي يعجز جدا وذلك ان احمد بن حنبل كان يتكلم
 فيه بسبب مسئلة اللفظ وهو ايضا كان يتكلم في احمد فتجنب
 الناس الاخذ عنه لهذا السبب قلت كان ابو علي الكرابيسي من
 متكلمي اهل السنة استاذ في علم الكلام كما هو استاذ في الحديث
 والفقه وله كتاب في المقالات قال ابو الخطيب الامام فخر الدين في
 كتاب غاية المسرام على كتابه في المقالات معول المتكلمين في معرفة
 مذاهب الخوارج وسائر اهل الاهواء قلت المروى انه قيل للكرابيسي
 ما تقول في القرآن قال كلام الله غير مخلوق فقال له السائل فما تقول
 في لفظي بالقران فقال لفظك به مخلوق فمضى السائل الى احمد بن
 حنبل فشرح له ما جرى فقال هذه بدعة والذي عندنا ان احمد
 رضه اشار بقوله هذه بدعة الى الجواب عن مسئلة اللفظ ان ليست
 مما يعنى المرء وخوض المرء في ما لا يعنيه من علم الكلام بدعة فكان
 السكوت عن الكلام فيه اجمل واولى ولا يظن باحمد رحمه الله انه
 يدعى ان اللفظ الخارج من بين الشفتين قديم ومقالة الحسين هذه
 قد نقل مثلها عن البخاري والحات بن اسد الماحاسبى ومحمد بن
 نصر المروزي وغيرهم وسيكون لنا عودة في ترجمة البخاري الى الكلام
 في ذلك ونقل ان احمد لما قال هذه بدعة رجع السائل الى الحسين

Al-Bokhârî. We have interesting evidence of the doctrinal sympathy between al-Bokhârî and Aḥmed ibn Ḥanbal. A jealous rival of al-Bokhârî in Nîsâbûr charged the latter with heresy on the point of the Lafẓ al-Ḳorân, and the imputation was taken up by many. But it is clear that al-Bokhârî's silence on the question, from reluctance to be drawn into any reasoning on a point for which there was so little evidence pro or con in Tradition, was the only ground for suspecting his orthodoxy. His belief, as well as that of Aḥmed ibn Ḥanbal, was that the Ḳorân itself was not created, but the Lafẓ al-Ḳorân, by which he understood the human acts of writing,

فقال له تلفظك بالقرآن غير مخلوق فعاد إلى أحمد فعرفه مقالة الحسين
ثانيا فانكر أحمد أيضا ذلك وقال هذه أيضا بدعة وهذا يدل على ما
نقوله من أن أحمد إنما أشار بقوله هذه بدعة إلى الكلام في أصل
المسئلة والا فكيف ينكر اثبات الشيء ونفيه فافهم ما قلناه فهو للحق
أن شاء الله تعالى وبما قال أحمد نقول فنقول الصواب عدم الكلام
في المسئلة راسا ما لم يدع إلى الكلام حاجة ماسة ومما يدل على
على ما نقول وان السلف لا ينكرون ان لفظنا حادث وان سكوتهم
انما هو عن الكلام في ذلك لا عن اعتقاده ان الرواة روي ان الحسين
بلغه كلام أحمد فيه فقال لا قولن مقالة حتى يقول أحمد بخلافها
فيكفر فقال لفظي بالقرآن مخلوق وهذه الكفاية قد ذكرها كثير من
الحنابلة وذكرها شيخنا الذهبي في ترجمة الامام أحمد وفي ترجمة
الكرابيبي فانظر إلى قول الكرابيبي فيها ان مخالفها يكفر والامام أحمد
فيما يعتقد أنه يخالفها وانما انكر ان يتكلم في ذلك فاذا تأملت ما
سطرناه ونظرنا قول شيخنا في غير موضع من تاريخه ان مسئلة اللفظ
ما يرجع إلى قول جهم عرفت ان الرجل لا يدري في هذه المضايق
ما يقول وقد أكثر هو واصحابه من ذكر جهم بن صفوان وليس قصدهم
الا جعل الخ

reading, reciting and all other acts connected with the use or preservation of the revelation, was created¹).

1) al-Subki, p. 214, لما قال لنا الذهلي ورد البخاري نيسابور اذهبوا الى هذا الرجل الصالح فسمعوا منه فذهب الناس اليه واقبلوا على السماع منه حتى ظهر الخلل في مجلس الذهلي فحسده بعد ذلك وتكلم فيه قل ابو احمد بن عدى ذكر لي جماعة من المشايخ ان محمد بن اسمعيل لما ورد نيسابور واجتمعوا عليه حسده بعض المشايخ فقال لاصحاب الحديث ان محمد بن اسمعيل يقول اللفظ بالقران مخلوق فاستخنوه فلما حضر الناس قام اليه رجل فقال يا ابا عبد الله ما تقول في اللفظ بالقران مخلوق هو ام غير مخلوق فاعرض عنه ولم يجبه فاعاد السؤال فاعرض عنه ثم اعاد فالتفت اليه البخاري وقال القران كلام الله غير مخلوق وافعال العباد مخلوقة والامتحان بدعة فشعب الرجل وشعب الناس وتفرقوا عنه وقعد البخاري في منزله قال محمد بن يوسف الفريدي سمعت محمد بن اسمعيل يقول اما افعال العباد فمخلوقة حدثنا علي بن عبد الله ثنا مروان بن معاوية ثنا ابو ملك عن ربي عن حذيفة قال قال النبي صلعم ان الله يصنع كل صانع وصنعة وسمعت عبيد الله بن سعيد يقول ما زلت اسمع اصحابنا يقولون ان افعال العباد مخلوقة قال البخاري حرركاتهم واصواتهم واكسابهم وكتابتهم مخلوقة فاما القران المتلو المثبت في المصاحف المسطور المكتوب الموعى في القلوب فهو كلام الله ليس بمخلوق قال الله تعالى بل هو آيات بينات في صدور الذين اوتوا العلم وقال يقال فلان حسن القراءة ولا يقال حسن القران ولا روى القران وانما ينسب الى العباد القراءة لان القران كلام الرب والقراءة فعل العبد وليس لاحد ان يشرع في امر الله بغير علم كما زعم بعضهم ان القران بالفاظنا والفاظنا به شيء واحد والتلاوة هي المتلو او القراءة

Mohammed Another of Aḥmed's companions, whose highest *ibn Aslam*. compliment was that he resembled the great Imâm, was Mohammed ibn Aslam Abû Ḥusain al-Kindî al-Tûsî

في المقروءة فقبيل له ان التلاوة فعسل القارئ وعسل التالى فرجع وقال ظننتهما مصدرين فقبيل له هل لا امسكت كما امسك كثير من اصحابك ولو بعثت الى من كتب عنك واسترددت ما اثبتت وضربت عليه فرعم ان كيف يمكن هذا وقال قلت ومضى فقلت له كيف جاز لك ان تقول في الله شيئا لا يقوم به شرحا وبيانا اذا لم تميز بين التلاوة والتملو فسكت ان لم يكن عنده جواب وقال ابو حامد الاعمش رايت البخارى في جنازة سعيد بن مروان والذهلى يساله عن الاسماء والكنى والعلل ويمر فيه البخارى مثل السهم فما اتى على هذا شهر حتى قال الذهلى الا من يختلف الى مجلسه فلا ياتنا فانهم كتبوا البنا من بغداد انه تكلم في اللفظ ونهيناه فلم ينته فلا تقربوه قلت كان البخارى على ما روى وسنحكى ما فيه من قل لفظى بالقران مخلوق وقال محمد بن يحيى الذهلى من زعم ان لفظى بالقران مخلوق فهو مبتدع لا يجالس ولا يكلم ومن زعم ان القران مخلوق فقد كفر وانما اراد محمد بن يحيى والعلم عند الله ما اراده احمد بن حنبل كما قدمناه في ترجمة الكراييسى من النهى عن الخوض في هذا ولم يرد مخالفة البخارى وان خالفه وزعم ان لفظه الخارج من بين شفقيه المحدثتين قديم فقد باء بغضب واثر عظيم والظن به خلاف ذلك وانما اراد هو واحمد وغيرهما من الائمة النهى عن الخوض في مسائل الكلام وكلام البخارى عندنا محمول على ذكر ذلك عند الاحتياج اليه فالكلام في الكلام عند الاحتياج واجب وانسكوت عند [dittography] عدم الاحتياج سنة فانهم ذلك ودع خرافات المورخين واضرب صفحا عن تمويهات الصالين الذين يظنون انهم محدثون وانهم عند السنة واقفون

(† 242 A. H.). This man was an earnest opponent of the Jahmî and Murjî¹) sects, of the former because they professed that

وَمِنْ عِنْدِهَا مَبْعُدُونَ وَكَيْفَ يَظُنُّ بِالْبَاخَرِيِّ أَنَّهُ يَذْهَبُ إِلَى شَيْءٍ مِنْ
 اقْوَالِ الْمُعْتَرِضَةِ وَقَدْ صَحَّ عَنْهُ فِيهَا رَوَاهُ الْفَرِيدِيُّ وَغَيْرُهُ أَنَّهُ قَالَ أُنْسِي
 لِاسْتَجْهَالٍ مِنْ لَا يَكْفُرُ لِلْجَهْمِيَّةِ وَلَا يَرْتَابُ الْمُصَنِّفُ فِي أَنَّ مُحَمَّدَ بْنَ يَحْيَى
 حَقَّقْتَهُ آفَةَ الْكُفْرِ النَّتِيِّ لَمْ يَسْلَمْ مِنْهَا إِلَّا أَهْلُ الْعَصْمِ وَقَدْ سَأَلَ بَعْضُهُمُ
 الْبَاخَرِيَّ عَمَّا بَيْنَهُ وَبَيْنَ مُحَمَّدَ بْنَ يَحْيَى فَقَالَ الْبَاخَرِيُّ كَمْ يَعْتَرِي
 مُحَمَّدَ بْنَ يَحْيَى الْكُفْرُ فِي الْعِلْمِ وَالْعِلْمِ رَزَقَ اللَّهُ يَعْطِيهِ مِنْ يَشَاءَ
 وَلَقَدْ ظَنَرْتُ الْبَاخَرِيَّ وَأَبَانَ عَنْ عَظِيمِ حِكَايَةِ حَيْثُ قَالَ وَقَدْ قَالَ لَهُ
 أَبُو عَمْرٍو الْخُفَّافُ أَنَّ النَّاسَ قَدْ خَاصَمُوا فِي قَوْلِكَ لِقَطِي بِالْقُرْآنِ مُخْلُوقٌ
 يَا عَمْرٍو أَحْفَظْ مَا أَقُولُ لَكَ مِنْ زَعْمٍ مِنْ أَهْلِ نَيْسَابُورٍ وَقَوْمِ [وَالرُّقَى
 dittography] وَالرِّيِّ وَهَمْدَانَ وَبَغْدَادَ وَالْبَصْرَةَ وَمَكَّةَ وَالْمَدِينَةَ إِلَى
 قُلْتُ لِقَطِي بِالْقُرْآنِ مُخْلُوقٌ فَهُوَ كَذَابٌ فَإِنِّي لَمْ أَقُلْهُ إِلَّا إِنِّي قُلْتُ أَفْعَالُ
 الْعِبَادِ مُخْلُوقَةٌ قُلْتُ تَأْمَلْ كَلَامَهُ مَا أَذَكَاهُ وَمَعْنَاهُ وَاللَّهِ عِنْدَ اللَّهِ إِنِّي
 لَمْ أَقُلْ لِقَطِي بِالْقُرْآنِ مُخْلُوقٌ لِأَنَّ الْكَلَامَ فِي هَذَا خَوْصٌ فِي مَسَائِلِ
 الْكَلَامِ وَصِفَاتِ اللَّهِ لَا يَنْبَغِي الْخَوْصُ فِيهَا إِلَّا لِضَرُورَةٍ وَلَكِنِّي قُلْتُ أَفْعَالُ
 الْعِبَادِ مُخْلُوقَةٌ وَهُوَ قَاعِدَةٌ مُغْنِيَةٌ عَنِ تَخْصِيصِ هَذِهِ الْمَسْأَلَةِ بِالذِّكْرِ
 فَإِنَّ كُلَّ عَاقِلٍ يَعْلَمُ أَنَّ لِقَطِيًّا مِنْ جَمَلَةِ أَفْعَالِنَا وَأَفْعَالِنَا مُخْلُوقَةٌ فَالْقَائِلُ
 مُخْلُوقَةٌ وَلَقَدْ أَفْصَحَ بِهَذَا الْمَعْنَى فِي رِوَايَةٍ أُخْرَى صَاحِبَةُ عَنْهُ رَوَاهُ حَاتِمُ
 ابْنِ أَحْمَدَ الْكِنْدِيُّ فَقَالَ سَمِعْتُ مُسْلِمَ بْنَ الْحَاجَّاجِ يَذْكُرُ الْحِكَايَةَ وَفِيهَا
 أَنَّ رَجُلًا قَامَ إِلَى الْبَاخَرِيِّ فَسَأَلَهُ عَنِ اللفظِ بِالْقُرْآنِ فَقَالَ أَفْعَالِنَا مُخْلُوقَةٌ
 وَالْقَائِلُ مِنْ أَفْعَالِنَا وَفِي الْحِكَايَةِ أَنَّهُ وَقَعَ بَيْنَ الْقَوْمِ آنَذَاكَ اخْتِلَافٌ عَلَى
 الْبَاخَرِيِّ فَقَالَ بَعْضُهُمْ قَالَ [دِيتوغرافى] لِقَطِيًّا بِالْقُرْآنِ مُخْلُوقٌ وَقَالَ
 آخَرُونَ لَمْ يَقُلْ قُلْتُمْ فَلَمْ يَكُنِ الْإِنْكَارُ الْخُ

1) For the doctrines of Jahm ibn Şafwân, the founder of the Jahmîa sect, v.

the *Ḳorân* was created, of the latter because they held that faith was mere profession without the inward trust and experience of the heart. The argument which he adopted toward the *Jahmîa* was that of the *Ḳorân* verses in which God speaks in his own person to Moḥammed announcing his Mission, and to Moses declaring himself to be his Lord and the Lord of the worlds. In the former case it is implied that if the *word* of the speaker be not that of God, Moḥammed's Mission is called in question. If it be the word of God, then it is eternally potential in him and inseparable from any true conception of him, and, therefore, it must be uncreated. In the case of Moses, if the speaker to him be a creature, then Moses himself and the worlds also, have a second lord, — for one Lord is admitted without question, — and the professors of such a doctrine are at once convicted of *Shirk* (شرك); but, supposing God to have really spoken, then we have again the proceeding forth of a word which we must not regard as created with its utterance, but rather as an inseparable adjunct of the Divine Knowledge, for how otherwise could the Divine Knowledge become efficient or communicative? The sin of the *Jahmîa* is their *Shirk*; this is the result of the reasoning, and without reasoning, from the standpoint of the orthodox apologist, they are guilty, as well, of forging a lie against God (افتراء) by declaring that God did not speak to Moses though the *Ḳorân* says he did.

Against the *Karramîya Murji'a* Ibn Aslam maintained the

Shahrastâni Haarbrücker's transl'n I, 89; Houtsma, *De Strijd over het Dogma* &c. pp. 102, 123 f. On the *Murji'a* v. Houtsma, *De Strijd* &c. pp. 34 ff., 40; Shahrastâni, Haarbrücker's transl'n I, 156 ff. The *Murjite* belief as presented in Houtsma, p. 36, differs from that set forth by Moḥammed ibn Aslam, but agrees with the second class of the *Karramite* sects (Houtsma, p. 39) and with the *Şifatîya Karramîya* (Shahrastâni, Haarbr. transl'n I, 119 ff., especially p. 127). Aḥmed ibn Ḥanbal, it will be remembered, com-

posed two works bearing the titles, respectively, *كتاب الرد على الجهمية* and *كتاب الايمان*, vid. p. 19.

doctrine that faith is a gift of God to the heart, a gift of illumination and of spiritual adornment, by means of which it is disposed to believe in God, his angels, his books, his messengers, the resurrection, the day of judgment, the final account, in foreordination to good and evil, in paradise and in hell-fire. This faith is given only to those upon whom God is pleased to bestow it, and is not complete without both the testimony of the lips as, at once, its expression and its confirmation, and the acts of the bodily members as the evidence that the confession of the lips and the antecedent faith of the heart are genuine. The testimony of the lips has for its subjects the things believed on by the heart. These it declares to be true; and, more specifically, it gives the formal confession that there is no God but Allah and that Moḥammed is his Prophet and his Messenger. The acts of the members lie in the performance of such things as God prescribes and in the abstention from such things as he forbids. These points are supported by arguments from the *Ḳorân* and Tradition; but by this man, as by others of the strict orthodox party, there is stress laid, as well, on arguments outside of either of these sources. For example, it is said by Moḥammed ibn Aslam that, should the Murjite view be proved correct, then the Prophet and the first Khalifs, who had not spent their whole lives in the confession of Islâm, but who had had true faith, notwithstanding, might be held inferior to any mere babblers of the sacred formulas who had been occupied long enough with his task. Those (also called Murji'a¹) who held that works were the measure and substance of faith are opposed, too, and the argument of disparagement to the early worthies is applied here, likewise.

Moḥammed ibn Aslam was a believer in the eternal existence of the Divine attributes, but we have no record

1) Called especially *المرجئة* v. De Goeje, Gloss. Bibl. Geog.

of his method of proving his position in this respect, nor have we any exposition of what it involved ¹⁾).

1) Abû Nu'aim, 162a ff, قال الشيخ واما كلامه في النقص على المخالفين من الجهمية والمرجئة فشائع ذائع وقد كان رحمه الله من المثبتة لصفات الله انها ازلية غير محدثة في كتابه المترجم بالرد على الجهمية ذكرت منه فصلا وجيزا من فصوله
 محمد بن اسلم رحمه الله يقول زعمت الجهمية ان القرآن خلق وقد اشركوا في ذلك وهم لا يعلمون لان الله قد بين ان له كلاما فقال اني اصطفتك على الناس برسالاتي وكلامي وقل في اية اخرى وكلم الله موسى تكليما فاخبر ان له كلاما وانه كلم موسى عليه السلام فقال في تكليمه اياه يا موسى اني انا ربك فمن زعم ان قوله يا موسى اني انا ربك خلق وانه ليس بكلامه فقد اشرك بالله لانه زعم ان خلقا قل لموسى اني انا ربك فقد جعل هذا الزاعم ربا لموسى دون الله وقول الله تعالى ايضا لموسى في تكليمه فاستمع لما يوحى اني انا الله لا اله الا انا فاعبدني فقد جعل هذا الزاعم الها موسى غير الله وقال في اية اخرى لموسى في تكليمه اياه يا موسى اني انا الله رب العالمين فمن لم يشهد ان هذا كلام الله وقوله تكلم به والله قاله وزعم انه خلق فقد عظم شركه واقتراوه على الله لانه زعم ان خلقا قل لموسى يا موسى اني انا الله رب العالمين فقد جعل هذا الزاعم للعالمين ربا غير الله فاشرك اعظم من هذا فتبقى الجهمية في هذه القصة بين كافرين اثنين ان زعموا ان الله لم يكلم موسى فقد ردوا كتاب الله وكفروا وان زعموا ان هذا الكلام يا موسى اني انا الله رب العالمين من خلق فقد اشركوا بالله ففي هولاء الايات بيان ان القرآن كلام الله وفيها بيان شرك من زعم ان كلام الله خلق او قول الله خلق

Mystics and Ascetics. Alḥmed ibn Ḥanbal had a predilection in favor of mystics and ascetics, but toward one of these, Al-Ḥārith ibn Asad al-Muḥāsibî, he conceived a strong antipathy because this man was said to use reasoning in theological matters. The reconciliation between

او ما اوحى الله الى انبيائه خلق واما نَقْضُه رحمه الله على المُرْجئة الكرامية التي زعمت ان الايمان هو انقول باللسان من دون عقد القلب الذى هو التصديق فقد صَنَّف في الايمان وفي الاعمال الدالَّة على تصديق القلب و اماراته كتابا جامعا كبيرا فقال رسول الله صلعم

الايمان ان تُؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وبالقدر كله خيره وشره للحديث وهذا اول حديث ذكره واستفتح به كتابه وبنى عليه كلامه قال محمد بن اسلم فبدأ الايمان من قبل الله قُرْبَانًا وَرَحْمَةً وَمَنَّا يَمُنُّ بِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادَةٍ فَيَقْضَىٰ فِي قَلْبِهِ الْإِيمَانَ وَ يُكَيِّبُهُ إِلَيْهِ فَإِذَا نَسَرَ قَلْبَهُ وَزَيَّنَ فِيهِ الْإِيمَانَ وَحَبِبَهُ إِلَيْهِ آمَنَ قَلْبُهُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدْرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ [وهذا للحديث اول حديث ذكره واستفتح به كتابه وبنى عليه كلامه قال محمد بن اسلم فبدأ الايمان من قبل الله قربانا ورحمة ومانا يمن به على من يشاء من عبادته فيقذف في قلبه نورا a repetition of preceding matter] يُنَوِّرُ بِهِ قَلْبَهُ وَيُشْرِحُ بِهِ صَدْرَهُ وَيُوَثِّرُ فِي قَلْبِهِ الْإِيمَانَ وَحَبِبَهُ (ويصاحبه Codex) السيسه آمن قلبه بالله وملائكته وكتبه ورسله واليوم الآخر وبالقدر كله خيره وشره وآمن بالبعث والحساب واللجنة والنار حتى كانه ينظر الى ذلك و ذلك من النور الذى قذفه الله في قلبه فاذا آمن قلبه نطق لسانه مصدقا لما آمن به القلب واقرب بذلك وشهد ان

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them does not seem to have ever been openly effected; but there is a story to the effect that Aḥmed took the opportunity of secretly hearing al-Ḥârith, when the latter with

لا اله الا الله وانَّ محمدًا رسول الله صلعم وانَّ هذه الاشياء انتى آمن
بها انقلب حَقَّ فاذا آمن القلب وشهد اللسان عمِلت الجوارح
فاطاعت امر الله وعمِلت بعمل الايمان واَدَّت حَقَّ الله عليها في
فرائضه وانتهت عن محارم الله ايماننا وتصديقنا بما في القلب ونطق
به اللسان فاذا فعل ذلك كان مؤمنا وقد بيّن الله تعالى ذلك في
كتابه انَّ بدء الايمان من قلبه فقال ولكنَّ الله حبَّب اليكم الايمان
وزينه في قلوبكم وقل آمن شرح الله صدره للاسلام فهو على نور من
ربه وقال الذين اوتوا العلم والايمان وقال كتب في قلوبهم الايمان وقال
رسول الله صلعم للحارث بن مالك عبد نوره الايمان في قلبه وقال
نور يقذف في القلب فينشرح وينفتح ثم بيّن الرسول انه تبين على
المؤمن ايمانه بالعمل حين قبيل له هل له علامة يُعرف بها قل نعم
الانابة الى دار الخلود والتجافي عن دار السعور والاستعداد للموت
قبل نزوله الا ترون انه قد بيّن أن ايمانه يعرف بالعمل لا بالقول وقد
بين ان الايمان الذي في القلب ينفعه اذا عمل بعمل الايمان فاذا عمل
بعمل الايمان تبين علامة ايمانه انه مؤمن فهذا كلامه الذي عليه
البناء والكتاب وانه جعل الاعمال علامة الايمان قل الايمان عو تصديق
القلب وانَّ اللسان شاهد يشهد ومُعبر يعبر عما في القلب لا انَّ
الشاهد المعبر نفس الايمان من دون تصديق القلب على ما زعمت
الكرامية وضمن هذا الكتاب من الآثار المسندة وقول الصحابة
والتابعين احاديث كثيرة قال محمد بن اسلم قال المرجى الايمان واحد
ويتفاضل الناس بالاعمال يُقال للمرجى قولك يتفاضل الناس بالاعمال

his companions had been invited to a feast, and that he was then convinced that his earlier impressions of the man, however just when formed, did al-Hārith some injustice at

خطأ لأنه زعم أن من كان أكثر عملاً فهو أفضل من الذي كان أقل عملاً فعلى زعمه أن من كان بعد رسول الله كان أفضل من رسول الله صلعم لأنهم عملوا بعده أعمالاً كثيرة من الحج والعمرة والغزوة والصلاة والصيام والصدقة والأعمال الجسمية ورسول الله صلعم أفضل منهم ثم من كان بعد أبى بكر قد عملوا أعمالاً كثيرة ثم يبلغها أبو بكر وأبو بكر أفضل منهم ثم من كان بعد عمر قد عملوا الأعمال الكثيرة التي لم يعملها عمر ولم يبلغها وعمر أفضل منهم ثم من بعد أصحاب رسول الله صلعم من التابعين قد عملوا أعمالاً كثيرة أكثر مما عملته الصحابة والصحابة أفضل منهم وأى خطأ أعظم من خطأ هذا المرجى الذي زعم أن الناس يتفاضلون بالأعمال إنما الفضل بيد الله يؤتيه من يشاء يُفضل من يشاء من عبادة على من يشاء عدلاً منه ورحمة فكل من فضله الله فهو أعظم إيماناً من الذي دونه لأن الإيمان قسم من الله قسمه بين عباده كيف شاء كما قسم الأرزاق فاعطى منها كل عبد ما شاء الا ترى الى قول عبد الله بن مسعود اذا أحب الله عبداً اعطاه الإيمان فالإيمان عطية من الله يعطيه من يشاء ويفضل من يشاء على من يشاء وهو قوله ولكن الله يحب اليكم الإيمان وزينه في قلوبكم وقال أقمن شرح الله صدره للإسلام فهو على نور من ربه افلا ترون ان هذا التزيين وهذا النور من عطية الله ورزقه يعطى من يشاء كما يشاء الا ترون ان الناس يمرون يوم القيامة على الصراط على قدر نورهم فواحد نوره مثل الجبل واخر نوره مثل بيت فكم بين الجبل والبيت من الزيادة والنقصان فاذا كان نور من خارج

that time. The change in Aḥmed's opinion does not seem to have been complete or to have saved al-Muḥâsibî from loss of credit in Baghdâd, for, at his death in 243 A. H., only four people attended his funeral. It is possible that this may, however, be explained as the consequence of some pious wish which he had expressed¹⁾.

مثل الجبل واخر مثل البيت فكذلك نورهما من داخل القلب على قدر ذلك فالمرجئة والجهمية قياسهما قياس واحد فان الجهمية زعمت ان الايمان المعرفة فاحسب بلا اقرار ولا عمل والمرجئة زعمت انه قول بلا تصديق قلب ولا عمل وكلاهما من شيعة ابليس وعلى زعمهم ابليس مؤمن لانه عرف ربه ووحدته حين قال فبعزتك لاغويهم اجمعين وحين قال انى اخاف الله رب العالمين وحين قال رب بما اغويتنى فاتى قوم ابين ضلالة واطهر جهلا واعظم بدعة من قوم يزعمون ان ابليس مؤمن فضلوا من جهة قياسهم يقيسون على الله دينه ولا يقاس دينه فما عبدت الاوثان والاصنام الا بالقياس فاحذروا يا امة محمد القياس على الله فى دينه واتبعوا ولا تبتدعوا فان دين الله استبان اقتداء واتبع لا قياس وابتداع

1) v. Shahrastâni Haarbrücker's transl'n I, 97, II, 389. A different view is given of Aḥmed's quarrel with this man in von Kremer, *Herrsch. Ideen des Islâms*, 68, note 1. For his biography v. Ibn Chall. N°. 151. Al-Subkî, p. 230, l. 9. فأعلم ان الامام احمد رضى الله عنه كان يشدد النكير على من يتكلم فى علم الكلام خوفا ان يجبر ذلك الى ما لا ينبغى ولا شك ان السكوت عنه ما لم تدع اليه الحاجة اولى والكلام فيه عند فقد الحاجة بدعة وكان الحارث قد تكلم فى شىء من مسائل الكلام قال ابو القاسم النصرى بلغنى ان احمد بن حنبل هاجره بهذا السبب قلت والظن بالحارث انه ربما تكلم حيث دعت الحاجة وكل مقصد والله اعلم يرحمهما الله وذكر الحاكم ابو عبد الله ان ابا بكر احمد بن

With Bishr al-Hâfî († 226) and with al-Sarî al-Sakî († 226) Ahmed stood on terms of intimate friendship. He counted it his high privilege, indeed, to have seen some of the most holy men of his time in possession of little else than their piety and poverty. Those whose names are recorded beside the

اسحاق اخبره قال سمعت اسماعيل بن اسحاق السراج يقول قال لي احمد بن حنبل يبلغني ان للحارث هذا يكثر الكون عندك فلو احضرته منزلك واجلسنتي من حيث ان لا يراي فاسمع كلامه فقصدت للحارث وسالته ان يحضرنا تلك الليلة وان يحضر اصحابه فقال فيهم كثرة فلا نردم على الكسب والثمر فانيت ابا عبد الله فاعلمته فحضر الى غرفة واجتهد في ورده وحضر للحارث واصحابه فاكلوا ثم صلوا القيمة ولم يصلوا بعدها وقعدوا بين يدي الحارث لا ينطقون الى قريب نصف الليل ثم ابندا رجل منهم فسأل عن مسألة فاخذ الحارث في الكلام واصحابه يستمعون كأن على رؤوسهم الطير فثم من يبكي ومنهم من يحسن ومنهم من يزعق وهو في كلامه فصعدت [ت] في الغرفة لآتتعرف حال ابي عبد الله فوجدته قد بكى حتى غشى عليه فانصرفت اليهم ولم يزل تلك حالهم حتى اصبحوا وذهبوا فصعدت الى ابي عبد الله فقال ما اعلم اني رايت مثل هؤلاء القوم ولا سمعت في علم للقائف مثل كلام هذا الرجل ومع هذا فلا اري لك حبيبتهم ثم قام وخرج وفي رواية ان احمد قال لا انكر من هذا شيئا قلت تأمل هذه الحكاية بعين البصيرة واعلم ان احمد بن حنبل انما لم يبر لهذا الرجل حبيبتهم لقصوره عن مقامهم فانهم في مقام ضيق لا يسلكه كل احد فيخاف على سائله والا فاحمد قد بكى وشكر للحارث هذا الشكر وتلك رأى واجبها وحشرنا الله معهم اجمعين في زمرة المرسلين صلعم

mentioned are Abdallah ibn Idrīs († 192) Abû Dâûd al-Hafarî and Ayûb al-Najjâr¹).

Dâûd ibn Dâûd ibn °Alî, the founder of the Zahirite school, °Alî. († 270) was one of Aḥmed's pupils. There was made to Aḥmed a very unlikely report against him to the effect that he had been teaching in Khorasân that the Ḳorân was created (by fashioning that which already existed *محدث*), and that his Lafẓ al-Ḳorân was created (by being made from nothing *مخلوق*). This influenced Aḥmed so that he refused to receive him, and we have no knowledge that he afterwards changed his decision; but the Zahirites are known to have been even more strict than Aḥmed on the uncreated nature of the Ḳorân, and it may be assumed that Dâûd did not long continue to be suspected by him. It is to be remarked that the informant of Aḥmed was Moḥammed ibn Yaḥya al-Dhuhlî, the same man who in jealousy accused al-Bokhârî of heretical views on the Lafẓ al-Ḳorân. Further, it should be noted that the incident is said to have occurred during the lifetime of Ishâḳ ibn Râhawaih († 238 A. H.) when Dâûd must have been a comparatively young man. If the account be true his views must have undergone

1) al-Maḳrîzî, p. 1, ولقى خلقا كثيرا من الصالحين الزهاد وقال الامام ابو بكر المروزي سمعت احمد بن حنبل يقول ما عدل بالفقر شيئا رايت قوما صالحين لقد رايت عبد الله بن ادريس وعليه جبة من لبود وقد اتى عليه السنون والدهور ورايت ابا داود الكافري وعليه جبة مخرقة قد خرج القطن منها يصلح بين المغرب والعشاء وهو يرجح من الجوع ورايت ايوب بن الناجار بمكة قد خرج مما كان فيه ومعه رشاء [رشا. Cod.] يستنقى به بمكة وقد خرج من كل ما كان يملكه وكان من العابدين وكان في دنيا فتركها في يدي يحيى القطان في اناس آخر ذكرهم

change during the remaining years of his life. He was born in 202 A. H. and died in 270 A. H. 1).

Ibrâhîm In the year 218 A. H. there died in Egypt *ibn Ismâ'îl* Ibrâhîm ibn Ismâ'îl Abû Ishâk al-Başrî al-Asadî *al-Mu'talizi*. al-Mu'talizi, known as Ibn 'Ulayya. He was a professor of the doctrine that the *Ḳorân* was created and had discussions about *Fiqh* with al-Shâfi'î in Egypt, and with Aḥmed ibn Ḥanbal in Baghdâd about the *Ḳorân*. Aḥmed regarded him as a dangerous heretic 2). The Ibn 'Ulayya al-Akbar whose name figures in the history of the *Mihna* under al-Ma'mûn, appears to have been a different person, who was of orthodox reputation hitherto. Taken together with the similarity of the names, the seeming readiness with which Ibn 'Ulayya al-Akbar complied with the test as to the *Ḳorân's* creation might suggest, however, that he was in some way related to the party here mentioned. But this is only hypothetical.

II.

MIHNA. In the beginning of the second century of Islâm —
Historical al-Ja'd ibn Dirham, teacher of the Khalif Marwân II, —
Develop- held the doctrine that the *Ḳorân* was created, and, —
ment. at that time, imaginative adversaries of the belief
declared themselves to be able to trace the steps of Tradition
by which the heresy was to be carried back from Ja'd to Lebîd,
a Jew, whom the Prophet had declared to have bewitched
him and thereby produced in him a sickness 3). However the
doctrine came to him, Ja'd was put to death by Khâlid ibn —
Abdallah, Governor of 'Irâk, at the command of the Khalif —
Hisḥâm. After this we hear no more of the doctrine until the —
time of the Abbaside Hârûn al-Rashîd 4). The account of the —

1) Goldziher, *Zahiriten*, p. 134. The incident is also found in al-Subkî, p. 232.

2) Abu'l-Maḥâsin I, 647.

3) Weil, *Moḥammed*, 94, note 121.

4) Houtsma, *De Strijd over het Dogma*, 101 f.

historical development (of the doctrine of the creation of the *Ḳorân*)¹⁾ which led up to the inquisition under al-Ma'mûn and his successors is given by Abu'l-Faraj ibn al-Jauzî, († 598 A. H.) as follows: Men did not cease to follow the good rule of the fathers of Islâm and their confession that the *Ḳorân* was the uncreated Word of God, until the Mu'tazilites (freethinkers)²⁾ appeared, professing the creation of the *Ḳorân*. This they did secretly until the time of al-Rashîd. Then, they ventured to teach their view more openly, until al-Rashîd said one day, 'I have heard that Bishr al-Marîsî³⁾ says that the *Ḳorân* is created; now, verily, if God give him into my hand, I will kill him in such a way as I have never yet killed anyone'. On learning this Bishr remained hidden for about twenty years during the days of al-Rashîd. (This would carry back his public profession of the doctrine in question to about 173 A. H.) When al-Rashîd died, the matter remained in the same position during the time of his son al-Amîn; but when al-Ma'mûn succeeded, some of the Mu'tazilites led him astray and made the doctrine of the creation of the *Ḳorân* to appear plausible to him⁴⁾.

1) On this subject cf. Weil, *Chalifen* II, 262, note 1; von Kremer, *Herrsch. Ideen des Islâms*, 233 ff. and chronological note 20, p. 127, in the same work.

2) On the name Mu'tazila and the rise of the sect, vid. Steiner, *Die Mu'taziliten*, 25 f.; Houtsma, *De Strijd over het Dogma*, 51. On the history of the sect, Steiner, 48 ff.; Dozy, *Het Islamisme*, 183, 184. On their doctrines, Mağoudî VI, 20 ff.; Steiner, 3 ff.; Houtsma, 55, 80, 89, 121 f.; Haarbrücker's transl'n of *Shahrastânî* I, 40. On their doctrine of the *Ḳorân*, Steiner, 75 ff.; Houtsma, 104 f.

3) Von Hammer, *Lit. Geschichte* III, 205; Abu'l-Maḥ. I, 647 and note 9; Ibn Chall. N°. 114; Steiner, *Die Mu'taziliten*, 78. He is called by Houtsma, *De Strijd over het Dogma*, 79 (cf. note 1), one of the leading Murjites of his time. By *Shahrastânî*, *Haarbr.* I, 94, he is called, as the result of false pointing of the letters, Bishr ibn Attâb, instead of Bishr ibn Ghiyâth al-Marîsî. For his views vid. *Shahrastânî*, *Haarbr.* I, 161, 162, cf. I, 243.

4) al-Maḳrîzî, p. 3, فصل في مكنة الامام رضى الله عنه وما وقع فيها

على سبيل الاختصار قال الحافظ ابو الفرج بن الجوزي لم يزل الناس على قانون السلف وقولهم ان القران كلام الله غير مخلوق حتى ذبغت

A Pre- It is reported that the Imâm al-Shâfi'î, before
diction by his death in 204, had a dream, in which he was
al-Shâfi'î. forewarned by the Prophet of the trial, in years to
 come, of Aḥmed ibn Ḥanbal for the sake of the Ḳorân. He
 is alleged to have sent word to Aḥmed informing him of the
 communication he had received, and report says that Aḥmed,
 on reading the letter, exclaimed, 'I hope that God will verify
 that which al-Shâfi'î says' 1). We may, probably, infer from

المعتزلة فقالوا بخلف القرآن وكانوا ويتسترون بذلك الى زمن الرشيد
 حتى ان الرشيد قال يوما بلغني ان بشر المريسي يقول القرآن مخلوق
 والله علي ان اظفرني الله به لأقتلنه قتلة ما قتلتها احدا فاقم بشر
 متواريا ايام الرشيد نحواً من عشرين سنة فلما توفي الرشيد كان الامر
 كذلك في زمن ولده الامين فلما ولي المأمون خالطه قوم من المعتزلة
 فحسّنوا له القول بخلف القرآن

فصل في بشارة النبي صلعم له بالحنة قبل وقوعها, 3, p. al-Makrîzî,
 بسنين على لسان الامام محمد بن ادريس الشافعي رضى الله عنه
 كان الامام الشافعي رضى الله عنه لما دخل مصر راي النبي صلعم
 في المنام واخبره ان الامام احمد سيبتكح قال الربيع بن سليمان
 فكتب الشافعي على يدي كتابا الى ابي عبد الله احمد بن حنبل
 ثم قال لي يبا سليمان انحدرك بكتابي هذا الى العراق ولا تقراه فاخذت
 الكتاب وخرجت من مصر حتى قدمت العراق فوافيت مسجدا احمد
 ابن حنبل فصادفته يصلي الفجر فصليت معه وكنت له اركع السنة
 فقامت اركع عقيب الصلاة فجعل ينظر اليّ مليا حتى عرفني فلما
 سلمت من صلاتي سلمت عليه واوصلت الكتاب اليه وقلت له هذا
 كتاب اخيك الشافعي من مصر فجعل يسالني عن الشافعي طويلا
 قبل ان ينظر في الكتاب ثم قال لي نظرت فيه قلت لا فقك ختمه

this incident that the doctrine of the creation of the *Ḳorân* had already begun to make some stir when al-Shâfi'î was in Baghdâd, and that Aḥmed was at this early stage a vigorous opponent of the tenet.

Al-Ma'mûn. The interest of al-Ma'mûn in theology is emphasized by all the historians ¹). He had been thoroughly trained in the knowledge of Tradition, of the *Ḳorân* sciences, and of the *Ḳorân* itself from early childhood, and had had among his teachers Mâlik ibn Anas, Hushaim ibn Bashîr and his own father ²). His ability as a pupil soon brought him

وقراه حتى اذا بلغ مَوْضِعًا مِنْهُ بَكَى وَقَالَ اَرْجُو اللّٰهَ تَعَالٰى اَنْ يَّحْقُقَ مَا قَالَهُ الشَّافِعِىُّ قُلْتُ يَا اَبَا عَبْدِ اللّٰهِ اِى شَيْءٍ قَدْ كَتَبَ اِلَيْكَ قَال ذَكَرَ فِى كِتَابِهِ اَنَّهُ رَأَى النَّبِىَّ صَلَّى عَلَيْهِ وَسَلَّمَ فِى نَوْمِهِ وَهُوَ يَقُولُ لَهُ يَا بَنَ اَدْرِيسَ بَشِّرْ هَذَا الْفَتَى اَبَا عَبْدِ اللّٰهِ اَحْمَدَ بْنَ حَنْبَلٍ اَنَّهُ سَيَمْتَحِنُ فِى دِيْنِ اللّٰهِ وَيُدْعَى اَنْ يَقُولَ الْقُرْآنَ مَخْلُوْقًا فَلَا يَفْعَلُ فَانَّهُ سَيُضْرَبُ بِالسَّبِيْطِ وَاَنْ اللّٰهَ عَزَّ وَجَلَّ يَنْشُرُ لَهُ بِذَلِكَ عِلْمًا لَا يُطْوَى اِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ بِشَارَةَ فَاِى شَيْءٍ جَاءَتْزِيَّتِي عَلَيْهَا وَكَانَ عَلَيْهِ ثَوْبَانِ فَنَزَعَ اِحْدَهُمَا فَدَفَعَهُ اِلَيَّ وَكَانَ مِمَّا يَلْبَسُ جِلْدَهُ وَاَعْطَانِيْ جَوَابَ الْكِتَابِ فَاخْرَجْتِ حَتَّى قَدِمْتَ عَلَيَّ الشَّافِعِىُّ فَاخْبَرْتَهُ بِمَا جَرَى قَال فَايْسِنِ الثَّوْبَ قُلْتُ هُوَذَا فَقَالَ لَيْسَ نَفَجَعُكَ بِهِ وَيُرْوَى اَنْ الشَّافِعِىُّ رَضِيَ اللّٰهَ عَنْهُ قَال لِلرَّبِيْعِ لَا نَبْتَاعَهُ مِنْكَ وَلَا نَسْتَهْدِيْهِ وَلَكِنْ اغْسِلْهُ وَجْتْنَا بِمَائِهِ قَال فَغَسَلْتَهُ وَحَمَلْتُ مَاءَهُ اِلَيْهِ فَاجْعَلْهُ فِى قَنِيْنِيَّةٍ وَكُنْتُ اِرَاهُ فِى كُلِّ يَوْمٍ يَأْخُذُ مِنْهُ فَيَمْسَحُ عَلَيَّ وَجْهَهُ تَبْرَكَ بِاَحْمَدَ بْنَ حَنْبَلٍ

1) Cf. Abu'l-Maḥâsin I, 644; Hammer-Purgstall, Lit. Gesch. III, 26; al-Suyûtî, Tarîkh al-Kholafâ, Calcutta, 1857, p. 310; Dozy, Het Islamisme, 1880, p. 152. The notices of al-Ma'mûn's character found in al-Subkî, p. 144, and al-Maḥrîzî, p. 3, are in accordance with the accounts found in the works just mentioned.

2) Houtsma, De Strijd over het Dogma, 13, says that al-Ma'mûn first

to a foremost place as a theologian, but a mind liberal, eager for much wider ranging than was afforded within the narrow bounds of the orthodoxy of Islâm, soon shewed its sympathy with the revived philosophy which had begun to be popular under the dominion of the Khalifs, and with the different branches of Arabic letters and sciences. Following his bent of mind ¹⁾, he gathered to his court from different parts of his empire, philosophers and men of more liberal tendency of thought than had been found among the companions of his predecessors ²⁾. Al-Ma'mûn, however, is not looked upon as a man naturally impious nor was his interest in sacred subjects one merely controversial in its character. It is related of him that he used to complete 33 recitations of the Kōrân in the month of Ramaḍân ³⁾. He also gave special gifts of money to relieve the needs of the teachers of Tradition, and all accepted of his beneficence except Aḥmed ibn Ḥanbal ⁴⁾. The letters written by al-Ma'mûn in connection with the Miḥna, however, do not give us a favorable impression of his character. The orthodox historians say that his companions at Court were wholly responsible for al-Ma'mûn's

attended the lectures of the Mutakallims and later took an interest in orthodoxy. He does not cite his authority for the remark, and it does not harmonize with what I have been able to gather from the authorities I have consulted. They invert the order, and I have followed them in my narrative.

1) Steiner (Die Mu'taziliten, p. 16) expresses the opinion that the tendency toward liberal theological views, which was so strongly advanced by the influence of the Greek Philosophy, had already set in before the Arabs became acquainted with Greek philosophical thought.

2) For the patronage of letters and philosophy by the Abbaside sovereigns with its direct effect in the rise of the men of the Kalâm, and its indirect or reactionary effect in increasing the zeal in study of the men of the Tradition, vid. Houtsma, De Strijd over het Dogma, 86 f.

3) Goldziher, Moḥ. Studien II, 58, 59; Von Kremer, Herrsch. Ideen d. Isl. 301, note 15; Steiner, Die Mu'taziliten, 6, note 5; Al-Subkî, p. 144, قيل ختم في رمضان ثلاثا وثلاثين ختمه.

4) Abū Nu'aim, 143 ḥ, دفع المأمونُ مسالا فقال اقسمه على اصحابه, الحديث فان فيهم ضعفاء فما بقى احد الا اخذ الا احمد بن حنبل

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of the stricter theologians on which he entered. It would appear to be more in accordance with the facts, to say that al-Ma'mûn himself found the atmosphere of orthodoxy oppressive and sought relief by surrounding himself with men whose minds were of his own liberal cast¹⁾. That these men should then put forth this or that doctrine is not so much to be considered as that the Khalif himself found heterodoxy a more congenial environment than orthodoxy. That Aḥmed ibn Abî Dowâd, the Chief-Ḳâḍî, was responsible for the inquisition known as the Miḥna may be said²⁾; but it should not be forgotten that before Ibn Abî Dowâd obtained his ascendancy over the mind of al-Ma'mûn, the latter would himself have set on foot the Miḥna for the creation of the Ḳorân had he not been afraid to do so. The Khalif's public adoption of the doctrine of the Ḳorân's creation dates from Rabî' I, 212 A. H. (827 A. D.)³⁾.

The following incident shews clearly the state of al-Ma'mûn's mind previous to this date. Yazîd ibn Hârûn, who is mentioned in connection with the incident, died in 206 A. H., six years before al-Ma'mûn publicly professed the doctrine that the Ḳorân was created, and twelve years before the beginning of the Miḥna. Yaḥya ibn Aktham related; "Al-Ma'mûn said to us, 'If it were not for Yazîd ibn Hârûn I would assuredly make public declaration of the doctrine that the Ḳorân is created'. On this one of his courtiers said, 'Nay! but who is Yazîd ibn Hârûn that the Commander of the Faithful

1) Cf. Houtsma, De Strijd over het Dogma, 108.

2) Cf. Abu'l-Maḥ. I, 733; De Goeje, Fragm. Hist. Arab., 547; Al-Subkî, p. 136, وكان معظماً عند السامون أمير المؤمنين يقبل شفاعته، وبصغى الى كلامه واخباره في هذا كثيرة فدى ابن ابى دواد له القول باخلاق القرآن وحسنه عنده وصيره يعتقدده حقاً مبيناً الى ان

اجمع رايه في سنة ثمان عشرة ومائتين على الدعاء اليه

3) Tab. III, 1.99.

should fear him?' His reply was, 'I am afraid, it publicly, that he will retort upon me, and make him at discord in their opinions, and thus there will come trouble, to which I am averse'. One of those who were present then said to al-Ma'mûn, 'I will make trial of the matter with Yazîd ibn Hârûn'. So this man went down to Wâsiṭ and, coming upon Yazîd in the Mosque, said to him, 'O Abû Khâlîd, the Commander of the Faithful greets thee and would inform thee that he wishes to make public declaration that the Qurân is created'. Yazîd answered, 'You lie against the Commander of the Faithful! If you speak the truth, wait here until the people come together to me'. So next day when the people came to him, the Khalîf's messenger repeated what he had said the day before, and asked, 'What have you to say about the matter?' Yazîd retorted, 'You have lied against the Commander of the Faithful. The Commander of the Faithful will not force men to profess that which they have not hitherto known, and which none of them has ever professed'. After this passage the man returned to the Commander of the Faithful, told him of the result, and acknowledged that al-Ma'mûn had been more accurate in his forecast than he himself had been. Al-Ma'mûn replied, 'He has made jest of you' 1).

1) [قال البيهقي († 458)] قال يحيى بن اكرم قال لنا، قال al-Maḳrîzî, p. 3، المأمون لولا مكان يزيد بن هرون لأظهر القول بخلف القرآن فقال له بعض جلسائه ومن يزيد بن هرون حتى يتقيه أمير المؤمنين فقال اني اخاف ان اظهرته يرد علي فيختلف الناس وتكون فتنة وانا اكبره الفتنة فقال الرجل للمامون انا اخبر ذلك من يزيد بن هرون فخرج الى واسط فجاى الى يزيد فدخل عليه المسجد فقال يبا خالد ان امير المؤمنين يقرئك السلام ويقول لك اني اريد ان اظهر القول في ان القرآن مخلوق فقال له كذبت على امير المؤمنين فان

The public adoption of the doctrine that the *Ḳorân* was created was conjoined with the public declaration of the superiority of *‘Alî* over *Abû Bekr* and *‘Omar*. *Al-Ma‘mûn* was a pro-*‘Alyite* *Khalif* ¹⁾, even as *al-Mutawakkil*, who revoked the royal edict announcing the *Ḳorân*'s creation, was an anti-*‘Alyite* *Khalif*. The *Shyites* were, in fact, *Mu‘tazilites* in theological opinion, and it is not surprising that the ruler who gave out their tenet touching the *Ḳorân* should, at the same time, prefer their great leader before the orthodox *Abû Bekr* and his successor, even as it is not surprising that the ruler who revoked their tenet should restore to the orthodox *Khalifs* their primacy. Political capital was made out of both events by partisans, but in both cases it seems to us that the intention of the *Khalifs* was primarily to effect a religious reform ²⁾.

For six years *al-Ma‘mûn* was undecided as to whether or not he should make the tenet that the *Ḳorân* was created obligatory upon his subjects; finally, when he had deposed *Yaḥya ibn*

كنت صادقا فاصبر الى ان يجتمع على الناس قل فلما كان الغد
واجتمع عليه الناس قلت يا ابا خالد ان امير المؤمنين يقربك
السلام ويقول لك اني اريد ان اظهر القول بخلق القران فما عندك
في ذلك قال كذبت على امير المؤمنين امير المؤمنين لا يحمل الناس
على ما لا يعرفونه وما لم يقل به احد قال الرجل فلما رجعت الى
امير المؤمنين قلت له يا امير المؤمنين انك كنت اعلم بالامر منا
كان من القصة كيت وكيت فقال امير المؤمنين انه تلعب بك
cf. von Hammer, Lit. Gesch. III, p. 159, Yazîd ibn Hârûn.

1) Houtsma, De Strijd etc. 97. *Al-Ma‘mûn*, who had hoped to effect something by political alliance with the *‘Alyites*, found in time that there was nothing to be gained and much to be lost by such an alliance and gave it up, though still friendly to the *‘Alyite* party and favorable to many of its views. Houtsma, 99.

2) Houtsma, De Strijd etc. 99 f. On this subject cf. Weil, *Chalifen* II, 258 ff.; von Kremer, *Herrschr. Ideen*, 333 ff.

Aktham, in the year 217 A. H., from the Chief-Kāḍī's office ¹⁾ — and appointed Aḥmed ibn Abî Dowâd as his successor, he — was encouraged to take the step by his new favorite until, — in the last year of his life 218 A. H., he ordered the ap- — plication of the Miḥna, or test ²⁾.

Ibn Abî Aḥmed ibn Abî Dowâd, who held a position of *Dowâd.* great power under the three Khalifs, al-Ma'mûn, al-Mu'taṣim and al-Wâthiq, and was the most vigorous advocate of the Miḥna during their reigns ³⁾, is pictured in the accounts given by the orthodox biographers of Aḥmed ibn Ḥanbal in much too unfavorable a light. He was a learned man, gifted in the Kalâm, — he studied the Kalâm with Hayyâj ibn al-ʿAlâ al-Sulamî, a pupil of Wâçil ibn ʿAṭâ ⁴⁾, — and was the first who publicly employed it in speaking before the Khalifs, though he refrained from employing it in the presence of Ibn al-Zayyât the Vizier. The Khalif al-Mu'taṣim was completely under the power of Ibn Abî Dowâd. —

1) De Goeje, *Fragm. Hist. Arab.* 376.

2) p. 52, note 2.

3) Steiner, *Die Mu'taziliten*, 78.

4) for Wâçil ibn ʿAṭâ cf. Dozy, *Het Islamisme*, 133 f.; Steiner, *Die Mu'taziliten*, pp. 25, 50. Houtsma (*De Strijd etc.* 103) says that Wâçil ibn ʿAṭâ does not appear to have taught the creation of the Korân.

كان القاضي احمد بن ابي دواد ممن نشأ في العلم وتصلح، p. 136،
 بعلم الكلام وحب فيه هياج بن العلاء السلمى صاحب واصل بن عطاء
 احد رواس المعتزلة وكان ابن ابي دواد رجلا فصيحاً قل أبو العيينة
 ما رأيت رئيساً قط أفصح
 [Cod. no points; cf. Abu'l-Maḥâsin, I 475, 733]
 ولا انطق منه وكان كريماً ممدحاً وفيه يقول بعضهم لقد أنست
 مساوي كل دهر، محاسن احمد بن ابي دواد، وما طوّفت في الافاق
 الآ، ومن جدواك راحلتي وزاوي، يقيم الظن عندك والامانى،
 وارقلت [Cod. قلب وان Abu'l-Feda Ann. II, 678, corrects as in text]
 ركابي في البلاد،

He entered the service of al-Ma'mûn in the year 204 A. H., on the recommendation of Yahya ibn Aktham, and at this Khalif's death was warmly recommended by him to his successor, al-Mu'tašim. In the very beginning of al-Mutawakkil's reign Aḥmed was paralyzed, and his son Moḥammed was made Chief-Ḳâḍî in his place, but was deposed in the same year, 232 A. H. Ibn Abî Dowâd was an eloquent man and a poet whose praises were loudly celebrated by poets and others. He was, also, a man of large generosity, and a lover of good living and entertainment¹⁾. In contrast to this estimate of the man is the representation of him as an impetuous, ignorant and narrow bigot, which we find in most of the orthodox accounts. In 236 or 237 A. H. Ibn Abî Dowâd came into disfavor at the Court, and was imprisoned and his property confiscated; later, he was sent to reside in Baghdâd, where he lived till his death. Both father and son died in disgrace in the year 240 A. H., the son twenty days before his father²⁾.

First Letter of al-Ma'mûn to Baghdâd. The first step taken by al-Ma'mûn to secure conformity to the view which he had adopted was to send a letter to his lieutenant at Baghdâd, Ishâḳ ibn Ibrâhîm, cousin of Ṭâhir ibn al-Ḥasan, ordering him to cite before him the ḳâḍîs and traditionists, and to demand of them an answer to the test as to the

1) On the luxurious life of the chief Mu'tazila cf. Houtsma, *De Strijd* etc. 81 f.; Steiner, *Die Mu'taziliten*, 10 infra.

2) Weil, *Chalifen* II, 334; Goldziher, *Moḥ. Stud.* II, 58; Maḳouḍî VI, 214; Ibn Chall. N°. 31; Abu'l-Maḥ. I, 733; De Goeje, *Fragm. Hist. Arab.*

547; cf. Abû Nu'aim, 152a, *وَجَعَلَ يَعْقُوبَ وَعَتَابَ يَصِيرَانِ إِلَيْهِ فَيَقُولَانِ*,
 لَهُ يَقُولُ لَكَ أَمِيرَ الْمُؤْمِنِينَ مَا تَقُولُ فِي ابْنِ أَبِي دَوَادٍ فِي مَالِهِ فَلَا
 يَجِيبُ فِي ذَلِكَ بَشْيَءٍ وَجَعَلَ يَعْقُوبَ وَعَتَابَ يَخْبِرَانِهِ بِمَا يَجْدُثُ فِي
 أَمْرِ ابْنِ أَبِي دَوَادٍ فِي كُلِّ يَوْمٍ ثُمَّ أَحْدَرُ ابْنِ أَبِي دَوَادٍ إِلَى بَغْدَادَ
 بَعْدَ مَا أَشْهَدَ عَلَيْهِ بِبَيْعِ ضِيَاعِهِ

creation of the Korân. This letter ran as follows 1): That which God has laid upon the imâms of the Muslims, their Khalifs, is to be zealous in the maintenance of the religion of God, which he has asked them to conserve; in the heritage of prophecy, which he has granted them to inherit; in the tradition of knowledge, which he has asked them to hold in charge; in the government of their subjects according to right and justice, and in being diligent to observe obedience to God in their conduct toward them. Now, the Commander of the Faithful asks God to assist him to persevere in the right way and to be energetic in it, to act justly, also, in those interests of his subjects over which God by his grace and bounty has appointed him to have rule. The Commander of the Faithful knows that the great multitude, the mass of the insignificant folk, and the vulgar public, who, in all regions and countries, are without insight and deep reflection, and have not a method of reasoning by means of such proof as God approves under the guidance which he gives, and no enlightenment by the light of knowledge and its evidences, are a people ignorant of God and too blind to see him, too much in error to know the reality of his religion, the confession of his unity and the belief in him; perverted, also, so as not to recognize his clear tokens, and the obligation of his service; unable to grasp the real

1) The text on which I have based all the translations of the Khalif al-Ma'mûn's letters in relation to the Miḥna is that found in the Leiden edition of Ṭabarî's Annales III (2nd vol.), ۱۱۱۲—۱۱۳۳. It has the appearance of being a verbal copy of the letters, while the text in Abu'l-Maḥâsin I, ۹۳۷—۹۴۱, De Goeje, *Fragm. Hist. Arab.* II, ۴۷۰, Abu'l-Feda Annales II, 154 f., and in al-Subkî, 136 ff. represents the letters in greatly abridged form. The later writers appear to have used Ṭabarî for their text, for all shew much the same variations from the extended form of the letters found in his work; that is, where they furnish the same portions of the letters (for some of the authorities mentioned have abridged more than others, and in some there is but one or, it may be, two letters found). The above mentioned authorities, beyond the help already gathered from the collation with Abu'l-Maḥâsin, do not afford any assistance to improve the text found in Ṭabarî.

—measure of God, to know him as he really is, and to distinguish between him and his creation, because of the weakness of their views, the deficiency of their understandings, and their turning aside from reflection and recollection; for they put on an equality God and the *Ḳorân* which he has revealed. They are all agreed and stand unequivocally in accord with one another that it is eternal and primitive, and that God did not create it, produce it, or give it being; while God himself says in his well-ordered Book, which he appointed as a healing for what is within the breasts and as a mercy and right guidance for the believers, ‘We have made it a *Ḳorân* in the Arabic tongue’¹⁾, and everything which God has made he has created. He says, also, ‘Praise be to God who *created* the heavens and the earth and *made* the darkness and the light’²⁾. He speaks also thus, ‘We will tell thee tidings of that which went before’³⁾; he says here that it is an account of things *after* whose happening he *produced* it, and with it he followed up their lead. Then he says, *القرآن*, ‘A book whose verses were well-ordered, and, then, were divided by order of a Wise and Knowing One’⁴⁾. Now, for everything that is ordered and divided there is one who orders and divides; and God is the one who orders well his Book and the one who divides it, therefore, he is its creator and producer. They, also, are those who dispute with false arguments, and call men to adopt their view. Further, they claim to be followers of the *Sunna*, while in every chapter of God’s Book is an account, which may be read therein, that gives the lie to their position, declares their invitation [to adopt their opinions] to be false, and thrusts back upon them their view and their religious pretensions. But they give out, in spite of that, that they are the people of the truth and the [real] religion and the communion of believers, all others being the people of falsehood, unbelief and schism; and they boast themselves of

1) *Ḳorân*, 43. 2.

3) *Ḳorân*, 20. 99.

2) *Ḳorân*, 6. 1.

4) *Ḳorân*, 11. 1.

that over their fellows, so deceiving the ignorant, until persons of the false way, who are devoted to the worship of another God than Allah, and who mortify themselves for another cause than that of the true religion, incline toward agreement with them and accordance with their evil opinions, by that means getting to themselves honour with them, and procuring to themselves a leadership and a reputation among them for honorable dealing. Thus they give up the truth for their falsehood, and find apart from God ¹⁾ a supporter for their error. And, so, their testimony is received, because they [sc. the ignorant or people of the false way] declare them [sc. those who *pretend* to be the people of the truth] to be veracious witnesses; and the ordinances of the *Ḳorân* are executed by them [sc. those who pretend to be the people of the truth] notwithstanding the unsoundness of their religion, the corruption of their honour, and the depravation of their purposes and belief. That is the goal unto which they are urging others, and which they seek in their own practice and in [their] lying against their Lord, though the solemn covenant of the Book is upon them that they should not speak against God except that which is true, and though they have learned what the condition is of "those whom God has made deaf and whose eyes he has blinded. Do they not reflect upon the *Ḳorân*? or are there locks upon their hearts?" ²⁾ The Commander of the Faithful considers, therefore, that those men are the worst and the chief in error, being deficient in the belief in God's unity, and having an incomplete share in the faith — vessels of ignorance, banners of falsehood, the tongue of *Iblîs*, who speaks through his friends and is terrible to his enemies who are of God's religion; the ones of all others to be mistrusted as to their truthfulness, whose testimony should be rejected, and in whose word and deed one can put no confidence. For one can only do good works after assured persuasion, and there [really] is assured persuasion

1) cf. *Ḳorân*, 9. 16.

2) *Ḳorân*, 47. 25—26.

only after fully obtaining a real possession of Islâm, and a sincere profession of the faith in God's unity. He, therefore, who is too blind to perceive his right course and his share in the belief in God and in his unity, is, in other respects as to his conduct and the justness of his testimony, still more blind and erring. By the life of the Commander of the Faithful, the most likely of men to lie in speech and to fabricate a false testimony is the man who lies against God and his revelation, and who does not know God as he really is; and the most deserving of them all to be rejected when he testifies about what God ordains and about his religion is he who rejects God's testimony to his Book and slanders the truth of God by his lying. Now, gather together the kâdîs under thy jurisdiction, read unto them this letter of the Commander of the Faithful to thee, and begin to test them to see what they will say, and to discover what they believe concerning the creation of the Kōrân by God and its production by God. Tell them, also, that the Commander of the Faithful will not ask assistance in his government of one whose religion, whose sincerity of faith in God's unity, and whose [religious] persuasion are not to be trusted; nor will he put confidence in such a man in respect to what God has laid upon him and in the matter of those interests of his subjects which he has given into his charge. And when they have confessed that [sc. that the Kōrân is created] and accorded with the Commander of the Faithful, and are in the way of right guidance and of salvation, then, bid them to cite the legal witnesses under their jurisdiction, to ask them in reference to the Kōrân, and to leave off accepting as valid the testimony of him who will not confess that it is created and produced, and refuse thou to let them [the kâdîs] countersign it. Write, also, to the Commander of the Faithful the reports that come to thee from the kâdîs of thy province as to the result of their inquisition and their ordering that these things be done. Get acquainted with them and search out their evidences, so that the sentences of God may not be carried out, except on the testimony of such

as have insight into real religion and are sincere in the belief in God's unity, and then, write unto the Commander of the Faithful of what comes of it all.

This letter was written in the month of Rabi' I, 218 A. H., before al-Ma'mûn set out on his last expedition to the frontiers, and about four months before his death. It must be confessed that the spirit of the document is that of the bigot, rather than that of a broad and liberal mind. Nor can we suppose that a man of al-Ma'mûn's character would let a document of this kind be composed in any spirit but his own. Its indications all point to arrogant intellectual self-sufficiency coupled with a contempt of opinions different from those held by himself. The contemptuous Khalif would appear to have been convinced by those about him that he could now safely terrorize the orthodox, securing assent to his own views from such as were weak enough to be frightened by his threats or tortures, and blotting out the obstinate ones from the face of the earth, when they were found incorrigible.

The Beginning of the Mihna elsewhere. Egypt. This letter was sent to all the provinces. The copy of that which was addressed to Kaidar, governor of Egypt, is practically the same as that whose translation has been given, but it did not reach Egypt until the month of Jumâdâ II. The Kâdî in Egypt at this time was Hârûn ibn Abdallah al-Zuhrî. He gave in his assent on the test as to the Kōrân being applied to him, as did also the constituted witnesses except some whose testimony was by their refusal rendered invalid. Kaidar had made a beginning with the examination of the faḳîhs and 'ulamâ, but had evidently adopted no harsh measures, when the news of al-Ma'mûn's death came to him in the month after the receipt of the order for the Mihna. On the receipt of this news the inquisition was suspended¹⁾.

There is mention of some trials for the sake of the Kōrân at Damascus, but there, as well as in other provinces, little appears to have been done, for the notices are

1) Abu'l-Mah. I, 636, 637.

very slight; and, from the way in which Abu'l-Maḥâsin's record reads, one might infer that the order for the Miḥna to places outside of 'Irâḳ and Egypt came later than to these places. If this inference be just the time of the inquisition in these other parts must have been short, at least, in the Khalifate of al-Ma'mûn. It is to be concluded, too, that the success of the persecution at Baghdâd led al-Ma'mûn to order a general introduction of the Miḥna throughout his empire.

Damascus. In the year 218 A. H., al-Ma'mûn went in person to Damascus, probably on his last expedition to Asia Minor, and personally conducted the testing of the doctors there

concerning the freedom of the will (عَدْل) and the divine unity, the second of which in his view involved a test as to the creation of the Ḳorân¹). The governor of Damascus under al-Ma'mûn, as well as under his successors, al-Mu'taṣim and

1) al-Ja'qûbî II, 571, The Mu'tazila called themselves the Ahlu't-Tauhîd wa'l-Adl, the men of the Divine Unity and Righteousness, chiefly for the reason that they, on the one hand, rejected the orthodox view of the Divine attributes and of the Ḳorân as out of harmony with the unitarian faith of Islâm; and held, instead, that the so-called attributes were only empty names, or were not real and distinct existences, but particular presentations of the Divine essence itself: that is, God as wise, God as powerful etc. They, on the other hand, rejected the orthodox doctrine of the Divine foreordination of the actions and destinies of men as inconsistent with the absolute righteousness of God, and held that the human will was free, and man thus the determiner of his own destiny. Hence it is that in polemical literature Ahlu't-Tauhîd wa'l-Adl has a much more special meaning than that indicated in the beginning of this note, generally standing for those who believe, 1) in the non-existence of the attributes of God or their identity with his essence, and in the creation of the Ḳorân (اهل التوحيد). 2) in the freedom of the will (اهل العدل); cf. Houtsma, *De Strijd* etc. 55, 92, 133 Steiner, *Die Mu'taziliten*, 30, 50 and note 3); Shahrastânî, *Haarbrücker's transl'n* I, 39, 42.

If Ja'qûbî be correct, Houtsma's statement (p. 108) "dat hij [al-Ma'mûn] niet den vrijen wil ook meteen [with the creation of the Ḳorân] als staatsdogma vaststelde" must be modified. The probabilities are in favour of the Khalif's having done what Ja'qûbî says, though we, in general, do not find Ja'qûbî a very satisfactory authority as far as the Miḥna is concerned. His usual accuracy in recording events is seemingly wanting at this point.

al-Wâthiq, was Ishâk ibn Yaḥya. During the Khalifate of al-Mu'ṭaṣim, that Khalif wrote him a letter ordering him to urge the Miḥna on the people under his authority. He, however, dealt leniently with them in regard to the order he had received. In 235 A. H., this man was appointed governor of Egypt by al-Mutawakkil 1).

Kûfa. When the order came to Kûfa there was a great assembly of the sheikhs in the general mosque of the city, and, on the Khalif's (the name of the Khalif is not given) letter being read to them, the feeling was against yielding to the order it contained. Abû Nu'aim al-Faḍl ibn Dukain, a Kûfite, who died in 219 A. H., said that he had met over 870 teachers, from the aged al-A'ṣamash to those who were young in years, who did not believe the Korân to be created, and that such teachers as were inclined to the heterodox view were charged by their fellows with being Zindîks (atheists) 2). Abû Nu'aim ibn Dukain was present at the opening of the Miḥna in Kûfa. This fact shews us the approximate date of the event there, for this man, as we have said, died in the year 219 3).

Citation of the Seven Leaders. The result of the letter of al-Ma'mûn to Baghdâd was to produce, as we may justly conjecture, a feeling of resistance, the most zealous inciter of

1) Abu'l-Maḥ. I. 711 f.

2) On the origin of the name and its use among the orthodox v. Houtsma, De Strijd etc. 75.

3) al-Maḥrîzî, p. 13, *وَمَا الْحَافِظُ أَبُو نَعِيمِ الْفَضْلِ بْنِ دَكَيْنٍ فَرَوَى الْخَافِظُ*

أَبُو الْفَرَجِ بِسُنْدِهِ إِلَى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَمْرٍو بْنِ عَيْسَى قَالَ سَمِعْتُ
أَبِي يَقُولُ مَا رَأَيْتُ مَجْلِسًا أَنْبَلُ مِنْ مَجْلِسِ اجْتِمَاعِ فِيهِ الْمَشَائِخِ بِجَمَاعِ
الْكُوفَةِ فِي وَقْتِ الْإِمْتِحَانِ فَقَرِئَ عَلَيْهِمُ الْكِتَابُ الَّذِي فِيهِ الْخُنَّةُ فَقَالَ
أَبُو نَعِيمٍ أَدْرَكْتُ ثَمَانِي مِائَةَ شَيْخٍ وَنِيفًا وَسَبْعِينَ شَيْخًا مِنْهُمْ الْأَعْمَشُ
فَمَنْ دُونَهُ فَمَا رَأَيْتُ أَحَدًا يَقُولُ بِهَذِهِ الْمَقَالَةِ يَعْنِي بِخُلْفِ الْقُرْآنِ
وَلَا تَكَلِّمُ أَحَدًا بِهَا إِلَّا رُمِيَ بِالزُّنْدَقَةِ

which would be Aḥmed ibn Ḥanbal¹⁾. Still, al-Ma'mûn did not yet venture to apprehend the latter. His next step was one which was calculated to shew him just how far he was safe in going in his enforcement of conformity to his views.

Second He wrote a second letter to Ishâk ibn Ibrâhîm, *Letter of the governor of 'Irâk*, ordering him to send seven *al-Ma'mûn*. of the leading traditionists of Baghdâd that he might test them himself. For his purpose, this was a sagacious move. Away from the moral support of their fellow-traditionists, and face to face with the state of the Court and the terrors which the Khalif brought to bear upon their minds, resistance was much more difficult than it would have been at Baghdâd. And the compliance of these leaders being secured, smaller men needed not to be feared. The name of Aḥmed ibn Ḥanbal was, at first, upon the list bearing the names of the seven referred to, but was erased at the instance of Ibn Abî Dowâd, — at least, so the latter claimed²⁾.

Those now summoned³⁾ to the Court were Moḥammed ibn Sa'îd the secretary of al-Wâqidî, Abû Muslim the amanuensis of Yazîd ibn Hârûn, Yaḥya ibn Ma'în, Zuhair ibn Ḥarb Abû Khaithama, Ismâ'îl ibn Dâûd, Ismâ'îl ibn Abî Mas'ûd and Aḥmed ibn Ibrâhîm al-Daurakî. These seven men all yielded assent under the pressure which al-Ma'mûn used with them. Having obtained his desire, the Khalif sent the men back to Baghdâd, where Ishâk ibn Ibrâhîm, acting under al-Ma'mûn's orders, had them repeat their confession before the faḳîhs and traditionists⁴⁾.

Its Effect. The fall of these seven men from orthodoxy was a source of much grief to Aḥmed ibn Ḥanbal. His judgment

1) The Baghdâd people had in the year 215, and even earlier, protested against al-Ma'mûn's heterodoxy touching the Ḳorân, cf. Abu'l-Maḥ. I, 631.

2) Vid. p. 82.

3) Ṭabarî III⁹, text of letter not given.

4) Ṭabarî III⁹ f. A biographical notice of Moḥammed ibn Sa'îd is found Ibn Chall. N°. 656; of Yaḥya ibn Ma'în, al-Nawawî, Biog. Dict. p. 628; of Aḥmed ibn al-Daurakî, Dhahabî Ṭabaḳât 8, N°. 98; of Zuhair ibn Ḥarb, id. 8, N°. 23. I have not been able to find notices of the other three.

was that if they had stood their ground nothing more would have been heard of the Miḥna in Baghdâd. Al-Ma'mûn would have been afraid to deal harshly with them seeing they were the leading men of the city; but, when they gave way, he had little hesitation in dealing with others¹⁾. Their assent was by themselves excused on the ground of Taḳîa (exemption from observance of religious duty when it involved risk of execution if they had not done so. Yaḥya ibn Ma'în with weeping used to confess that this was the case²⁾). It was unfortunate that the seven leaders proved themselves so weak, for it is not unlikely that their firmness might have deterred al-Ma'mûn from prosecuting further his effort for uniformity of belief; and after his death, the succeeding Khalifs were not such as would likely have revived an inquisition like this when it had once been given up.

Third Letter. A third letter from the Khalif was now sent to Baghdâd to Ishâḳ ibn Ibrâhîm the governor. Its text was as follows³⁾: That which God has a right to expect from his vicegerents (khalifs) on his earth [and] those entrusted by him with rule over his servants, upon whom he

1) al-Maḳrîzî, p. 4, [قال احمد بن حنبل] فاجابوا ولو كانوا صبروا وقاموا
 لله لكان انقطع الامر وحذرهم الرجل يعنى الامامون ولكن لما اجابوا
 وهم عين البلد اجترأ على غيرهم وكان ابو عبد الله اذا ذكرهم
 يَغْتَمُّ ويقول عم اول من ثلم هذه الثلمة

2) al-Subkî, p. 137, وسبب طلبهم انهم توقفوا اولاً ثم اجابوه تقية،
 وكتب الى اسكف بن ابراهيم بان يحصر الفقهاء ومشايخ الحديث
 ويخبرهم بما اجاب به هؤلاء السبعة ففعل ذلك فاجابه طائفة وامتنع
 آخرون فكان يحيى بن معين [وغیره] يقول اجبنا
 خوفا من السيف

3) Ṭabarî III, 111 v ff.

has been pleased to lay the maintenance of his religion, the care of his creatures, the carrying out of his ordinance and his laws, and the imitation of his justice in his world, is that they should exert themselves earnestly for God, do him good service in respect to that which he asks them to guard and lays upon them, make him known by that excellency of learning which he has entrusted to them and the knowledge which he has placed within them, guide him the one who has turned aside from him, bring him who has turned his back on his command, mark for their subjects the way of their salvation, tell them about the limits of their faith and the way of their deliverance, and protection, and discover to them those things which are hidden from them, and the things which are doubtful to them [clear up] by means of that which will remove doubt from them and bring back enlightenment and clear knowledge unto them all. And [part of that which he claims of them is] that they should begin that by making them go in the right way, and by causing them to see [things] clearly, because this involves all their actions, and comprehends their portion of felicity in this world and the next. They [the Khalifs] ought to reflect how God is one who holds himself ready to question them about that for which they have been made responsible, and to reward them for that which they have done in advance and that which they have laid up in store with him. The help of the Commander of the Faithful is alone in God, and his sufficiency is God, who is enough for him. Of that which the Commander of the Faithful by his reflection has made plain, and has come to know by his thinking, and the great danger of which is clear, as well as the seriousness of the corruption and harm which will come to religion thereby, are the sayings which the Muslims are passing round among themselves as to the *Ḳorân*, which God made to be an imâm and a lasting monument for them from God's Messenger and elect Servant, Moḥammed, and [another thing is] the confusedness of the opinion of many of them about it [sc. the *Ḳorân*] until it has seemed good in their

opinions and right in their minds that it has not been created, and, thus, they expose themselves to the risk of denying the creating by God of all things, by which [act] he is distinguished from his creation. He in his glory stands apart in the bringing into being of all things by his wisdom and the creation of them by his power, and in his priority in time over them by reason of his being Primitive Existence, whose beginning cannot be attained and whose duration cannot be reached. Everything apart from him is a creature from his creation, — a new thing which he has brought into existence. [This perverted opinion they hold] though the *Ḳorân* speaks clearly of God's creating all things, and proves it to the exclusion of all difference of opinion. They are, thus, like the Christians when they claim that 'Isâ ibn Maryam was not created because he was the Word of God' ¹). But God says, 'Verily we have made it a *Ḳorân* in the Arabic language' ²); and the explanation of that is, 'Verily we have created it', just as the *Ḳorân* says, 'And he made from it his mate that he might dwell with her' ³). Also, it says, 'We have made the night as a garment and the day as a means of gain' ⁴). 'We have made every living thing from water' ⁵). God thus puts on equal footing the *Ḳorân* and these creatures which he mentions with the indication of 'making'. And he tells that he alone is the One who made it, saying, 'Verily it is a glorious *Ḳorân* (something to be read) on a well-guarded table' ⁶). Now, he says that on the supposition that the *Ḳorân* is limited by the table, and only that which is created can be limited (by surrounding bounds) ⁷). He says, likewise, to his Prophet, 'Do not move in it thy tongue to make haste in it' ⁸). Also, 'That which came to them was a newly created religion (كُفْرًا) from their Lord' ⁹).

1) cf. Sura 112; cf. Steiner, *Die Mu'taziliten*, p. 90 and note.

2) *Ḳorân*, 43. 2.

3) *Ḳorân*, 7. 189.

4) *Ḳorân*, 78. 10.

5) *Ḳorân*, 21. 31.

6) cf. *Ḳorân*, 85. 21—22.

7) cf. Shahrastâni, Haarbrücker's transl'n I, 72, l. 20 ff.

8) *Ḳorân*, 75. 16.

9) *Ḳorân*, 21. 2.

has, 'And who is a worse liar than the man who inventeth th^{is}ie against God or charges his verses with being false' ¹). He tells, too, about men whom he blames because of their lying, in that they say, 'God has not sent down [by revelation] to men anything' ²). Then, by the tongue of his Messenger he declares them liars, and says to his Messenger, 'Say, who sent down the book which Moses brought?' ³). So God calls the *Ḳorân* something to be read, something to be kept in memory, a faith, a light, a right guidance, a blessed thing, a thing in the Arabic language, and a narration. For he says, 'We relate unto thee a most beautiful narration in that which we reveal unto thee, — this *Ḳorân*' ⁴). Furthermore, he says, 'Say, surely, if men and jinns were gathered together to bring forth such as this *Ḳorân*, they could not bring forth one like it' ⁵). Also, 'Say, bring ten suras fabricated like it' ⁶). Also, 'Falsehood shall not come up to it either from before or after it' ⁷). Thus, he puts [at least, by possibility] something before and after it, and so indicates that it is finite and created. But these ignorant people, by their teaching concerning the *Ḳorân*, have made large the breach in their religion and the defect in their trustworthiness; they have also levelled the way for the enemy of Islâm, and confess fickleness and heresy against their own hearts, [going on] even till they make known and describe God's creation and his action by that description which appertains to God alone, and they compare him with it, whilst only his creation may be the subject of comparison. The Commander of the Faithful does not consider that he who professes this view has any share in the real religion, or any part in the real faith and in well-grounded persuasion. Nor does he consider that he should set any one of them down as a trustworthy person in regard to his being admitted as

1) *Ḳorân*, 6. 21.

3) *ibid.*

5) *Ḳorân*, 17. 90.

7) *Ḳorân*, 41. 42.

2) *Ḳorân*, 6. 91.

4) *Ḳorân*, 12. 3.

6) *Ḳorân*, 11. 16.

أمين — عدل or شاهد or as one to be relied upon in speech or report, or in the exercise of authority over his subjects. Now, if any of them seem to act with equity, and to be known by his straightforwardness, still, the branches are to be carried back to their roots, and the burden of praise or blame is to be according to these. Thus, whosoever is ignorant in the matter of his religion, concerning that which God has commanded him in reference to his unity, he, as regards other things, is still more ignorant, and is too blind and erring to see the right way in other matters. Now, read the letter of the Commander of the Faithful unto thee to Ja'far ibn 'Isâ and Abd al-Raḥmân ibn Ishâk the ḳâḏî, and cite them both to answer for their knowledge respecting the Ḳorân, telling them that the Commander of the Faithful in the affairs of the Muslims will not ask the assistance of any but those in whose sincerity of faith and whose belief in God's unity he has confidence; and that he has no belief in God's unity who does not confess that the Ḳorân is created. And, if they profess the view of the Commander of the Faithful in this particular, then, order them to test those who are in their courts for the giving of evidence touching rights of claimants, and [order them] to cite them to answer for their profession in respect to the Ḳorân. He who does not profess it to be created, let them declare his testimony invalid and refrain from giving sentence on what he says, even if his integrity be established by the equity and straightforwardness of his conduct. Do this with all the ḳâḏis in thy province, and examine them with such an examination as God can cause to increase the rightmindedness of the rightminded, and prevent those who are in doubt from neglecting their religion. Then, write unto the Commander of the Faithful of what thou hast done in this matter.

Citation of Following out the instructions of this letter, Ishâk the Doctors ibn Ibrâhîm summoned to his presence a number in Baghdâd. of the faḳîhs, doctors and traditionists ¹⁾. Among

1) Ṭabarî III, 112 ff. is followed throughout the passage.

those summoned were Aḥmed ibn Ḥanbal, Bishr ibn al-Walîd al-Kindî, Abû Ḥassân al-Ziyâdî, ʿAlî ibn Abî Muḳâtil, al-Faḍl ibn Ghânim, Obaidallah ibn ʿOmar al-Ḳawârîrî, ʿAlî ibn al-Jaʿd, al-Ḥasan ibn Ḥammâd al-Sajjâda 1), al-Dhayyâl ibn al-Haitham, Ḳutaiba ibn Saʿîd, who seems to have been only temporarily in Baghdâd, Saʿdawaih, Saʿîd ibn Suleimân Abû ʿOthmân al-Wâsiṭî 2), Ishâḳ ibn Abî Isrâʿîl, Ibn al-Harsh, Ibn ʿUlayya al-Akbar, Moḥammed ibn Nûḥ al-Maḍrûb al-ʿIjlî 3), Yaḥya ibn Abd al-Raḥmân al-ʿOmarî, Abû Naṣr al-Tammâr, Abû Maʿmar al-Ḳatîʿî, Moḥammed ibn Ḥâtim ibn Maimûn, a sheikh of the descendants of ʿOmar ibn al-Khaṭṭâb who was ḳâḍî of al-Raḳḳa, Ibn al-Farrukhân, al-Naḍr ibn Shumail, Abd al-Raḥmân ibn Ishâḳ, Ibn Bakkâ al-Akbar, Aḥmed ibn Yazîd ibn al-ʿAwwâm Abu 'l-Awwâm al-Bazzâz, Ibn Shujâ and Moḥammed ibn al-Ḥasan ibn ʿAlî ibn ʿÂsim. Others are mentioned in the account of the investigation which follows.

When these men were brought before Ishâḳ ibn Ibrâhîm, he read to them twice al-Maʿmûn's letter until they grasped its meaning and, then, asked them for their assent to the doctrine which the Khalif propounded. At first, they tried subterfuges and would neither affirm nor deny that the *Ḳorân* was created. The first to whom Ishâḳ ibn Ibrâhîm put the test was Bishr ibn al-Walîd. 'What dost thou say respecting the *Ḳorân*?' he asked; and Bishr replied, 'I have more than once made my view known to the Commander of the Faithful'. Ishâḳ said, 'But this letter is a new thing from the Commander of the Faithful. What is your view?' Bishr answered, 'I say the *Ḳorân* is the Word of God'. Ishâḳ. 'I did not ask thee for that. Is it created?' Bishr. 'God is the creator of everything'. Ishâḳ. 'Is not the *Ḳorân* a thing?' Bishr. 'It is a thing'. Ishâḳ. 'And, there-

1) Abu'l-Maḥ. I. 638 and al-Maḳrîzî, p. 4, supply the name of Sajjâda

للحسن بن حماد المعروف بساجدة

2) Abu'l-Maḥ. I, 665, supplies the name of Saʿdawaih.

3) Abu'l-Maḥ. I, 648; al-Subḳî, p. 138, adds المصروب.

fore, created?' Bishr. 'It is not a creator'. Ishâk. 'I did not ask for this. Is it created?' Bishr then confessed that he had yielded as far as he could yield, and could give no further answer; he contended, moreover, that the Khalif had given him a dispensation from speaking his mind on the subject. The governor now took up a sheet of paper that lay before him and read and explained it to Bishr. Then, he said, 'Testify that there is no God but Allah, one and alone, before whom nothing was and after whom nothing shall be and like to whom is nothing of his creation, in any sense whatsoever or in any wise whatsoever'¹). Bishr said, 'I testify that and scourge those who do not testify it'. Ishâk then turned to the secretary and said, 'Write down what he has said'.

°Alî ibn Abî Muḩâtil. Turning next to *°Alî ibn Abî Muḩâtil* he asked *Muḩâtil*. for his confession. He replied, 'I have told my opinion about this to the Commander of the Faithful more than once, and have nothing different to say'. The written test was then read to *°Alî* and he gave the confession it required. Then the governor said, 'Is the *Ḷorân* created?' *°Alî* answered, 'The *Ḷorân* is God's Word'. Ishâk, as in the case of Bishr, told him he had not asked for that, and *°Alî* answered, 'It is the Word of God; if, however, the Commander of the Faithful command us to do a thing we will yield him obedience'. Again, the scribe was bidden to record what had been said.

The next was al-Dhayyâl whose replies were in the same strain as those of *°Alî*.

Abû Ḩassân. In the reply of *Abû Ḩassân* there is something naïvely submissive. 'The *Ḷorân* is the Word of God', he said, 'and God is the creator of everything; all things apart from

1) Houtsma (De Strijd etc. 108 infra) seems to imply that this written 'credo', which was to be subscribed by those to whom it was put, contained a confession that the *Ḷorân* was created. As Ṭabarî presents the case the document demanded only a profession of faith in God's unity. Its purpose was evidently to support the separate oral test as to the *Ḷorân*. None seem to have had any scruples about giving assent to the written test, while all would have avoided the other, had it been possible.

him are created. But the Commander of the Faithful is our imâm, and through him we have heard the whole sum of learning. He has heard what we have not heard, and knows what we do not know. God also has laid upon him the rule over us. He maintains our Hajj and our prayers; we bring to him our Zakât; we fight with him in the Jihâd, and we recognize fully his imâmate. Therefore, if he command us we will perform his behest, if he forbid us we will refrain, and if he call upon us we will respond'. Ishâk said, 'This is the view of the Commander of the Faithful'. Abû Ḥassân rejoined, 'True! but sometimes the view of the Commander of the Faithful is one concerning which he gives no command to people, and which he does not call upon them to adopt; if, however, you tell me that the Commander of the Faithful has commanded thee that I should say this, I will say what thou dost command me to say, for thou art a man to be trusted and one on whom reliance is to be placed in respect to anything you may tell me from him. If, then, you order me to do anything, I will do it'. The governor's reply was, 'He has not commanded me to tell thee anything'. Abû Ḥassân said, 'I mean only to obey; command me and I will perform it'. Ishâk said, 'He has not commanded me to command thee, but only to test thee'. The examination of Abû Ḥassân ends here.

Aḥmed ibn Ḥanbal. In the case of Aḥmed ibn Ḥanbal, Ibn Bakkâ suggested to Ishâk ibn Ibrâhîm that he should ask him about the expression of the Ḳorân, 'He is the Hearing and Seeing One', which Aḥmed had used in his confession. Aḥmed, in harmony with the principles of men of his class, answered only, 'He is even as he has described himself'. Being further pressed to explain the words, he said, 'I do not know; he is even as he has described himself'. He was firm in adhering to the confession that the Ḳorân was the Word of God, and would add nothing to it by way of compromise or admission. Those who were examined subsequently all followed Aḥmed's example, except Ḳutaiba, Obaidallah ibn Moḥammed ibn al-Ḥasan, Ibn

‘Ulayya al-Akbar, Ibn al-Bakkâ, Abd al-Mun‘im ibn Idrîs ibn Bint Wahb ibn Munabbih, al-Muẓaffir ibn Murajjâ, another man not a faḳîh who happened to be present, Ibn al-Aḥmar and the ‘Omarî Kâḏî of al-Raḳḳa. The answers of these are not furnished us but the implication seems to be that they compromised themselves. On this occasion when Aḥmed perceived the assent of his companions as the test *Ibn al-Bakkâ* was applied he was intensely angry ¹⁾. Ibn al-Bakkâ al-Akbar also compromised himself, but not fully, and with better grace than some of his fellows, for he stood on the ground of the Ḳorân text in making the admissions which he made. These admissions were that the Ḳorân was, on the one hand, something ‘made’ (مَجْعُولٌ) and, on the other hand, something ‘newly produced’ (مُخْدَتٌ). For the former position the text adduced was one cited by the Khalif in arguing that the Ḳorân was created (مَخْلُوقٌ), namely, Ḳor. 43 : 2, ‘Verily we have made it a Ḳorân (reading) in the Arabic language’. For the latter position the text was, likewise, one cited by the Khalif in his argument, Ḳor. 21 : 2, ‘What came to them from their Lord was a newly produced religion (ذِكْرٌ)’. Ishâḳ asked Ibn al-Bakkâ if the term مَجْعُولٌ were not the same in meaning as مَخْلُوقٌ,

1) Abû Nu‘aim, 146 b حدثنا سليمان بن احمد قنا عبد الله

ابن احمد بن حنبل حدثني ابو معمر القطيعي قال لما احضرنا في دار السلطان * ايام امانة وكان ابو عبد الله احمد ابن حنبل قد احضر فلما رأى الناس يجيبون وكان ابو عبد الله رجلا لينا فلما رأى الناس يجيبون انتفخت اوداجه واحمرت عيناه وذهب ذلك اللين الذي كان فيه فقلت انه قد غضب لئله قال ابو معمر فلما رايت ما به قلت يا ابا عبد الله ابشر

and he answered that it was. 'Then the *Ḳorân* is created (*مَخْلُوقٌ*)?' said the governor. 'Nay, that I will not say. I say it is something made (*مَجْعُوعٌ*)', was the answer.

After all the other cases had been disposed of Ibn al-Bakkâ al-Asghar remarked that 'the two *qâdîs*', whom we assume to be Abd al-Raḥmân ibn Ishâḳ and Ja'far ibn 'Isâ, should be examined; but the governor said they held to the same profession as the Commander of the Faithful. Ibn al-Bakkâ suggested that if they were ordered to tell their opinion it could be reported to the Khalif for them. The governor, however, seems to have been determined to avoid the examination of the two *qâdîs*, probably, to save one who may have been his own son from exposure and humiliation. He simply said to the provoking questioner, 'If thou wilt serve as witness¹⁾ before them thou shalt know their opinion'.

Fourth Letter. Ishâḳ ibn Ibrâhîm then wrote to al-Ma'mûn a detailed account of the answers received, and after a delay of nine days again summoned the doctors to hear the Khalif's reply. The following is a version of the letter²⁾; — The Commander of the Faithful has received your answer to his letter touching that which the ostentatious among the followers of the Kibla and those who seek among the people of religion a leadership for which they are not the right persons, believe about the doctrine of the *Ḳorân*, in which letter of his the Commander of the Faithful commanded thee to test them, and discover their positions and put them in their right places. Thou dost mention thy summoning of Ja'far ibn 'Isâ and Abd al-Raḥmân ibn Ishâḳ on the arrival of the Commander of the Faithful's letter, together with those whom thou didst summon of those classed as *faḳîhs* and known as doctors of Tradition and who set themselves up to give legal

1) أن شهدت عندهما بشهادة 1)

2) Ṭabarî III, 1120 ff.

decisions in Baghdâd, and [thou dost speak of] thy reading unto them all the letter of the Commander of the Faithful. [Thou hast mentioned], too, thy asking of them as to their faith touching the *Ḳorân* and [thy] pointing out to them their real interest; also, their agreeing to put away anthropomorphic conceptions and their difference of view in the matter of the *Ḳorân*; further, thy ordering of those who did not confess it to be created to refrain from Tradition and from giving decisions in private or in public. [Thou hast mentioned], too, thy giving orders unto al-Sindî and Abbâs the client of the Commander of the Faithful, to the same effect as thou didst give orders concerning them unto the two *ḳâḏîs*, even the same which the Commander of the Faithful prescribed to thee, namely, the testing of the statutory witnesses who are in their courts. Again, [thou hast mentioned] the sending abroad of letters unto the *ḳâḏîs* in the several parts of thy province that they should come to thee, so that thou mightest proceed to test them according to that which the Commander of the Faithful has defined, whilst thou hast put down at the end of the letter the names of those who were present and their views. Now, the Commander of the Faithful understands what thou hast reported, and the Commander of the Faithful praises God much, even as he is the One to whom such belongs; and he asks him to bless his Servant and his Messenger, Moḥammed, and he prays God to help him to obey him, [sc. God] and to give him [sc. the Khalif], by his grace, effectual aid in his good purpose. The Commander of the Faithful has also thought over what thou hast written relating to the names of those whom thou hast asked about the *Ḳorân*, and what each of them answered thee touching it, and what thou hast explained as his view. As for what the deluded Bishr ibn al-Walîd says about putting away anthropomorphic conceptions, and that from which he keeps himself back in the matter of the *Ḳorân*'s being created, while he lays claim to leave off speaking on that subject as having had an engagement [to that effect] with the Commander of the Faithful,

Bishr has lied about that, and has acted as an unbeliever, speaking that which is to be refused credit and false; for there has not passed a compact or exchange of opinion in respect to this or any other matter between the Commander of the Faithful and himself, more than that the Commander of the Faithful told him of his belief in the doctrine of the *Ikhlâş* [i. e. the belief in the unity of God] and in that of the creation of the *Ḳorân*. Call him before thee; tell him what the Commander of the Faithful has told thee in the matter; cite him to answer about the *Ḳorân* and ask him to recant; for the Commander of the Faithful thinks that thou shouldst ask to recant one who professes his view, seeing that such a view is unmixed infidelity and sheer idolatry in the mind of the Commander of the Faithful. Should he repent, then, publish it and let him alone; but, should he be obstinate in his idolatry and refuse in his infidelity and heterodoxy to confess that the *Ḳorân* is created, then behead him and send his head to the Commander of the Faithful. In the same way, also, deal with *Ibrâhîm ibn al-Mahdî*. Test him as thou hast tested *Bishr*, for he professes his view and reports about him have reached the Commander of the Faithful; and, if he say that the *Ḳorân* is created, then publish it and make it known; but, if not, behead him and send his head to the Commander of the Faithful¹⁾. As for *‘Alî ibn Abî Muḳâtil*, say to him, “Art thou not the man who said to the Commander of the Faithful, ‘Thou art the one to declare what is lawful and unlawful’? and who told him what thou didst tell him?” the recollection of which cannot yet have left him [sc. *‘Alî*]. And as for *al-Dhayyâl ibn al-Haitham*, tell him that what should occupy his mind is the corn which he formerly stole in *al-Anbâr*, when he administered the government in the city of the Commander of the Faithful, *Abu’l-Abbâs*²⁾; and that, if he were a follower in the footsteps of his forefathers, and went in their ways only, and

1) On death penalty for heresy cf. *Goldziher*, *Moh. Stud.* II, 216.

2) cf. *Ṭabarî* III, ٨٠, l. 18, seq.; *De Goeje*, *Bibl. Geog.* VII, ٢٣٧, 5 seq.

pushed on in their path, surely he would not go off into idolatry after having believed. As for Aḥmed ibn Yazîd, known as Abu'l-^cAwwâm, and his saying that he cannot well answer about the K̄orân, tell him that he is a child in his understanding, though not in his years, — an ignoramus; and that, if he do not see his way clear to answer he shall see his way clear to answer when he is disciplined, but should he not do it then, the sword will follow. As for Aḥmed ibn Ḥanbal and that which thou hast written about him, tell him that the Commander of the Faithful understands the import of that view and the manner of his conduct in it; and, from what he knows, he infers his ignorance and the weakness of his intellect. As for al-Faḍl ibn Ghânim, tell him that what he did in Egypt, and the riches which he acquired in less than a year are not hidden from the Commander of the Faithful, nor what passed in legal strife between him and al-Muṭṭalib ibn Abdallah about that; for a man who did as he did, and who has a greedy desire for dinârs and dirhems as he has, can be believed to barter his faith out of desire for money, and because he prefers his present advantage to everything else. [Remind him] that he, besides, is the one who said to ^cAlî ibn Hishâm what he did say, and opposed him in that in which he did oppose him. And what was it that caused his change of opinion and brought him over to another? And as for al-Ziyâdî, tell him that he is calling himself a client of the first false pretender in Islâm in whose case the ordinance of the Messenger of God was infringed. It is in harmony with his character that he should go in the way he goes. (But Abû Ḥassân denied that he was a client of Ziyâd or of anyone else, adding that he had the name of Ziyâd [ibn abîhi] for some other reason) ¹⁾. As for Abû Naṣr al-Tammâr, the Commander of the Faithful compares the insignificance of his understanding with the insignificance of his business [date-merchant]. And as for al-Faḍl ibn al-

1) This parenthesis represents a gloss in Ṭabarî III, ۱۱۲۸, ll. 6—8, (line 7 read ^{وَذَكَرَ} for ^{وَذَكَرَ}).

Farrukhân, tell him that by the doctrine which he professes respecting the *Ḳorân* he is trying to keep the deposits which Abd al-Raḥmân ibn Ishâḳ and others entrusted to him, lying in wait for such as will ask him to undertake trusts, and hoping to increase that which has come into his hand; for which there is no recovery from him, because of the long duration of the compact and the length of time of its existence. But say to Abd al-Raḥmân ibn Ishâḳ, 'May God not reward thee with good for thy giving of power to the like of this man and thy putting of confidence in him, seeing that he is devoted to idolatry and disjoined from belief in God's unity!' And as for Moḥammed ibn Ḥâtîm, and Ibn Nûḥ, and him who is known as Abû Ma'amar, tell them that they are too much taken up with the devouring of usury to grasp properly the doctrine of the divine unity, and that, if the Commander of the Faithful had sought legal justification to attack them for the sake of God, and make a crusade against them on the sole ground of their practice of usury and that which the *Ḳorân* has revealed concerning such as they, he surely might have found it lawful; how will it be, then, now that they have joined idolatry to their practice of usury, and have become like the Christians? And as for Aḥmed ibn Shujâc, tell him that not long ago thou wast with him, and thou didst extort from him that which he confiscated of the riches belonging to 'Alî ibn Hishâm; and [tell him] that his religion is found in dinârs and dirhems. And as for Sa'dawaih al-Wâsiṭî, say to him, 'May God make abominable the man whose ostentatious preparing of himself for a 'colloquium doctum' on Tradition, while hoping to gain honour by that and desiring to be a leader in it, carries him so far that he wishes for the coming of the Miḥna, and thinks to ingratiate himself with me by it; let him be tried; [if he yield] he may still teach Tradition. And as for him who is known as Sajjâda and his denying that he heard from those traditionists and faḳîḥs with whom he studied the doctrine that the *Ḳorân* is created, tell him that in his preparing of date-stones and his rubbing in order to improve

his sajjâda ¹⁾, and likewise in his care for the deposits which °Alî ibn Yaḥya and others left in trust with him lies that which occupies his attention so that he forgets the doctrine of the divine unity and that which makes him unmindful [of it]. Then ask him about what Yûsuf ibn Abî Yûsuf and Moḥammed ibn al-Ḥasan used to say, if he have seen them and studied with them. As for al-Ḳawârîrî, in what has been made known of his doings, in his receiving of gifts and bribes, lies that which sets in a clear light his real opinions, the evil of his conduct and the weakness of his understanding and his religion. It has also reached the Commander of the Faithful that he has taken upon himself the [settlement of] questions for Ja°far ibn °Isâ al-Ḥasanî; so, order Ja°far ibn °Isâ to give him up, and to abandon reliance upon him and acquiescence in what he says. And as for Yaḥya ibn Abd al-Raḥmân al-°Omarî, if he were of the descendants of °Omar ibn al-Khaṭṭâb, it is well known what he ha^s natu. would answer. And as for Moḥammed ibn al-Ḥasan ibn he ha^s natu. ibn °Asim, if he were an imitator of his ancestors, he natu. would not profess that profession which has been related of him ²⁾. He is yet a child and needs to be taught. Now, the Commander of the Faithful is sending to thee also, him who is known as Abû Mushir ³⁾, after that the Commander of the Faithful has cited him to answer in his testing about the Ḳorân; but he mumbled about it and stammered over it, until the Commander of the Faithful ordered the sword to be brought for him, when he confessed in the manner of one worthy to be blamed. Now, cite him to answer about his confession; and, if he stand fast in it, then, make it known and publish it. But those who will not give up their idolatry, and profess that the Ḳorân is created, of those whom thou hast named in thy letter to the Commander of the

1) Callous patch of skin on the forehead produced, when genuine, by oft-repeated religious prostrations; when an imposture, by rubbing the skin.

2) Ṭabarî, III, ۱۱۳. read حُكَيْمَات.

3) d. 218 A. H. Dhahabî Tabakât 7, N°. 62.

Faithful and whom the Commander of the Faithful has mentioned or refrained from mentioning to thee in this letter of his, except Bishr ibn al-Walîd and Ibrâhîm ibn al-Mahdî, send them all in bonds to the camp of the Commander of the Faithful in charge of a watch and guards for their journey, until they bring them to the camp of the Commander of the Faithful and deliver them up to those to whom the delivery has been ordered ¹⁾ to be made, so that the Commander of the Faithful may cite them to answer; and, then, if they do not give up their view and recant, he will bring them all to the sword. The Commander of the Faithful sends this letter by extra post [courier's letter-bag] instead of waiting till all the letters have been gathered for the post, seeking to advance in the favor of God by the decree he has issued and hoping to attain his purpose, and to gain the ample reward of God thereby. So, give effect to the order of the Commander of the Faithful that comes to thee, and hasten to answer by extra post ^{at} [v. above] about that which thou hast done, not waiting, he the other letter-bags, so that thou mayest tell the Comma ^{now} of the Faithful of what they will do.

Recantation On this letter being read all of those mentioned of the in it recanted, with the exception of Aḥmed ibn *Doctors.* Ḥanbal, Sajjâda, al-Ḳawârîrî and Moḥammed ibn Nûḥ al-Maḍrûb. These four were then cast into prison in chains and next day were again brought before the governor and given a chance to recant. Of this chance Sajjâda availed himself and was set free ²⁾. The following day, also, they were brought from the prison and given another opportunity to yield, which Obaidallah ibn ʿOmar al-Ḳawârîrî embraced and received his liberty. Thus Aḥmed and Moḥammed and Moḥammed ibn Nûḥ alone of those cited to appear remained firm in their faith; the others *Refuse to Recant.* Aḥmed always excused on the ground of the Takîa

1) Variant ^{٤٣} *يؤمرون* adopted in the translation.

2) Abu'l-Maḥ. I, 738, says Sajjâda 'stood firm in the Sunna'.

as supported by Kōrân, 16. 108, 'Except him who is forced, though he have no pleasure in it, while his heart rests in the faith 1).

and are Ishâk the governor now wrote a letter giving Cited to the results of his examination of the doctors 2). Tarsus. Shortly after this, al-Ma'mûn ordered Ishâk ibn Ibrahîm to send Aḥmed ibn Ḥanbal and Moḥammed ibn Nûḥ in chains to him to Tarsus. On their journey when they were in the neighbourhood of al-Anbâr Abû Ja'far al-Anbârî crossed the Euphrates to see Aḥmed in the khân where he was lodged, and reminded him of his responsibility as the leader to whom all men looked for an example. If he answered favorably, they, too, would assent to the doctrine; but should he refuse to assent, a great many, if not all, would be held back from recantation. He told him, besides, to remember that death would come to him in the natural course of things, and exhorted him, in view of what he had said, to maintain the integrity of his faith 3).

1) Houtsma, De Strijd etc. 69 and note; al-Maḥrîzî, p. 4, وكان أبو عبد الله رحمه الله يُقيم عذرهما ويقول ليس قد حبسا وقيدا قال الله تعالى إلا من أكره وقلبه مطمئن بالإيمان [Kor. 16. 108] ثم قال أبو عبد الله رحمه الله القيد كرهه والحبس كرهه والضرب كرهه فأما إذا لم يُنل بمكره فلا عذر له

2) Tabarî, III, 113.

3) al-Maḥrîzî, p. 4, ثم ورد كتاب المأمون إلى أسحاق بن إبراهيم حمل إلى عبد الله ومحمد بن نوح إليه ببلاد الروم فملا وذكر ابن الجوزي بسنده إلى أبي جعفر الأنباري [الأيباري, p. 136, al-Subkî, p. 136] أنه قال لما حمل أحمد إلى المأمون أُخبرت فعبرت الفرات فإذا هو جالس فسلمت عليه فقال يبا جعفر تعنتيت فقلت ليس في هذا عناء وقلت له أنت اليوم رأس والناس يقتدون بك فوالله لئن اجبت

In pursuance of the Khalif's order the two unyielding theologians were borne on camels from Baghdâd, Aḥmed's companion in the maḥmal being a man called Aḥmed ibn Ghassân. As they were on the way Aḥmed told his companion that he had a firm conviction that the messenger of al-Ma'mûn, Rajâ al-Ḥiḍârî, would meet them that night; and, in fact, Rajâ al-Ḥiḍârî did meet them and the prisoners were transferred to his care, but he was not allowed to proceed far with his charge before the news of the Khalif's death relieved him of the obligation to bring the men to Tarsus. When he had conducted them as far as Adhana, and was just setting out with them at night, a man met them in the gate of the town with news that al-Ma'mûn had just died at the river Bodhandhûn [Ποδενδουν] in Asia Minor, after leaving as a last charge to his successor to prosecute vigorously the Miḥna ¹).

الى خلق القرآن ليُجيبين باجابتك خلق من خلق الله وان انت
لم تجب ليمتنعن خلق من الناس كثير ومع هذا فان الرجل
يعنى المامون ان لم يقتلك تموت ولا بُد من الموت فثق بالله ولا
تجبهم الى شىء قال فاجعل ابو عبد الله يبكى ويقول ما شاء الله ما
شاء الله

1) Abû Nu'aim, 147 a, 147 b, (al-Subkî, p. 139, cf. al-Makrîzî, p. 4
infra, a fuller account), قال احمد بن غسان حُملتُ انا و احمد بن
حنبل في كحل على جمل يُرادُ بنا المامون فلما صرنا قُربَ عانة
قال لى احمد قلبى يبحس ان رجاء الحِصارى ياتى فى هذه الليلة فان
اتى وانا نائم فايقظنى وان اتى وانت نائم ايقظتك
فلم يكن باسرع ان خرج علينا رجاء الحِصارى فقال ايسن هولاء
الاشقياء فقال احمد يا عدو الله انت تقول القرآن مخلوق ونكون نحن
الاشقياء قال [احمد بن غسان] فانزلنا من الحامل وصيرنا فى خيمة
. قال والله ما مضى الثلث الاول من الليل الا ونحن

Al-Ma'mûn Re-jects the Plea of Takîa Offered by the Doctors. In the meantime, al-Ma'mûn had received word that those who had recanted had done so claiming the Takîa as a justification, in accordance with the dispensation granted in the Korân to such as are forced to confess a *false* faith, while their hearts continue to hold fast to the true¹). This, of course, meant that what the Khalif believed and had propounded to them was false, a conclusion with which he was by no means satisfied, and, therefore, wrote again to Ishâk

بصِيكَةِ وَصَاحِبَةٍ وَإِذَا رَجَاءَ الْخِصَارِي قَدْ أَقْبَلَ عَلَيْنَا فَقَالَ صَدَقْتَ
يَا بَا عَبْدِ اللَّهِ الْقُرْآنَ كَلَامَ اللَّهِ غَيْرَ مَخْلُوقٍ قَدْ مَاتَ وَاللَّهِ أَمِيرُ
[Ahmed had previously prayed for a Divine interposition to demonstrate that he was in the right way].

فَلَمَّا صَرَّفْنَا إِلَى أَذَنِهِ وَرَحَلْنَا مِنْهَا وَذَلِكَ فِي جَوْفِ اللَّيْلِ فَتَنَحَّ لَنَا [147b]
بِأَبِيهَا فَلَقِينَا رَجُلًا وَكُنَّ خَارِجُونَ مِنَ الْبَابِ وَهُوَ دَاخِلٌ فَقَالَ الْبَشْرِيُّ
قَدْ مَاتَ الرَّجُلُ قَالَ أَبِي وَكُنْتُ ادْعُو اللَّهَ أَنْ لَا أَرَاهُ قَالَ أَبُو الْفَضْلِ صَالِحٌ
فَصَارَ أَبِي وَمُحَمَّدُ بْنُ نُوحٍ إِلَى طَرْسُوسَ وَجَاءَ نَعَى الْمَمُونِ مِنَ الْبِزْدَنْدُونَ
فَرَدَّ فِي أَنْفِيسِهِمَا إِلَى الرَّقَّةِ وَأَخْرَجَا مِنَ الرَّقَّةِ فِي سَفِينَةٍ مَعَ قَوْمٍ
مُكَبَّسِينَ فَلَمَّا صَارَا بِعَانَاتٍ تَوَقَّى مُحَمَّدُ بْنُ نُوحٍ رَحْمَةَ اللَّهِ وَتَقَدَّمَ
إِلَى فَصَلَّى عَلَيْهِ ثُمَّ صَارَ إِلَى بَغْدَادَ وَهُوَ مُقَيَّدٌ فَكُنْتُ بِالْيَاسَرِيَّةِ
إِيامًا ثُمَّ صَيَّرَ إِلَى اللَّبِيسِ فِي دَارِ اكْتَرِيَّتٍ عِنْدَ دَارِ عُمَارَةَ ثُمَّ نَقَلَ بَعْدَ
ذَلِكَ إِلَى حَبْسِ الْعَامَةِ فِي دَرْبِ الْمَوْصِلِيَّةِ فَكُنْتُ فِي اللَّبِيسِ مِنْذُ
أَخَذَ وَحُمِلَ إِلَى أَنْ ضُرِبَ وَخَلِيَ عَنْهُ ثَمَانِيَّةٌ وَعِشْرِينَ شَهْرًا قُلْتُ أَنِّي
كَنْتُ أَصْلَى بِهِمْ وَأَنَا مُقَيَّدٌ وَكُنْتُ أَرَى بُسْرَانَ يَحْمِلُ لَهُ فِي زَوْرَقٍ
مَاءً بَارِدًا فَيُذْهِبُ بِهِ إِلَيْهِ إِلَى السَّجَنِ،

1) Tabari III, 1131 f.; De Goeje, *Fragm. Hist. Arab.* II, 465 f.; Abu 'l-Feda *Annales* II, 155.

ibn Ibrâhîm to tell Bishr ibn al-Walîd and the others who had pleaded that their case was similar to that of 'Ammâr ibn Yâsir contemplated in the Kōrân's dispensation to recusants, that there was no similarity between the cases. He had openly professed a false religion, while at heart a Muslim; they had openly professed the truth while in *and Orders* their hearts believing what was false. To settle *Them to be* matters they must all be sent to Tarsus, there to *Sent to* await such time as the Khalif should leave Asia *Him.* Minor. The following men were therefore sent after Aḥmed and his company: Bishr ibn al-Walîd, al-Faḍl ibn Ghânim, 'Alî ibn Abî Muḳâtil, al-Dhayyâl ibn al-Haiṭham, Yaḥya ibn Abd al-Raḥmân al-'Omarî, 'Alî ibn al-Ja'd, Abu'l-'Awwâm, Sajjâda, al-Ḳawârîrî, Ibn al-Ḥasan ibn 'Alî ibn 'Âṣim, Ishâḳ ibn Abî Isrâ'îl, al-Naḍr ibn Shumail, Abû Naṣr al-Tammâr, Sa'dawaih al-Wâsiṭî, Moḥammed ibn Hâtim ibn Maimûn, Abû Ma'mar, Ibn al-Harsh, Ibn al-*Death of al-* Farrukhân, Aḥmed ibn Shujâ and Abû Hârûn ibn *Ma'mûn* al-Bakkâ. They received the news of the Khalif's *and its Con-* death when they arrived at al-Raḳqa, and, on the *sequences.* order of 'Anbasa ibn Ishâḳ, the Wâlî of the place, were detained there until they were sent back to Baghdâd in charge of the same messenger as had brought them thence. On arriving at Baghdâd, the governor Ishâḳ ordered them to keep to their dwellings ¹⁾, but afterwards relaxed his severity toward them and allowed them to go abroad. Some of those who had been sent, however, had the temerity to leave al-Raḳqa and come to Baghdâd without having obtained permission. As might have been expected, they suffered for their boldness when they reached the latter place, for Ishâḳ punished them. Those who thus procured trouble to themselves were Bishr ibn al-Walîd, al-Dhayyâl, Abu'l-'Awwâm and 'Alî ibn Abî Muḳâtil.

1) On 'keeping to their dwellings' cf. Goldziher, Moh. Stud. II, 94.

To return to Aḥmed and his companion Moḥammed *Ibn Nūḥ*. These two were now sent back to *Ordered back* al-Raḳḳa where they, also, remained in prison until the oath of allegiance was taken to the Khalif al-Muṭaṣim. After this event, they were taken in a boat *Death of* from al-Raḳḳa to ʿĀnât, at which place Moḥammed *Ibn Nūḥ*. ibn Nūḥ died, and Aḥmed, after performing the offices of the dead over his friend, was brought back in bonds to Baghdâd ¹). At first, he was imprisoned, as it appears, in the street al-Yâsirîya for some days. From there he was transferred to the Dâr al-Sharshîr near to the Dâr ʿUmâra and lodged in a stable belonging to Moḥammed ibn Ibrâhîm (brother of Ishâḳ) which had been rented as a place of detention. It was very small and his stay there was short. He took sick in Ramaḍân, and was then transferred to the common prison in the Darb al-Mausiliya ²).

Among those who stood faithful in the inquisition during

1) See preceding note, p. 82, 1. Houtsma (De Strijd etc. 106) says that Moḥammed ibn Nūḥ, as well as Aḥmed ibn Ḥanbal, was scourged by al-Muṭaṣim, but he, in fact, never appeared before that Khalif.

2) al-Subkî, p. 139, قال صالح صار ابي الى بغداد مقيدا فمكت بالياسرينة ايساماً ثم حبس بدار الشرشير عند دار عمارة ثم نقل بعد ذلك الى حبس العامة في درب الموصلية [المفضلى Copy] واما حنبل بن اسحق فقال حبس ابو عبد الله في دار عمارة ببغداد في اصطبل لمحمد بن ابراهيم اخى اسحق بن ابراهيم وكان في حبس ضيق ومريض في رمضان فحبس في ذلك الحبس قليلا ثم حول الى سجن العامة فمكت في السجن نكواً من ثلاثين شهرا فكنا ناتييه وقرا على كتاب الارجاء وغيرها في الحبس فرأينته يصلى باهل الحبس وعليه القيد وكان يخرج رجلاه من حلقة القيد وقت الصلاة والنوم

Others who did not Recant. the Khalifate of al-Ma'mûn, but whose name has not yet appeared, was 'Affân ibn Muslim Abû 'Othmân, whom the Khalif and Ishâk ibn Ibrâhîm his lieutenant in 'Irâq, in penalty for his refusal to obey the order to recant, deprived of the stipend which each of them granted to him. When asked what he had to say in reply to the demand made on him, he answered by reciting Sura 112, and enquiring whether that were created. His people were very angry with him for leaving them without means of support, for he had about 40 persons dependent on him. But the very day his stipend was cut off, a stranger brought to him a purse of 1000 dirhems (his stipend from al-Ma'mûn had been 500 per month), and promised him that he should receive the same amount each month from the same source. He died in Baghdâd in 220 A. H. During his life he was one of the leading men in Baghdâd and a friend of Aḥmed's who had much influence with him ¹). Another to whom the Miḥna was applied in

1) *al-Makrîzî*, p. 13, *واما عفان بن مسلم فقال حنبل بن اسحاق كنت حاضرا عند عفان بعد ان امتحن فساله يحيى بن معين بحضور ابى عبد الله احمد بن حنبل وناس معه فقال يابا عثمان اخبرنا بما قال لك اسحق بن ابراهيم في الخنة وما رددت عليه فقال عفان لابن معين يابا زكريا لم اسود وجهك ولا وجوه اصحابك يعنى انه لم يجب الى القول بخلف القرآن فقال له فكيف كان فقال دعانى اسحق ابن ابراهيم فلما دخلت عليه قرا الكتاب الذى كتبه المامون من ارض الجزيرة الى الرقة [Cod. الرقة] فاذا فيه امتحن عفان وادعه الى ان يقول القرآن كذا وكذا فان قال ذلك فأقره على امره وان لم يجيبك فاقطع عنه الذى يجرى عليه وكان المامون يجرى عليه في كل شهر خمس مائة درهم قال عفان فلما قرأ على الكتاب قال لي ما تقول فقرات عليه **قُلْ هُوَ اللَّهُ أَحَدٌ** [Kor. 112] الى اخرها وقلت امخلوق هذا*

Abû Nu'aim al- this Khalifate, and who did not yield was *Faḍl ibn Dukain*. the Kûfite, Abû Nu'aim al-Faḍl ibn Dukain. When al-Ma'mûn's letter came to Kûfa he was told of its purport and exclaimed, 'It means only beating with whips'; and, then, taking hold of a button of his coat, he said, 'to me my head is of less consequence than that'. Of his trial we have no particulars, but he, at all events, does not appear to have died a violent death. He died in 219 A. H. 1).

[°]*Alî ibn* °Alî ibn al-Madîni is classed with those who sur-
al-Madîni. rendered their faith at the time of the Miḥna, ap-
parently about the beginning of its course. He bitterly re-
gretted his weakness, however, and was firmly reestablished
in the orthodox faith before his death in 234 A. H. 2).

فقال لي اسحق ان امير المؤمنين امر ان لم تجبه بقطع عنك ما
يجرى عليك وان قطع عنك امير المؤمنين قطعنا عنك نحن ايضا
فقلت له قال الله تعالى وفي السماء رزقكم وما توعدون [Kor. 51. 22]
فسكت عني اسحق وانصرفت فسر ابو عبد الله ويجيى ومن كان
حاضرا فلما رجع الى داره عدله اهل بيته وكان اربعين نفسا فبعد
قليل تق عليه الباب انسان فدخل ومعه كيس فيه الف درهم فقال
يا ابا عثمان ثبتك الله كما ثبت الدين وهذا لك في كل شهر

وقال الامام ابو بكر بن ابي شيبة لما جاءت الماخنة, 1) al-Makrizi, p. 13,

الى الكوفة قال لي احمد بن يونس القف ابا نعيم فقل له فلقينته فقلت
له فقال انما هو ضرب الاسياط [so Cod.] ثم اخذ زر ثوبه وقال راسي
هذا اهون علي من هذا Abû Nu'aim al-Faḍl ibn Dukain was a Shyite according
to Shahrastâni, Haarbrücker's transl'n I, 218.

2) al-Subkî, p. 185, وكان على المدينى ممن اجاب الى القول بخلف
القران في الماخنة فنقم ذلك عليه وزيد عليه في القول والصحيح
عندنا انه انما [Cod. انها] اجاب خشية السيف الخ

Ahmed in Prison. In the common prison Aḥmed ibn Ḥanbal was confined for a considerable time, the whole period, from the time of his arrest until he was set free after being scourged by al-Muṭaṣim, being twenty-eight months. While in the prison he used to lead the prayers with the inmates, and engaged in the study of books which were provided for him by his friends. His good friend Bûrân did him the kindness to send him daily cold water, by means of a boat.

During the first part of his imprisonment, his uncle Ishâk ibn Ḥanbal spoke to the officials and attachés of the governor seeking to secure a release of his nephew from prison; but, failing to obtain any satisfaction, he appealed to Ishâk ibn Ibrâhîm in person. With a view to securing from Aḥmed a modification of his position, Ishâk then sent his chamberlain to the prison with Aḥmed's uncle, ordering him to report whatever might pass between them. When they came to the prison, Ishâk ibn Ḥanbal urged his nephew to yield an assent to the doctrine which was being pressed upon him. He reminded him that his companions, with much less reason, had recanted and that he had justified them in doing so on the ground of the Taḥiâ. Why then should he not recant? After much fruitless disputation, they made up their minds to leave him in prison; and he went on to say that imprisonment was a matter of very little concern to him — a prison or his own house it was all the same. To be slain with the sword, too, was not a matter which caused him great anxiety; the one thing that he feared was to be scourged. If that should befall him, he could not answer for his holding out against it. One of the prisoners then reminded him that in the case of scourging he need have no fear, for after two strokes of the whip, he would never know where

وقال محمد بن عثمان بن أبي شيبة سمعت علي المديني يقول قبل موته بشهرين القرآن كلام الله غير مخلوق ومن قال مخلوق فهو كافر

any that might follow would strike him. With this assurance the remaining anxiety of Aḥmed was completely dispelled ¹).

Another Cit- On the 17th of Ramaḍân, 219 A. H., that is, fourteen months from the time that he was stopped *before* Iṣḥâḳ ibn Ibrâhîm when on his way to al-Ma'mûn, he was brought from the common prison to the house of Iṣḥâḳ ibn Ibrâhîm, being bound with a single chain on his feet. While he was confined in the house of Iṣḥâḳ ibn Ibrâhîm, the latter sent

قال اسحاق ابن حنبل عم الامام احمد كنت اتكلم 1) al-Maḳrîzî, p. 5, مع اصحاب السلطان والقواد في خلاص ابي عبد الله فلم يتم لي امر فاستاذنت على اسحاق بن ابراهيم فدخلت اليه وكلمته فقال لحاجبه اذهب معه الى ابن اخيه ولا يكلم ابن اخيه بشيء الا اخبرتنى به قال اسحاق فدخلت على ابي عبد الله ومعى حاجبه فقلت يا ابا عبد الله قد اجاب اصحابك وقد اعذرت فيما بينك وبين الله وبقيت اذنت في اللبس والضيق فقال ابو عبد الله يا عم اذا اجاب العالم تقيةً ولجاهل جهل متى ينمين للحق قال فامسكت عنه قال فدكر ابو عبد الله ما روى في التقيية من الاحاديث فقال كيف تصنعون باحاديث خباب ان من كان قبلكم ينشر احدهم بالمنشار ثم لا يصدده ذلك عن دينه قال فيئسنا منه ثم قال لست اُبالي بالحبس ما هو ومنزلي الا واحد ولا قتلاً بالسيف انما اخاف فتنة بالسوط واخاف ان لا اصبر فسمعه بعض اهل اللبس وهو يقول ذلك فقال لا عليك يا ابا عبد الله ما هو الا سوطان ثم لا تدري اين يقع الباقي فلما سمع ذلك سري عنه، قال ثم حوّل ابو عبد الله الى دار اسحاق بن ابراهيم في شهر رمضان [لليلة] 1476, adds Abû Nu'aim, سبع عشرة خلت منه] سنة تسع عشرة ومائتين

— to him every day two men to reason with him; their names were, respectively, Aḥmed ibn Rabâḥ and Abû Shuaib al-Hajjâm. These two men used to argue with him, and, finding him immovable, as they turned to go away each day they called for an extra chain to be placed upon his feet, until, finally, there were four chains upon them. One of the discussions which Aḥmed had was about the Knowledge of God. He asked one of the two inquisitors for his opinion on the subject, and the man said that the Knowledge of God was created. On hearing this Aḥmed called him an infidel, and, though reminded that he was casting insult upon the messenger of the Khalif, he refused to withdraw the charge. Aḥmed's reasoning was that the names of God as symbols of his attributes were in the K̄orân; that the K̄orân was part of the Knowledge of God, which is one of his attributes; that, therefore, he who pretended that the K̄orân was created had denied God, and, also, that he who pretended that the names of God were created had denied God. Here the argument seems to be: The names of God are not created; but the names of God form some part of the K̄orân; therefore, it follows that some part of the K̄orân, at least, is not created.

Aḥmed Or- On the fourth night after he had been removed *dered to al-* to the house of Ishâḳ ibn Ibrâhîm, the messenger *Mu'taşim.* of the Khalif al-Mu'taşim, Bughâ al-Kabîr, arrived after the last prayer, bringing the command of the Khalif to Ishâḳ to send Aḥmed to him. When Aḥmed was brought in to Ishâḳ before going to al-Mu'taşim, the governor addressed him, reminding him that it was his life which was at stake, and that the Khalif had sworn that he would not kill him with the sword, but would scourge him stroke after stroke, and would throw him into a place where no light would ever reach him. Then, the governor proceeded to argue with him regarding the K̄orân, quoting the text, 'Verily, we have made it a K̄orân (reading) in the Arabic tongue', and he asked him, if there could be anything made unless it were created. Aḥmed answered with

another text. 'He made them like grass to be eaten', and asked the governor, if he would conclude from such a text anything about their being created. In this case the argument turns upon the fact that the word *جَعَلَ* does not, necessarily, include the meaning of *خَلَقَ*.

Preparations were then made for bringing Aḥmed to al-Muṭaṣim. The interest of Bughâ, the messenger of the Khalif, in his prisoner and his cause was no very intelligent interest. He inquired of Ishâk ibn Ibrâhîm's messenger what Aḥmed was wanted for, and, on learning, he declared that he knew nothing about such things; that the limits of his faith as a Muslim did not extend beyond the declaration that 'there is no God but Allah, that Moḥammed is the Apostle of God, and that the Commander of the Faithful is of the relationship of the Prophet of God'. At the gate of the royal park they disembarked after a short trip on the Tigris. Aḥmed was taken out of the boat and put upon a beast, from which he was in danger of falling off, owing to his helplessness because of the weight of his chains. He was brought under these circumstances into the palace precincts ¹⁾ and made to alight at a house in a room of which he was confined, without any lamp to enable him to see at night ²⁾. During the night

1) al-Muṭaṣim's palace was in the eastern part of Baghdâd (vid. Ja'qûbî, Bibl. Geogr. VII, 200, 17). The general prison, if in the Darb al-Mufaḍḍal (but v. p. 85, note 2), was in the same quarter and Ishâk the governor's residence may not have been at any great distance from this general prison. In any case it is clear that the trial and scourging took place in Baghdâd, where Aḥmed was well-known and had many admirers. Hence the popular demonstration against the Khalif when Aḥmed was flogged.

2) Abû Nu'aim, 1476 f. *حدثنا محمد بن جعفر وعلي بن احمد*
والكسين بن محمد قالوا ثنا محمد بن اسماعيل ثنا ابو الفضل صالح
ابن احمد بن حنبل قال قال ابي رحمه الله لما كان في شهر رمضان
ليليلة سبع عشرة خلت منه حوت من السجن الى دار اسحاق

he is said to have had a vision of 'Alī ibn 'Āsim, and in-

ابن ابراهيم وانا مقيد بقيد واحد يُوجّه اليّ في كل يوم رجلان
 سماهما ابي قال ابو الفضل وهما احمد بن رباح وابو شعيب الخجاج
 [الخجاج، al-Makrīzī، الخجاج، Cod.] يكلمناني ويناظرانى فاذا ارادا
 الانصراف نعى بقيد فقيدت به فمكثت على هذه الحالة ثلاثة ايام
 وصار في رجلى اربعة اقياد فقال لى [فقالى، Cod.] احدهما في بعض
 الايام في كلام دارٍ وسألته عن علم الله فقال علم الله مخلوق فقلت
 له يا كافر كفرت فقال لى الرسول الذى كان يحضر معهم من قبل
 ابي اسحاق هذا رسول امير المؤمنين قال فقلت له ان هذا قد
 كفر وكسان صاحبه الذى ياجى معه خارجا فلما دخل قلت له ان
 هذا زعم ان علم الله مخلوق فنظر اليه كالمُنكر عليه ما قال ثم
 انصرفا قال ابي واسماء الله في القران والقران من علم الله فمن زعم
 ان القران مخلوق فهو كافر ومن زعم ان اسماء الله مخلوقة فقد كفر
 قال ابى رحمه الله فلما كانت الليلة [ليلة، Cod.] الرابعة * بعد العشاء
 الاخرة وجه المعتصم ببغا الى اسحاق بن ابراهيم يأمره باحملى فادخلت
 على اسحاق فقال لى يا احمد انها والله نفسك انه قد حلف
 ان لا يقتلك بالسيف وان يضربك ضربا بعد ضرب وان يُلقيك في
 موضع لا ترى فيه الشمس اليس قد قال الله تعالى انا جعلناه قرآنا
 عربيا [Kor. 43. 2] افيكون مجعولا الا وهو مخلوق قال ابنى فقلت له قد
 قال الله فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ [Kor. 105. 5] افخلقهم فقال اذهبوا
 به قال ابى رحمه الله فانزلت الى شاطىء دجلة وأحدثت الى الموضع
 المعروف بباب البستان ومعنى بعا الكبير ورسول من قبل اسحاق قال
 فقال بعا لماحمد المحاربى بالفارسية ما تريدون من هذا الرجل قال

terpreted it as being of good omen, assuring him of exaltation (علم) and protection from God (عصمة)¹).

Trial before al-Mu'tasim. The next morning he was led to the palace in his chains and brought before the Khalif²). On this occasion, there were present with the Khalif Aḥmed ibn Abî Dowâd and his companions. It is said that

يُرِيدُونَ مِنْهُ أَنْ يَقُولَ الْقُرْآنَ مَخْلُوقٌ فَقَالَ مَا أَعْرِفُ شَيْعًا مِنْ هَذَا إِلَّا قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَقَرَابَةَ أَمِيرِ الْمُؤْمِنِينَ مِنْ رَسُولِ اللَّهِ قَالَ أَبِي فَلَمَّا صِرْنَا إِلَى الشَّطِّ أُخْرِجَتْ مِنَ الزُّورِقِ فَجُعِلْتُ عَلَى دَابَّةٍ وَالْأَقْيَادَ عَلَيَّ وَمَا مَعِيَ أَحَدٌ يُمَسِّكُنِي فَجُعِلْتُ أَكَادُ أَخَّرَ عَلَيَّ وَجْهِي حَتَّى انْتَهَى بِي إِلَى الدَّارِ فَأَدْخَلْتَنِي ثُمَّ عُرِجَ بِي إِلَى حَاجِرَةٍ فَصُيِّرْتُ فِي بَيْتٍ مِنْهَا وَغُلِقَ عَلَيَّ الْبَابُ وَأَقْعِدَ عَلَيْهِ رَجُلٌ وَذَلِكَ فِي جَوْفِ اللَّيْلِ وَلَيْسَ فِي الْبَيْتِ سِرَاجٌ فَاحْتَجَجْتُ إِلَى السُّوْءِ فَمَدَدْتُ يَدِي أَطْلُبُ شَيْعًا فَإِذَا أَنَا بِأَنَاءٍ فِيهِ مَاءٌ وَطَسَّتِ [وَطَسَّتْ] فَتَهَيَّأْتُ لِلصَّلَاةِ وَقُمْتُ أَصَلِّي

قال حنبل بن اسحاق بن حنبل ابن عم الامام احمد 1) al-Makrizi, p. 4, سمعت ابا عبد الله يقول لما دعيت الى الخنفة رايت في المنام على بن عاصم فاولنتها علوا وعصمة من الله عز وجل والحمد لله على ذلك

2) Abû Nu'aim, 148 a ff. With a few exceptions which are indicated, the narrative is now drawn from this source until we reach p. 111; cf. Abu'l-Feda Annales II, 168. There is a short and mutilated account of the proceedings before al-Mu'tasim in al-Ja'qûbî II. 576, 577. فلما اصبحت جاءني الرسول فلما اخذ بيدي فادخلني الدار واذا هو جالس وابن ابي دواد حاضر وقد جمع اصحابه والدار غاصّة باهلها فلما دنوت منه سلمت فقال لي اذنّه اذنّه فلم يزل يدينيني حتى قربت منه ثم قال لي اجلس فجلست وقد اثقلتنى الاقياد فلما مكثت هنيهة قلت تاذن في الكلام فقال

when al-Muṭaṣim first saw Aḥmed, he said to those about

تكلّم قلت الى ما دعا اليه رسول الله صلى الله عليه وسلم فقال الى
 شهادة ان لا اله الا الله قل فقلت انا اشهد ان لا اله الا الله ثم
 قلت له ان جدك ابن عباس يحكي ان وقد عبد القيس لما قدموا
 على رسول الله صلى الله عليه وسلم امرهم بالايمان بالله فقال اندرون
 ما الايمان بالله قالوا الله ورسوله اعلم قل شهادة ان لا اله الا الله وان
 محمدا رسول الله واقم الصلاة وايتاء الزكاة وصوم رمضان وان تعطوا
 الخمس من المغنم قل ابو الفضل حدثنا ابي ثنا يحيى بن سعيد
 عن شعبة قل حدثني ابو جمره قل سمعت ابن عباس قل ان وقد
 عبد القيس لما قدموا على رسول الله صلى الله عليه وسلم امرهم
 بالايمان بالله فذكر الحديث قال ابو الفضل قل ابي فقال لي عند ذلك
 لولا ابي وجدتك في يد من كان قبلي ما تعرّضت لك ثم التفت الى
 عبد الرحمن بن اسحاق فقال له يا عبد الرحمن ألم أمرك ان ترفع
 الخنثى قال ابي فقلت في نفسي الله اكبر ان في هذا نرجسا للمسلمين
 قال ثم قال ناظروه وكلموه ثم قال يا عبد الرحمن كلمه فقال لي عبد
 الرحمن ما تقول في القرآن قال قلت له ما تقول في علم الله فسكت
 قال ابي فجعل يكلمني هذا وهذا فارث على هذا واكلم هذا ثم اقول
 يا امير المؤمنين اعطوني شيئا من كتاب الله او سنة رسول الله صلى
 الله عليه وسلم اقول به ما [Cod. omits] اراه قال فيقول ابن ابي دواد
 انت لا تقول الا ما في كتاب الله او سنة رسول الله صلى الله عليه
 وسلم قال فقلت له تاوتلت تاويلا فانست اعلم وما تسالست ما يحبس
 عليه ويقيد عليه قال فقال ابن ابي دواد هو والله يا امير المؤمنين
 ضالّ مصل مبتدع* وهؤلاء قصاتك والفقهاء فسلم فيقول لهم ما تقولون

him reproachfully, 'Did you not pretend that this was a

فيقولون يا امير المؤمنين هو صال مصل مبتدع قال ولا يزالون يكلموني
قال وجعل صوتي يعملو على اصواتهم وقل لي انسان منهم قال الله
مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٌ [Korân 21. 2] أَفَيَكُونُ مُحَدَّثٌ اِلا
مخلوق قال فقلت له قال الله تعالى ص وَالْقُرْآنِ نِزِيلٌ [Korân 38. 1]
فالذكر هو القرآن وتلك ليس فيها الف ولا لام قال فجعل ابن سماعه
لا يفهم ما اقول قال فجعل يقول لهم ما يقول قال فقالوا نه انه يقول كذا
وكذا قال فقال لي انسان منهم حديث خباب يا هناه تقرب الى الله
بما استطعت فانك لن تتقرب اليه بشيء هو احب اليه من كلامه
قال ابي فقلت له نعم هكذا هو قال فجعل ابن ابي دوان ينظر اليه
ويلاحظ منغيظا عليه قال ابي وقال بعضهم اليس قال الله خالف كل
شيء قال قلت قد قال تَدَمَّرَ كُلُّ شَيْءٍ [Korân 46. 24] فَدَمَّرَتِ اِلا مَا
اراد الله قال فقال بعضهم فما تقول وذكر حديث عمران بن حصين
ان الله تعالى كتب الذكر فقال ان الله خلق الذكر فقلت هذا
خطأ حدثناه غير واحد ان الله كتب الذكر قال ابي فكان اذا
انقطع الرجل منهم اعترض ابن ابي دوان فتكلم فلما قارب الزوال قال
لهم قوموا ثم احتبس عبد الرحمن بن اسحاق فخلأ بي وبعبد
الرحمن فاجعل يقول لي اما تعرف صالحا الرشيدى كان موسى وكان
في هذا الموضع جالسا وانشار الى ناحية من الدار قال فتكلم وذكر
القران فخالفتني فامرته به فسحب ووطى ثم جعل يقول ما اعرفك
الم تكسن تاتينا فقال له عبد الرحمن يا امير المؤمنين اعرفه منذ
ثلاثين سنة يرى طاعتك و الحج و الجهاد معك وهو ملازم لمنزله قال
فاجعل يقول والله انه لفقير وانه لعالم وما يسرني ان يكون مثله معي

يرد على اهل الملل ولئسن اجابنى الى شىء له فيه اذنى فرج لاطلقن
 عنه بيدي ولاطان عقبه ولاركبن اليه بجندى قل ثم يلتفت الى
 فيقول وَيَاكَ يَا اَهِدُ مَا تَقُولُ قَالَ فَاقُولُ يَا امِيرَ الْمُؤْمِنِينَ اَعْطُونِي شَيْعًا مِنْ
 كِتَابِ اللَّهِ أَوْ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا طَالَ بِنَا الْمَجْلِسِ
 ضَجِرَ فَمَقَامٌ فَرُدَّتْ إِلَى الْمَوْضِعِ الَّذِي كُنْتُ فِيهِ ثُمَّ وَجَّهَ إِلَى بَرَجَلَيْنِ
 سَمَاهُمَا وَهَمَا صَاحِبُ الشَّافِعِيِّ وَعَسَّانُ مِنْ اصْحَابِ ابْنِ أَبِي دَوَادٍ
 يُنَاطِرَانِ فِيقِيمَانِ مَعِيَ حَتَّى إِذَا حَضَرَ الْاِفْطَارُ وَجَّهَ إِلَيْنَا بِمَاءِدَةٍ
 عَلَيْهَا طَعَامٌ فَجَعَلَا يَأْكُلَانِ وَجَعَلْتُ اِتْعَلَلْتُ حَتَّى تُرْفَعَ الْمَاءِدَةُ وَ أَقَامَا
 إِلَى غَدٍ فِي خِلَالِ ذَلِكَ يَجِيءُ ابْنُ أَبِي دَوَادٍ فَيَقُولُ لِي يَا اَهِدُ يَقُولُ لَكَ
 امِيرَ الْمُؤْمِنِينَ مَا تَقُولُ فَاقُولُ لَهُ اَعْطُونِي شَيْعًا مِنْ كِتَابِ اللَّهِ أَوْ سُنَّةِ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اِقْوَلَ بِهِ فَقَالَ لِي ابْنُ أَبِي دَوَادٍ وَاللَّهِ
 لَقَدْ كَتَبَ اسْمَكَ فِي السَّبْعَةِ فَمَا حَوْتُهُ وَلَقَدْ سَأَعَنِي اخِذْهُمُ أَيَاكَ وَأَنَّهُ
 وَاللَّهِ لَيْسَ السَّيْفُ أَنَّهُ صَرَبٌ بَعْدَ صَرَبٍ ثُمَّ يَقُولُ لِي مَا تَقُولُ فَأَرُّ عَلَيْهِ
 نَحْوًا مِمَّا رَدَّتْ عَلَيْهِ ثُمَّ يَأْنِيئِي رَسُولُهُ فَيَقُولُ ابْنُ اَهِدُ بْنُ عَمَّارٍ اجِبْ
 لِلرَّجُلِ [Cod. الرجل] الَّذِي اَنْزَلْتُ** فِي حُجْرَتِهِ فَيَذْهَبُ ثُمَّ يَعُودُ فَيَقُولُ
 لِي يَقُولُ لَكَ امِيرَ الْمُؤْمِنِينَ مَا تَقُولُ فَأَرُّ عَلَيْهِ نَحْوًا مِمَّا رَدَّتْ عَلَى ابْنِ
 أَبِي دَوَادٍ فَلَا تَنْزَالُ رِسَالَهُ تَأْتِي اَهِدُ بْنُ عَمَّارٍ وَهُوَ يَخْتَلِفُ فِيمَا بَيْنِي وَبَيْنَهُ
 وَيَقُولُ يَقُولُ لَكَ امِيرَ الْمُؤْمِنِينَ اجِبْنِي حَتَّى اَجِي فَاطْلُقْ عَنْكَ بِيَدِي
 قَالَ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِي اِدْخَلْتُ عَلَيْهِ فَقَالَ نَاطِرُوهُ وَكَلِمُوهُ قَالَ
 فَجَعَلُوا يَتَكَلَّمُونَ هَذَا مِنْ هَاهُنَا* وَهَذَا مِنْ هَاهُنَا فَأَرَدَ عَلَى هَذَا وَهَذَا
 فَذَا جَاءُوا بِشَيْءٍ مِنَ الْكَلَامِ مِمَّا لَيْسَ فِي كِتَابِ اللَّهِ وَلَا سُنَّةِ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِيهِ خَبِيرٌ وَلَا اَثَرٌ قُلْتُ مَا اَدْرِي مَا هَذَا قَالَ

** Cod. اَنْزَلْتُ, but if we read لِلرَّجُلِ the correction is obviously necessary;
 i. e. 'pointing to the man in whose dwelling I had been lodged'.

فيقولون يا امير المؤمنين اذا توجَّهتْ له للاجعة علينا وذهب واذا
 كلمناه بشيء يقول لا أدري ما هذا قال فيقول ناظروه ثم يقول يا احمد
 انى عليك شفيق فقال رجل منهم اراك تذكر الحديث وتناحله
 [تمجله Cod.] قال فقلت له فما تقول فى قول الله تعالى يُوصِيكُمُ اللَّهُ
 فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّيْنِ [Kor. 4. 12] فقال خص الله
 بها المؤمنين قال فقلت له ما تقول ان كان قاتلا او عبدا او يهوديا
 او نصرانيا فسكت قال ابى فانما احتججت عليهم بهذا لانهم كانوا
 يحتاجون على بظاهر القران ولقوله اراك تمناحل الحديث وكان اذا
 انقطع الرجل اعترض ابن ابى دواد فيقول والله يا امير المؤمنين لئن
 اجابك لهُو احب اليّ من مائة الف دينار ومائة الف دينار فيعدّد
 ما شاء الله اليه من ذلك ثم امرهم بعد ذلك بالقيام وخلا ابى وبعبد
 الرحمن فيدور بيننا [فيينا Cod.] كلام كثير وفى خلال ذلك يقول
 تدعوا احمد بن ابى دواد فقول ذلك اليك فيوجه فيجى فيتكلم فلما
 طال بنا المجلس قام وردت الى الموضوع الذى كنت فيه وجاءت
 الرجلان اللذان كانا عندى بالأمس فجعلنا يتكلمان فدار بيننا كلام
 كثير فلما كان وقت الافطار جىء بطعام على نحو مما اتى به فى اول
 الليلة فافطروا وتعللت وجعلت رسلة تلقى احمد بن عمار فيمضى اليه
 فيأتينى [يسأتينى Cod.] برسالة على نحو مما كان فى اول ليلة فجاء
 ابن ابى دواد فقال له انه قد حلف ان يضربك ضربا بعد ضرب وان
 يحبسك فى موضع لا ترى فيها الشمس فقلت له فما اصنع حتى
 اذا كدت ان اصبح قلت لتخليف ان يحدث فى هذا اليوم
 امرى شيء وقد كنت اخرجت نكتى من سراويلى فشددت به
 الاقياد اجملها بها اذا توجهت اليه فقلت لبعض من كان مع

الموكّل بى أريد لى خَيْطًا فَجَاءَ فِى خَيْطٍ فَشَدَّدْتُ بِهَا الْاَقْيَادُ وَاعْدَت
 التَّنَكَّةَ فِى سِرَاوِيلِى وَلِبْسَتِهَا كَرَاهِيَةً اَنْ يَأْخُذْتُ شَيْءًا مِنْ اَمْرِى فَاتَّعَرَى
 فَلَمَّا كَانَ فِى الْيَوْمِ الثَّلَاثِ اُدْخَلْتُ عَلَيْهِ وَالْقَوْمُ حَاضِرٌ فَجَعَلْتُ اُدْخُلُ
 مِنْ دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى دَارِى
 السَّرِي وَالسَّلَاحِ وَقَدْ حُشِيَتِ الدَّارُ بِالْجُنْدِ وَهُوَ يَكُنُ فِى الْيَوْمِ
 الْمَاضِيَيْنِ كَبِيرِ اَحَدٍ مِنْ هَوْلَاءَ حَتَّى اِذَا صِرْتُ اِلَيْهِ قَالِ نَاطِرُوهُ وَكَلِمُوهُ
 فَعَادُوا بِمِثْلِ مَنَاطِرَتِهِمْ فِدَارِ بَيْنِنَا وَبَيْنَهُمْ كَلَامٌ كَثِيرٌ حَتَّى اِذَا
 كَانَ فِى الْوَقْتِ الَّذِى كَانَ يَخْلُو بى فِيهِ نَحَانِى ثَمَّ اجْتَمَعُوا
 وَشَاوَرُوهُ ثُمَّ نَحَاوُا وَدَعَانِى فُخْلَانِى وَبَعْدَ الرَّجْمِ فَقَالَ لى وَبِحْكَ يَا
 اَحْمَدُ اَنَا وَاللَّهِ عَلَيْكَ شَفِيفٌ وَاِنِى لَأَشْفُقُ عَلَيْكَ مِثْلَ شَفَقَتِى عَلَى
 هِرُونَ اَبْنِى فَاجِبْنِى فَقُلْتُ يَا اَمِيرَ الْمُؤْمِنِينَ اعْطُونِى شَيْعًا مِنْ كِتَابِ اَللّٰهِ
 اَوْ سُنَّةِ رَسُوْلِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا ضَاجَرَ وَطَالَ الْمَاجْلِسُ قَالِ
 عَلَيْكَ لَعْنَةُ اَللّٰهِ لَقَدْ كُنْتُ طَمِعْتُ فِىكَ خُذُوهُ خَلَعُوهُ ثِيَابَهُ اسْتَكْبُوهُ
 قَالِ فَاخَذْتُ فَسَاكِبْتُ ثَمَّ خَلَعْتُ ثَمَّ قَالِ الْعُقَايِبِينَ [قال لى العُقَايِبِينَ Cod.]
 وَالسَّيَاطِ فَجِىءَ بِعُقَايِبِينَ [؟ بِالْعُقَايِبِينَ read] وَالسَّيَاطِ فَقَالَ اِنِى وَقَدْ كَانَ
 صَارَ لى شَعْرَتَانِ مِنْ شَعْرِ النَّبِىِّ صَلَّى اَللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَرَّرْتَهُمَا فِى
 كَمِّ قَمِيصِى فَنَظَرَ اسْحَاقُ بْنُ اِبْرَهِيْمَ اِلَى الصُّرَّةِ فِى كَمِّ قَمِيصِى فَوَجَّهَ
 اِلَى مَا هَذَا مَصْرُورٌ فِى كَمِّ قَمِيصِكَ [Margin, variant كَمِّكَ] فَقُلْتُ شَعْرٌ مِنْ
 شَعْرِ النَّبِىِّ صَلَّى اَللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَعَى بَعْضُ الْقَوْمِ اِلَى الْقَمِيصِ لِيُخْرِقَهُ
 فِى وَقْتِ مَا اَقَمْتُ بَيْنَ الْعُقَايِبِينَ فَقَالَ لَهُمْ لَا يَخْرِقُوهُ اَنْزِعُوهُ عَنْهُ قَالِ اِنِى
 نَظَنْتُ اَنَّهُ * دَرَى عَنِ الْقَمِيصِ لَخْرِقَ لِسَبَبِ الشَّعْرِ الَّذِى كَانَ فِيهِ
 , صَبْرَتْ بَيْنَ الْعُقَايِبِينَ وَشَدَّتْ يَدِى وَجِىءَ بِكُرْسِىٍّ فَوَضَعَ لَهُ وَاَبْنِ
 , دَوَادٍ قَاتَمَ عَلَى رَاسِهِ وَالنَّاسُ اجْمَعُونَ قِيَامًا مِمَّنْ حَاضِرٌ فَقَالَ لى

انسان مَن شَدَّنِي خُذْ نَابِي الْكُشْبَتَيْنِ بِيَدِكَ وَشَدَّ عَلَيْهِمَا فَاَمَّ
 اِفْهَمَ مَا قَالَ قَالَ فَتَاخَلَعَتْ يَدِي لَمَا شُدِدْتُ وَلَمْ اَمْسِكْ الْكُشْبَتَيْنِ قَالَ
 اَبُو الْفَضْلِ وَلَمْ يَزَلْ اَبِي رَحِمَهُ اللهُ يَتَوَجَّعُ مِنْهُمَا مِنَ الرَّسْغِ اِلَى اَنْ
 تَوَفِيَ ثُمَّ قَالَ لِلْجَلَّادِيْنَ تَقَدَّمُوا فَنَظَرُ اِلَى السِّيَاطِ فَقَالَ اِثْتَوَا بَعْضُهَا
 ثُمَّ قَالَ تَقَدَّمُوا فَقَالَ لِاحِدِهِمْ اِنَّهُ اَوْجَعُ قَطَعَ اللهُ يَدَكَ فَتَقَدَّمُ فَضَرَبَ
 سَوَاطِينِ ثُمَّ تَنَاحَى ثُمَّ قَالَ اِنَّهُ شَدَّ قَطَعَ اللهُ يَدَكَ فَتَقَدَّمُ فَضَرَبَنِي
 سَوَاطِينِ ثُمَّ تَنَاحَى فَلَمْ يَزَلْ يَدْعُو وَاحِدًا بَعْدَ وَاحِدٍ فَيَضْرِبُنِي سَوَاطِينِ
 ثُمَّ يَتَنَاحَى ثُمَّ قَامَ حَتَّى جَاءَنِي وَهُمْ مُكَادِقُونَ بِهِ فَقَالَ وَيَا حَكَّ يَا اَحْمَدُ
 تَقْتُلُ نَفْسَكَ وَيَحْكُ اَجْبِنِي اَطْلُقْ عَنْكَ بِيَدِي قَالَ فَجَعَلَ بَعْضُهُمْ
 يَقُولُ لِي وَيَا حَكَّ اَمَامُكَ عَلَى رَأْسِكَ قَاتِمٌ قَالَ وَجَعَلَ عَاجِيفٌ يَتَنَاحِسُنِي
 بِقَاتِمِ سَيْفِهِ وَيَقُولُ تُرِيدُ اَنْ تَغْلِبَ هَوْلَاءَ كَلِمَةٍ قَالَ وَجَعَلَ اسْحَاقُ بِنَ
 اِبْرَاهِيمَ يَقُولُ وَيَلَسُ الْخَلِيفَةَ عَلَى رَأْسِكَ قَاتِمٌ ثُمَّ يَقُولُ بَعْضُهُمْ يَا اَمِيرَ
 الْمُؤْمِنِينَ دَمُهُ فِي عُنُقِي قَالَ ثُمَّ رَجَعَ فَجَلَسَ عَلَى الْكُرْسِيِّ ثُمَّ قَالَ لِلْجَلَّادِ
 اِنَّهُ شَدَّ قَطَعَ اللهُ يَدَكَ ثُمَّ لَمْ يَزَلْ يَدْعُو جَلَّادًا [Cod. جَلَّاد] بَعْدَ
 جَلَّادٍ فَيَضْرِبُنِي سَوَاطِينِ وَيَتَنَاحَى وَهُوَ يَقُولُ لَهُ شَدَّ قَطَعَ اللهُ يَدَكَ ثُمَّ
 قَامَ اِلَى الثَّانِيَةِ فَجَعَلَ يَقُولُ يَا اَحْمَدُ اَجْبِنِي فَجَعَلَ عَبْدُ الرَّحْمَنِ بِنَ
 اسْحَاقٍ يَقُولُ لِي مَنْ صَنَعَ بِنَفْسِهِ مِنْ اَصْحَابِكَ فِي هَذَا الْاَمْرِ مَا صَنَعْتَ
 هَذَا يَجِبِي بِنَ مَعِينٍ وَهَذَا اَبُو خَيْثَمَةَ وَابْنُ اَبِي اسْرَائِيلَ وَجَعَلَ
 يُعَدُّ عَلَيَّ مِنْ اِجَابٍ وَجَعَلَ هُوَ يَقُولُ وَيَحْكُ اَجْبِنِي قَالَ فَجَعَلْتُ اَقُولُ
 تَحَوُّوا مِمَّا كُنْتُ اَقُولُهُ لَهُمْ قَالَ فَرَجَعَ فَجَلَسَ ثُمَّ جَعَلَ يَقُولُ لِلْجَلَّادِ شَدَّ
 قَطَعَ اللهُ يَدَكَ قَالَ اَبِي فَذَهَبَ عَقْلِي وَمَا عَقَلْتُ اِلَّا وَاَنَا فِي حُجْرَةٍ
 مُطْلَقٌ عَنِ الْاَقْيَادِ فَقَالَ اِنْسَانٌ مِّنْ حَضْرَةِ اَنَا كَتَبْنَاكَ عَلَى وَجْهِهَا
 وَطَرَحْنَا عَلَى ظَهْرِكَ بَارِيَةً وَدُسْنَاكَ قَالَ اَبِي فَقُلْتُ مَا شَعَرْتُ بِذَلِكَ

قتل فجاءوني بسويق فقالوا لي اشرب وتقياً فقلت لا افطر ثم جىء بي
 الى دار اسحاق بن ابراهيم قال ابي فنودي بصلاة الظهر فصلينا الظهر
 فقال ابن سماعة صليت والدم يسيل من ضربك فقلت قد صلتى
 عمر رضى الله عنه وجرحه يتعب دما فسكت ثم خلى عنه فصار الى المنزل
 [؟ قتل Cod. omits] ووجه الى برجل من الساجن من يبصر الضرب والجراحات
 ويعالج منها فنظر اليه فقال أنا والله لقد رايت من ضرب الف سوط ما
 رايت ضربا اشد من هذا لقد جر عليه من خلفه ومن قدامه ثم
 ادخل ميلا في بعض تلك الجراحات وقال لم ينقب فجعل ياتيه
 ويعالجه وقد كان اصحات [cf. Tāj al-ʿArūs] وجهه غير ضربة ثم يمكث
 يعالجه ما شاء الله ثم قال له ان هاهنا شيئا اريد ان اقطعه فجاء
 بحديدة فجعل يعلق اللحم بها ويقطعه بسكين معه وهو صابر
 بذلك يحمد الله في ذلك فبراً منه ولم يزل يتوجع من مواضع منه
 وكان اثر الضرب بيئاً في ظهره الى ان توفي رحمه الله، قال ابو الفضل
 سمعت ابي يقول والله لقد اعطيت المجهود من نفسى ولوددت انى
 انجو من هذا الامر كفافا لا على ولا لى قال ابو الفضل واخبرنى احد
 الرجلين اللذين كانا معه وقد كان هذا الرجل يعنى صاحب الشافعى
 صاحب حديث قد سمع ونظر ثم جاءنى بعد فقال يابن اخى رحمة
 الله على ابي عبد الله ما رايت احداً بعينى يشبهه لقد جعلت
 اقول له في الوقت ما يوجه الينا بالطعام يا ابا عبد الله انت صائم
 وانت في موضع تقيية* ولقد عطش فقال لصاحب الشراب ناوئى
 ناوله قدحاً فيه ماء وتلج فاخذه فنظر اليه هنيهة ثم رده عليه قال
 جعلت اعجب اليه من صبره على الجوع والعطش وما هو فيه من
 بهل قال ابو الفضل وكنت التمس واحتال ان اوصل اليه طعاما او

young man, but this man is not young' [his age was 54] ¹⁾. The Khalif, on his entering, commanded him to draw near and bade him sit down. Then Aḥmed asked permission to speak, and, having received it, put the question, 'To what did the Messenger of God give invitation?' The Khalif said, "To the testimony 'that there is no God but Allah.'" Aḥmed replied, 'I testify that there is no God but Allah'; and, after he had professed his adherence to the five cardinal points of Islām, the Khalif told him that if he had not been apprehended by his predecessor in the Khalifate he would not have taken any action against him. Then, turning to Abd al-Raḥmān ibn Ishāḳ, al-Mu'tasim asked him if he had not given him command to abolish the Miḥna. On hearing this, Aḥmed was overjoyed, supposing that it was really the Khalif's intention to deliver his subjects from the objectionable test. Following this, there was disputation, in which the Khalif ordered Abd al-Raḥmān ibn Ishāḳ to take a part. This man then put the question to Aḥmed, 'What dost thou say about the Ḳorān?' Aḥmed returned him no direct answer, but, in turn, asked him 'what he had to say about the Knowledge of God'. To this Abd al-Raḥmān made no reply. During the Miḥna this question was, with Aḥmed, a favorite device in argument and one by means of which he generally put his opponents in embarrassment. The force of the argument lies in the fact that the Ḳorān is declared to be knowledge from God, and Aḥmed and such as he regarded this as equivalent to its being inseparable from the Knowledge of

رغيفا او رغيفين في هذه الايام فلم اقدر على ذلك واخبرني رجل
 حصره قل تفقدته في هذه الايام ولم ييناظرونه ويكلمونه فما لكان في
 كلمة وما ظننت ان احدا يكون مثل شجاعته وشدة قلبه قدس
 الله روحه

1) al-Makrīzī, p. 5) فلما نظر الى المعتصم سمعته يقول لهم كالمكر عليهم

اليس قد زعمتم انه حدث السن هذا شيخ مكنهل

God. 'If this Knowledge', say they, 'be uncreated then the *Ḳorân* must be uncreated'. Another point which Abd al-Raḥmân urged was that 'God existed when a *Ḳorân* did not exist'; to this Aḥmed replied with the same argument, 'Did God exist and not his Knowledge?' ¹).

During the passage between Abd al-Raḥmân ibn Ishâḳ and Aḥmed, the latter asked Abd al-Raḥmân what his master al-Shâfi'î had taught him about the ritual washing of the feet, and Ibn Abî Dowâd, in great astonishment, exclaimed, 'Behold a man who is face to face with death indulging in questions over *Fiḳh*!' ²).

One of those in the room recited a tradition of 'Imrân ibn Ḥuṣain that God created *الذکر* and *الذکر* is the *Ḳorân*; to this Aḥmed answered that he had the tradition from more than one authority in the form, 'God wrote *الذکر*'. The bearing of this tradition as corrected by Aḥmed is to the effect that the substance and words of the *Ḳorân* were not created but that the earthly record was. Another tradition which was adduced was that of Ibn Mas'ûd, 'God did not create in paradise, hell, heaven and earth anything greater than the Throne verse' (*Ḳorân* 2. 256). Aḥmed's rejoinder was that the creation applied only to paradise, heaven, hell and earth, but

1) al-Maḳrîzî, p. 6, فقال لى عبد الرحمن كان الله ولا قران فقلت له اكان الله ولا علم فأمسك ونو زعم ان الله كان ولا علم كقر

2) Abû Nu'aim, 144b, الخليفة الحسن يقول أدخل أحمد بن حنبل على الخليفة وعندہ ابن ابى دواد وابو عبد الرحمن الشافعى فاجلس بين يدى الخليفة وكانوا هولوا عليه وقد كانوا ضربوا عنق رجلين فنظر احمد الى ابى عبد الرحمن الشافعى فقال اى شىء تحفظ عن الشافعى فى المسح فقال ابن ابى دواد انظروا رجلا هوذا يقدم لضرب العنق يناظر فى الفقه،

did not apply to the *Ḳorân* — a construction which is admissible ¹).

Someone introduced the verse, 'What came to them of *ذُكِرَ* from their Lord was a thing newly produced', and asked, 'Can anything be newly produced unless it be created?' Aḥmed said the *Ḳorân*, Sura 38, declares, 'By the *Ḳorân*, the possessor of *الذِّكْرُ*'; so *الذِّكْرُ* is the *Ḳorân* but there is in that other (*ذِكْرٌ*) no article. Here the argument is to shew that *الذِّكْرُ* and the *Ḳorân* are identical in meaning, but *ذُكِرَ* without the article is not identical with the *Ḳorân*. Consequently, no argument can be based upon the declaration that *ذُكِرَ* was newly produced.

The words were cited, 'He is the creator of everything'. Against this Aḥmed quoted, 'Thou dost destroy everything'; and he added, 'Dost thou destroy except what God wills?' The argument is that the term 'everything' must be understood in harmony with declarations as to the unoriginate character of the *Ḳorân* found elsewhere within the Book itself.

It is said that, in the course of the discussion, Ibn Abî Dowâd lost his patience because Aḥmed insisted on keeping to the *Ḳorân* and the Tradition. Aḥmed's defence was to the effect that his course was justifiable, for Ibn Abî Dowâd was putting a construction upon the *Ḳorân* with which sincere minds could not agree, and, failing to agree, the men were being cast into prison and loaded with chains. With this Ibn Abî Dowâd called upon the Khalif to ask his *ḳâḍîs* and *faḳîhs* if Aḥmed were not a man misled, misleading

1) al-Maḳrîzî, p. 6, واحتاجوا على حديث ابن مسعود وما خلق الله من الجنة ولا نار ولا سماء ولا ارض اعظم من اية الكرسي [Ḳor. 2. 256] قال ابو عبد الله فقلت انما وقع الخلق على الجنة والنار والسماء والارض
وإن يقع على القرآن

and heretical. On his enquiring of them they declared he was such. On this occasion Aḥmed repeatedly protested to the Khalif that his opponents were not adhering to the authorities which alone could settle such disputes¹). Indeed, Aḥmed seems to have been the most vehement of all the disputants. Ibn Abî Dowâd shewed his zealot spirit, likewise, by frequently interjecting his opinion. On the first occasion of his interference, Aḥmed did not answer him, and, when al-Muṭṭasim rebuked him for it, he replied that he was not aware that Ibn Abî Dowâd was a man of learning²).

When it came to the time of closing the Khalif bade all present arise; and after the session was ended, the Khalif and Abd al-Raḥmân ibn Ishâk had a private conference with Aḥmed, in which al-Muṭṭasim mentioned to him the punishment he had visited upon his own private tutor Şâliḥ al-Rashîdî for opposing him in regard to the Ḳorân. He complained, too, that Aḥmed had not given him any chance to learn his views or their vindication. Abd al-Raḥmân, however, explained that he had known Aḥmed for thirty years as a pious Muslim who observed the Hajj and the Jihâd and was a loyal subject of the Khalif. In view of what Abd al-Raḥmân said, and of what he himself had heard of Aḥmed's answers, al-Muṭṭasim then exclaimed, 'Surely, this man is a faḳîh! surely, he is a man of learning [âlim]! and I would that I had men such as he with me to take part in managing my affairs, and to effectually answer the advocates of other religions'. He, further, professed himself ready to suspend at once all action against Aḥmed, and to support him with all his power, if he would but give him the very slightest

1) cf. Dozy, *Het Islamisme*, 152.

2) al-Maḳrîzî, p. 6, قال ابو عبد الله كان القوم اذا انقطعوا عن الحاجة عرض ابن ابى دؤاد فتكلم وكلمنى مرة فلم التفت اليه فقال لي المعتصم الا تكلمه فقلت لست اعرفه من اهل العلم فالكلمه قال ابو عبد الله وكان ابن ابى دؤاد من اجهل بالعلم والكلام

mission as a ground for doing so. To this Aḥmed made answer in harmony with what he had said before, asking for some justifying passage from the Ḳorân or from the Tradition of the Prophet.

This closed the first day's proceedings, and Aḥmed was sent back to his place of confinement, where two men, one a follower of al-Shâfi'î and a certain Ghassân, of the following of Ibn Abî Dowâd, visited him and engaged in conversation and disputation with him until the next morning. In the meanwhile, the evening meal was brought in and the two visitors partook; but Aḥmed, though strongly pressed and though suffering from hunger, would not touch anything. Before the audience of the next day Ibn Abî Dowâd himself brought a message from the Khalif enquiring as to whether Aḥmed had changed his mind or not. Ibn Abî Dowâd, also, expressed his personal sorrow at his arrest, especially in view of the Khalif's resolution not to execute him with the sword, in case he should refuse to recant, but to scourge him stroke after stroke until he should be brought to a change of mind or should die under the lash. He assured Aḥmed that the Khalif al-Ma'mûn had written his name among the first seven who were summoned, but that he had been instrumental in securing its erasure ¹⁾. To all these persuasions Aḥmed replied with the same plea for some satisfactory ground from either the Ḳorân or the Tradition on which to base a change of faith. The man in whose house he was detained, Aḥmed ibn 'Ammâr, was, also, sent to him repeatedly with messages from the Khalif, but all in vain.

Second Day. On the second day, the proceedings were much the same as those of the previous audience. Whenever they used the Ḳorân or a tradition of recognized authority Aḥmed shewed himself ready to meet them, and appears to have been fully able to hold his own. When, however, they adopted any other method of argument, he refused absolutely to recognize the validity of their proofs, and maintained a

1) cf. p. 64.

stubborn silence. He carried this practice out so thoroughly that his opponents complained to the Khalif that, whenever the argument was in his favor he had his answer ready, but, on the contrary, whenever it went in their favor he simply challenged the testimonies which they adduced. It seems to have troubled him that they should have insisted, as they sometimes did, on the letter of the *Ḳorân*; and, to shew them that they ought not to be too slavish in their adherence to the *Ḳorân*, he asked one of the disputants what he had to say about the text, 'God commanded you concerning your children, the male's portion shall be the portion of two females'. The man replied that the text related specially to the believers. Aḥmed then asked him, what would be the rule if the man were a murderer, a slave, a Jew, or a Christian. To this his opponent made no answer. This argument Aḥmed apologized for using on the ground of their annoying manner of argument with him; and it would appear from this case that he was prepared to follow the text of the *Ḳorân* as closely as practical necessity would allow, but admitted the need, in special cases, of modification or expansion by means of additional light from some other source. This additional light he apparently would have borrowed only from well-established Tradition.

On this day, as on the previous one, Aḥmed Ibn Abî Dowâd, whenever opportunity offered, took an active part in the discussion. In one of Aḥmed ibn Ḥanbal's three examinations in this trial, probably in the first or second, when he had declared his faith in the *Ḳorân* as uncreated, it was retorted upon him that he was setting up a similar being to God (dualistic view)¹). His reply was, 'He is one God, eternal; none is like him and none is equal. He is even as he has described himself'²). At the close of this session a private conference between the Khalif, Abd

1) Steiner, 77, cf. 90 f.

2) al-Maḳrîzî, p. 4, وكان أبو عبد الله إذا نعى إلى القول بخلق

al-Rahmân and Aḥmed again occurred, to which Aḥmed ibn Abî Dowâd was afterwards called in. At its close, Aḥmed was returned to the place of detention, and the history of the first night was repeated. Messengers came and went, and the two men who had been with him before came back and stayed with him through the night. Before the next day came, Aḥmed had a premonition that an issue would surely be reached at the coming session, and prepared himself for it.

Third Day. When the messenger came the next day Aḥmed was brought to the palace of the Khalif, and his fear began to be confirmed as he saw the great display of pomp and of armed men, apparently prepared for some special occasion. First, there was an audience, in which the learned men disputed with him, and then followed another private conference in which the Khalif, as before, besought Aḥmed to yield, in however slight a degree, so that he might grant him his freedom. The Khalif assured him of his having as much compassion for him as he would have for his own son Hârûn in such a case. Aḥmed's reply was the invariable one, asking for some ground for a change of faith ad—
 — authoritative. Finally the Khalif lost all patience when he saw that his hopes of a ground for leniency toward his prisoner were to be disappointed, and he ordered him to be taken

Aḥmed away and flogged. The flogging then ensued. Be—
Scourged. fore it occurred, a little knot was noticed in the sleeve of Aḥmed's kamîş, and he was asked what might be the explanation of it. He said that it held two hairs of the Prophet ¹⁾. On learning this Ishâḳ ibn Ibrâhîm saved

القرآن وضرب بالسياط يقول القرآن كلام الله غير مخلوق فإذا قيل
 له القول بذلك يودى الى التشبيه يقول احد صمد لا شبيه له ولا
 عدل وهو كما وصف به نفسه

1) On hairs of the Prophet as charms cf. Goldziher, Moh. Stud. II, 358.

the *ḵamiş* from being destroyed. Before and during the course of the flogging, the Khalif sought to secure from Aḥmed a recantation, and seems to have been moved by compassion for him, though equally moved by a determination to drive him to repent of his obstinate refusal. Ibn Abî Dowâd and the leaders who were with him did their best, however, to move the Khalif to put Aḥmed to death. When bound, Aḥmed complained to the Khalif that the punishment he was inflicting upon him was unlawful according to the declaration of the Prophet, who had said that the blood and possessions of any man who confessed that there was no God but Allah, and that he was God's Messenger, were inviolable. Aḥmed Ibn Abî Dowâd, thinking his master inclined to weaken out of admiration for Aḥmed's spirit and courage and from the conviction wrought by his arguments, reminded al-Muṭaṣim that, if he yielded, he would certainly be said to oppose the doctrines of the former Khalif al-Ma'mûn, and men would regard Aḥmed as having obtained a victory over two sovereigns, a result which would stimulate him to assume a leadership fraught with evil consequences to the dominion of the Khalifs ¹). As he was bound to the whipping-posts the lictors, one hundred and fifty in

قَالَ أَبُو عَبْدِ اللَّهِ وَجَعَلْتُ بَيْنَ الْعُقَابِينَ فَقُلْتُ يَا
 1) al-Makrîzî, p. 7, قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْعَلُ دَمَ امْرِئٍ مُسْلِمٍ يَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثَ لِحْدَيْهِ وَقَالَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقَاتَلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهُمَا
 عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ فِيمَ تَسْتَحِلُّ دَمِي وَلَمْ آتِ شَيْئًا مِنْ عِذَا
 يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَذَكَّرَ وَقَوْفَكَ بَيْنَ يَدَيِ اللَّهِ عِزِّهِ وَجَلَّ كَوَقُوفِي بَيْنَ
 يَدَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ رَاقِبِ اللَّهَ فَلَمَّا رَأَى الْمُعْتَصِمُ ثُبُوتَ ابْنِ عَبْدِ
 اللَّهِ وَتَصَمِيمَهُ لَأَنَّ لَأَبِي عَبْدِ اللَّهِ فَخْشِي ابْنَ ابْنِي دَوَادٍ مِنْ رَافَتِهِ

number it is said, advanced in turn and each struck him two strokes and then went aside¹). At first, with each stroke Aḥmed uttered a pious ejaculation, concerning the exact tenor of which the accounts vary²). There is an apocryphal story to the effect that, after he had been struck twenty-

عليه فقال يا امير المؤمنين ان تركته قيل انك تركت مذهب المامون
وساخطت قوله وانه غلب خليفين فهاجه ذلك وطلب كرسيما جلس
عليه وقام ابن ابى دوان واحكابه على راسه ثم قال للجلايين الخ

حدثنا ابو بكر السهروردى بمكة قال رايت ابا

دن [در Cod.] بسهرورد وكان ممن ضرب احمد [بن حنبل]
بين يدي المعتصم قال دعينا في تلك الليلة ونحن خمسون ومائة
جلاد ان امرنا بضره كنا نعدوا على ضربه ونمرُّ ثم يجى الآخر على
ثم دعا بجلاّد له يقال له ابو الدن، [cf. Abū Nu'aim, 150b,] اثره ثم يضرب
فقال في كم تقتله قل في خمسة او عشرة او خمسة عشر او عشرين
فقال اقتله]

فلما ضرب سوطا قال بسم الله فلما ضرب الثاني قال، 8, p. al-Makrīzī,²
لا حول ولا قوة الا بالله فلما ضرب الثالث قال القران كلام الله غير
مخلوق فلما ضرب الرابع قال قل لن يصيبنا الا ما كتب الله لنا
فضربه تسعة وعشرين سوطا وكانت تكة سراويله حاشية ثوب فانقطعت
فنزل السراويل الى عاتقه [؟عورته read] فقلت الساعة ينهتك فرمى ابو
عبد الله طرفه نحو السماء وحرك شفتيه فما كان باسع من ان
يقى السراويل ثم ينزل قال ميمون فدخلت الى ابى عبد الله بعد
سبعة ايام فقلت يا ابا عبد الله رايتك يوم ضربوك قد انحل سراويلك
فرفعت طرفك نحو السماء ورايتك تحرك شفتيك فالى شىء قلت قال
قلت اللهم انى اسالك باسمك الذى ملات به العرش ان كنت تعلم

nine strokes, Ahmed's nether garment threatened to fall to the ground, but that it was miraculously restored to its place and fastened securely, in answer to a prayer which

انى على الصواب فلا تهتك لى سترا وروى انه قال يا من لا يعلم
العرش منه اين هو الا هو ان كنت على الحف فلا تبد عورتي انتهى
وذكر البيهقي انه فى اول سوط قال بسم الله وفى الثانى قال توكلت
على الله وهذا فى رضى الله وفى الثالث قال ما شاء الله كان وكل
شىء عنده بمقدار وفى الرابع قال لا حول ولا قوة الا بالله وفى الخامس قال
يا امير المؤمنين انك موقوف ومُساءل عنى بين يدي رب لا يظلم وياخذ
للمظلم من الظالم وفى السادس قال يا امير المؤمنين سالتك بالله والدار
الآخرة قال وهو لا يرفع راسه اليه وفى السابع قال يا امير المؤمنين اذكر
الوقوف بين يدي الله كوقوفى بين يديك لا تستطيع منعا ولا عن
نفسك دفعا فلما ضربته الثامن اضطرب المئزر فى وسطه قال المروزي
وعباس بن مسكويه الهمدانى لقد راينا احمد رفع راسه الى السماء
وحرك شفتيه فما استتم الدعاء حتى راينا كفا من ذهب قد خرج
من تحت مئزرة فرد المئزر الى موضعه بقدره الله تعالى فصاحت العامة
وهموا بالهجوم على دار السلطان فامر بآكله قال المروزي وابن مسكويه
فدخلنا على ابي عبد الله فقلنا اى شىء كان تحريك شفتيك عند
اضطراب المئزر قال رفعت بصرى الى السماء وناديت يا غياث
المستغيثين ويا رب العالمين ان كنت تعلم انى قائم بحق فلا تهتك
عورتي فاستجاب الله دعائى قال فكان اسحق بن ابراهيم يقول انا
والله رايت يوم ضرب احمد وقد ارتفع السراويل من بعد انخفاضه
وانعقد من بعد انحلاله وما رايت يسوما كان اعظم على المعتصم من
ذلك اليوم والله لو لم يرفع عنه الضرب لم يبرح من مكانه الا مينا

he uttered. Some of the accounts go even so far as to say that a hand of gold was seen to go out from under his upper garment and adjust what was deranged ¹⁾. As the flogging progressed Aḥmed lost consciousness under the blows, and was removed in an unconscious state into a room near by. Meanwhile, the crowd outside the Palace court became moved with anger at the Khalif's treatment of Aḥmed, perhaps, too, the report of his collapse had reached them; in any case, they were preparing to attack the Palace, when the Khalif ordered the suspension of the punishment. This order was due, it is likely, more to the fear of the multitude on the part of al-Muṭṭasim than to any other cause. One account relates that, even after Aḥmed was brought in unconsciousness to the room, his torturers continued their abuse by trampling upon him with their feet. When consciousness came back he was offered sawiḳ for the purpose of producing vomiting, but he refused to take it. Subsequent to this, he was removed to the house of Iṣḥâḳ ibn Ibrâhîm, where, after a short detention, he was set free, and went to his own dwelling. The date when all this occurred was within the last ten days of Ramaḍân 219 A. H., though the particular day is not known ²⁾. Aḥmed does not seem to have harbored blame against the Khalif for having done what he did, and, afterwards, declared that he had no ill-will against any of those who had taken part in his persecution.

Sequel to the Scourging. In his own dwelling he was visited by the prison physician and treated until he was cured of his wounds. The scars, however, remained on him to the day of his death; and he never ceased to suffer from the dislocation of his wrists, which was brought about by neglect to take hold, as he was advised to do, of the upper parts [lit. teeth] of the whipping posts. When he failed to do this the principal weight of his body was suspended from the wrists. After the scourging, al-Muṭṭasim brought

1) vid. foregoing note.

2) Ibn Chall. N°. 19.

out Ishâk ibn Ḥanbal (Aḥmed's uncle) to the people, and asked them to witness that he would testify that he [the Khalif] gave over to them their Imâm without hurt or damage to his body. It is said that if the Khalif had not caused this deception to be practised, the people would have risen in insurrection. As it was however, they were calmed and evil consequences were averted. It was the wish of Ibn Abî Dowâd that Aḥmed should now be imprisoned; but al-Muʿtaṣim was angry at the suggestion, and commanded his lieutenant Ishâk to set Aḥmed free. It is probable, that in this instance, likewise, fear of a popular uprising deterred the Khalif from continuing to use severe measures against his prisoner. As matters stood al-Muʿtaṣim gave him the gala dress, and as already related had him sent to his dwelling; and, as long as he was confined to his house, had his lieutenant Ishâk enquire every day about his condition. The gala clothes, however, Aḥmed sold and distributed the price in alms ¹).

فصل فيما وقع له رضى الله عنه بعد انقضاء
 المحنة قال ابن ابى حاتم سمعت ابا زرعة يقول دعا المعتصم باسكف
 عم احمد بن حنبل ثم قال للناس تعرفونه قالوا نعم قال فانظروا اليه
 [i. e. 'Look ye at him. Thou, Ishâk ibn Ḥanbal, Is he, Aḥmed ibn Ḥanbal, not sound in body?'] Ishâk, thereupon, nodded as-
 sent. Supply after اليه، اسكف، ثم قال لاسكف and after نعم، البدن،
 ولو لا انه فعل ذلك لوقع شر لا يقدر على دفعه فلما قل قد سلمته
 اليكم صريح البدن هَذَا الناس وسكتوا وكان ابن ابى دواد يحاول
 الخليفة على حبس ابى عبد الله وعدم اطلاقه ويقول يا امير المؤمنين
 احبسه فانه فننة فغضب المعتصم وقال لنايمه يا اسكف اطلقه قال ابو
 عبد الله فلا يجد بدا من ان يخلى عنى ولو لا ذلك لكان قد
 حبسنى وقال المعتصم لهم ليس هذا كما وصفتهم قال البيهقي وذلك
 انهم وضعوا من قدره وقلوه وصغروه عنده فلما شاهده وراى ما عنده

It is related that he remained only sixteen days at the Camp, and during this period used altogether as food a rub^c of sawîk (i. e. four handfuls of parched barley ground to meal). He took every night a dram of water and every third night a handful of sawîk. So much wasted was he by these experiences that it was a full six months after his return home before he seemed like himself again ¹).

Mihna in Egypt in the Reign of al-Mu'tašim. During the short governorship of al-Muzaffar ibn Kaidar, who succeeded his father in Egypt, there came to him a letter from the Khalif al-al-Mu'tašim. Mu'tašim ordering a renewal of the Mihna. Al-Muzaffar tested the doctors in pursuance of the order he had

عرف له فضله وقال ميمون بن الاصبع أخرج أحمد بعد ان اجتمع الناس وضجوا حتى خاف السلطان فخرج قال البيهقي قال حنبل وخلع عليه المعتصم مُبْتَلَنَةً وقميصا وطيلسانا وخُفًّا وقلنسوة وأُخْرِج على دابة عند غروب الشمس فصار الى منزله ومعه الناس فدخل منزله ورَمَى بنفسه على وجهه وخلع ما كان خَلَعَ عليه فامر به فبيع وأخذ ثمنه فتصدق به وبلغنا ان ابا اسكف يعنى المعتصم ندم وأسقط في يده وامر اسكف نائبه ان لا يقطع عنه خبره قال فكان اسكف ياتينا كل يوم يتعرف خبره حتى صح وبراً بعد العِلاج وخرج للصلاة والحمد لله

1) Abū Nu'aim, 1426 f. محمد قالا ثنا أحمد

ابن محمد بن عمر قال سمعت عبد الله بن احمد بن حنبل يقول * مكث ابي بالعسكر عند الخليفة ستة عشر يوماً ما ذاق شيعا الا مقدار رُبْع سويقا كل ليلة كان يشرب شربة ماء وفي كل ثلاث نيبال يستف حفنة من السويق فرجع الى البيت ولم ترجع اليه نفسه 4 بعد ستة اشهر ورايت موقيه دخلا في حدقتيه

received, but it brought him only an increase of the troubles of his short term of authority, and of the success of the test we know nothing ¹⁾). After him we have no specific record of trials for the *Ḳorân* in Egypt, but it is sure that al-Buwaiṭī underwent an examination in Egypt in the reign of al-Wâthiḳ. A little later on his case will be again noticed. In the year 231 A. H. al-Wâthiḳ sent a letter to his governors commanding the revival of the inquisition ²⁾). It must have been in the examinations which followed this command that al-Buwaiṭī was cited to answer for his faith ³⁾).

Al-Muṭaṣim Al-Subkî is, probably, right when he asserts that *ṣim and al-Muṭaṣim* had not the learning which qualified *the Miḥna*. him to decide whether the doctrine of the *Ḳorân's* creation was right or wrong, and that the prosecution of the *Miḥna* by him was due, in great part, to the charge which was left him in the testament of al-Ma'mûn, and to the moving spirit among those by whom he was surrounded ⁴⁾).

We do not hear of any further action against Aḥmed on the part of this Khalif. He died in the year 227 A. H.

Al-Wâthiḳ After the death of al-Muṭaṣim and the accession and Aḥmed. of his son Hârûn al-Wâthiḳ, Aḥmed became a very popular teacher, and was much resorted to. Al-Ḥasan ibn 'Alî the *Ḳâḍî* of Baghdâd noticing this wrote to Ibn Abî Dowâd of the circumstance. Aḥmed ibn Ḥanbal, however, heard of what had been done, and of his own will refrained from teaching, before any action was taken against him. Ibn Abî Dowâd once again tried to persuade al-Wâthiḳ to per-

1) Abu'l-Maḥ. I, 649.

2) Abu'l-Maḥ. I, 683; al-Sujûtî, *Ṭarîkh al-Kholafâ*, ۳۴۹.

3) Abu'l-Maḥ. I, 686.

4) al-Subkî, p. 145, قال المورخون ومع كونه كان لا يمدري شيئا من

العلم حمل الناس على القول بخلف القرآن قلت لان اخاه المامون اوصى اليه بذلك وانضم الى ذلك القاضي احمد بن ابي دواد وامثاله

cf. Weil, *Chalifen II*, p. 334. من فقهاء السو

secute Aḥmed, but was unsuccessful. The Khalif let Aḥmed alone; whether he was moved at all by admiration for him, or by a superstitious fear that something might happen to him should he lay violent hands on so holy a man, does not clearly appear ¹⁾. It is reported of al-Wâthik in relation to the Miḥna that he did not personally wish it, but that the stimulus applied by his minister did not leave him much opportunity to escape from the work in which the latter was so zealous. The greater probability, as far as Aḥmed ibn Ḥanbal enters into consideration, is that al-Wâthik, like his predecessor, feared a popular outbreak should anything further be visited upon the Imâm. And, for the reason that he wished to please all parties, he took the course of asking Aḥmed to leave Baghdâd, and dwell at a distance from him. Aḥmed, however, did not go away; he simply withdrew into a comparative seclusion, which he maintained for the greater part of his remaining life.

Al-Wâthik Al-Wâthik did, nevertheless, carry on the policy *Prosecutes* of his predecessors. His command to all the governors of the provinces to apply again the Miḥna for the Kōrân has been already mentioned ²⁾. It was issued

1) al-Maḥrizî, p. 8 f. الوائق ابنه هرون الوائق
 اكثر الناس من الاخذ عن الامام * احمد فشق ذلك على اهل
 البدع فكتب الحسن بن علي الجعد قاضي بغداد الى ابن ابي ذواد
 ان احمد قد انبسط في الحديث فلما بلغ ابا عبد الله امسك عن
 الحديث من نفسه من غير ان يمنع واستمر ابن ابي ذواد يبايحين
 للوائق امتحان الناس بخلف القرآن ففعل ذلك لكنه لم يتعرض
 للامام احمد قال الحافظ ابو الفرج اما لما علم من صبره او لانه خاف
 على نفسه ان يعرض له شيء ببركته يعنى كما عرض لابيه الا انه
 ارسل يقول له لا تساكنتي بارضى فاختفى الى ان مات الوائق
 vid. Weil, Chalifen II, 340; Abu'l-Maḥâsin I, 69L. 2) vid. p. 114.

in 231 A. H. It is said that he gave this order, notwithstanding the fact that he had withheld his father al-Mu'tasim from the application of the Miḥna ¹⁾. We have no record of those who were subjected to this examination, beyond the names and accounts of one or two who would not confess the doctrine of the Korân's creation and suffered for their faith.

Aḥmed ibn Naṣr al-Khuzâ'i. The best known of those who suffered under this Khalif was Aḥmed ibn Naṣr ibn Mâlik al-Khuzâ'i. ²⁾ from the city of Merv, who was of one of

1) Abu'l-Maḥ. I, 683; al-Sujûtî, Tarîkh al-Khol. 346.

2) v. Kremer, Herrsch. Ideen des Isl. 243; Weil, Chal. II, 341 f.; Dozy, Het Islamisme, 156; al-Sujûtî, Tarîkh al-Kholafâ, 346; al-Ja'qûbî, II, 589; Ṭabarî, III, 1343 ff.; De Goeje, Fragm. Hist. Arab., I, 529 f.; al-Maḥrîzî, 10 f. فَمَا أَحْمَدُ بْنُ

نَصْرٍ فَكَانَ مِنْ أَهْلِ الدِّينِ وَالصَّلَاحِ وَالْإِمَارَةِ بِالْمَعْرُوفِ سَمِعَ الْحَدِيثَ مِنْ مَالِكِ بْنِ أَنَسٍ وَغَيْرِهِ وَرَوَى عَنْهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ دَعَاهُ الْوَائِقُ إِلَى الْقَوْلِ بِخُلُقِ الْقُرْآنِ فَابَى فَنَامَرَ بِضَرْبِ عُنُقِهِ فَضْرَبَ وَجْهَهُ رَأْسَهُ إِلَى بَغْدَادٍ فَنُصِبَ فِي الْجَانِبِ الشَّرْقِيِّ أَيُّهَا فِي الْجَانِبِ الْغَرْبِيِّ أَيُّهَا وَأَمَّا جَسَدُهُ فَصُلِبَ بِسُرٍّ مَنْ رَأَى وَرَوَى الْحَافِظُ أَبُو الْفَرَجِ بِسُنْدِهِ إِلَى إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ قَالَ كَانَ أَحْمَدُ بْنُ نَصْرِ خُلِّيَ فَلَمَّا قُتِلَ فِي الْحَنْتَةِ وَصُلِبَ رَأْسُهُ أُخْبِرْتُ أَنَّ الرَّاسَ يَقْرَأُ الْقُرْآنَ فَهَضَبَتْ فَبِتُّ بِقَرْبِ مَنْ الرَّاسِ وَكَانَ قَدْ وَكَلُ بِهِ مَنْ يَحْفَظُهُ فَلَمَّا هَدَّاتِ الْعَيُونَ سَمِعْتُ الرَّاسَ يَقْرَأُ الْقُرْآنَ أَلَمْ أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ [Kor. 29. 1] فَاقْشَعِرَ جِلْدِي ثُمَّ رَأَيْتُهُ بَعْدَ ذَلِكَ فِي الْمَنَامِ وَعَلَيْهِ السَّنَدُ وَالْإِسْتَبْرَقُ وَعَلَى رَأْسِهِ تَاجٌ فَقُلْتُ مَا فَعَلَ اللَّهُ بِكَ قَالَ غَفِرَ لِي وَادْخَلَنِي الْجَنَّةَ قَالَ الْمُرُوزِيُّ * سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ وَذَكَرَ أَحْمَدُ بْنُ نَصْرِ فَقَالَ رَحِمَهُ اللَّهُ مَا كَانَ اسْخَاةً لِقَدِّ جَانِبِنَفْسِهِ

the leading families of his tribe. One of his teachers was Mâlik ibn Anas and of his pupils one was Yaḥya ibn Maʿin. Ibn Naṣr was, at first, left unmolested, but afterwards was apprehended for a cause that will be presently shewn. He was, according to Aḥmed ibn Ḥanbal, a man of noble spirit, and we know from other sources that he was of distinguished ancestry, both his father and grandfather having held high places under the Abbâside khalifs. At the same time, he had a great name among the orthodox traditionists and was himself a man of staunch orthodox belief. For this reason, he had a deep hatred toward the Khalif and Ibn Abî Do-wâd, and openly defied both by his bold profession that the Ḳorân was the uncreated Word of God. When the people of the quarter of Baghdâd known as ʿAmr ibn ʿAṭâ saw his temper and considered his rank, they induced him to lend his moral and, it may be, also his material support to a conspiracy against the Khalifate. It was all arranged that the city of Baghdâd was to be taken on a certain night, when the drunkenness of some of the conspirators on the night previous to that which had been appointed led them to give the signal for the attack on that night, with the result that the mass of the confederates did not respond, and the leaders of the conspiracy were at once arrested by order of the acting-governor, Moḥammed ibn Ibrâhîm, their arrest being due to the turning State's-evidence of one of the subordinate plotters. Strangely enough, when brought before al-Wâthiḳ, the latter asked Ibn Naṣr nothing about his part in the incipient insurrection, but began, instead, to question him about the Ḳorân and the actual seeing of God on the day of Resurrection ¹); perhaps, because the case against him on this count was much stronger than it would have been on that of sedition. When al-Wâthiḳ questioned him about his belief relative to the Ḳorân, he, however, in reply, would give nothing but that he believed it to be the Word of God.

1) al-Wâthiḳ had forbidden his subjects to profess either of these beliefs, Houtsma, *De Strijd over het Dogma*, 109.

One rather inflated tradition represents that Ibn Abî Dôwâd urged the Khalif to give his prisoner a delay, as he was an old man temporarily out of his senses and would come to a better mind if allowed time. Al-Wâthiq in the tradition appears as rejecting this view, and as declaring that Ibn Naşr's unbelief had disciplined him to the view he had expressed. Whatever may be the truth of this story, the trial had not proceeded far when the Khalif called for the execution carpet and the sword Samsama; and, desiring to be allowed to personally strike off the obstinate infidel's head, as he expected to be rewarded by Heaven for disposing of him, he was allowed to try to despatch the martyr. He could not accomplish it, however, and Sîma al-Dimashkî had to come to his aid and dispose of the man. The head was then ordered to be sent to Baghdâd; where for some days it was exposed to view in the eastern part of the city, and then for some days in the western part, after which it was fixed up permanently in the eastern portion. The execution occurred on the second last day of Sha'bân, 231 A. H., and the trunk and head remained exposed to public view for six years, until the Khalif al-Mutawakkil ordered them to be taken down, and handed over for burial to Aḥmed ibn Naşr's relations ¹⁾.

A fabulous story, to the effect that the head, after being exposed, recited the Ḳorân until it was buried, is equalled by another which relates that, long years afterwards, a hunting party found the body and head of Aḥmed ibn Naşr buried in the desert sand, and that there was not the slightest indication of decay upon them ²⁾.

1) Abu'l-Maḥ. I, 719.

2) al-Subkî, p. 142 f. قلت وبلغنى وما اراه الا في تاريخ للحاكم ان بعض الامراء خرج يستصيد فالقاء السبير على ارض نزل بها فعبث بعض علمانه في التراب فحضر [فحفر?] حتى رأى ميتما في قبره طريا وهو في ناحية ورأسه في ناحية وفي اذنه رقة عليها شيء مكتوب

Nu'aim ibn Hammâd. Nu'aim ibn Hammâd was another who held out. He was the fourth of a quartette who came from Merv and endured with steadfastness the Miḥna; the first was Aḥmed ibn Ḥanbal and the others, Moḥammed ibn Nūḥ al-Maḍrûb and Aḥmed ibn Naṣr. Nu'aim ibn Hammâd studied Tradition a great deal in the Hijâz and 'Irâk and went, afterwards, to Egypt. In the Khalifate of al-Wâthiq, he was brought from Egypt and examined; and, not satisfying the demand made upon him to confess the Ḳorân to be created, he was thrown into prison where he died ¹).

Abû Ya'kûb. Abû Ya'kûb, Yûsuf ibn Yaḥya al-Buwaiṭî, the pupil of al-Shâfi'î to whom he entrusted his circle of scholars at his death, was imprisoned for his refusal to acknowledge that the Ḳorân was created, and died in prison 232 A. H. One of his fellow Shâfi'ites, al-Rabî' ibn Suleimân, relates that he saw al-Buwaiṭî in his chains, and heard him saying, 'God created the creation by 'Kun' [Be!], but, if 'Kun' be created, then it is as if a created thing created what was created ²). By God! I will die in these thy chains, that

فاحضر من قرأه فإذا هو بسم * الله الرحمن الرحيم هذا راس احمد بن نصر هذه الكلمات السابقة فعملوا انه راس احمد الخزاعي فدفن ورفع سنم قبره وكان هذا في زمن الحاكم ابى عبد الله الحافظ وهو على طراوته وكيف لا وهو شهيد رحمه الله ورضى عنه

واما نعيم بن حماد فكان من اهل مرو طلب ¹ al-Maḥrizî, p. 11, الكثير من الحديث بالحجاز والعراق ثم نزل مصر ثم اشخص منها في خلافة الواثق وسئل عن القرآن فلم يوافقهم على ما ارادوه منه يعنى القول بخلقه فحبس حتى مات

² 'Kun' is here employed as synonymous with a manifestation of the Heavenly Word of God (as explained later in the present work). Al-Buwaiṭî seems to have been in full agreement with his master al-Shâfi'î, and the latter in turn with Aḥmed, as far at least as the Ḳorân was concerned (cf. p. 49 and Abu'l-Maḥ. I, 686). The discussion of 'Kun' in Houtsma, De Strijd etc., 129, seems to look toward other views than those held by the orthodox at the time of the Miḥna.

those coming after us may know that men have died in their bonds for this cause; and, if I go in to him [al-Wâthik], I will declare the truth before him'. From prison he wrote to al-Rabi^c ibn Suleimân entrusting him with the care of his circle of pupils, and bidding him be faithful to them¹).

The remaining history of the Miḥna in the reign of al-Wâthik is shortly told. There is one incident which is in keeping with the fanatical bigotry shewn by Aḥmed ibn Abî Dowâd in his efforts to establish the doctrine that the Kōrân was created. In the year 231 A. H., it was proposed to ransom 4600 prisoners from the Greeks, when Ibn Abî Dowâd suggested that they should ransom only such as admitted the creation of the Kōrân, and that these should each receive two dinârs on their release. This was actually done, and a small number of prisoners, who could not bring their consciences up to the point of meeting the test, were left unredeemed in the hands of the Greeks²).

1) Hammer-Purgstall, Lit. Gesch. III, p. 200, N^o. 1050; al-Sujûtî, Tarîkh al-Khol. 350; Abu'l-Feda Ann. II, 132; Fihrist I, 212; Abu'l-Maḥâsin, I, 686; al-Maḥrîzî, p. 11, *واما ابو يعقوب يوسف بن يحيى البويطى فايد* منه القول بخلق القرآن فامتنع فاحبس الى ان مات سنة اثنتين وثلاثين ومائتين قال الربيع بن سليمان صاحب الشافعى رايت البويطى على بغل في عنقه غل وفي رجليه قيد وبين الغل والقيد سلسلة حديد فيها طوبة وزنها اربعون رطلا وهو يقول انما خلق الله الخلق بكن [cf. Kōr. 6, 72] فاذا كانت كن مخلوقة فكأن مخلوقا خَلَف مخلوقا والله لاموتن في حديدك هذا حتى ياتي من بعدى قوم يعلمون انه قد مات في هذا الشان قوم في حديدن ولئن دخلت عليه يعنى الواثق لأصدقته

2) Ṭabarî III, 301 ff.; De Goeje, Fragm. Hist. Arab. II, 531; Abu'l-Maḥ. I, 684; al-Subkî, p. 146.

Al-Wâthiḳ Sur- Al-Wâthiḳ is generally considered to have —
renders the Doc- given up the doctrine of the Miḥna before his —
trine of the death, and an incident ¹⁾ which we may ac- —
Korân's Creation. cept as fundamentally true, accounts for its
Alleged surrender. Ibn Abî Dowâd caused to be brought
Cause. before the Khalif a sheikh of Adhana on the charge
of heresy. The Khalif bade him discuss the question of the
creation of the Ḳorân with Ibn Abî Dowâd, but the old
man objected on the ground that Aḥmed ibn Abî Dowâd
was a Sabæan and was too unsound in his views to spend
words upon. At this al-Wâthiḳ began to be very angry, but
the sheikh promised to prove his points, if the Khalif would
but give close attention to the discussion which was to take
place between them.

To begin with, the sheikh asked Ibn Abî Dowâd if his
view were to be looked upon as an essential of the believ-
er's creed. The latter answered that it was to be so re-
garded. Then the sheikh pointed out that God, having sent
Moḥammed with a revelation to his people, the Messenger
of God did not leave unpublished any part of the Divine
Message. Ibn Abî Dowâd allowed that Moḥammed had fully
delivered the Message. His opponent then asked, if (on the
basis of the revelation made through him) the Prophet had
called upon men to accept the doctrine of the Ḳoran's cre-
ated existence. Ibn Abî Dowâd gave to this no answer,
and the sheikh claimed from al-Wâthiḳ one point establish-
ed in proof of his charges. The Khalif allowed the point.

The second step was the quotation of Ḳorân 5. 5, 'This
day have I completed for you your religion and perfected
my grace upon you'; and the sheikh asked how any new
doctrine could be justifiable in view of such a passage. Ibn
Abî Dowâd did not attempt a defence of his position against
this assault upon it, and the sheikh claimed his second
point, which al-Wâthiḳ conceded him.

1) v. Kremer, *Herrsch. Ideen*, 243 ff.; al-Sujûti, *Tarîkh al-Kholafâ*, 347 f.;
Abu'l-Maḥ. I, 691 f.; al-Maḳrîzi, p. 9 f.; al-Subkî, p. 143.

In the third place, the old man asked if the Prophet had known the doctrine now propounded, and if he had ever invited men to accept it. Ibn Abî Dowâd claimed that Moḥammed knew the doctrine, but he would not answer the question as to whether the Prophet had made its profession obligatory upon the believer or not. Here the sheikh claimed his third and final point. But he did not stop here. He argued that, allowing Moḥammed to have known the doctrine in point and the early Khalifs to have known it; seeing that both he and they had been satisfied to refrain from obliging men to confess the tenet of the *Ḳorân's* creation, was it the part of a modern zealot to do what they had not done? Supposing they did believe as he did, was it not his part to keep his belief a mere private opinion as they had done, instead of forcing people to think as himself? A companion of the Khalif al-Muhtadî who tells this story says that al-Muhtadî, who was present on the occasion, gave up the doctrine of the creation of the *Ḳorân* from this time, and that al-Wâthik ordered the sheikh to be at once set free, and, apparently, himself believed no longer as he had believed relative to the *Ḳorân*. Other accounts say that al-Wâthik changed his view before he died, and, in the connection where it occurs in the Arabic record, the testimony of al-Muhtadî is cited to shew that the incident above given occurred toward the end of al-Wâthik's Khalifate ¹).

Al-Mutawakkil Al-Mutawakkil began to reign in 232, and
Abrogates the the Miḥna continued to exist for two years
Miḥna. in his reign, being brought to a close in the
 year 234. The whole term of its duration was, thus, from the
 last year of al-Ma'mûn, 218 A. H., to the second or third
 year of al-Mutawakkil, 234 A. H. In the latter year, al-
 Mutawakkil stopped the application of the test, and by public
 proclamation throughout the Empire forbade men on

1) Steiner, 78, says al-Wâthik brought the Miḥna to a close. But the truth is that he went no further than to change his view in relation to the *Ḳorân* and to purpose abrogating the test. His death prevented him from actually carrying his purpose into effect.

pain of death¹) to profess the creation of the *Ḳorân*. At this there was great rejoicing everywhere. Men praised the virtues of the Khalif, and forgot his vices; prayers for blessing upon him were heard on all sides and his name was mentioned with those of the good Khalifs Abû Bekr and 'Omar ibn Abd al-Azîz. Two things alone were remembered against him by his Muslim subjects, both of which occurred in the year 236 A. H. The one was the permission granted for the sack of Damascus to the Turkish soldiery (the event however did not happen); and the other, the destruction of the tomb of al-Hosain together with the buildings round about it, and the conversion of the land into fields²).

1) On death penalty for heresy cf. Goldziher, *Moh. Stud.* II, 216.

2) cf. v. Kremer, *Herrsch. Ideen d. Isl.* 245 ff.; cf. Dozy, *Het Islam.* 163; cf. Ibn Chall. N°. 133; *Abu'l-Maḥ.* I, 691, 695, 702; al-Sujûtî, *Tar. al-Khol.* 352; al-Ja'qûbî II, 592; al-Subkî, p. 143, وطال هذه الفتنة وطال

شهرها واستمر من هذه السنة التي هي سنة ثمان عشرة ومائتين الى سنة اربع وثلاثين ومائتين فرجعها المتوكل في مجلسه ونهى عن القول بخلف القرآن وكتب بذلك الى الافاق وتوفر دعاء الخلق له وبالغوا في الثناء عليه والتعظيم له حتى قال قتالهم الخلفاء ثلاثة ابو بكر الصديق يوم السردة وعمر بن عبيد العزيز في رده المظالم والمتوكل في احياء السنة وسكت الناس عن ذنوب المتوكل وقد كانت العامة تنقم عليه شيعين احدهما [Abu'l-Maḥ. I, 714] انه ندب لدمشق افريدون التركي احد مماليكه وصيرة والياً عليها وكان ظالماً فاتكا فقدم في سبعة الاف فارس واباح لهم المتوكل القتل والنهب على ما نقل الينا ثلاث ساعات فنزل ببيت لهما واراد ان يصبح البلد فلما اصبح نظر الى البلد وقال يا يوم يصباحك متى تقدمت له بغلة فصرته بالزوج فقتلته وقبره ببيت لهما ورد للجيش الذي معه خائبين وبلغ المتوكل فصلاحت نيته لاهل دمشق والثاني [Abu'l-Maḥ. I, 712; *Fragm. Hist. Arab.* II, 546.]

General Survey of the Miḥna. Taking a general survey of the inquisition ¹⁾ inaugurated by al-Ma'mûn, and carried on by the two succeeding Khalifs, we can say that as an attempt to stamp out by force moral convictions it was a failure from the start; for, in the Muslim world as everywhere else, there was an admiration and a moral support accorded by the great body of the people to those who suffered persecution, such as might have led men far less sincere than Aḥmed ibn Ḥanbal to stand out against a tyrannous crusade of repression ²⁾. That the principles of the strictest orthodox

انه امر بهدم قبر الحسين وهدم ما حوله من الدور وان يعمل مزارع
ومنع الناس من زيارته وحُرت وبقى صاخراً فتألم المسلمون لذلك
وكتب اهل بغداد شتمه على للحيطان والمساجد

وقال الحافظ ابو الفرج وَلِيَّ الْمَنُوكِلِ عَلَى اللَّهِ سَنَةَ
اثننتين وثلاثين ومائتين فظهر الله به السُّنَّةَ وكشف تلك الغمة فشكره
الناس على ما فعل ثم ذكر بسنده الى محمد بن خلف قال كان
ابراهيم بن محمد التيمي قاضي البصرة يقول الخلفاء ثلاثة ابو بكر
قاتل اهل الردة حتى استجابوا له وعمر بن عبد العزيز رَدَّ مظاهر بني
امية والمنوكل مآحى البدع وظهر السُّنَّة

1) A short account of the Miḥna and its issues is to be found, Dozy, *Het Islamisme*, 154 ff.

2) Houtsma (*De Strijd* etc. 106 f.) appears to make the motive for the resistance of the orthodox theologians to their rationalistic opponents one of religious policy. If they surrendered the doctrine of the uncreated nature of the *Ḳorân*, the hope of the universal spread of Islâm would have to be given up. I have not found this motive alleged in any of my sources, but can well believe that it may have been a secondary, though not a primary one. The primary motive was altogether personal. Aḥmed and those who stood with him had a simple belief, incapable of analysis, in the eternity and unoriginateness of the *Ḳorân*; they hoped, too, for a reward if they maintained their faith at all costs, and feared grave spiritual consequences should the doctrine be given up. The honor of God, the Divine Legation of the Prophet, the unique and ineffable dignity of the *Ḳorân*, and, finally, the everlasting well-

as bla^r of which Aḥmed was the leading representative, —
 wou^d not win their way in the following generations of Islâm —
 was not because they had been killed out by persecution, —
 ut because a more liberal and enlightened sentiment had —
 been introduced into the Muslim commonwealth; because —
 the yoke this Puritanism would have imposed was one which
 people could not bear amid the practical concerns of every-
 day life; and because the system rested upon casuistries,
 which, though deductively perfect, were false in their prem-
 ises and could never have satisfied the untrammelled com-
 mon sense of men. The inquisition only retarded the devel-
 opment of freer and purer conceptions among the adherents
 of the religion of the Prophet. But the retardation was not
 an unmixed evil. It checked, for a time, a philosophical
 movement, to give it a theological and religious concern,
 without which the Muslim people would have had for their
 teachers men indifferent to practical questions of religious
 life and observance, and unsympathetic in their attitude
 toward popular theological conceptions.

Of the men, persecuting and persecuted, connected with
 the Miḥna, Aḥmed ibn Ḥanbal comes out with the greatest
 credit to himself. Bishr ibn al-Ḥârith al-Hâfi had a saying
 that God had cast Aḥmed ibn Ḥanbal into the crucible
 and he had come out pure gold. Aḥmed's method of argu-
 ment was no more unsound than that of his opponents ¹).

being of their own souls and the souls of those who looked to them for an
 example — these are expressed motives for the orthodox apologetic, which
 in some cases became a defence of conviction even unto death. The faith in
 the Divine and uncreated nature of the Ḳorân lay at the root of all their
 arguments and actions in this defence. In the historical instances of such a re-
 sistance as this the personal element of conviction, rather than any considerations
 of religious policy, has been the moving principle of the defence which has
 been put forward.

1) The statement of Houtsma (De Strijd etc. 106) would give the impres-
 sion that the orthodox when in disputation with their opponents had no ar-
 guments worth mentioning to offer, and were quite incapable of dealing with
 those who stood against them. Judging from a modern point of view nei-
 ther side had very strong points; but, judged from a Muslim standpoint, the

They had, on philosophical grounds, declared the *Din* as well as the attributes of God, to be created; but, when they opposed him, they sought to convict him of error on his own ground, and by his own method of proof, and he seems to have had the better of them in most of their word passages. The arguments used were childish enough, but not more so for him than for them. The fact that he had earnest convictions to defend, and that many of those who stood against him had been either frightened or bribed into taking their present stand, stood him in good stead, and must command our respect as we, to-day, review the whole historical scene in which he is a figure.

As to al-Ma'mûn, he evidently disliked the slavishness of orthodoxy, and was impatient at its many absurdities; but he shewed at the same time how easy it is for a learned man to display a disdainful and narrow spirit toward the unlearned, for a philosopher to become a dogmatist, and for an advocate of liberal views to become a tyrant toward those of stricter beliefs.

Ahmed ibn Abî Dowâd was a man whom one finds it difficult to credit with earnest convictions. His first master, al-Ma'mûn, may be credited with acting in the belief that he was right and in the consequent wish to secure the general adoption of his opinions; but his minister will not be misjudged if we look upon him as actuated by contempt and violent hatred toward men of strict life and toward zealous advocates of religious duties, whose puritanism appeared in his eyes to be but pharisaic hypocrisy. He is not

disputations which are recorded in these pages shew that the orthodox had the great arguments of the Word of God and the Tradition, and could wield these as well or better than their opponents. Ishâk ibn Ibrâhîm the governor, Abd-al-Rahmân ibn Ishâk, and al-Mu'tasîm are all said to have been impressed by the force of what Ahmed ibn Hanbal said and the way in which he said it. Steiner (*Die Mu'taziliten*, 8) says that the Mu'tazila used the *Korân* interpreting it allegorically and giving their reasonings a philosophical cast. Houtsma, (*De Strijd* etc. 80) speaks of the Mu'tazila as being, in general, men lacking in earnestness and given to dialectic trifling in disputation.

as black a character as the partisans of Aḥmed ibn Ḥanbal would represent him to be, but I have met no record of his connection with the Miḥna which shews him as other than arbitrary and unfeeling, except the isolated reference in the trial of Aḥmed ibn Naṣr the conspirator whom al-Wâthiḳ put to death. There, as we have already seen, Ibn Abî Dowâd suggests, when al-Wâthiḳ grows angry with Ibn Naṣr for persisting in his belief, that the prisoner is an old man whose mind is deranged, but who will see differently when he has had time to come to himself. This account, be it remarked, occurs in al-Subkî's Ṭabaḳât (life of Aḥmed ibn Ḥanbal), where Ibn Abî Dowâd finds from the author an apology for his acts in more than one instance, but in each case the apology is a personal opinion of the author of the book, rather than well supported historical tradition. In earlier accounts, and in later as well, Ibn Abî Dowâd is put before us as an able man, with eminent social qualities, but with a persecuting spirit in administration; and, though we have said that al-Ma'mûn wished to enforce the Miḥna before he really did so, we must remember that he actually did not do so of his own motion, but that it was Ibn Abî Dowâd alone who turned the scale which brought about the long tyranny of sixteen years ending shortly after al-Mutawakkil's accession. We can believe too, that had it not been for him the Miḥna would have lapsed for want of interest or from positive distaste on the part of al-Mu'taṣim or al-Wâthiḳ.

For al-Mu'taṣim's part in this movement we have not much to say. He found no pleasure in the wretched business of persecuting men's convictions, and clearly shewed in Aḥmed's case that, had it not been for obligations which he held to be inviolable, he would have had nothing to do with the enforcement of the test as to the Ḳorân.

Al-Wâthiḳ, as to his part in the Miḥna, is in somewhat greater degree a return to al-Ma'mûn. Like his predecessors he, too, was dominated by Ibn Abî Dowâd. The re-

corded cases, very few in number, of those whom he tried for the *Ḳorân* evince cruelty as a feature of this Khalif's character, and that of Aḥmed ibn Naṣr, in particular, is positively brutal ¹).

Not much can be said in favor of those who yielded in the Miḥna. The assent of the first seven who were summoned to the Khalif's presence was the fatal factor which led to the following up of the persecution. Still, it was not the less weakness in those who recanted afterwards that they should have been terrified into submission. The doctrine of the Taḳîa was generously applied to them by their friends and companions, and, no doubt, saved them a great deal in the estimation of the public; but their course was not felt by themselves to have been creditable, and bitter was the regret of men like Yaḥya ibn Ma'în that the sword should have frightened them into surrender of a doctrine which was felt to be the truth. It is the fault of an age of controversy that theological opinions are based too much on the logic of words, and not upon verities from which the moral and intellectual judgment cannot separate itself. This was the case with the doctrine of the unoriginate nature of the *Ḳorân*. Its evidences were simply words, and it was only an exceptional character like Aḥmed ibn Ḥanbal, who had seen the purely speculative question of the *Ḳorân*'s origin in relations, the maintenance of which seemed to him to involve the very existence of his religious life and faith, to whom a surrender of his opinion became of transcendent moment. Others had not the same great conception of the question that he had, they knew it only as one of the controverted points in the polemic which was going on about them. The surrender of it might be a victory for an ^{old} ad ment, but it was worth making for the sake of one's ^{old} ld. Those who yielded took, at a later date, a more serious view of what they had done, but, at the time when they

1) In the account of Aḥmed ibn Naṣr's execution, p. 118, we have suppressed the more harrowing features.

committed the act of denying their own confession, it appeared as simply a question of yielding an unessential point and acknowledging themselves beaten. Even their plea of the Taḫîa cannot be taken as rendering this explanation nugatory; though it might seem to suggest that they looked upon their act as one involving the cardinal sin of apostasy, to which sin the Taḫîa stood specially related. This plea was but an excuse used for effect upon the people, and was not, of course, an explanation of how they came to do what they had done. Aḥmed ibn Ḥanbal excused them on this ground, but his excuse contemplates the act after its commission and finds grounds of pardon for it. It does not offer any exposition of its inward cause and significance. The Taḫîa itself might render impossible the proving of an act to be apostasy, for it could often be urged that a man's apostasy was but in word, while in heart he was sound in the faith.

Notwithstanding the testimony of historians to al-Mutawakkil's cruelty, it cannot be said that he ever shewed any unkindness or impatience with Aḥmed ibn Ḥanbal. He might have been provoked to acts of harshness by Aḥmed's peevishness had he allowed himself to yield to the provocation, but he was, instead, constantly kind and thoughtful of the old man's comfort and welfare. He does not appear to have been as intolerant in matters of religion as his predecessors, unless his hostility to 'Alyite movements be counted as of a religious character ¹⁾. We are justified, in my judgment, in assuming that the interest in religion and theology which he shewed was not that of a persecuting partisan of a political faction, but of a sincere though fanatical religious bigot ²⁾. His connection with orthodoxy was, because free from any immediate and violent display of persecuting spirit ³⁾, hardly from a political motive. Counter persecution

1) On this hostility cf. pp. 140, 152; Abu'l-Maḥ. I, 712.

2) For a different view cf. Goldziher, Moh. Stud. II, 57, 66; Dozy, Het Islamisme, 163.

3) Houtsma, De Strijd etc. 113 infra.

would surely have followed the persecution already past, had al-Mutawakkil desired to make capital out of his connection with orthodoxy. It is more likely that his relation to theology and religion is to be explained by temperament and revulsion of feeling from the course of his predecessors. The latter, indeed, had already shewn strong signs that, personally, they were weary of the inquisition. They, however, still accorded in their theological views with the persecuting party and were subject to their influence. Al-Mutawakkil was, apparently, a Shâfi'ite ¹⁾. None will deny that his theological position made him friends as a result, but, however black his record may be, and whatever there may be to blame in his narrow bigotry, we think that his intention was only to reform abuses in religion as he saw them ²⁾.

III.

Al-Mutawakkil In the early years of al-Mutawakkil's reign
and Ahmed there were those who sought to injure Ahmed
ibn Hanbal. with the Khalif ³⁾. One report, in particular, was

1) al-Sujûti, *Tarikh al-Khol.* 359.

2) Nearly all European writers impute political motives to this Khalif, as well as to al-Ma'mûn when he inaugurated the persecution. It may be admitted that al-Mutawakkil recognized the futility of persecution as long as the great mass of his subjects were of orthodox sympathies (Houtsma, 112); but the fact, which appears to be well established, that al-Mutawakkil was personally orthodox in his theological convictions, as well as the other facts which have been noticed in the text, would seem to fully account for what he did. It is nowhere stated in the original sources which I have consulted that he had any other motive than that of personal religious preference. Out of this personal ground sprang his intention to bring about a restoration of orthodoxy. His antagonism to 'Alyites, too, was more that of a fanatical representative of certain *views* than that of a man who hoped to make himself more popular with the majority by the step he took. The public feeling when he destroyed the tomb of al-Husain shews this.

3) Abû Na'aim, 150 b ff. (This source is now followed with a few exceptions which are noted). ذكر ورون كتاب المتوكل بمحكنته اولاً ثم

that he had charged with Atheism the predecessors of

بجائزة له واشخاصه الى العسكر ثانيا رحمه الله حدثنا محمد بن جعفر
والحسين بن محمد وعلى بن احمد قالوا ثنا محمد بن اسمعيل بن
احمد ثنا ابو الفضل صالح بن احمد بن حنبل قال لما توفي اسحاق بن
ابراهيم ومحمد ابنه وولي عبد الله بن اسحاق كتب المتوكل اليه ان
وجه الى احمد بن حنبل ان عندك طلبة امير المؤمنين فوجه بحاجبه
مظفر وحضر معه صاحب البريد وكان يعرف بابن الكلبي وكتب له
ايضا فقال له مظفر يقول لك الامير قد كتب الي امير المؤمنين ان
عندك [عبدك Cod.] طلبته [طلبته Cod.] وقال له ابن الكلبي مثل ذلك
وكان قد نام الناس فدفع الباب وكان على ابي رحمه الله ازار [ازارا Cod.]
ففتح لهم الباب وقعدوا على بابية ومعهم نساء فلما قرئ عليه الكتاب*
قال لهم ابي ما اعرف هذا واني لا ارى طاعته في العسر واليسر والمنشط
والمكروه والاثرة واني اتاسف عن تخلفي عن الصلاة وعن حضور الجماعة
ودعوة المسلمين وقد كان اسحاق بن ابراهيم وجه الى ابي ان الزم
بينك ولا تخرج الى جمعة ولا جماعة والا نزل بك ما نزل في ايام ابي
اسحاق ثم قال ابن الكلبي قد امرني امير المؤمنين ان احلفك ما
عندك طلبته فتحلف فقال ان استخلفتني حلقت فاحلفه [فاحلفه Cod.]
بالله وبالطلاق ما عندك [ما عندك Read] طلبته [طلبته Cod.] امير
المؤمنين فكانهم اوموا الى ان عندك [عبدك Cod.] علويًا ثم قال اريد ان
أفتش منزلك قال ابو الفضل وكنت حاضرا فقال ومنزل ابنك فقام مظفر
وابن الكلبي وامرأتان معهما فدخلا ففتشا البيت ثم فتشت الامرأتان
النساء والصبيان قال ابو الفضل ثم دخلوا منزلي ففتشوه ودلوا شمعة
في البئر فنظروا ووجهوا بالنسوة ففتشوا للحرم وخرجوا فلما كان بعد

the Khalif — a report which the latter did not appear to con-

يَوْمِينَ وَرَدَ كِتَابُ عَلِيِّ بْنِ الْحَكِيمِ أَنَّ امِيرَ الْمُؤْمِنِينَ قَدْ صَحَّ عِنْدَهُ
بِرَأْيِكَ مَا قُرِفَتْ بِهِ وَقَدْ كَانَ أَهْلُ الْبِدْعِ قَدَّمُوا أَعْنَاقَهُمْ فَالْحَمْدُ لِنَسَبِهِ
الَّذِي لَمْ يَشْمَتْ بِكَ وَقَدْ وَجَّهَ إِلَيْكَ امِيرَ الْمُؤْمِنِينَ يَعْقُوبَ [يعقوبُ Cod.]
الْمَعْرُوفَ بِقَوْصَرَةٍ وَمَعَهُ جَائِزَةٌ وَيَأْمُرُكَ بِالْخُرُوجِ فَاللَّهُ اللَّهُ أَنْ تَسْتَعْفَى أَوْ
تَتَرَدَّ لِلْجَائِزَةِ، قَالَ أَبُو الْفَضْلِ ثُمَّ وَرَدَ مِنَ الْعَدُوِّ يَعْقُوبَ فَدَخَلَ إِلَى أَبِي
فَقَالَ لَهُ يَا أبا عَبْدِ اللَّهِ امِيرُ الْمُؤْمِنِينَ يَبْقُرُ عَلَيْكَ السَّلَامُ وَيَقُولُ قَدْ صَحَّ
نَسَبُكَ سَاحَتِكَ وَقَدْ أَحْبَبْتُ أَنْ أَنَسَ بِقُرْبِكَ وَأَتَبْرَكَ بِدَعَائِكَ وَقَدْ
وَجَّهْتُ إِلَيْكَ عَشْرَةَ آلَافٍ دِرْهَمٍ مَعُونَةً عَلَى سَفَرِكَ وَأَخْرَجْتُ بِدْرَةَ فِيهَا صِرَّةٌ
نَحْوَ مِائَتَيْ دِينَارٍ وَالْبَاقِي دِرْهَمٌ صَحَّاحٌ فَلَمْ يَنْظُرْ إِلَيْهَا ثُمَّ شَدَّهَا
يَعْقُوبَ وَقَالَ لَهُ أَعُوذُ غَدًا حَتَّى أَنْظُرَ عَلِيًّا مَا تَعَزَّمُ عَلَيْهِ وَقَالَ لَهُ يَا
عَبْدَ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَشْمَتْ بِكَ أَهْلُ الْبِدْعِ وَأَنْصَرَفَ فَجِئْتُ
بِاجَانَةِ [بِاجَانَةِ Cod.] خَضْرَاءَ كَبَبَتْهَا عَلَى الْبَدْرَةِ فَلَمَّا كَانَ عِنْدَ الْمَغْرِبِ
قَالَ يَا صَالِحُ خذْ هَذِهِ صَيَّرَهَا عِنْدَكَ فَصَيَّرْتَهَا عِنْدَ رَأْسِي فَوْقَ الْبَيْتِ
فَلَمَّا كَانَ سَاحِرًا أَنْ هُوَ يَنَادِي يَا صَالِحُ فَجِئْتُ وَصَعِدْتُ إِلَيْهِ فَقَالَ يَا صَالِحُ
مَا نَمْتُ لَيْلَتِي هَذِهِ فَقُلْتُ لَهُ لِمَ فَجَعَلَ يَبْكِي وَهُوَ يَقُولُ سَلِمْتُ مِنْ
هَوْلَاءَ حَتَّى إِذَا كَانَ فِي آخِرِ عَمْرِي بُلَيْبُتٌ بِهِمْ قَدْ عَزَمْتُ عَلَى أَنْ أَفْرُقَ
هَذَا الشَّيْءَ إِذَا أَصْبَحْتُ فَقُلْتُ ذَاكَ إِلَيْكَ فَلَمَّا أَصْبَحَ جَاءَهُ الْحَسَنُ
ابْنُ الْبَرَّارِ وَالْمَشَايِخُ فَقَالَ جِئْتُ يَا صَالِحُ بِالْمِيزَانِ فَقَالَ وَجَّهُوا إِلَى ابْنِ
الْمُهَاجِرِينَ وَالْأَنْصَارِ ثُمَّ قَالَ وَجَّهَ إِلَى فُلَانٍ حَتَّى يَفْرُقَ فِي نَاحِيَتِهِ وَإِلَى
فُلَانٍ فَلَمْ يَنْزِلْ حَتَّى فَرَّقَهَا كُلَّهَا وَنَقَصَ الْكَيْسَ وَنَحَنَ فِي حَالَةِ اللَّهِ بِهَا
عَلِيمٌ فَجَاءَ بُنَى لَهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فَزِنْتُهَا فَخَرَجَتْ قِطْعَةٌ
أَعْطَيْتُهُ وَكَتَبَ صَاحِبُ الْبُرَيْدِ أَنَّه تَصَدَّقَ بِالدِّرْهَمِ مِنْ يَوْمِهِ حَتَّى

sider very seriously, for he is said to have ordered the man

تَصَدَّقَ بِالْكَيْسِ قَالَ عَلِيٌّ بْنُ النَّجَّهْمِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ تَصَدَّقْتَ
بِهَا وَعَلِمَ النَّاسُ أَنَّهُ قَدْ قَبِلَ مِنْكَ مَا يَصْنَعُ أَحْمَدُ بِالْمَالِ وَأَمَّا قَوْلُهُ رَغِيفٌ
قَالَ فَقَالَ لِي صَدَقْتَ يَا عَلِيُّ، قَالَ أَبُو الْفَضْلِ ثُمَّ أُخْرِجَ أَبِي لَيْلًا وَمَعَنَا
حُرَّاسٌ مَعَهُمُ الْغَفَاطَاتُ فَلَمَّا أَضَاءَ الْفَجْرُ قَالَ يَا صَالِحُ مَعَكَ دَرَاهِمٌ قُلْتَ
نَعَمْ قَالَ أَعْطَاهُمْ فَأَعْطَيْتُهُمْ دَرَاهِمًا دَرَاهِمًا قَالَ أَبُو
الْفَضْلِ وَقَصَّرَ أَبِي * فِي خُرُوجِهِ إِلَى الْعَسْكَرِ وَقَالَ تُقَصِّرُ الصَّلَاةَ فِي أَرْبَعَةِ
يَوْمٍ وَفِي سِتَّةِ عَشَرَ فَرَسًا وَصَلَيْتُ بِهِ يَوْمًا أَنْعَصَرَ فَقَالَ لِي طَوَّلْتَ بِنَا
الْعَصْرِ تَقْرَأُ فِي الرُّكْعَةِ مِقْدَارَ خَمْسِ عَشْرَةِ آيَةٍ وَكُنْتُ أَصَلِي بِهِ فِي
الْعَسْكَرِ فَلَمَّا صَرَفْنَا بَيْنَ الْخَائِطَيْنِ قَالَ لَنَا يَعْقُوبُ أَقِيمُوا ثُمَّ وَجَّهَ إِلَيَّ
الْمَتَوَكَّلُ بِمَا عَمِلَ فَدْخَلْنَا الْعَسْكَرَ وَأَبِي مُنَكَّسُ الرَّاسِ وَرَأْسُهُ مَغْطَى فَقَالَ
لَهُ يَعْقُوبُ اكْشِفْ رَأْسَكَ يَا أَعْمَدُ اللَّهُ فَكَشَفَ ثُمَّ جَاءَ وَصَيْفٌ يُرِيدُ
الْدَارَ فَلَمَّا نَظَرَ إِلَى النَّاسِ وَجَمَعَهُمْ قَالَ مَا هُوَ لَآءٌ قَالُوا أَحْمَدُ بْنُ حَنْبَلٍ
فَوَجَّهَ إِلَيْهِ بَعْدَ مَا جَازَ بِحَبِيبِي بِنِ هَرْتَمَةَ فَقَالَ يَقْرَأُكَ السَّلَامَ وَيَقُولُ
لِلْحَمْدِ لِلَّهِ الَّذِي لَمْ يُشْهِمْتَ بِكَ أَهْلَ الْبِدْعِ قَدْ عَلِمْتَ مَا كَانَ حَالُ
ابْنِ أَبِي دَوَادٍ فَيَنْبَغِي أَنْ نَتَكَلَّمَ بِمَا يَجِبُ لِلَّهِ وَمَضَى بِحَبِيبِي قَالَ أَبُو
الْفَضْلِ أَنْزَلَ أَبِي دَارَ الْإِيْتَاخِ فَجَاءَ عَلِيُّ بْنُ الْجَلْمِ فَقَالَ قَدْ أَمَرَ لَكُمْ أَمِيرُ
الْمُؤْمِنِينَ بِعَشْرَةِ آلَافِ مَكَانَ الَّتِي فَرَّقَهَا [ابوكم scil.] وَأَمَرَكُمْ أَنْ لَا يَعْلَمَ بِذَلِكَ
فَيَغْتَمُّ ثُمَّ جَاءَهُ مُحَمَّدُ بْنُ مَعَاوِيَةَ فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُكْتَبِرُ ذِكْرَكَ
وَيَقُولُ تَقِيمُ هَاهُنَا تُحَدِّثُ فَقَالَ أَنَا ضَعِيفٌ ثُمَّ وَضَعَ أَصْبَعَهُ عَلَى بَعْضِ
أَسْنَانِهِ فَقَالَ إِنَّ بَعْضَ أَسْنَانِي يَتَحَرَّكُ وَمَا أَخْبَرْتُ بِذَلِكَ وَلَدَى ثُمَّ وَجَّهَ
إِلَيْهِ مَا تَقُولُ فِي بَهِيمَتَيْنِ انْتَضَحَتَا فَعَقَرْتَ أَحَدَهُمَا الْآخَرَى فَسَقَطَتْ
فَذُبِحَ فَقَالَ أَنْ كَانَ اطَّرَفَ بَعَيْنِهِ وَمَصَّعَ بِذَنْبِهِ وَسَالَ دَمَهُ يُوَكَّلُ

who made it to be flogged for trying to injure a good subject.

قال ابو الفضل ثم صار اليه يحيى بن خاقان فقال يا ابا عبد
الله قد امرنى امير المؤمنين ان اصير اليك لتتركب الى ابي عبد
الله [المعتز. i. e.] ثم قال لى قد امرنى ان اقطع له سواداً وطيلسانا
وقلنسوة فالى قلنسوة يلبس فقلت له ما رايتنه لابس قلنسوة قط
فقل له ان امير المؤمنين قد امرنى ان تصير لك مرتبة في اعلا
المراتب [Cod. omits] ويصير ابو عبد الله في حاجرك ثم قال لى ان
امير المؤمنين قد امر ان يجرى عليكم وعلى قراباته اربعة الاف
درهم ففرقتها عليهم ثم عاد يحيى من الغد فقال يا ابا عبد الله تركب
فقال ذاك اليكم فقال استخير الله فليس ازاره وخفيته وقد كان خفه
قد اتى له عنده نحو من خمسة عشر سنة مرقوع برقع عدة فاشار
يحيى السى يلبس [تلبس. Cod.] قلنسوة فقلت نه ما له قلنسوة قل
كيف يدخل عليه حاسرا ويحيى قائم فطلبنا له دابة يركبها فقال
يحيى تصلى [تصلى. Cod.] فجلس على التراب وقال منها خلقناكم
وفيهما نعيدكم [Kor. 20. 57] ثم ركب بغل بعض [بعض. Cod.] التجار
فصينا معه حتى ادخل دار المعتز فاجلس في بيت الدهليز ثم جاء
يحيى فاخذ بيده حتى ادخله ورفع الستر ونحن ننظر وكان المعتز
قاعد على دكان في الدار وقد كان يحيى تقدم اليه فقال لا تمد
يدك اليه فلما صعد الدكان جلس فقال له يحيى يا ابا عبد الله
ان امير المؤمنين جاء بك لبستر بقربك ويصير ابو عبد الله في
حاجرك
وقد كانوا حدثوا انه يخلع عليه سواداً ثم انصرف فلما صار الى الدار
نزع الثياب عنه ثم جعل يبكى ثم قال قد سلمت من هولاء منذ

ستين سنة حتى اذا كان في آخر عمري بليت بيم ما احسبني
 سلمت من دخول علي هذا الغلام فكيف بمن يجب علي نصحته
 من وقت تقع عيني عليه الى ان اخرج من عنده ثم قال يا صالح
 وجه بهذه الثياب الى بغداد تباع ويتصدق بثمانها ولا يشتري احد
 منكم شيئا قال ابو الفضل فوجهت بها الى يعقوب بن البختمان فباعها
 وشرى ثمنها وبقيت عندي القلنسوة ثم اخبرناه ان الدار التي هو
 فيها كانت لايتاخ فقال اكتب رقة الى محمد بن الجراح ليمسحني
 لي من هذه الدار فكتبنا رقة فامر المتوكل ان يعفا منها وجهه الى
 قوم ليخرجوا من منازلهم فسأل ان يعفا من ذلك فاكتريت له دار
 بمائتي درهم فصار اليها وأجرى لنا مائدة وثلج وضرب الخيش وفرش
 الطبري فلما رأى الخيش والطبري نحى نفسه عن ذلك الموضع
 والقى نفسه على مضربة له
 وجعل يواصل يفطر كل ثلاث على ثمن سويق
 فمكث خمس عشرة يفطر في كل ثلاث ثم جعل بعد ذلك يفطر
 ليلة ليلة لا يفطر الا على رقيق فكان اذا جرى بالمائدة توضع في
 اندهليز لكى لا يراها فياكل من حضر فكان اذا جهده الحرتيل له
 خارقة فيضعها على صدره وفي كل يوم يوجه اليه بابن
 ماسوية فينظر اليه ويقول يا ابا عبد الله انما اميل اليك
 والى اصحابك وما بك علة الا الضعف وقلة الرزق فقال له
 ابن ماسوية انا ربما امرنا عبادنا باكل دهن الخلد [Cod. الخلد] فانه يلين
 وجعل يجيئه بالشيء ليشربه فيصبه وقطع له يحيى دراعة وطيلسانا
 سوادا
 وكان ربما صار اليه يحيى وهو يصلي فيجلس في الدهليز

حتى يفرغ ويجيء على بن الجهم فينزع سيفه وقلنسوته ويدخل عليه
وامر المتوكل ان تُشترى [تُشترى Cod.] لنا دار فقال يا صالح قلت
لببيك قال لئن اقررت لهم بشرى ذلك لتكونن القطيعة بيني وبينكم
انما يريدون ان يُصَيِّروا هذا البلد لى ماوى ومَسْكنا فلم ينزل يدفع
شرى الدار حتى اندفع وصار اللى صاحب المنزل فقال اعطيك كل
شهر ثلاثة الاف مكان المائدة فقلت لا افعل وجعلت رُسُل المتوكل
تانيه يسئلونه عن خبره فينصرفون [فيصيرون Cod.] اليه ويقولون هو
ضعيف وفي خلال ذلك يقولون يابا عبد الله لا بد له من ان يراك
فسكت فاذا خرجوا قل الا تعجب من قولهم لا بد له من ان يراك
وما علمهم انه لا بد له من ان يرائى وكان فى هذه دار حَجْرَةٌ صغيرة
[الصغيرة Cod.] فيها بيتان فقال لى ادخلونى تلك الحجرة ولا تُسرجوا
لى سراجا فادخلناه اليها فجاءه يعقوب فقال يابا عبد الله امير المؤمنين
مشتاق اليك ويقول * انظر اليوم الذى تصير الى فيه اى يوم هو
حتى اعرفه فقال ذاك اليكم فقال يوم الاربعاء يوم خال وخرج يعقوب
فلما كان من الغد جاء فقال البشرى يابا عبد الله امير المؤمنين يقرأ
عليك السلام ويقول قد اعفيتك عن لبس السواد والركوب اللى والى
ولاة العهود والى الدار فان شئت فلبس القطن وان شئت فلبس
الصوف فاجعل يحمد الله على ذلك
. قال انى اعطى اللى عهدا ان
العهْد كان مَسُوْلًا [Kor. 17. 36] وقد قال الله تعالى ياباها الذين آمنوا
اوثوا بالعقود [Kor. 5. 1] انى لا احدث حديثا تماما ابدا حتى القى
الله ولا استثنى منكم احدا فخرجنا وجاء على بن الجهم فقلنا له
قال انا لله وانا اليه راجعون واخبر المتوكل بذلك وقل انما يريدون

ان اُحَدِّثَ فيكون هذا البلدُ حَبْسِي وانما كان سَبَبُ الَّذِينَ اَقَامُوا
 بهذا البلدِ لَمَّا اَعْطُوا وَاُمِّرُوا فَاحَدَّثُوا وَاكَانُوا يَدْخُلُونَ عَلَيْهِ فَيَتَكَلَّمُونَ
 وَهُوَ مُعَمَّصُ الْعَيْنِ يَنْعَلُّ وَصَعْفُ صَعْفًا شَدِيدًا فَقَالُوا يَخْبِرُونَهُ فَيَتَوَجَّعُ
 لِذَلِكَ وَجَعَلَ يَقُولُ وَاللَّهِ لَقَدْ تَمَنَيْتُ الْمَوْتَ فِي الْأَمْرِ الَّذِي كَانَ وَإِنِّي
 لَأَتَمَنَى الْمَوْتَ فِي هَذَا وَذَاكَ أَنَّ هَذَا فَتَنَةُ الدُّنْيَا وَكَانَ ذَاكَ فَتَنَةُ
 الَّذِينَ ثُمَّ جَعَلَ يَضُمُّ أَصَابِعَ يَدِهِ وَيَقُولُ لَوْ كَانَتْ نَفْسِي فِي يَدِي
 لَأَرْسَلْتَهَا ثُمَّ يَفْتَحُ أَصَابِعَهُ وَكَانَ الْمُتَوَكِّلُ يُوجِّهُ إِلَيْهِ فِي كُلِّ وَقْتٍ يَسْأَلُهُ
 عَنْ حَالِهِ وَكَانَ فِي خِلَالِ ذَلِكَ يَوْمَرُ لَنَا بِالْمَالِ فَيَقُولُ يُوَصِّلُ الْيَوْمَ وَلَا
 يَعْلَمُ شَيْخًا فَيَغْتَمُّ مَا يُرِيدُ مِنْهُ أَنْ كَانَ هَوْلًا يَرِيدُونَ [يريد Cod.]
 الدُّنْيَا فَمَا يَمْنَعُهُمْ وَقَالُوا لِلْمَتَوَكِّلِ أَنَّهُ كَانَ لَا يَأْكُلُ مِنْ ضَعَامِكَ وَلَا يَجْلِسُ
 عَلَيَّ فَرَأَيْتَ الَّذِي تَشْرَبُ فَقَالَ لَهُمْ لَوْ نُشِرَ الْمُعْتَصِمُ لَمْ أَقْبَلْ مِنْهُ
 قَالَ أَبُو الْفَضْلِ ثُمَّ إِنِّي أَحَدَرْتُ إِلَى بَغْدَادَ وَخَلَّفْتُ عَبْدَ اللَّهِ عِنْدَهُ
 فَإِذَا عَبْدُ اللَّهِ قَدْ قَدِمَ وَجَاءَ بِثِيَابِي الَّتِي كَانَتْ عِنْدَهُ فَقُلْتُ مَا جَاءَ
 بِكَ قُلْ قُلْ لِي أَحَدِرْ وَقُلْ لِمَ صَاحِبُ لَا تَخْرُجْ [بخروج Cod.] فَانْتَمُ كُنْتُمْ
 آفَتِي وَاللَّهِ لَوْ اسْتَقْبَلْتُمْ مِنْ أَمْرِي مَا اسْتَدْبَرْتُمْ مَا أَخْرَجْتُمْ وَاحِدًا
 مِنْكُمْ مَعِيَ لَوْلَا مَكَانِكُمْ لِمَنْ كَانَ تَوَضَّعَ هَذِهِ الْمَاءُ الدُّنْيَا وَلَمَنْ كَانَ
 يُفْرَشُ هَذَا الْفَرْشَ وَيَجْرِي الْأَجْرَاءُ قَالَ أَبُو الْفَضْلِ فَكُنْتُ إِلَيْهِ أَعْلَمُهُ
 مَا قُلْتُ لِي عَبْدُ اللَّهِ فَكُنْتُ إِلَى بَخْطِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَحْسَنُ
 اللَّهُ عَاقِبَتَكَ وَدَفَعَ عَنكَ كُلَّ مَكْرُوهٍ وَمَحْذُورٍ الَّذِي حَمَلْتَنِي عَلَى الْكِتَابِ
 إِلَيْكَ وَالَّذِي [الذي Cod.] قُلْتُ لِعَبِيدِ اللَّهِ لَا يَأْتِينِي أَحَدٌ مِنْكُمْ
 رَجَاءً أَنْ يَنْقَطَعَ ذِكْرِي وَيَحْمِلَ فَانِكُمْ إِذَا كُنْتُمْ هَاهُنَا فَشَا ذِكْرِي وَكَانَ
 يَجْتَمِعُ إِلَيْكَ قَوْمٌ يَنْقَلُونَ أَخْبَارَنَا وَلَمْ يَكُنْ إِلَّا خَيْرًا وَأَعْلَمُ يَا بَنِي أَنْكَ
 أَنْ أَقَمْتُ [أقمت Cod.] فَلَا تَأْتِينِي أَنْتَ وَلَا إِخْوَتُكَ فِيهِ وَرَضَائِي فَلَا

تجعل في نفسك الا خيرا والسَّلام عليك ورحمة الله وبركاته، قال
 ابو الفضل ثم ورد الى كتابٍ اخر بخطه يذكر فيه بسم الله الرحمن
 الرحيم احسن الله عاقبتك [عاقبتك Cod.] ودفع عنك السوء برحمته كتابي
 اليك وانا في نعم الله متظاهرة واسعاه اتمامها والعون
 على أداء شكرها قد انفكت عنا عقد انما كان حُبس من
 هاهنا لما أعطوا فقبِلوا وأجرى عليهم فصاروا في النَحْدِ الذي صاروا
 انيه وحدثوا ودخلوا عليهم فهذه كانت قيودهم فنسعل الله ان يُعيدنا
 من شرهم ويخلصنا فقد كان ينبغي لكم لو قد قد ينتموني باموالكم
 واهاليكم لهان ذلك عليكم للذي انا فيه فلا يكبر عليكم ما اكتب به
 اليكم فالزموا بيوتكم فلعل الله ان يخلصني والسلام عليكم ورحمة الله
 ثم ورد غير كتاب السّي بخطه بنحو من هذا فلما خرجنا من
 العسكر رفعت المائدة والفرش وكل ما اقيم لنا قال ابو الفضل واوصى
 وصية بسم الله الرحمن الرحيم * هذا ما اوصى به احمد بن حنبل
 اوصى انه يشهد ان لا اله الا الله وحده لا شريك له وان محمدا
 عبده ورسوله ارسله بالهدى ودين الحق ليظهره على الدين كله
 ولو كره المشركون [Kor. 9. 33; 61. 9] واوصى من اطاعه من اهله
 وقرابته ان يعبدوا الله في العابدِين ويحمدوه في الحامدين وان
 ينصحوها لجماعة المسلمين واوصى انى قد رضيت بالله ربا وبلاسلام
 دينا وبمحمد صلى الله عليه وسلم نبيا واوصى ان نعبد الله بن
 محمد المعروف ببوران على نحو من خمسين دينارا وهو مصدق
 فيما قال فيقضّى ما له على من غلة الدار ان شاء الله فاذا استوفى
 أعطى ولد صالح وعبد الله ابني [ابن Cod.] احمد بن حنبل كل

First Invitation An invitation from the Khalif to Aḥmed to
to Visit al- visit him was brought to him before the end
Mutawakkil of the year 235 A. H. by Ishâḳ ibn Ibrâhîm ¹⁾,
 who on this occasion asked Aḥmed's forgiveness for the part
 which he had taken in the scourging under al-Muṭaṣim.
 Aḥmed, in reply, assured him that he had fully forgiven
 all who had sought his hurt, or participated, in any way,
and Conversation on that occasion. Ishâḳ then proceeded to ask
with Ishâḳ ibn Aḥmed for his own private satisfaction about
Ibrâhîm on the the Korân, and the latter expressed himself,
Subject of the as he uniformly did, to the effect that it was
Korân. the uncreated Word of God. Ishâḳ then asked
 for the proofs of the statement, and Aḥmed, in answer,
 cited Korân 7. 52, 'Are not the Creation and the Command
 his?' and pointed out that in the passage a distinction
 was made between the Creation and the Command. The
 'Command' الامر, in controversies of this kind refers to the
 eternal and heavenly Word of God, just as does 'Kun', on
 page 119. Ishâḳ said, 'The Command is created'. 'What!' ex-
 claimed Aḥmed, 'the Command created! Nay, it creates that
 which is created'. Ishâḳ then asked, 'Who has handed down
 in Tradition the view that it is not created'? Aḥmed an-
 swered, "Ja'far ibn Moḥammed, who said, 'It is neither a creator
 nor a created thing'" ²⁾. Then, this conversation being ended
 and Ishâḳ having secured Aḥmed's agreement to go to the
 camp, it was not long before he was on the way thither;
 but, for some unexplained cause, orders came while the

ذَكَرَ وَأَنْتَى عَشْرَةَ دَرَاهِمَ بَعْدَ وِفَاءِ مَلِ ابْنِي مُحَمَّدٍ شَهِدَ أَبُو يُوسُفَ
 وَصَالِحٍ وَعَبْدُ اللَّهِ ابْنَا أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ،

1) Ishâḳ ibn Ibrâhîm, the governor of 'Irâḳ, as well as Ishâḳ ibn Ibrâhîm al-Mausilî, the favorite of the Khalifs, died in 235 A. H. The one referred to in the text is, of course, the former.

2) This appears to be not only an authentic tradition, but, as well, the clearest and most direct which was offered by the orthodox in support of their view.

journey was in progress for him to be returned to his home. It is altogether likely that a suspicion of 'Alyite leanings in Aḥmed ibn Ḥanbal afford an explanation of this fact. As will presently appear, Aḥmed was two or three times accused of such leanings to this Khalif.

Aḥmed Accused of Alyite Intrigues. In the year 237 A. H., information was given to the Khalif charging Aḥmed with having sent one of his companions to meet an 'Alyite who was coming to him from Khorasân. On hearing this, the Khalif wrote a letter to Abdallah ibn Ishâḳ, governor of Baghdâd, (who had succeeded his brother Moḥammed and his father Ishâḳ ibn Ibrâhîm in the office) asking him to inquire of Aḥmed as to the truth of the charge laid against him, and, also, to search his premises and make sure in the matter. In pursuance of these directions, Abdallah sent his chamberlain Muẓaffar and the postmaster Ibn al-Kalbî ¹⁾, together with women who were to examine the women's apartments, to carry out the orders which had come to hand. When they were come and had read to Aḥmed the Khalif's letter, he protested that the report was without foundation, and that he was in all respects a loyal subject ²⁾. The searching of the premises, too, revealed nothing to substantiate the charge against him.

The result was reported to the Khalif, and a day or two later, there came a letter from 'Alî ibn al-Jahm ³⁾ to Aḥmed saying that the Khalif was fully satisfied of the groundlessness of the report, and that it had been fabricated by heretics with the design of injuring him. The letter of 'Alî intimated, likewise, the Khalif's wish that Aḥmed should

1) For employment of postmasters in this sort of detective service vid. Houtsma, 71.

2) Aḥmed had been keeping to his house up to this time, following the orders of Ishâḳ the former governor. On theologians keeping to their houses cf. Goldziher, Moh. Stud. II, 94. On the similar practice by the so-called Ka'ada (still-sitters) cf. Houtsma, De Strijd etc., 26 f.

3) 'Alî ibn al-Jahm banished to Khorasân and killed there by al-Mutawakkil's directions, 239 A. H., vid. Ibn Chall. N°. 473; Abu 'l-Maḥ. I, 730; Abu 'l-Feda Ann. II, 190.

Second Invi- visit him, and advised that a messenger was on
tation from the way with a gift of money from the Khalif.
al-Muta- The day following the arrival of the letter the
wakkil. messenger, Ya'kûb Kausarra, arrived bringing, in
 official form, the invitation already alluded to, and hand-
 ing over the sum of 10,000 dirhems as the royal gift (جائزۃ).
 Ya'kûb then went away, telling Aḥmed that he would re-
 turn next morning for an answer to his message. That night
 was a sleepless one for Aḥmed. The gift of al-Mutawakkil,
 which he had given into the charge of Şâliḥ his son, trou-
 bled him greatly. Finally, he made up his mind to be rid
 of the money altogether, and, rising betimes in the morn-
 ing, he summoned persons whom he ordered to take por-
 tions to the descendants of the Muhajirûn and Anşâr and
 to the general poor, until the whole sum received had been
 paid out. It was a great grief to him that now at the end
 of his life, after he had successfully resisted anything of the
 kind for so long a time, he was to be forced to be a com-
 promised pensioner on the bounty of the Khalif, a rela-
 tionship which he with all his might sought to avoid, and
 from which after this he succeeded in keeping himself al-
 most entirely free to the very end of his days. When word
 came to the Khalif of Aḥmed's action, 'Alî ibn al-Jahm
 prevented his master's displeasure by the explanation that
 such a man as Aḥmed had no need of money, for his liv-
 ing consisted but of a crust of bread.

In a short time, Aḥmed was on his way to the Khalif.
 Of the journey nothing of special interest is recorded, save
 that he availed himself of the legal provision that the prayers
 might be shortened while travelling, and that he, interpreting
 the provision as positive and not merely permissive, on one
 occasion complained that Şâliḥ his son had made the prayers
 too long. Arrived at the camp, he was first lodged in the house
 of Îtâkh ¹⁾, and word was sent to his sons from the Court
 that an allowance of 10,000 dirhems had been appointed

1) v. p. 144, note 2.

to be given them, in place of the money which had been given away by their father. It was, at the same time, specially ordered that their father should not be told of the matter. Al-Mutawakkil now sent his greeting to Aḥmed, and congratulated him on his escape from the attempts of his enemies to involve him in suspicions. If we may believe the record, and we probably may, al-Mutawakkil also expressed his pleasure at Aḥmed's presence, as he wished to consult him in the matter of Ibn Abî Dowâd, who had just fallen into disgrace ¹). Very soon a wish of the Khalif was made known to Aḥmed that he should remain with him to teach Tradition and give up the idea of returning to Baghdâd. Especially did the Khalif desire him to undertake the teaching of al-Mu^ctazz, his favorite son ²). From all this Aḥmed tried to excuse himself on the ground of physical infirmity, pointing to his loose teeth and other evidences of age and weakness. He declared his belief to be that the invitation and entertainment were, together, parts of a conspiracy to keep him in restraint — to make him a prisoner while yet the guest of his Sovereign. And he vowed a vow that he would never as long as he lived tell another complete tradition. Some say that this vow extended over the last eight years of his life; but if he came to the Khalif in 237 A. H., and took upon him the vow in order to escape detention where he was, the duration of its binding force was a little over four years. It may be that the vow was taken when al-Wâthik requested him to leave Baghdâd, for we know that he ceased to teach during the latter months of that Khalif's reign; still, as a matter of fact, we have in this case more than eight years, and, on the whole, it seems desirable to date his final cessation of teaching from the time of this visit to al-Mutawakkil, when he was 73 years of age and, as we really know, a man much weakened in his physical constitution.

1) vid. note 2, p. 56.

2) al-Sujûti, Tarikh al-Khol. 357.

The Interest of It appears to have been some time before
al-Mutawakkil Aḥmed was summoned to the Palace; but, in
in Aḥmed. the meantime, the Khalif shewed a friendly
 interest in him and evinced a respect for his learning by
 submitting to him questions for his judgment upon them.
 One of these was the following: Supposing two animals to be
 fighting with their horns, and the one mortally wound the
 other; may the wounded animal if slaughtered be used for
 food? Aḥmed's answer was that, if the animal shewed signs
 of life by moving its eyelids and by switching its tail, and
 if its blood was still flowing and not congealed, it might be
 slaughtered and eaten.

His Visit to At last, he was ordered to appear in the pres-
the Palace. ence of the Khalif's son al-Mu'tazz. It was a sore
 affliction to Aḥmed when Yaḥya ibn Khaḥân came to fit on
 him the Court costume, but he was induced to allow it to be
 put upon him, though put it on himself he would not. On
 this occasion, Yaḥya ibn Khaḥân told the sons of Aḥmed
 that a stipend of 4000 dirhems per month had been ordered
 to be paid to them, but that their father was not to know of
 it. On arriving at the Palace, Aḥmed was well received, though
 there is but a very scant notice of the audience. After his
 return to his lodgings from this first visit to his new protégé,
 he felt badly over the sin he thought he had committed in
 wearing the fine clothes he had been obliged to put on;
 and, at once removing them, he ordered his son Şâliḥ to send
 them to Baghdâd, where they were to be sold and their price
 given to the poor. His own family he forbade to reserve any
 of the garments for their personal use; but, notwithstanding,
 Şâliḥ kept the bonnet. Aḥmed's peace of mind was much
 disturbed at this time, also, over his prospective visits to
 the Sovereign himself, and the charge he should have as
 tutor to the Khalif's son; for it seems that al-Mutawakkil
 did not, at first, take into consideration the vow which Aḥmed
 had taken not to tell Tradition perfectly.

It is not likely that he really appeared before al-Muta-
 wakkil at all; at least, we have nothing to shew that he

did, nor have we any evidence that he actually had the charge of the Khalif's son. Al-Mu^ctazz, at the time of Aḥmed's arrival at Surramanra, was not more than six years of age, if as old as that ¹).

Asks a Aḥmed's next grievance arose when he learned
Change of that the house in which he was lodged had be-
Residence longed to ^ĀItâkh ²). On hearing this, he had a let-
 ter written to Moḥammed ibn al-Jarrâḥ, seeking that al-
 Mutawakkil would release him from the obligation to remain
 there. The Khalif granted this request, and then sought to
 engage another home for him, by asking some people to
 move out of the house which they were occupying. This
 Aḥmed did not wish and it was given up. Finally, a suitable
and is Offended place was hired for him at a rent of 200 dirhems.
at the Luxurious Here he was grieved at the luxury with which
Provision Made the house was furnished, and, leaving the
for Him. finely furnished apartments, contented him-
 self with a humble mattress which he had brought with
 him. The bountiful table which was placed at his disposal
 was, likewise, a great offence to him; a fact which we can
 readily believe, when we are informed that the landlord of
 the house offered Ṣâliḥ ibn Aḥmed a sum of 3000 dirhems a
 month for it, and was refused. Those of his family who were
 desirous of retaining the table were obliged to have it set
Fasting and down in the vestibule of the house, where he
Sickness. might not see it. He himself fasted most of the
 time, partaking only of a little sawîḵ and bread, until, at
 last, he was taken sick and the well-known physician Ibn Ma-
 sūyah had to be sent to prescribe for him. He examined Aḥmed,
 assured him that 'his trouble was not really a disease, but
 simply weakness and wasting of the body from lack of
 nourishment, and prescribed for him sesame oil, which he
 declared that he, as a Christian, was accustomed to give
 to the ascetics of his own faith when they had brought

1) He was born 232 A. H., Abu'l-Maḥ. II, 24.

2) ^ĀItâkh the Turk killed 234 A. H., Abu'l-Maḥ. I, 702.

themselves to a similar condition. Aḥmed at this time seems to have received every attention at the hands of al-Mutawakkil and those about him; though, it does not surprise us to find him sometimes refusing kindnesses which were proffered.

Consulted about Ibn Abî Dowâd. At different times, attempts were made to draw from Aḥmed an expression of opinion regarding Aḥmed ibn Abî Dowâd his former persecutor, who had now fallen from favor. But neither about the man, nor about his estates and their disposition would he express himself at all. Nor was he any more willing to hear reports of the public gossip about his old adversary and the course of action which had been adopted towards him ¹).

Proposal to Buy a House for Him. After a time al-Mutawakkil proposed that he should buy a house for Aḥmed, but the latter obstinately refused his consent to the proposal, and ordered his son Şâliḥ to be no party to such a project. In the end the idea was given up.

Aḥmed again Urged to Attend on the Khalif The Khalif now began to urge that Aḥmed should attend continuously on him, as had been his intention in bringing him from Baghdâd. The day that he should begin had actually been agreed upon. Aḥmed, however, never concealed from anyone how extremely distasteful to him the obligation was. His uncle Ishâk ibn Ḥanbal also urged him to go in to the Khalif and offer him direction and cited the example of Ishâk ibn Râhawaih, who had done this with Ibn Ṭâhir (with advantage to himself). Aḥmed replied that he did not approve of Ibn Râhawaih or his course, and that in his conviction to be near persons in authority or to keep company with them was to imperil faith and violate conscience. Even as it was, he did not feel himself safe from guilt. After *but is Released.* all this a message came from the Khalif releasing him from all obligation to appear before either himself or his successors, and from the wearing of the black

1) vid. note 2, p. 56; Abu'l-Maḥ. I, 719.

Court costume. He might wear cotton or wool just as pleased him. It appears, in fact, to have been a general dispensation from fulfilling any requests from persons in authority which might be distasteful to him¹). Now, at last, he was released from his fear that they were going to make of him an attaché of the Court, and on this point had ease of mind. For his fellow-traditionists who remained at Court his feeling appears to have been one of censuring contempt. They were afraid to do that which would deprive them of their stipends from the Khalif, and, possibly, bring upon them much worse consequences. Aḥmed had accomplished his end in securing his exemption from attendance at Court; not, however, by a direct refusal of the Khalif's mandate, but by persistent excuses; by shewing a dislike to what he was expected to do; and by his discontent with the general arrangements which were made for him by al-Mutawakkil's orders. He obstructed as far as possible the royal wishes, but did not deny them.

Correspondence with his Sons. His two sons, Şâliḥ and Abdallah, now returned to Baghdâd, and, after they had gone away, the fine furnishings of the house were removed, and the Khalif's daily provision ceased to be provided. By Abdallah, who left him later than his brother, he sent word to Şâliḥ, telling him that both he and his brother were not desired to attend on him any further, for he regarded most of the

قال المروزي سمعت اسحق بن حنبل عم احمد، p. 10،
 ونحن بالعسكر يُناشده ويساله الدخول على الخليفة ليأمره وينهاه وقال
 انه يقبل كلامك هذا اسحق بن راهويه يدخل على ابن طاهر
 فيأمره وينهاه فقال له ابو عبد الله محتج على اسحق وأنا غير راض
 بفعله ما له في رويتي خير ولا لي في رويته خير يجب على اذا راينته
 ان أمره وانهاه الدنو منهم فتنه والجلوس معهم فتنه نحن متباعدون
 منهم ما أَرانا نَسلم فكيف لو قَرَبنا منهم

unpleasant experiences through which he had passed as due to their not supporting him in the stand he had taken and their want of active sympathy with his principles. Their acceptance of the Khalif's fine provision, if they came back, would bring him only into ill-favor with the public; and their acceptance of the Khalif's stipend, against his known wish and sense of duty, he considered a grave breach of filial piety. They both might go where they would with his prayers following them, but he desired that they should not cumber him further by their presence. Such was the tenor of his first two letters to his son Şâliḥ. In a third he reproaches his sons for not taking steps to secure his release from his unwilling detention. But he advises them to keep to their dwellings¹⁾, and expresses the hope that God, by some means will open up his way.

Aḥmed's Testament. While at the camp, Aḥmed made his testament, which was as follows: In the name of God, the Merciful, the Gracious. This is the testament of Aḥmed ibn Ḥanbal. He testifies that there is no God but Allah, alone and without fellow, and that Moḥammed is his Servant and his Messenger whom He sent with the right guidance and the true religion, that he might make it known as the perfect religion, though the idolaters be displeased. He, further, testifies that those who obey his family and his relatives worship God among those who worship, praise him among those who offer praise and do good service to the Community of the Muslims. I, also, testify that I am satisfied with Allah as Lord, with Islâm as a religion, and with Moḥammed as Prophet. I, further, testify that Abdallah ibn Moḥammed, known as Bûrân, has a claim against me for about fifty dinârs, and that he is to be credited in whatever he may say. Let what is due to him be paid from the rent of the house, if God will, and after he has been paid, the children of Şâliḥ and Abdallah, sons of Aḥmed ibn Ḥanbal, are to receive, each male and female, ten dirhems,

1) p. 140, note 2.

after the payment of the money to Abû Moḥammed. Witnessed by Abû Yûsuf and Şâlih and Abdallah the two sons of Aḥmed ibn Moḥammed ibn Ḥanbal.

Permission It was not a great while before Aḥmed again
Granted to Re- requested a change of residence ¹⁾, and the
turn to Baghdâd. Khalif, with great kindness, acceded to his request and, not only allowed him to engage another dwelling, but sent to him one thousand dinârs that he might

1) Abû Nu'aim, 153a, (The narrative now follows this source for a time.)

قال ابو الفضل ثم سال ابي رحمه الله ان يحول من الدار التي اكنيت
 له فاكري هو دارا وتحول اليها فسال المتوكل عنه فقيل انه عليل فقال
 كنت احب ان يكون في قري فقد اذنت له يا عبيد الله احمل اليه
 الف دينار يقسمها وقال لسعيد نهى له حرافة ينحدر فيها فجاءه
 على بن اللهم في جوف الليل فاخبره ثم جاء عبيد الله ومعه الف
 دينار فقال ان امير المؤمنين قد اذن لك وقد امر لك بهذه الالف
 دينار فقال قد اعفاني امير المؤمنين مما اكره فردها وقال انا رقيق
 على البرد [so Cod.] والظهر ارفق بي فكتب له جواز فكتب الى
 محمد بن عبد الله في برة وتعاهده فقدم علينا فيما بين الظهر
 والعصر فلما انحدر الى بغداد ومكث قليلا قال لي يا صالح قلت
 لبيك قال احب ان تدع [Cod. تدع] هذا الرزق فلا تاخذه ولا تؤكل
 فيه احدا فقد علمت انكم انما تاخذونه بسببي فسكت فقال
 ما لك فقلت اكره ان اعطيك شيئا بلساني واخالف الى غيره فاكون قد
 كذبتك وناققتك وليس في القوم اكثر عيالا مني ولا اعدر وقد كنت
 اشكو اليك فتقول امرك منعقد بامري ولعل الله ان تحل عني عن [del.؟]
 هذه العقدة ثم قلت له وقد كنت تدعو لي فارجو ان يكون الله
 استجاب لك قال ولا تفعل قلت لا فقال قم فعل الله بك وفعل

distribute it in alms. At the same time, he gave him leave to return home and ordered a pleasure barge to be

فامر بسيد الباب بينى وبينه فتلقانى عبد الله فسألنى فاخبرته فقال ما
اقول انا قلت ذاك اليك فقال له مثل ما قال لى فقال لا افعل فكان منه
اليه نحو ما كان منه الى فلقينا عمه فقال لو اردتم ان تقولوا له
وما علمه اذا اخذتم شيئا فدخل عليه فقال يا ابا عبد الله لست اخذ
شيئا من هذا فقال الحمد لله وهاجرنا وسد الابواب بيننا وبينه ومحامى
منزلنا ان يدخل منها الى منزله شىء

قال ابو الفضل فلما مضى نحو من شهرين كتب لنا بشىء فاجىء
به الينا فاول من جاء عمه فاخذ فاخبر فاجاء الى الباب الذى كان
سده بينى وبينه وقد فتح الصبيان كوة فقال ادعوا لى صالحا فاجاء
الرسول وقلت له قل له لست اجىء فوجه الى لم قال [؟قلت] لا
تجىء فقلت قل له هذا الرزق تترزقه جماعة كثيرة وانما انا واحد
منهم وليس فيهم اعذر منى واذا كان توبيخ خصصت به انا فلما نادى
عمه بالاذان خرج فلما خرج قيل لى انه قد خرج الى المسجد
فاجئت حتى صرت فى موضع اسمع فيه كلامه فلما فرغ
التفت الى عمه ثم قال له نافقتنى وكذبتنى وكان غيرك اع

زعمت انك لا تاخذ من هذا شيئا ثم اخذته وانت تستغل سى
درهم وعمدت الى طريق المسلمين تستغله انما اشفق عليك ان تطوق*
يوم القيامة سبع ارضين اخذت هذا الشىء بغير حقه فقال قد
تصدق فقال تصدقت بنصف درهم ثم هجره وترك الصلاة فى المسجد
The account of his difficulties with
the members of his family over the Khalif's allowances is in the Ms. considerably
extended, but the rest of it has no special interest, and varies but slightly
from the extract here given.

made ready to take him to Baghdâd; this last favor however, Aḥmed declined, preferring to travel by land on account of risk to his health from the coldness of the river journey. When he left for home, al-Mutawakkil had a letter written to Moḥammed ibn Abdallah, the governor of Baghdâd, ordering him to deal kindly with Aḥmed and take good care of him.

Objects to his Family Receiving Stipends. From the time of his return to Baghdâd, the story of Aḥmed's life is little more than a record of his differences with his family — in particular, with his sons Şâliḥ and Abdallah, and his paternal uncle Işḥâḳ ibn Ḥanbal, — about the receiving of the Khalif's stipends and gifts which came to them from time to time. He would block up the doorways between his sons' houses and his own, when they expressed determination to accept the moneys, which they needed for the support of their families, and vigorously dissented from his view that their position was the same as his own, and that what was good for him was, likewise, good for them. For as long as two or three months together he would have nothing to do with his sons; and it was, apparently, only as their children in playing made their way into their grandfather's house and touched a more sympathetic chord of his nature, or as the offices of his good friend Bûrân (Abdallah ibn Moḥammed) were called in that reconciliation was brought about. His uncle Işḥâḳ certainly played a worthy part toward him. He pretended great friendship and complete deference to his wishes as to the receiving of money, and at the same time accepted it with the rest. When Aḥmed discovered the dissimulation, he was very angry; and it was all to no purpose that Işḥâḳ tried to excuse himself on the ground that he had used the money in giving alms, for he knew, and Aḥmed knew, that he had not done so. Aḥmed then ceased to worship in the mosque where his sons and uncle worshipped, and for the necessary prayers went to a mosque outside the city quarter in which he lived.

Harassed as they were by him, the members of Aḥmed's

family agreed once or twice to receive no more money; but, after a period of abstinence, the urgent needs of their families forced them to give up the self-denial and again claim their stipends. At last, Aḥmed went so far as to write to Yaḥya ibn Khaḥân, telling him that he had made up his mind to request the withdrawal of the regular aid which was granted to his family. Şâliḥ anticipated his father, however, by informing the officer who was over that part of Baghdâd in which they resided, and he succeeded in preventing Aḥmed's letter from accomplishing its object. The aid was continued and, not only that, but all that was due to the family, 40,000 dirhems, being the undrawn stipend for ten months, was paid over to his sons. And, though the Khalif had ordered his officers not to inform Aḥmed of the payment, Şâliḥ himself sent word of it to his father. The old man, when he heard the message, exclaimed after a meditative silence, 'What can I do when I desire one thing and God orders another!' ¹⁾

1) Abû Nu'aim, 1536, قال أبو الفضل ثم كتب ابي رحمه الله الى يحيى ابن خاقان يسئله ويعزم عليه ان لا يعيننا على شيء من اراقتنا ولا يتكلم فيها فبلغنى فوجهت الى القيم لنا وهو ابو غالب بن بنت معاوية بن عمرو وقد كنت قلت له يا ابيه انه يكبر عليك وقد عزمْتُ اذا حدث امر اخبرتك به فلما وصل رسوله بالكتاب الى يحيى اخذه صاحب الخبر فاخذ نسخته ووصلت الى المتوكل فقال لعبيد الله كم من شهر لولد احمد بن حنبل فقال عشرة اشهر قال يحمل اليهم الساعة اربعون الف درهم من بيت المال صحاح ولا يعلم هو بها قال فقال يحيى للقيم انما اكتب الى صالح واعلمه فوراً على كتابه فوجهت الى ابي أعلمه فقال الذى اخبره انه سكت قليلا وضرب بدقته [Cod. بدقته] ساعة ثم رفع راسه فقال ما حيلتى اذا اردت امراً

*Again Suspect-
ed of °Alyite-
Intrigues.*

After Aḥmed's return to Baghdād (the date of which we do not know) some talebearer reported to al-Mutawakkil the old slander that Aḥmed was harboring an °Alyite. The Khalif sent word to Aḥmed of the report, and told him that he had imprisoned the man who made it until he should advise him as to what truth there was in the report, and direct him what to do to the man. Aḥmed answered asserting his ignorance of the whole matter, but advised that the man should be set free, as to visit him with death might bring affliction to many others who were no sharers in his crime.

A man whose name is given as Abû Ja°far ibn Dharîḥ al-°Ukbarî relates that, in the year 236, (which appears to be a mistake, for the circumstances point to the time of the second accusation of harboring an °Alyite, and this was after Aḥmed's return to Baghdād from his visit to the camp in 237 A. H.) he sought Aḥmed to ask him some doctrinal question, but was told at his house that he had gone outside that quarter of the city to prayers. So Abû Ja°far sat down at the gate of the street to wait for his return. Presently, an old man, tall, with dyed hair and beard, and of a dark brown complexion, came up and entered the street, the visitor entering with him. At the end of the street, Aḥmed, for such it was, opened a gate and entered it, closing it after him and at the same time bidding his companion go his way. Just then, the latter noticed at the gate a mosque, in which an old man, also with dyed hair, was leading the prayers. When he had finished, Abû Ja°far asked a man who was at the prayers about Aḥmed ibn Ḥanbal and why he had refused to answer him. The man re-

واراد الله امرأ، قال ابو الفضل وجاء رسول المتوكل الى ابى يقول لو سلم
احد من الناس سلمت رفع رجل الى في وقت كذا ان علموا قدم
من خراسان وانك وجهت اليه بمن يلقاه وقد حبست الرجل وارت
ضربه وكرهت ان تغتم فمر فيه فقال هذا باطل ويخلى سبيله

plied that Aḥmed had been suspected of harboring an 'Alyite; that, on this account, the prefect of police had surrounded his dwelling with a cordon of police and then had proceeded to search it. For this reason he avoided speaking to people. The police had, however, found nothing to give substance to the suspicion which had been raised. Abû Ja'far, then, enquired who it was whom he had seen leading the prayers, and, on learning that it was Aḥmed's uncle Ishâq, he asked why Aḥmed ibn Ḥanbal did not pray behind his uncle in this mosque which was near his own door. The man answered that he did not worship with his uncle, nor even his own sons, nor speak with any of them, because they had accepted the stipends and gifts of the Khalif¹).

1) Abû Nu'aim, 142 a, حَدَّثَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ جَعْفَرِ بْنِ مَالِكٍ ثَنَا أَبُو جَعْفَرِ بْنِ ذَرِيحِ الْعَكْبَرِيِّ قَالَ طَلَبْتُ أَحْمَدَ بْنَ حَنْبَلٍ فِي سَنَةِ سِتٍّ وَثَلَاثِينَ لِأَسْأَلَهُ عَنِ مَسْئَلَةٍ فَسَأَلْتُهُ عَنْهُ فَقَالُوا خَرَجَ يُصَلِّي خَارِجًا فَجَلَسْتُ لَهُ عَلَى بَابِ الدَّرْبِ [السدّار] حَتَّى جَاءَ فَقَمْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَكَانَ شَيْخًا مَخْضُوبًا طَوَالًا اسْمُهُ شَدِيدُ السُّمْرِ فَدَخَلَ الرُّقَاقِي وَإِنَّا مَعَهُ أَمَاشِيهِ خَطْوَةً بِخَطْوَةٍ فَلَمَّا بَلَغْنَا آخِرَ الدَّرْبِ إِذَا بَابٌ يَفْرُجُ دَفَعَهُ وَصَارَ خَلْفَهُ وَقَالَ أَذْهَبَ عَافَاكَ اللَّهُ فَتَنَبَّيْتُ عَلَيْهِ فَقَالَ أَذْهَبَ عَافَاكَ اللَّهُ قَالَ فَالْتَفَتْتُ فَإِذَا مَسْجِدٌ عَلَى الْبَابِ وَشَيْخٌ مَخْضُوبٌ قَائِمٌ يُصَلِّي بِالنَّاسِ فَجَلَسْتُ حَتَّى سَلَّمَ الْإِمَامُ فَخَرَجَ رَجُلٌ فَسَأَلْتُهُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ وَعَنِ تَخَلُّفِهِ عَنِّي كَلَامِي فَقَالَ أُدْعِيَ عَلَيْهِ عِنْدَ السُّلْطَانِ أَنَّ عِنْدَهُ عَلَويًا فَجَاءَ مُحَمَّدُ ابْنُ نَصْرِ فَاحَاظَ بِالْمَاكِلَةِ فَفُتِنَتْ فَلَمْ يَوْجِدْ فِيهَا شَيْءً مِمَّا ذَكَرَ فَاعْتَجَمَ عَنِّي كَلَامَ الْعَامَةِ فَقُلْتُ هَذَا الشَّيْخُ مِنْ هُوَ قَالَ عَمَّهُ اسْتَحَاقَ قُلْتُ فَمَا لَهُ لَا يُصَلِّي خَلْفَهُ قَالَ لَيْسَ يُكَلِّمُ ذَا وَلَا بَنِيهِ لِأَنَّهُمْ أَخَذُوا جَائِزَةَ السُّلْطَانِ،

Al-Mutawakkil never ceased to shew his interest in Aḥmed's welfare, and to make frequent inquiries about him. This was, for some reason which is hard to divine, most disagreeable to Aḥmed; and he professed himself as preferring to die rather than have to live through such incessant attentions¹⁾. Among the evidences of the Khalif's interest was a letter written by 'Obaidallah ibn Yaḥya on his account, asking Aḥmed to write him his views on the Korân, not by way of assurance of his accordance with the opinion of the Sovereign, but merely for the information of the Commander of the Faithful. In reply Aḥmed dictated to his son a letter to 'Obaidallah, in which he said²⁾: —

1) Abû Nu'aim, 153 b, قال وكان رسولُ المستولك يأتي ابي يُبلِغه السلام ويسئله عن حاله فَنَسَرَ نحن بذاك فياخذُه نَعَصَةً [Cod. نَعَصَهُ] حتى تُدَثِّرُه [Cod. no points] يقول والله لو ان نفسى فى يدى لارسلتُها ويضم اصابعه ثم يفتنكها

2) Abû Nu'aim, 153 b ff. حدثنا سليمان بن احمد ثنا عبد الله ابن احمد بن حنبل ح وحدثنا محمد وعلى وللسين قالوا ثنا محمد ابن اسمعيل ثنا صالح بن احمد بن حنبل قال كتب عبّيد الله بن يحيى الى ابي رحمه الله يُخبره ان امير المؤمنين امرنى ان اكتب اليك اسالك عن امر القرآن لا مسئلة امتكان ولكن مسئلة معرفة وبصيرة فاملى علىّ ابي رحمه الله الى عبّيد الله بن يحيى وحدى ما معى احد بسم الله الرحمن الرحيم احسن الله عاقبتك ابا الحسن فى الامور كلها ودفع عنك مكاره الدنيا والاخرة برحمته قد كتبت اليك رضى الله عنك بالذى سال عنه امير المؤمنين بامر القرآن بما حضرنى وانى اسئل الله تعالى ان يديم توفيق امير المؤمنين فقد كان الناس فى خوص من الباطل* واختلاف شديد يغمسون فيه حتى افضت للخلافة الى

Ahmed's I ask God to continue his aid to the Command-
Letter in er of the Faithful, for men were in the depth of
Reply. falsehood and immersed in violent differences of
 opinion until the Khalifate came to the Commander of the
 Faithful, and God banished by means of the Commander

امير المؤمنين فنقى الله بامير المؤمنين كل بدعة واتجلى عن الناس ما
 كانوا فيه من الذل وضيغ المحابيس [المجالس Cod.] فصرف الله ذلك
 كله وذهب به بامير المؤمنين وقع ذلك من المسلمين موقعا عظيما
 ودعوا الله لامير المؤمنين فاسئل الله ان يستنجيب في امير المؤمنين
 صالح الدعاء وان يتم ذلك لامير المؤمنين وان يزيد في نيته ويعينه
 على ما هو عليه فقد ذكر عن عبد الله بن عباس رضى الله عنه
 انه قال لا تضربوا كتاب الله بعضه ببعض فان ذلك يوقع الشك في
 قلوبكم وذكر عن عبد الله بن عمر [Cod. عمرو] رضى الله عنه ان
 نفرا كانوا جلوسا بباب النبي صلى الله عليه وسلم فقال بعضهم الم
 يقل الله كذا وقال بعضهم الم يقل الله كذا قال فسمع ذلك رسول
 الله صلى الله عليه وسلم فخرج كأنما فقى في وجهه حب الرمان
 فقال اذبهذا أمرتم ان تضربوا كتاب الله بعضه ببعض انما ضلّت
 الامم قبلكم في مثل هذا انكم لستم مما هاهنا في شيء انظروا الذى
 أمرتم به فاعملوا به وانظروا الذى نهيتم عنه فانتهوا عنه، وروى عن
 ابي هريرة رضى الله عنه [Cod. omits] عن النبي صلى الله عليه وسلم
 انه قال مرآء في القران كفر وروى عن ابي جهيم رجل من اصحاب النبي
 صلى الله عليه وسلم عن النبي صلعم قال لا تماروا في القران فان مرآء
 فيه كفر، وقال عبد الله بن عباس رضى الله عنه قدم على عمر بن
 الخطاب رضى الله عنه رجل فجعل عمر يسئله عن الناس فقال يا امير
 المؤمنين قد قرأ القران منهم كذا وكذا فقال ابن عباس فقلت والله

of the Faithful every heresy, and took away from men the straitness and humiliation of the prisons. God has, thus, changed all that, and removed it through the Commander of the Faithful, [all of] which has made a great impression upon the Muslims; hence, they pray God to bless the Commander of the Faithful, and I ask God to hearken to all

ما أحب ان يتسارعوا يومهم هذا في القرآن هذه المسارعة قال فزبرني
 عمر وقال مه فانطلقت الى منزلي مكتئبا حزينا فبينما انا كذلك ان
 [اذا. Cod.] اتاني رجل فقال اجب امير المؤمنين فخرجت فاذا هو بالباب
 ينتظرنى فاخذ بيدي فخلا بي وقال ما الذى كرهت مما قال الرجل
 انفا فقلت يا امير المؤمنين متى يتسارعوا هذه المسارعة يختفوا ومتى
 ما يختفوا ياختصموا ومتى ما [لا. Cod.] ياختصموا يختلفوا ومتى ما
 يختلفوا يفتتلوا قال لله ابوك والله ان كنت لاكنتمها الناس حتى
 جئت بها، وروى عن جابر بن عبد الله رضى الله عنه قال كان
 النبى صلعم يعرض نفسه على الناس بالموقف فيقول هل من رجل
 يحملنى الى قومه فان قريشا قد منعونى ان ابلغ كلام رعى، وروى عن
 جبير بن نفير قال قال رسول الله صلعم انكم لن ترجعوا الى الله
 بشىء افضل مما خرج منه يعنى القرآن، وروى عن عبد الله بن
 مسعود رضى الله عنه انه قال جردوا القرآن ولا تكتبوا فيه شيئا الا
 كلام الله، وروى عن عمر بن الخطاب رضى الله عنه [Cod. omits] انه
 قال هذا القرآن كلام الله فصعوه مواضعه، قال رجل للحسن البصرى
 يابا سعيد انى اذا قرأت كتاب الله وتدبرته كدت ان اتس وينقطع
 رجاسى قال فقال الحسن ان القرآن كلام الله اعمال بنى آدم الى
 الضعف والنقصير فاعمل وابشر، وقال ذرارة بن نوفل الاشجعي
 كنت جار الخطاب وهو من اصحاب النبى صلى الله عليه

good petitions for the Commander of the Faithful and to perfect [all] that for the Commander of the Faithful, that he may go on in his design; [I ask God] to help him, also, in that in which he is engaged. Now, it is related from Ibn 'Abbās

وسلم فأخرجت معه يوماً من المسجد وهو أخذ بيدي
 فقال يا هناه تقرب إلى الله بما استطعت فانك لن تقرب الله بشيء
 احسب إليه من كلامه، وقال رجل للملكم بن عيينة ما حمل أهل
 [اهل] [Cod.] الأهواء على هذا قال للخصومات، وقال معاوية بن قرة*
 وكان أبوه ممن أتى النبي صلعم إياكم وهذه للخصومات فانها تحبط
 الاعمال، وقال أبو قلابسة وكان قد أدرك غير واحد من اصحاب رسول
 الله صلعم لا تجالسوا اصحاب الأهواء او قال اصحاب الخصومات فانى
 لا آمن ان يغمسوكم في ضلالتهم ويلبسوا عليكم بعض ما تعرفون،
 ودخل رجلان من اصحاب الأهواء على محمد بن سيرين فقالا يبا بكر
 نحدثك بحديث فقال لا فقالا فنقرأ عليك آية من كتاب الله قال
 لا لتقومان عنى او لأقومنّه قال فقام الرجلان فأخرجا فقال بعض القوم
 يبا بكر وما عليك ان تقرأ عليك آية من كتاب الله فقال له ابن
 سيرين انى خشيت ان يقرأ [بغيره] [Cod.] على آية فيأخرانها فيقر ذلك
 قلبى، وقال محمد لو أعلم انى اكون مثلى الساعة لتركتهما، وقال
 رجل من اهل البدع لايوب الساختياني يبا بكر اسألك عن كلمة
 فى فوّلى وهو يقول بيده ولا نصف كلمة، وقال طاووس بن طاوس لابن
 له وتكلم رجل من اهل البدع يابنى أدخل اصبعيك فى اذنيك
 حتى لا تسمع ما يقول ثم قال اشدد اشدد، وقال عمر بن عبد
 العزيز من جعل دينه غرضاً للخصومات اكثر التنقل، قال ابو الفص
 وجدت فى كتاب ابى باخطه ثنا اسمعيل عن يونس قال نبئت ا

that he said, 'Do not smite God's Book one part of it with another part, for that casts doubt into your hearts'. And it is told from Abdallah ibn 'Omar that he said, 'Some persons were sitting at the Prophet's door, and some of them

عمر بن عبد العزيز قال من جعل دينه غرضاً للاختصاصات اكثر
التنقل، وقال ابراهيم النخعي ان القوم لم يدخر عنهم شيء [شيا. Cod.]
حتى لكم لفصل عندكم، وكان الحسن يقول شر داء خالط قلبا يعنى
الاهواء، وقال حذيفة بن اليمان رضى الله عنه وكان من اصحاب رسول
الله صلعم اتقوا الله معشر القراء وخذوا طريقاً من كان قبلكم والله
من استبقتم لقد سبقتم سبقاً بعيداً ولئن تركتموه يميناً وشمالاً
نقد ضللتهم ضلالاً بعيداً او قال مبينا قال ابى وانما تركت ذكر
الاسانيد لما تقدم من اليمين التى حلفت بها مما قد علمه امير
المؤمنين لولا ذاك ذكرتها باسانيدها وقد قال الله تعالى وان
أحد من المشركين استجارك فآجره حتى يسمع كلام الله [Kor. 9. 6]
وقال ألا له الخلف والأمر [Kor. 7. 52] فأخبر بالخلف ثم قال والأمر
فأخبر ان الأمر غير الخلف وقال تعالى الرحمن علم القرآن خلق
الإنسان علمه البيان [Kor. 55. 1, 2, 3] فأخبر تعالى ان القرآن من
علمه وقال ولئن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم
لإن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذى جاءك
من العلم ما لك من الله من ولي ولا نصير [Kor. 2. 114] وقال
لئن أتيت الذين أوتوا الكتاب بكل آية ما تبعوا قبلتك وما أنت
نايغ قبلتهم وما بعضهم يتابع قبلة بعض ولئن اتبعت أهواءهم من
بد ما جاءك من العلم أنك إذا لمن الظالمين [Kor. 2. 140] وقال
تلك أنزلناه حكماً عربياً ولئن اتبعت أهواءهم بعد ما جاءك من

were saying, Does not God say so and so? while others were saying, Nay! does not God say so and so? and the Messenger of God heard that, and went out — and it was as if pomegranates¹⁾ had been burst over his face — and he said, ‘Was it this ye were commanded to observe, to smite God’s Book one part of it with another? The peoples who were before you erred thus, but ye have nothing to do with this. Observe what ye are ordered to do and do it; and observe what ye are forbidden to do and abstain from it’. It is related from Abû Huraira from the Prophet that he said, ‘Disputation about the Ḳorân is unbelief.’ It is related from Abû Juhaim, one of the Companions of the Prophet, from the Prophet that he said, ‘Do not dispute over the Ḳorân, for disputation over it is unbelief.’ Abdallah ibn ‘Abbâs said, ‘A man came to ‘Omâr ibn al-Khaţţâb, and ‘Omâr began to ask him about the people, and he said, ‘O Commander of the Faithful, so and so many of them recite the Ḳorân (or, supply مَرَّةً: ‘Some of them have read the Ḳorân so and so many times?’).’ And Ibn ‘Abbâs said, ‘So I said, By God, I do not like them to vie with each other in rapid reading of the Ḳorân, but ‘Omâr

أَعْلِمَ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ [Kor. 13. 37] فَالْقُرْآنَ مِنْ
 عِلْمِ اللَّهِ فِي هَذِهِ الْآيَاتِ دَلِيلٌ عَلَى أَنَّ الَّذِي جَاءَهُ صَلَاحٌ هُوَ الْقُرْآنَ
 لِقَوْلِهِ وَلَمَّا اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ، وَقَدْ رُوِيَ عَنْ
 غَيْرِ وَاحِدٍ مِمَّنْ مَضَى مِنْ سَلَفِنَا أَنَّهُمْ كَانُوا يَقُولُونَ الْقُرْآنَ كَلَامَ
 اللَّهِ غَيْرَ مَخْلُوقٍ وَهُوَ الَّذِي أَذْهَبَ إِلَيْهِ نَسْتُ بِصَاحِبِ كَلَامٍ وَلَا أَرَى
 الْكَلَامَ فِي شَيْءٍ مِنْ هَذَا الْأَمْرِ إِلَّا مَا كَانَ فِي كِتَابِ اللَّهِ أَوْ فِي حَدِيثِ
 عَنِ النَّبِيِّ صَلَاحٌ أَوْ عَنِ أَصْحَابِهِ أَوْ عَنِ التَّابِعِينَ فَأَمَّا غَيْرَ ذَلِكَ
 فَانَّ الْكَلَامَ فِيهِ غَيْرَ مَحْمُودٍ،

¹⁾ حبّ الرمان “the seeds of the pomegranate”, but often “the pomegranate” itself.

blamed me for saying this, and said, 'Stop! Hush!' I went down, then, to my dwelling afflicted and grieving [because he seemed to oppose my zeal for the *Ḳorân*]. And, while I was in this state of mind, a man came to me and said, 'Answer the summons of the Commander of the Faithful'. So I went out, and lo! he was at the door waiting for me, and he took me by the hand, went aside with me, and said, 'What was that with which you were displeased in what the man said a little while ago?' I said, 'O Commander of the Faithful, when they indulge in this rivalry to see who can read fastest, they read with mumbling voice; and if they read with mumbling voice, they dispute with one another; and if they dispute with one another, they fall into discord; and if they fall into discord they fight with one another. He said, 'Very good! Verily, by God, I was concealing it [the same opinion] from anyone until you said it'. It is related from *Jâbir ibn Abdallah* that he said, 'The Prophet was presenting himself to the men in the *Mauḳif* [at *Arafât*] and he said, Is there any man who will take me to his people? for the *Ḳoreish* have refused me the right to make known the Word of my Lord'. It is related from *Jubair ibn Nufair* that he said, 'The Messenger of God said, You cannot return unto God by means of anything more excellent than that which went out from him. He meant the *Ḳorân*'. It is related from *Abdallah ibn Mas'ûd* that he said, 'Write the bare *Ḳorân*, but do not write in it anything except the Word of God'. It is related from *°Omar ibn al-Khaṭṭâb* that he said, 'This *Ḳorân* is the Word of God; give it, then, its proper place'. A man said to *al-Ḥasan al-Baṣrî*, 'O *Abû Sa'îd*, when I read the Word of God, and think over it, I almost despair and give up hope'. And *al-Ḥasan* said, 'The *Ḳorân* is the Word of God; the works of the children of Adam incline toward weakness and insufficiency, but work and be of good cheer!' *Farwa ibn Naufal al-Ashja'î* said, 'I was a neighbour of *al-Khabbâb*, who was one of the Companions of the Prophet, and I went out with him one day from the mosque, he holding me by the

hand, and he said, O you! draw near to God by means of that which you are able to use as means, but you cannot draw near to God by means of anything dearer unto him than his Word'. A man said to al-Ḥakam ibn 'Uyaina, 'What leads the sceptics¹⁾ unto this [state of theirs]?' He said, 'Disputation'. Mu'âwia' ibn K̄urra, whose father was one of those who came to the Prophet said, 'Beware of these disputations, for they spoil good works'. Abû K̄ilâba said (and he had met more than one of the Companions of the Messenger of God), 'Do not keep company with sceptics, (or he said, 'With disputatious people') for I do not feel secure that they will not plunge you in their error, and make obscure unto you a part of what ye know'. There entered two sceptics unto Moḥammed ibn Sîrîn, and they said, 'O Abû Bekr, let us tell thee a tradition'. He said, 'Nay'. Then they said, 'Then let us recite unto thee a verse from the K̄orân'. He said, 'Nay; ye surely shall go away from me, or else I shall go away'. So the two men arose and went out, and one of those present said, 'O Abû Bekr, what was the matter, that a verse from the K̄orân might not be recited unto thee?' and Ibn Sîrîn said to him, 'I was afraid that they would recite a verse unto me and would pervert it and that that should become fixed in my heart'. Moḥammed however, added, 'Had I known that I should be as I am now, I would certainly have allowed them'. A sceptic once asked Ayûb al-Sakhtiyânî, 'O Abû Bekr, I would ask thee just a word'; but he turned his back, and motioned with his hand, 'Nay; not half a word'. Ṭâûs ibn Ṭâûs said to a son of his, when a sceptic was speaking, 'O my son, put your fingers in your ears so that you shall

1) This word does not quite represent the idea of the original **اهل الأهواء**. These were a class of men who were not prepared to accept the religious systems of other persons, except as their own reasoning confirmed their positions. They were thus in the first instance sceptical and then eclectic, taking from different systems such views as they approved or 'desired' to take. The name Ahlu'l-'Ahwâ 'men of desires', is thus appropriate. v. Shahrastânî, Haarbrücker's transl'n I, p. 1 and note; Steiner, Die Mu'taziliten, 6.

not hear what he says'. Then he said, 'Run! Run!' 'Omar ibn Abd al-^cAzîz said, 'He who makes his religion a butt for disputations is the most unsettled of men'. (*Abu'l Fadl* said, 'I found it in a book of my father's in his own handwriting, 'Isma^cîl told us from Yûnus saying, I was told that 'Omar ibn Abd al-^cAzîz said, 'He who makes his religion a butt for disputations is the most unsettled of men'). Ibrâhîm al-Nakha²î said, 'These people shall have nothing laid up in store for them until there is with you an excellent provision'. Al-Ḥasan used to say, 'The worst diseased person is the man diseased at heart'; he meant the desires [i. e. men of desires — sceptics]. Hudhaifa ibn al-Yamân said, 'Fear God, O ye Reciters of the Ḳorân, and go in the way of those who were before you; for, if ye strive for precedence, ye have yet been preceded by a great distance, and if ye leave this way to the right or left ye have clearly committed error'. The letter went on to say: 'I have omitted the mention of the Isnâds because of the oath that I previously swore, of which the Commander of the Faithful is cognizant. If it were not for that, I should have mentioned them [the traditions] with their Isnâds. The Ḳorân, too, has said, 'And, if one of the idolaters seek protection of thee, grant him protection that he may hear the Word of God (Ḳorân 9 . 6). 'Do not the Creation and the Command belong to him?' (Ḳorân 7.52). So he tells about 'the Creation', and then he says, 'and the Command', thus he tells us that the 'Command' is something else than 'the Creation' 1). Also, 'The Merciful taught (عَلَّمَ) the Ḳorân, he created man, he taught him the explanation' (Ḳorân 55 . 1, 2, 3). Thus God tells that the Ḳorân is from his Knowledge (عِلْم). He, also, says, 'And the Jews will not be content with thee, nor the Christians, until thou dost follow their religion. Say, 'Verily the direction of God is the right direction; but, surely, if thou dost follow their passions and their desires, after that which has come to thee

1) cf. p. 119 and, also, p. 139.

of knowledge (عِلْمٌ) there is for thee from God neither friend nor helper' (Korân 2 . 114). He says also, 'Even if thou dost give to those to whom the Book has been given every sign, they will not follow thy k̄ibla, and thou wilt not follow their k̄ibla, and one part of them will not follow the k̄ibla of the other part. And, surely, if thou dost follow their passions, after what has come to thee of knowledge (عِلْمٌ), in that case, thou art, verily, one of those who do evil' (Korân 2 . 140). And also, 'And, thus, we have sent it down as a decision in the Arabic language; and, surely, if thou dost follow their passions, after what has come to thee of knowledge (عِلْمٌ), there shall be for thee from God neither friend nor helper' (Korân 13 . 37). Now, the Korân is from the Knowledge of God; and in these verses is a proof that that which came to him [the Messenger of God] is the Korân, according to his [God's] saying, 'And, surely, if thou dost follow their passions, after what has come to thee of knowledge (عِلْمٌ)' . 1)

It has been related, moreover, from more than one of those who went before us that they used to say, 'the Korân is the Word of God uncreated', and that is what I believe. I am no dialectical theologian; I approve of argument in a matter of this kind only by means of what is in God's Book or a tradition from the Prophet, or from his Companions, or from those who followed them (Tâb'îûn), but, as for anything else, argument by means of it is not to be commended.

On one occasion, when al-Mutawakkil came to al-Shamâsiya on his way to al-Madâ'in, it was expected that Aḥmed and his family would come, or send, to pay their respects to him, but Aḥmed would neither go himself nor would he

1) "Passions" in these passages represents the word 'Aḥwâ' found in the name Ahlu'l-'Aḥwâ, so that the passages must be taken as condemning rationalism in theological matters.

Visit of Yaḥya ibn Khaḥân to Aḥmed. allow Ṣâliḥ to go, for fear he should call attention to himself. The result of this was that the next day Yaḥya ibn Khaḥân came with a great retinue to visit Aḥmed, bringing him greeting and many friendly enquiries from the Khalif, who, at the same time, besought the prayers of the Imâm. These last Aḥmed assured Yaḥya were offered up every day for his master. Yaḥya then offered him a thousand dinârs for distribution among the poor. These, however, Aḥmed would not accept, pleading exemption, as he did on other occasions, on the ground that the Khalif had agreed to excuse him from obligation to do anything that might be distasteful to him.

Invitation from Moḥammed ibn Abdallah ibn Tâhir. The money was finally given to Aḥmed's sons. On another occasion, Moḥammed ibn Abdallah ibn Tâhir besought Aḥmed to pay him a visit and strongly urged his request. This invitation, however, Aḥmed also declined, offering as an excuse the Khalif's dispensation. After these incidents he took upon himself a rigid fast, abstaining from all fat and, apparently, from meat, for the record states that *before* this time he had been provided with a dirhem's worth of meat, from which he ate for a month! ¹⁾

1) Abû Nu'aim, 155a, قال ابو الفضل وقدم المتوكل فنزل الشمساسية، يريد المدائن فقال لى ابنى يا صالح احب ان لا تذقب اليهم ولا تنبّه [Cod. without points] على فلما كان بعد يوم وانا قاعد خارجا وكان يوم مَطَرٍ اذا يحيى بن خاتان قد جاء والممطر [المطر] عليه فى موكب عظيم فقال سبحان الله لم تصر اليينا حتى تبلغ امير المؤمنين السلام عن شيخك حتى وجه نى ثم نزل خارج الزقاق فجهدت به ان يدخل على الدابة فلم يفعل فجعل يخوض المطر فلما صار الى الباب نزع جرموقه وكان على خفه ودخل وانى فى الزاوية * قاعد عليه كساء مربع وعمامة والستر الذى على الباب خيش فسلم

Ahmed's Sickness now to the year 241 A. H. On the first day of *and Death*. Rabi^c I of this year¹), Aḥmed was taken with a

عليه وقبيل جبهته وسائله عن حاله وقال امير المؤمنين يقترتك السلام ويقول كيف انت في نفسك وكيف حالك وقد آذنت بقربك ويسئلك ان تدعوه فقال ما ياتي على يوم الا وانا ادعوه له ثم قال قد وجه معي الف دينار لك تفرقها على اهل الحاجة فقال له يابا زكرياء انا في البيت منقطع عن الناس وقد اعفاني من كل ما اكره وهذا مما اكره فقال يابا عبد الله للخلفاء لا يجتمعون هذا فقال يابا زكرياء تلطف في ذلك فدعا له ثم قام فلما صار الى الدار رجع وقال هكذا تو وجه اليك بعض اخوانك كنت تفعل قل نعم فلما صرنا الى الدهليز قال قد امرني امير المؤمنين ان ادفعها اليك وتفرقها فقلت تكون عندك الى ان تمضى هذه الايام، قال ابو الفضل وقد كان وجه محمد بن عبد الله بن طاهر الى ابي في وقت قدومه مع العسكر احب ان نصير [تصيير Cod.] الى وتعلمني اليوم الذي تعزم عليه حتى لا يكون عندي احد فوجه اليه انا رجل لم اخالط السلطان وقد اعفاني امير المؤمنين مما اكره وهذا مما اكره فجهد ان يصير اليه فابى وكان قد امن الصوم لسما قدم وجعل لا ياكل اللحم وكان قبل ذلك يشتري له لحم بدرهم وياكل منه شهرا فترك اكل الشحم وادام الصوم والعمل فتوقفت انه كان قد جعل على نفسه ان سلم ان يفعل ذلك وكان حمل الى المتوكل سنة سبع وثلاثين ومائتين ثم مكث الى سنة احدى واربعين وكان قبل يوم يمضى الا ورسول المتوكل Mohammed ibn Abdallah ibn Tahir came from Khorasan, and was appointed over Irâk in 237 A. H. Abu'l-Maḥ. I, 719.

1) The sources now used are the following extracts; al-Makrizî, p. 15, فصل في ذكر مرضه ووفاته قال صالح لما كان في اول يوم من شهر ربيع

fever attended with difficulty in breathing, and became so weak that his limbs would not support him. A physician came to see him, and prescribed for his sickness roast

الاول سنة احدى واربعين ومائتين حُمَّ ابي فدخلت عليه وهو
محموم فتنفس نفسا شديدا فقلت على ما افطرت البارحة فقال على
ماء باقلا ثم اراد القيام فقال خذ بيدي فاخذت بيده فلما صار الى
الحلا ضعفت رجلاه حتى توکا على وكان يختلف اليه غير متطبب
كلهم مسلمون فوصف له متطبب قرعة تشوى ويسقى ماءها فقال يا
صالح قلت لبيك قل لا تشوى في منزلك ولا في منزل عبد الله اخيك
وأتى الفتح بن سهل وعلى بن الجعد فحاجبتها وكثر الناس قال
فانى شىء ترى قلت تاذن لهم فيدعون لك فاذنا لهم فجعلوا يدخلون
عليه افواجا حتى تمتلى الدار وكثر الناس وامتلأ الشارع واغلقنا
باب الزقاق وجاء رجل من جيراننا قد خصب فقال انى لارى الرجل
يحيى شيئا من السنة فأخرج به فجعل الرجل يدعو له فيقول ابي
ولجميع المسلمين ثم قال لى اقبص من السكان دراهم واشترت تمرا وكفر
عنى كفارة يمين فاشتريت وكفرت واخبرته فقال الحمد لله قلت وزاد
الدينورى فى كتاب المجالساة ان الامام احمد قال فانى حنثت فى
دهرى فى يمين واحدة ثم قال لى أحضر الوصية واقراها وكان كتبها
قبل ذلك فقراؤها فقرأها على ما فى عليه
قال واشتدت به العلة يوم الخميس فلما كان يوم الجمعة اجتمع الناس
حتى ملءوا السكك والشوارع قال حنبل وكان عنده ثلاث شعرات من
شعر النبى صلعم فاوصى عند موته ان يجعل على لسانه شعرة وعلى
كل عين شعرة ففعل به ذلك عند موته قال ولده عبد الله قال لى
ابى فى مرضه الذى توفى فيه اخرج لى كتاب عبد الله بن ادريس
فاخرجت الكتاب فقال لى اخرج احاديث ليث بن ابى سليم

pumpkin, with the liquor of the pumpkin to be taken as a drink. Aḥmed asked particularly that this might not be prepared in the houses of either of his sons. As soon as it was learned that he was sick, people began to come in crowds to visit him, until it became necessary to close the door of the street; and the governor, hearing of the crowds,

فاخرجتها فقال لي اقرأ عليّ حديث [حديث Cod. repeats] ليث قلت
 لطلحة ان طاوَسًا كان يكره الانين في المرض فما سُمع له انين حتى
 مات رحمه الله فقرأت ذلك علي ابي فما سمعته أنّ في مرضه الى ان
 توفي وسئل عبد الله هل عقل ابوك عند الموت
 المعينة قال نعم كنا نوضئه [نوصيه Cod.] فجعل يشير بيده فقال لي
 صالح اى شىء يقول فقلت هو يقول خللوا اصابعي فخللنا اصابعه ثم
 ترك الاشارة فمات من ساعته تغمده الله برحمته وذلك لاثنتى عشرة
 ليلة خلت من ربيع الاول سنة احدى واربعين ومائتين وهو ابن
 سبع وسبعين سنة فصل في غسله وتكفينه والصلاة عليه وعدد من
 اسلم يوم موته قال ولده صالح لما توفي ابي كان المنوكل غائبًا فوجه
 الامير ابن طاهر حاجبه ومعه غلامان معهما مناديل فيها ثياب
 وطيب وقالوا الامير * يقرئك السلام ويقول لك قد فعلت ما لو كان امير
 المؤمنين حاضرًا لَفَعَلَهُ فقلت له اقرئه منى السلام وقل له ان امير
 المؤمنين قد كان اعفاه في حياته مما كان يكره ولا أحب ان اتبعه
 بعد موته بما كان يكرهه في حياته فعاد وقال يكون شعاره ولا يكون
 دثاره فاعدت عليه مثل ذلك وردته عليه وكفناه في ثلاث لغائف قال
 المروزي لما اردت ان اغسله جاء بنو هاشم واجتمع في الدار خلق
 كثير فادخلته البيت وغطيته بثوب وارخيت الستر حتى فرغت من
 امره فلما اردت تكفينه غلبنا عليه بنو هاشم واخذوا في البكاء عليه

considerately placed guards before the street door, while the family also placed guards before the door of the house. Only his physicians and such as he himself desired to see were then admitted. Among those who were thus allowed to see him was a neighbor, an elderly man with dyed hair and beard, on seeing whom Aḥmed became greatly excited, and called the attention of those about him to this man as one 'who

وجعل اولادهم ينكبون عليه ويقبلونه قال صالح وارسل انى ابن طاهر
يقول من يصلى على ابيك قلت انا فلما صرنا الى الصكراء وجدنا
ابن طاهر فخطا الينا خطوات وعزانا فلما وضع السرير تقدمت
للصلاة فجاءنى ابن طالوت ومحمد بن نصر وقبضا على يدي وقالوا
الامير فمانعتهم فغلبوا على وصلى ولم يعلم اكثر الناس بتقدمه
فلما كان من الغد وعلما بذلك صاروا ياتون القبر افواجا فيصلون
عليه ومكثوا على ذلك اياما قال ولده عبد الله وكنا نحن والهاشميون
صلينا عليه داخل الدار قال الخلال سمعت عبد الوهاب السورق يقول
ما بلغنا ان جمعا كان فى الجاهلية والاسلام مثله حتى ان المواضع
التي وقف الناس فيها مساحت وحزرت فاذا هى نحو من الف الف
وحزرتنا على السور نحو من ستين الف امرأة وقل ابو زرعة بلغنى
ان المتوكل امر ان يمسح الموضع الذى وقف الناس فيه للصلاة على
احمد بن حنبل فبلغ مقام الفقى الف وخمس مائة الف وفتح الناس
ابواب المنازل فى الشوارع والبيوت والدروب وصاروا ينادون من
اراد الوضوء وقال احمد بن الحسن المقانعى كنت ببغداد وانا فى
بستان لصديق لى فاذا بشيخ وشاب وعليهما طمران فسلمت عليهما
وقلت اراكما من غير هذا البلد قالا نعم نحن من جبل اللكام
[اللكام. Cod.] حضرنا جنازة احمد بن حنبل وما بقى احد من الاولياء

was keeping alive the good rule of the Prophet'. Daily reports of the sick man's condition were now sent from Baghdād to the Khalif at the camp. These were never very encouraging, however, as Aḥmed sank gradually day by day until he died. He seems to have borne his sickness with great fortitude, in which he was supported by a tradition of Ṭâûs,

لا حضرها وقل عبد الوهاب الوراق اظهر الناس في جنازة احمد بن حنبل السنة والطعن على اهل البدع قال جعفر بن محمد النسوي شهدت الناس في جنازة احمد بن حنبل يلعنون بشرا المريسي والكرابييسي باصوات عالية واقام الناس ايما يزيدجون على القبر حتى قال ابو الحسن النميمي مكثت ايما رجاء ان اصل الى القبر فلم اصل اليه الا بعد اسبوع

قال المروزي رضى الله عنه مرض ابو عبد الله ليلة Al-Subkî, p. 134 f. الاربعة ليلتين خلتا من ربيع الاول ومرض تسعة ايام وكان ربما اذن للناس فيدخلون عليه افواجا يسلمون عليه ويرد عليهم وتسامع الناس وكثروا وسمع السلطان بكثرة الناس فوكل ببابه وبباب الزقاق الرابضة واحباب الاخبار ثم اغلق باب الزقاق فكان الناس في الشوارع والمساجد حتى تعطل بعض الباعة وحيل بينهم وبين البيع والشراء وكان الرجل * اذا اراد ان يدخل اليه ربما دخل من بعض الدور وطور الخالة ربما تسلف وجاء احباب الاخبار فقعدهوا على الابواب وجاء حاجب ابن طاهر فقال ان الامير يقرئك السلام وهو يشتهي ان يراك فقال هذا مما اكره وامير المؤمنين اعفاني مما اكره واحباب الخبر يكتنبون بخبرة الى العسكر والبرد مختلف كل يوم وجاء بنو هاشم فدخلوا عليه وجعلوا يبكون عليه وجاء قوم من القضاة وغيرهم فلم يوزن لهم ودخل عليه شيخ فقال انك وقوفك بين يدي

who is reported to have 'disliked groaning in sickness', on the ground that it was tantamount to complaining against God. Aḥmed, therefore, was never heard to groan, except on the day in which he died. Two or three days before his death, he enquired for his purse, and asked his son Ṣâliḥ to look what was in it. Ṣâliḥ did so and found a solitary

الله فشبهق ابو عبد الله وسالت الدموع على خديه فلما كان قبل وفاته بيوم او يومين قال ادعوا لي الصبيان بلسان ثقيل فجعلوا ينضمون اليه وجعل يشمهم ويمسح بيده على رؤسهم وعينه تدمع وادخلت الطشت تحته فرايت بوله دمًا عبيطاً ليس فيه بول فقلت للطبيب فقال هذا رجل قد فنت الحزن والغم جوفه

. قال موسى بن هرون الحافظ يقال ان احمد لما مات مسحت الارض المبسوطة التي وقف الناس للصلاة عليها فحضر مقادير الناس بالمساحة ستمائة الف واكثر سوى ما كان في الاطراف والاماكن المتفرقة قلت وقيل في عدد المصلين عليه كثير قيل كانوا الف الف وثلاثمائة الف سوى من كان في السفن في الماء كذا رواه خشنار بن سعيد وقال ابن ابي حاتم سمعت ابا زرعة يقول بلغني ان المتوكل امر ان يمسح الموضع الذي وقف عليه الناس حيث صلّى على احمد فبلغ المقام الف الف وخمسمائة وعن النوركانى وهو رجل كان يسكن الى جوار الامام احمد قال اسلم يوم مات احمد من اليهود والنصارى والمجوس عشرون الفا وفي لفظ عشرة الاف قال شيخنا الذهبي وهى حكاية منكورة تفرد بهما النوركانى والراوى عنه قال والعقل يجيل ان يقع مثل هذا الحادث في بغداد ولا يرويه جماعة تتوفر دواعيهم على نقل ما هو دونه بكثير وكيف يقع مثل هذا الامر ولا يذكره المروزي ولا صالح بن احمد

dirhem. This his father directed him to use, together with some of the rent to be collected from the lodgers in his house, in buying dates to discharge an oath of almsgiving which he had taken upon himself. Şâlih carried out the order he had received, and returned to his father one-third of a dirhem, on receiving which Ahmed rejoiced at the prospect of dying as poor as he had lived.

The duration of his sickness was not long. The physician declared that grief and the hard ascetic character of his life had ruptured the internal organs of his body and could give the family little hope of his recovery. A characteristic incident occurred when he was being washed preparatory to the performance of the last devotions in which he took part. He was unable to speak, but, strong in the ruling passion of scrupulousness in the law, he made a sign that his sons who were washing him should wash *between* his fingers as well as on the back and front of them. When this was done, it is said that he rested quietly until he passed away. His prayers he performed to the very last, his sons assisting him in the rak'as. One of his last charges was that three hairs of the Prophet which he had in his possession should at his death be placed, one on each eye and one on his lips, and this was actually done¹). So he died. The date of the

ولا عبد الله ولا حنبل الذين حكوا من اخبار ابي عبد الله جزئيات كثيرة قال قالوا فوالله لو اسلم يوم موته عشرة انفس لكان عظيما ينبغى ان يرويه نحو من عشرة انفس

وكنت انا بالليل الى جنبه فاذا اراد حاجة حر كنى، Abû Nu'aim, 155 a, فاناوله وجعل يحرك لسانه ولم يمتن الا في الليلة التي توفي فيها ولم يزل يصلى قائما أمسكه فيركع ويسجد وارفعه في ركوعه واجتمعت عليه اوجاع الحصر وغير ذلك ولم يزل عقله ثابتا فلما كان يوم الجمعة لاثنتي عشرة ليلة خلت من شهر ربيع الاول لساعتين من النهار توفي رحمة الله عليه ومغفرته ورضوانه،

1) cf. Goldziher. Moh. Stud. II, 358 and note 5.

event was Friday, the twelfth of Rabî^c I, 241 A. H., his age being a few days, or it may be hours, more or less than seventy-seven years.

His Funeral. There was the most wonderful scene of grief all over the city of Baghdâd, and even in distant places, when the news of his death became known. The scene at the funeral, on the afternoon of the day of his death, was one such as must have been seldom witnessed anywhere. The estimates of the number of those who attended are very discrepant. Some say 600,000 were present on the spot where the prayers were held over him; others say 2,500,000, and other figures fall between these two ¹). It is said that there were 10,000, and some say even 20,000, converts to Islâm from the other religions on the occasion of Aḥmed's death; but inasmuch as the family and others specially interested in him knew nothing of any such number, al-Subkî's teacher Dhahabî thought such figures to be absurd and that ten converts would be nearer the truth. The Emîr Ibn Ṭâhir wished to furnish the burial suit of Aḥmed but Şâliḥ refused to accept it, as he knew that his father when living would have been unwilling to accept any gift from the Emîr. The filial respect of Şâliḥ for his dead father's wishes in regard to receiving gifts or attentions from persons of state now took very decided form. It was only by main force that his friends withheld him from displacing Ibn Ṭâhir in the official conduct of the prayers at the funeral ²). Indeed, it was not known by the people that Ibn Ṭâhir had prayed over Aḥmed, until the day after he was buried. When they knew they flocked in crowds to his grave in the cemetery of the Bâb-Ḥarb ³); so much so, that one man who attended the funeral, declared that it was a week before he was able to come near the tomb. His own family and the Hâshimites also conducted prayers for him inside their own quarters on the evening of the day of his death ⁴). In the time of Ibn Challikân the

1) cf. Ibn Chall. N^o. 19.

3) cf. Ibn Chall. N^o. 19.

2) Mağoudî VII, 229.

4) Ibn Chall. N^o. 19.

tomb of Aḥmed in the cemetery of the Bâb-Ḥarb was known far and wide and was much visited ¹⁾. At a later time, the raised work of the tomb was destroyed and the grave made level with the surface of the ground because of the undue reverence which was being shewn to it ²⁾.

His Biographers. Among those who are said to have written of the Manâḳib of Aḥmed are Abu'l-Ḥasan ibn al-Munâdî ³⁾, the Ḥâfiẓ al-Manda ⁴⁾, al-Baihaḳî ⁵⁾, Abû Ismâ'îl al-Anṣârî, the Faḳîh Abû 'Alî ibn al-Bannâ, commentator of al-Khurkî, the Ḥâfiẓ Ibn Nâṣir, the Ḥâfiẓ Abu'l-Faraj ibn al-Jauzî ⁶⁾, Abd al-Raḥmân ibn Abî Hâtim al-Râzî and al-Ḥasan ibn Moḥammed al-Khallâl ^{7) 8)}.

IV.

His Family. The immediate descendants of Aḥmed ibn Ḥanbal ⁹⁾, except his two sons Ṣâliḥ and Abdallah, both of whom

1) Ibn Chall. N^o. 19; vid. also al-Nawawî, p. 146.

2) Goldziher, Moh. Stud. I, 257.

3) al-Fihrist I, 38 f.; Dhahabî Ṭabaḳât 11, N^o. 55.

4) Dhahabî, Ṭabaḳât 13, N^o. 29.

5) Ibn Chall. N^o. 27; Dhahabî Ṭabaḳât 14, N^o. 13.

6) In his book الجرح والتعديل, Chapter on the Manâḳib of Aḥmed ibn Ḥanbal. v. al-Nawawî Biog. Dict. 143; cf. on Ibn al-Jauzî, Goldziher, Moh. Stud. II, 186 and note 2.

7) Dhahabî, Ṭabaḳât 13, N^o. 68. The others I have not been able to trace in the authorities at command.

8) al-Maḳrîzî, p. 18, وقد افرد جماعة من الائمة مناقبه بالتصنيف

كلامم ابى حسن بن المنادى والحافظ ابن مندة والبيهقى وشيخ

الاسلام الانصارى والفقيه ابى على بن البنا شارح الخرقى والحافظ ابن

ناصر والحافظ ابى الفرج بن الجوزى وعبد الرحمن بن ابى حاتم الرازى

والحسن بن محمد الخلال وغيرهم رضى الله عنهم اجمعين انتهى

9) al-Maḳrîzî, p. 2, واما اولاده فاكبرهم صالح وكنيته ابو الفصل ولد

were men of eminence, were not remarkable in their time. His eldest son was Ṣâliḥ, surnamed Abu'l Faḍl, who was born in the year 203. He related Tradition from his father and from Abu'l Walîd al-Ṭayâlisî and 'Alî ibn al-Madîni, and had as pupils his own son Zuhair, who died in 303, al-Baghawî and Moḥammed ibn Makhlad. Ṣâliḥ occupied the office of Kâḍî of Ispahân. His mother was 'Abbâsa bint al-Faḍl. His death occurred in the year 265¹⁾. The second son was Abdallah Abû Abd al-Raḥmân²⁾. He studied a great deal with his father, and studied, also, with Abd al-A'âlâ ibn Ḥammâd, Yaḥya ibn Ma'în, Abû Bekr ibn Abî Shaiba, and many others. He was a man thoroughly conversant with

سنة ثلاث ومائتين وروى عن ابيه وابى الوليد الطيالسى وعلى بن
المديني وروى عنه ابنه زهير والبغوي ومحمد بن مخلد ووكسى قضاء
اصبهان وهو من زوجته عباسة بنت الفضل توفى سنة خمس وستين
ومائتين وعبد الله وكنيته ابو عبد الرحمن سمع من ابيه واكثر عنه
ومن عبد الاعلى بن حماد وجيى بن معين ومن ابى بكر بن ابى
شيبه وخلف كثير قال الذهبي كان اماما خبيراً بالحديث وعلمه مقدماً
فيه ولما مرض قال ادفوني بالقطيعه فقيل له الا تدفن عند ابيك
يعنى بمقبرة باب حرب فقال صح عندى ان بالقطيعه نبيا مدفوناً
ولأن اكون فى جوار نبى احب الى من ان اكون فى جوار ابى وكانت
وفاته فى سنة تسعين ومائتين وسنه سبع وسبعون سنة كآبيه وللامام
احمد ولد اسمه سعيد من سريه يقال لها [له Cod.] حسن ولى قضاء
الكوفة وله منها ولد اسمه محمد واخر اسمه الحسن وله منها بنت
اسمها زينب وله منها ولدان توعمان احدهما الحسن والاخر الحسين
وماتا بالقرب من ولادتهما وله بنت اسمها فاطمة والله اعلم

1) Ibn Chall. N°. 19, says 'Ramadân 266 A. H.'

2) Abu'l-Maḥ. II, 136. cf. his relation to the Musnad of his father, p. 24.

Tradition and the arguments for it. The special distinction which he enjoyed, however, was that of being the greatest authority on the traditions of his father. It is related of him that, when he was on his death-bed, he asked to be buried in the quarter called commonly al-Ḥarbîya [or القطيعه = the quarter of the city or the plot of ground in which his house stood?]. Those present asked him if he would not rather be buried with his father in the cemetery at the Bâb-Ḥarb, but he said he preferred to be under the protection of a prophet whom he knew by trustworthy reports to have been buried in al-Ḥarbîya to being under the protection of his father. He died at the age of 77 in the year 290 A. H. 1) By a concubine named Ḥisn Aḥmed had a third son, who was named Sa'id and who became in time Kāḍī of Kūfa. By the same mother he had, further, two sons Moḥammed and al-Ḥasan and a daughter Zainab, and, likewise, by the same mother, twin sons al-Ḥasan and al-Ḥusain, who died soon after their birth. Finally, he had another daughter whose name was Fâtīma. 2) This is all that is known of his family.

Testimonies of Esteem. A few evidences of the esteem in which Aḥmed was held will assist us to place him in the position which he really occupied in the estimation of his own and of following generations. His pupil Abû Zur'ā said he had never met with any one in whom learning (علم), selfdenial, knowledge of the law and general knowledge (معرفة) were so combined as in his master 3). This is one opinion out of a host of similar ones, all of which are ex-

1) Ibn Chall. N°. 19 says, '8th day remaining of Jumâdâ I, some say Jumâdâ II'.

2) cf. Abû Nu'aim, 153 b, قال ابو الفضل صالح ثم كُتِبَ لَنَا بِشَيْءٍ
الى بادورِيا فبلغه فاجاء الى الكوفة التي في الباب فقال يا صالح
انظرو ما كان للحسن وأُم علي فاذهب به الخ
The 'Umm 'Alī here referred to may be the Zainab or Fâtīma named above.

3) Abû Nu'aim, 139 a, اخبرنا ابو بكر محمد بن احمد بن محمد بن احمد

ceedingly fulsome in expression, but still afford us the substantial truth of his high worth in the view of the men among whom he moved. By many testimonies he is placed at the side of the greatest doctors of Islâm in the ages which had preceded him, — Sofyân al-Thaurî, Mâlik ibn Anas, Abd al-Raḥmân ibn Amr al-Auzâ'î, al-Laith ibn Sa'd and Ibn 'Abbâs. The regard in which Aḥmed ibn Ḥanbal was held is also seen in the way in which he is cited as giving an opinion on the doctors of his time; as, for example, by al-Nawawî, biographies of 'Alî ibn al-Madîni, Yazîd ibn Hârûn, Yaḥya ibn Sa'îd al-Kaṭṭân, Yaḥya ibn Ma'in; also Ibn Challikân on Abû Thaur and Ishâḳ ibn Râhawaih. Al-Dhahabî, too, in his Ṭabaḳât adduces Aḥmed's opinion in regard to the men of his time with great frequency and with evidence of much respect. It used to be held that, if Aḥmed discredited anybody, he could not fail to suffer for it in the eyes of people generally¹). A noteworthy testimony is that of al-Ḥusain ibn 'Alî ibn Yazîd al-Karâbîsî, a man with whose theological views Aḥmed had little sympathy. He said that those who spoke evil of Aḥmed were

تَنَا عَبْدُ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ قَالَ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ
مَا رَأَيْتُ عَيْنِي مِثْلَ أَحْمَدَ بْنِ حَنْبَلٍ فَقُلْتُ لَهُ فِي الْعِلْمِ فَقَالَ فِي الْعِلْمِ
وَالرَّهْدِ وَالْفِقْهِ وَالْمَعْرِفَةِ وَكُلِّ خَيْرٍ مَا رَأَيْتُ عَيْنِي مِثْلَهُ

قال (عمر بن الحسن القاضى) سمعت، 1) Abû Nu'aim, 140a,

أَبَا يَحْيَى النَّاقِدِ يَقُولُ كُنَّا عِنْدَ إِبْرَاهِيمَ بْنِ عَرَعْرَةَ فَذَكَرُوا عَلِيَّ بْنَ
عَاصِمٍ فَقَالَ رَجُلٌ أَحْمَدُ بْنُ حَنْبَلٍ يُضَعِّفُهُ فَقَالَ رَجُلٌ وَمَا يَضْرِبُهُ مِنْ
ذَلِكَ إِذَا كَانَ ثِقَةً فَقَالَ إِبْرَاهِيمُ بْنُ عَرَعْرَةَ وَاللَّهِ لَوْ تَكَلَّمْتُ أَحْمَدُ بْنُ
حَنْبَلٍ فِي عِلْمِهِ وَالْأَسْوَدِ لَضَرَبْتُهُمَا The force of the passage is clear. For

الأسود، 1; Ṭabaḳ. 2, 1; قيس Dhahabî cf. al-Aswad and Alḳama
الناخعي ib. 6; Abu'l-Maḥ. I, 280, l. 2.

like people who tried to kick over the mountain Abû K̄ubais with their feet ¹⁾).

Aḥmed as a Faḳīh. As a faḳīh he bore a great reputation among his companions, as well as with others in his own generation and the generations following. The reputation of Aḥmed in Baghdād at the time of Abû Jaʿfar Moḥammed ibn Jarīr al-Ṭabarī († 310 A. H.) is shewn by the anger of the Baghdād people that al-Ṭabarī should have omitted reference to Aḥmed in his book upon 'the Faḳīhs and their distinctive doctrines'. His reason was that Aḥmed was no faḳīh but rather a traditionist ²⁾. The opinion was given out in his own day that he was a greater faḳīh than ʿAlī ibn al-Madīnī ³⁾. One traditionist in speaking of Aḥmed's authority on the subject of Tradition said that when Aḥmed supported him in a tradition he was indifferent as to who might differ from him in relation to it ⁴⁾. He was credited with extraordinary power of discrimination in the judging of sound and unsound traditions ⁵⁾. The general impression that one gets from the biographical details which we have brought together in the present work, and from less important notices which could not with propriety be introduced into the narrative, is that Aḥmed's judgment on points of Fīḳh was seriously reached and often shrewd, but always shewed narrowness. His general reliance upon the K̄orān and the Tradition cannot be discredited from a Muslim standpoint, and was a safer course, ²⁾ viewed from that point of view, than any setting aside of such ³⁾ evidences in favor of individual judgment could have been ⁶⁾. At his principle of slavish literalness and his incorrigible arbitrariness in the interpretation of his evidences was that

يقول (الكرايسى) مثل الذين يذكروا
 ابى نعيم، 141 ا،
 احمد بن حنبل مثل قوم يجيئون الى ابي قبيس يريدون ان يهدوا
 بنعالم

2) cf. Goldziher, *Zahiriten*, p. 4 (from Abu'l-Feda Ann. II, p. 344).

3) al-Nawawī, p. 144.

4) al-Nawawī, p. 144.

5) cf. p. 28.

6) cf. Houtsma, *De Strijd* etc. 95.

which vitiated his claim to direct men to sound and permanent positions in theology. Such was impossible with his method. Belief founded on the letter of any standard of faith will always be narrow, dogmatic and polemical. Life founded on the letter of any rule of conduct can be only hard and exclusive in character. Just but not genial; irreproachable, but unattractive — such is the life. Sincere and earnest and, with its own postulates, correct, but, still, wrong at its foundation and unsightly in its superstructure — such is the opinion.

We subjoin a few remarks about the traits of character and habits of life of Aḥmed ibn Ḥanbal, with a passing *Habits of Life.* notice of his personal appearance. He was abstemious in the extreme, so much so, in fact, that his life might be termed a continuous fast. He is reported never to have bought a pomegranate, quince or any other kind of fruit, unless it might be a melon or grapes, which he ate with bread. In eating his bread he frequently dispensed with the use of vinegar. It was often the case that his sons bought things which they deemed permissible or even necessary, but which were luxuries in his eyes; and to escape in such a case his strictures they hid the things from him altogether ¹⁾. It is said that when he appeared before Ishâk ibn Ibrâhîm after his long imprisonment in 219 A. H., Ishâk looked in the little basket which Aḥmed had with him and found his store of food to consist of two pieces of bread ^{والز} and a piece of cucumber and some salt ²⁾.

He had a profound dislike to the receiving of money assistance from others, and took very little pains to secure ^{عاصم} ^{قال} ^{ابا}

1) al-Nawawî, p. 140.

2) al-Maḥrîzî, p. 5, بعث اسحاق بن ابراهيم فاخذ الزنبيل الذي فيه افطار ابي عبد الله فنظر اليه فاذا فيه رغيفان وشيء من قثاء وملح فعجب اسحاق من ذلك

money for himself. His happiest moments were those when he was left without a coin in his purse¹). His needs were few and his expenses next to nothing²). We have had in the course of the narrative abundant illustration of his selfdenial and his preference for poverty, and, were it desirable to do so, much more of the same kind of incident could be furnished.

Characteristics. His demeanor was that of a man abstracted from the common concerns of life, though in questions of learning he always shewed the liveliest interest³). He was a man of gentle nature, but capable of being roused to vehemence at the sight of injustice or wrong done to men or of impiety shewn toward God⁴). That he was looked upon as a scrupulously just man, even among those who were not Muslims, is shewn in many ways. One incident may be mentioned. It is related that two Magian women had a dispute about an inheritance before a Muslim Kāḍī, and when judgment had been rendered, the woman against whom the judge had decided said to him, 'If thou hast decided against me according to the decision of Aḥmed ibn Ḥanbal, I am content; if not, I will not acquiesce in it'. The narrator of the story thought it such a strong testimony to Aḥmed's character that he told it far and near to those whom he met⁵). Aḥmed's aversion toward lightness,

1) al-Nawawī, p. 140.

2) al-Nawawī, 144, cf. pp. 141, 164.

3) Abū Nu'aim, 138 b, حَدَّثَنَا سَلِيمَانُ بْنُ أَحْمَدَ ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْقَاضِي قَالَ سَمِعْتُ أَبَا دَاوُدَ السَّجِسْتَانِي يَقُولُ لَقِيتُ مَائَتَيْنِ مِنْ مَشَايِخِ الْعِلْمِ فَمَا رَأَيْتُ مِثْلَ أَحْمَدَ بْنِ حَنْبَلٍ لَمْ يَكُنْ يَخْوَصُ فِي شَيْءٍ مِمَّا يَخْوَصُ فِيهِ النَّاسُ مِنْ أَمْرِ الدُّنْيَا فَإِذَا ذُكِرَ الْعِلْمُ تَكَلَّمَ

4) cf. pp. 73, 150.

5) Abū Nu'aim, 141 a, حَدَّثَنَا ابْنُ ثَنَا أَبُو الْحَسَنِ ثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنِي نُوحُ بْنُ حَبِيبٍ الْقَوْمِي قَالَ كَانَ عِنْدَنَا

particularly in men of learning, was pronounced. On a certain occasion Yazîd ibn Hârûn was indulging in pleasant badinage with his amanuensis, when some one in the room gave a slight cough. Yazîd enquired who it might be that had given the apparent sign of disapproval, and, on being told that it was Aḥmed, he smote his forehead, and, turning to those nearest to him, asked them reproachfully why they had not told him of Aḥmed's presence that he might have observed becoming gravity before him¹).

People used to say that Aḥmed himself was a touchstone or Miḥna. A versifier, Ibn A'yan, has the lines, 'Ibn Ḥanbal is a safe test (Miḥna): By the love borne to Aḥmed the pious man is known; But when one is seen who defames him, Then be sure that his true character will be disclosed'²).

يعنى بلدهم امرأتان ماجوسيتان فاختصمنا [فاختصما. Cod.] فى مواريث
لهن الى رجل من المسلمين فقضى لواحدة منهم على الاخرى
فقلت له ان كنت قضيت على بقضاء احمد بن حنبل رضيت
والا فاني لا ارضى قال نوح فحدثت به اهل طرسوس والشامات

حدثنا سليمان بن احمد ثنا الحسن بن
على المعمرى قال سمعت خلف بن سالم يقول قال كنا فى مجلس يزيد
ابن هرون فمزح يزيد مع مستمليه فتناخج احمد بن حنبل وكان
فى المجلس فقال يزيد من المتناخج فقبل له احمد بن حنبل فضرب
يزيد بيده على جبينه وقال الا اعلمتوني ان احمد هاهنا حتى
لا امزح

قال (ابو جعفر محمد بن دينار الموصلى) 2) al-Subkî, p. 134,

انشدنى ابن اعين فى الامام احمد بن حنبل رضى الله عنه
'اضحى ابن حنبل مكنة مأمونة'
'ويحب احمد يعرف المتنسك'

Religious Character. An indication of Aḥmed's character from the religious point of view is found in the following verses, which are said to be of his composition and furnish the only discoverable trace of his poetic talent. 'Whenever thou art alone at any time, do not say I am alone, but say over me is a Watcher; And do not think that God is indifferent to what has passed by, and that what thou hidest from him is out of his sight. We give ourselves no care until sins follow upon the track of sins; But then! would that God would grant us repentance, and we would repent! 1)

It is said that he was wont to pray every day 300 rak'as, and that, even after he was scourged and his bodily weakness was extreme, he reached the number of 150 daily. He completed a recitation of the Kōrān once in every seven days. It was his custom at night after the last prayer of the day, to sleep for a short time, and then to arise and pray formal or extemporized prayers until the morning 2).

'وإذا رايتَ لأحمدَ متنقِصاً
'فاعلم بان ستوره ستَهتَكَ'

1) Abū Nu'aim, 155 a, محمد الجربجى حدثنا أبو علي عيسى بن محمد الجربجى [Cod. الجربجى] ثنا أحمد بن يحيى ثعلب النحوى قال كنت أحب أن أرى أحمد بن حنبل فدخلت عليه فقال لى فيم تنظر

فقلت له فى النحو والعربية والشعر فانشدنى أحمد بن حنبل

'إذا ما خلوت الدهر يوماً فلا تقل، خلوت ولكن قل على رقيب،
'ولا تأسبن الله يُغفل ما مضى، وأن الذى تخفى عليه يغيب،
'لَهوناً عن الأيام حتى تتابعن، ذنوب على آثارهن ذنوب،
'فياً لبيت أن الله يغفر ما مضى، ويأذن لنا فى توبة فنتوب،

2) Abū Nu'aim, 143 a ., حدثنا سليمان بن أحمد ثنا عبد الله .

ابن أحمد بن حنبل قال كان أبى يصلى فى كل يوم وليلة ثلاثمائة

When at home in Baghdâd he is said to have perseveringly kept to his house, so that none ever saw him, unless it were at public worship, at a funeral, or visiting the sick ¹⁾. He was scrupulous in his adherence to Tradition and to the ritual observances. We have already cited the incident of the ritual ablutions performed on him by his sons just before his death, when, though unable to speak, he made signs that they should wash between, as well as upon the front and back of his fingers ²⁾.

Personal Appearance. In personal appearance, Aḥmed was of beautiful countenance and of medium height. He used to dye his hair and beard with henna and katam, but not a

ركعة فلما مريض من تلك الاسواط اضعفته * وكان يصلى في كل يوم
وليلة مائة وخمسين ركعة وقد كان قرب من الثمانين، حدثنا
سليمان بن احمد ثنا عبد الله بن احمد بن حنبل قال كان
ابى يقرأ في كل يوم سبعا يختم في كل سبعة ايام وكانت له ختمة
في كل سبع ليال سوى صلاة النهار وكان ساعة يصلى عشاء الاخرة
ينام نومة خفيفة ثم يقوم الى الصبح يصلى ويدعو

قال عبد الله وكان ابى اصبر الناس على 1) Abû Nu'aim, 143 b, الوحدة لم يره احد الا في مساجد او حضور جنازة او عيادة مريض
وكان يكره المشى في الاسواق، . . . حدثنا ابى ثنا احمد ثنا
عبد الله بن احمد بن حنبل قال خرج ابى الى طرسوس ماشيا
وخرج الى اليمن ماشيا وحب خمس حاجج ثلاثا منها ماشيا
ولا يمكن لاحد ان يقول راى ابى * في هذه النواحي يوما الا اذا
خرج الى الجمعة وكان اصبر الناس على الوحدة وبشر رحمه الله فيما
كان فيه لم يكن يصبر على الوحدة فكان يخرج الى ذا ساعة والى
ذا ساعة

2) vid. p. 171.

deep red, for in his beard were seen black hairs. He began the practice of dyeing his hair and beard when in his sixty-third year, and then wholly out of regard for the practice of the Prophet ¹).

V.

His Views. Aḥmed ibn Ḥanbal was a man whose peculiar temperament disposed him not only to the kind of life which he lived — intense, ascetic, and fierce in its protest against liberalism, — but also to those views and beliefs which were, to a certain extent, the springs of such a life ²). His beliefs were not entirely free from adjustment to the circumstances of his age, but the measure of accommodation was the least that could be made. In fact, look where we will in Aḥmed's life, and the elements of concession and compromise are never found to be present by his own wish, and, when found, their degree is the minimum possible.

Sources. We propose to generalize on the basis of the narrative already furnished and the few other sources of information accessible, in order to reach, if we can, a fair notion of the leading theological opinions or principles by which Aḥmed ibn Ḥanbal directed his life. His testament, which has been given in the foregoing pages ³), is a very colorless document, and affords no view of his characteristic beliefs. The confession it contains comprises stock phrases, which might come from a Muslim of any kind or character. The letter to 'Obaidallah ibn Yahya, in an-

1) Ibn Chall. N°. 19; Abû Nu'aim, 138 b, قال عبد الله وخصب

ابى راسه وراحيتته بالحناء والكنتم وهو ابن ثلاث وستين سنة

2) Abû Nu'aim, 153 b, فدخلت اليه فاكببت عليه وقلت له يا ابنة

تدخل على نفسك الغم فقال يابنى ياتينى ما لا املكه

3) p. 147.

swer to the Khalif's enquiry relative to the *Ḳorân*, has so much that is characteristic that we may credit it with representing accurately Aḥmed's belief ¹). The conversation on the *Korân* with Ishâḳ ibn Ibrâhîm is fully in the spirit of Aḥmed's life, and lends us an interesting view of his faith as touching the *Ḳorân* ²). The trials before Ishâḳ ibn Ibrâhîm and al-Mu'taṣim, with the conversations connected with them, furnish much light on Aḥmed's opinions and the individual element which they contain ³).

The Ḳorân. First, Aḥmed ibn Ḥanbal's doctrine of the *Ḳorân* ⁴). The *Ḳorân* he asserted to be the Word of God, by which he meant the expression of God's Knowledge, as such expression must be thought to be eternally present to God's Being. Or, if we must modify this at all, it would be to say, that, as long as there has been present to God that which is objective to Himself, so long has there been a Word of God as the expression of his Knowledge. Before the Objective came into existence, the Word of God was potential in Him and not actual. This gives us the Eternity of the Word of God. Then, as the Divine Knowledge cannot be conceived to be without the eternal adjunct of symbolic expression, and as speech is to be looked upon as a faculty expressing itself in energy and not a creation, the Word of God is not only eternal but uncreated as well. It may be objected that *a* Word of God is not the point in question, but the *Ḳorân*, *the* Word of God as known to men. Be it noted, however, that the distinction between the written or otherwise presented *Ḳorân* and the heavenly and essential Word of God is clearly drawn ⁵). This, too, is

1) p. 155.

2) p. 139.

3) p. 93 ff.

4) p. 101. cf. Goldziher, *Zahiriten*, p. 138 ff. The Word of God was said by some of the orthodox to be an attribute of God, Houtsma, *De Strijd* etc. 103 f. cf. *Shahrastânî*. All the evidence at command, however, shews that Aḥmed ibn Ḥanbal's belief was as I have set it forth.

5) cf. von Kremer, *Herrsch. Ideen d. Isl.* 227; Steiner, *Die Mu'taziliten*, 38 f. The accounts given of the orthodox view as to the *Ḳorân* differ from that which I have inferred Aḥmed ibn Ḥanbal to have held. Nor does he

not drawn for the purposes of mere controversy, but represents, as we take it, a belief in the difference of extent between the visible and invisible Word of God. All the words spoken to Moses are the Word of God¹⁾; certainly, not as belonging to the visible *Ḳorân*, but as belonging to the one eternal Word of God. All God's words to Moḥammed and to the prophets are the Word of God; all those which were spoken to 'Isâ ibn Maryam are equally the Word of God. And, in controversy, the words spoken to these various persons are used to prove the uncreated and eternal nature of the *visible* *Ḳorân*, though they form no part of the Book. Why? Because they, with the substance of the *Ḳorân*, are the revelations of the Eternal Word, not revelations coextensive with it but partial revelations. This leads to the doctrine that the Word of God is one as well as eternal and uncreated²⁾. It could not be one if the visible words were taken in evidence, but regarded as a faculty of expression, latent or energizing, belonging to a Being, we

seem to have been alone in his idea of the *Ḳorân*, but had both among the learned and unlearned a large number who sympathized with his opinions. Most of those who have expounded the orthodox view make the distinction between the visible and invisible *Ḳorân* and go no further, thus making the Book as known to men the equivalent of that preserved in Heaven. The great distinction to be drawn is between the visible *Ḳorân* and the invisible *Word of God*, the latter being not an equivalent but infinitely more extensive than the former. The connection with the doctrine of the Logos as held by Syrian Christians (Houtsma 101, note 1) confirms the presentation of the *Ḳorân* doctrine which is given in the text. The manifestation of the Logos in Jesus Christ is to be set over against the Heavenly and Uncreated Logos which is in the bosom of the Father. As for the 'Well-guarded Table' of the *Ḳorân*, Sura 85, 22, (cf. Steiner 39 and note 5, also in the preceding account in these pages, p. 67) this, it is true, was an archetype of the visible *Ḳorân* kept in Heaven, but, still, even this celestial archetype was not coextensive with the eternal and uncreated Word of God of which it was one manifestation. We thus think that the orthodox in Aḥmed's day held to three elements in their doctrine of the *Ḳorân*: 1st, the Visible *Ḳorân*; 2nd, the Heavenly *Ḳorân*; 3rd, the Eternal Word of God.

1) p. 38.

2) cf. Goldziher, *Zahiriten*, p. 138 ff.; Houtsma, *De Strijd* etc. 129.

may see how the Word of God came to be looked upon as a continuous unity; or, as we may better express a fact in relation to a Being not knowing any succession of time, as a unity in an eternal present. Such a Word of God, considered both as to its thoughts and words, is necessarily without fault and infallible ¹⁾. The Word of God is, thus, Eternal, Uncreated, One and Infallible. This we conceive to have been the doctrine of the *Ḳorân* held by Aḥmed ibn Ḥanbal and the theologians of his type. We have used modern expression to voice his ideas; the ideas, however, are not ours but his.

The *Ḳorân*, in terrestrial relations ²⁾, is to be regarded as a manifestation of the One Word of God such as constitutes a revelation of the perfect religion, a means of salvation and a right guidance for men. In all the forms of its existence among men, written, recited or committed to memory, the substance and the unexpressed words in which the substance is embodied in God's thought are eternal, uncreated, infallible ³⁾. The human acts in relation to the substance and the words as found in connection with these human acts are temporal, created, fallible. This is the doctrine of the so-called *Lafz al-Ḳorân*.

This *Ḳorân* doctrine ⁴⁾ is strongly suggestive of Pantheism, for the Word of God as spoken to Moses, to Moḥammed and as found in the *Ḳorân* is the One Word — not parts of it — coming to manifestation; just as the moon at its quarter may be called a particular manifestation of the moon, but not a part of the moon. The Pantheistic suggestion is much the same as that found in the Christian doctrine of the Logos, from Eternity resident in God, inseparable from a true conception of Deity, and proceeding to manifestation at the coming into being of Objective Existence.

1) cf. Houtsma, *De Strijd* etc. 101.

2) *Zahiriten*, as in note 2, p. 185, especially p. 141, l. 18 ff.; cf. present work, pp. 32 ff.

3) cf. Houtsma, *De Strijd* etc. 117 f.

4) cf. von Kremer, *Herrsch. Id. d. Isl.*, 41. On the whole much like the doctrine of al-Ash'ari, Houtsma, *De Strijd* etc. 118.

The Divine Unity. We are now prepared to consider the doctrine of the Divine Unity. Aḥmed ibn Ḥanbal was firm in his belief in the unity of God ¹⁾, and, when we keep in view the doctrine of the Ḳorân which we believe him to have adopted, it is easy to understand with what vigor and conviction he would resist the charge of polytheistic heresy which his opponents sought to fasten upon him. We may, by the way, notice his belief in the eternity of the Divine attributes ²⁾. His view, except in the case of the Divine Sovereignty and Knowledge, the attributes formally connected with the origin of the Ḳorân, is stated but not elaborated in the sources to which I have had access. We have, however, in the case of the two attributes named sufficient data to enable us to arrive at his opinions. He stated, with all emphasis, that God could not exist without his Knowledge. And, though his adversaries declared that to make eternal and uncreated anything which was in thought separated from the bare idea of Deity was to make as many more deities as there were things so thought of ³⁾, Aḥmed, taking the concrete view of an unphilosophical mind, could not think of Absolute Being, except as involving all the fullness of a perfect, or yet to be perfected, finite creature, and a finite creature he could not think of except as having attributes. The Absolute was the infinite correspondent and correlate of the perfect finite.

The Anthropomorphic Attributes. The same conviction evidently lay at the basis of Aḥmed ibn Ḥanbal's faith in the anthropomorphic attributes given to Deity in the Ḳorân ⁴⁾.

1) p. 106 infra. For the Mu'tazilite doctrine of the Divine Unity, vid. Steiner, *Die Mu'taziliten*, 50.

2) pp. 90, 101 f., 139; cf. a slightly different view, von Kremer, *Herrsch. Id. d. Isl.*, 40 f.

3) For the Mu'tazilite view of the attributes of God, vid. Steiner, *Die Mu'taziliten* 50, 52, 59; Houtsma, *De Strijd* etc. 103, 124; Shahrastâni, *Haarbrücker's transl'n* I, 71.

4) p. 72; cf. Goldziher, *Moh. Stud.* II, 186; von Kremer, *Herrsch. Id. d. Isl.* 41 f. (a more positive view).

Puzzled by philosophical arguments the untrained mind, though resting on the analogy of perfect human being, and holding fast to this as the undoubted ground and explanation of the *Ḳorân's* anthropomorphisms, asserted its impotence to answer philosophizing objections by saying, 'He is even as he has described himself, I will say no more than this' ¹⁾. There was a much less arbitrary answer, which may not have been fully formulated in Aḥmed ibn Ḥanbal's mind any more than it was in that of Moḥammed himself, but which, had it been clear to the mind of either, would have seemed a blasphemy in its utterance, and would have involved inevitably a proof of the charge made by those who were arguing on the other side. This answer would have been to assert the literal truth of the *Ḳorân's* anthropomorphisms. Aḥmed's belief was anthropomorphic. That was the simple fact ²⁾. And the Prophet's was not the less so. The principle on which Aḥmed formed his notion of Deity was essentially right, 'the absolute is the perfection and infinitude of the perfect finite'; but his opponents properly objected to the giving of accidents of human nature, which may or may not be found when the human creature is in other environments, to the Being in connection with whom to speak of accidents and environments would be paradoxical and contradictory.

The fact of the matter in relation to these anthropomorphic attributes is that Aḥmed ibn Ḥanbal had to set himself up not only, as his own apologist, but, also, as the apologist of the *Ḳorân* and the Prophet, and he knew that — at least, so it

1) cf. Dozy, *Het Islamisme*, 136; an argument of the *Şifatiya*, *Shahrastâni*, Haarbrücker's transl'n, I, 95.

2) cf. Goldziher, *Zahiriten*, p. 133, l. 24 ff. The so-called negative position of Mâlik ibn Anas and Aḥmed ibn Ḥanbal in this connection is hard to understand (vid. *Shahrastâni*, Haarbrücker's transl'n, I, 97, 114 f.). Refusing to accept the figurative meaning of the anthropomorphic expressions, and yet insisting on the real force of these same expressions, as Aḥmed certainly did, how can passivity be conceived to exist in such minds? Insistence on the positive meaning, and yet not stating what the specific meaning was, though denying it to be figurative, leaves only anthropomorphism over.

seems to us. If Aḥmed had believed differently from the Ḳorân and Moḥammed, its human author, the case would have been a hard one for him; but anthropomorphism existed in higher quarters. Aḥmed had the Word of God to uphold, as well as his own theological character and he made the best defence that could be made under the circumstances. He asserted that God was describing himself, and who knew about himself more or better than he did? To such an argument there is no direct answer. One must follow the much more circuitous route of proving the apologist's conception of the Ḳorân revelation to be wrong, and once this is done the controversy on minor points would be time lost. The allegorical interpretation of the anthropomorphic expressions appears to be justly repudiated by any man who wishes to expound the Ḳorân according to the temper of the man who composed it, the temper of the men to whom it was first addressed, and the special intention actually present in the mind of Moḥammed, as far as this can be learned.

Ḳorân In- The step to the consideration of Aḥmed ibn *terpretation.* Ḥanbal's principle in the interpretation of the Ḳorân is not a great one ¹). He believed that the Ḳorân was to be explained literally, except in cases where the Book itself indicated a limitation or modification of this method to be necessary, and in cases where a practical impossibility was involved. We say practical impossibility, for purely abstract necessity he was loth to admit as a regulating principle. There are so few ascertainable instances of allegorical interpretation on his part, that one can say that his general principle of hermeneutics governed him in dealing with the portions of the Ḳorân which might seem to some to be figurative. The indications of the Book itself and practical necessity would determine for him the application of the literal or some other method to such passages. In all cases

1) cf. his use of texts pp. 72, 90 f., 101 ff., 106, 139, 162 f. For the freer method of the Mu'tazila, v. Steiner, *Die Mu'taziliten*, 79.

where the literal method had to be given up the interpretation handed down in Tradition ever found favor with Aḥmed.

Extra-Korân Sources of Doctrine. Closely allied with the interpretation of the Korân is the question as to the authoritative source of doctrine and rules of conduct, where the Korân fails to give sufficiently explicit directions. For Aḥmed ibn Ḥanbal this lay in the Tradition. What had the Prophet said? What had the Prophet done? What had the Companions of the Prophet reported from him? Or, their Followers? Or, the second generation of Followers? What was the consensus of opinion and practice in the Muslim Community? The admission of the Kiyâs or of Ra'y was generally opposed, but admitted where there was no better help to be found ¹⁾. His monumental work, the great collection of traditions called the Musnad, had for its declared purpose the furnishing, in all conceivable instances, of sound traditional arguments to those who might resort to it ²⁾. Its composition and the importance Aḥmed attached to it shew that Tradition next to the Word of God itself was the great rock on which he stood. Many testimonies go to prove that he was more tenacious of Tradition than any of the other doctors of his age ³⁾. We find that when he forgave his persecutors it was because of a traditional interpretation of a Korân verse ⁴⁾.

1) Goldziher, *Moh. Stud.* II, 217, note 4; Sachau, *Zur Aeltesten Gesch. d. Moh. Rechts*, 17; Houtsma, *De Strijd etc.* 91 f.; cf. Goldziher, *Zahiriten*, 20, note 1. Houtsma's words p. 92, l. 16 ff. seem to be too favorable to the Mu'tazila. Their interpretation of the Korân as far as the attributes of God, the anthropomorphic expressions regarding God, and the predestination passages are concerned was wholly figurative, and we know how large a part of the polemic which they waged was over these points. The name Rationalists, or Freethinkers, is justly applied to the Mu'tazila and implies that the Korân with them was authoritative, not absolutely or as far as practical necessity would admit, but only as far as the rational demands of human life and comfort and the fair requirements of human thought allowed.

2) p. 19.

3) Ibn Khaldûn, *Proleg.* III, 6; Goldziher, *Zahiriten*, 23, l. 25; Sachau, *Zur Aeltesten Gesch. d. Moh. Rechts* 15; cf. present work p. 16 f.

4) Abû Nu'aim, 150 a, قال ابو الفضل دخلت على ابي يوما فقلت

When the author of the *Hilya* relates that Aḥmed was angry [غضبه لله] with those who weakened under the test in the days of al-Ma'mûn, he follows up the incident with a tradition of some of the Prophet's Companions having been very angry when they were called upon to give up any part of their religion ¹⁾. The author's purpose in introducing the tradition where it stands, is to point out the analogy between Aḥmed's case and that cited, and to justify Aḥmed in view of what the Prophet's Companions had done. He may wish to intimate, also, that Aḥmed acted knowing this precedent, and being stimulated by it to feel as he did.

The Inter-pretation of most rigorous view. A provision for relief in exceptional cases he often made imperative in such

له بلغنى ان رجلا جاء الى فضل الانماطى فقال له اجعلنى فى حل ان لم اقم بِنصرتك فقال فضل لا جعلت احدا فى حل فتبسم ابى وسكت فلما كان بعد ايام قال لى مَرَرْتُ بهذه الآية فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ [Kor. 42. 38] فَنظَرْتُ فى تفسيرها فاذا هو ما حدثنى به هاشم بن القاسم ثنا ابن المبارك حدثنى من سمع الحسن يقول اذا جئت الامم بين يدي رب العالمين يوم القيامة نودوا ليقيم من اجرة على الله فلا يقوم الا من عفا فى الدنيا قال ابى فاجعلت المييت فى حل من ضربه اياى ثم جعل يقول وما على رجل الا يعذب الله بسببه احدا

حدثنا محمد بن فضيل بن غزوان عن 1) Abû Nu'aim, 147 a, الوليد بن عبد الله بن جميع عن ابى سلمة بن عبد الرحمن ابن عوف قال كان من اصحاب النبى صلى الله عليه وسلم من اذا أُريد على شىء من امر دينه رايت حماليق عينيه فى راسه تدور كانه مجنون

instances, even if the persons concerned had no wish to avail themselves of the dispensation or the cases were in detail not the same as that originally provided for in the tradition. Hence, what was meant to be a relief became, instead, a burden ¹⁾).

The Reason for his Method and for the Manner of his Life. The belief he held in the merit of good works ²⁾ was so strong that a rigid exegesis of the *Ḳorân* and of Tradition was the most natural thing to be expected of him. The same belief explains his persistent application of himself to a life of ascetic rigor and fasting ³⁾. His love of the ascetic life, in its turn, throws light upon the mystic character of his piety and his faith in dreams ⁴⁾. Solitude, hunger, and the absence of distracting comforts made the subjective life seem more real than the objective, and led Aḥmed to feel an aversion to a life such as other men lived; for in such a life the reality of the interior world which he had created for himself was shattered, and mysticism with its revelry of religious imagination dissipated ⁵⁾.

1) For illustration of his rigorous interpretation, see Goldziher, *Zahiriten*, pp. 87, 88 f., 103 l. 20 ff.; cf. p. 141 infra; Goldziher, *Moh. Stud.* II, 250.

2) cf. p. 164 and note 1 infra. Houtsma, *De Strijd* etc. 85, says that the close adherence to the letter of the *Ḳorân* on the part of the orthodox revived a strict conception of life such as was found especially among the *Ḥanbalites*. But we would call attention to the fact that there was at this time a deep current of popular sentiment favoring a stricter religious life, and this great tendency of the life of individuals and of society at large expressed itself in high views of the *Ḳorân* and a rigid interpretation of its precepts. The stricter conception of the *Ḳorân* then reacted and gave definite form to the life tendency of the nation and its members. It was the conception of life that affected the conception of the Book which was the rule of life, rather than otherwise. Such is my reading of the circumstances, but Houtsma's explanation will also find many advocates.

3) cf. *Abu'l-Maḥ.* I, 364, obituary notice of Yazîd ibn Abî Yazîd al-Azdî, containing a reference to his ascetic life and imitation of Aḥmed ibn *Ḥanbal*.

4) *al-Maḳrîzî*, p. 18, ونقل من كثير من السلف انهم رأوا الله تعالى في المنام كالامام ابي حنيفة والامام احمد بن حنبل رضى الله عنهما cf. pp. 92 f., 82.

5) *Abû Nu'aim*, 142 b, قال [Cod. inserts لى] بوران ابو محمد لابي

Reverence for Relics. This ascetic-mystic aspect of his character comprises a reverence for relics, which has found expression once or twice in the course of the preceding narrative ¹).

Foreordination of Events. To one holding such views as those of which we have been speaking, the belief in a predestined order of life is the only explanation of human events. Aḥmed appears to have held that there was no contingency, either in the actions which men do, or in the events through which they are called to pass ²).

The Doctrine of Faith. The doctrine of Faith expounded by his friend Moḥammed ibn Aslam was, apparently, held by Aḥmed ibn Ḥanbal, likewise. That is, that Faith is in the spirit, is expressed by the lips, and is confirmed by the acts. His declaration that discipline and trial would serve to increase his faith favors such a view ³).

Aḥmed's Attitude toward Patronage. His attitude toward patronage and favors on the part of rulers was that of an extremist, but there can be no doubt that his high con-

عندى خُفُّ ابِعْتُ بِهِ اليك فسكت فلما عاد اليه ابو محمد قال
يا ابا محمد لا تَبِعْتُ بِالْخُفِّ فَقَدْ شَغَلَ قَلْبِي عَلَيَّ

1) Abū Nu'aim, 144 a, *ورأيت ابي ياخذ شعرة من شعر النبي صلى الله عليه وسلم فيصنعها على فيه يقبلها واحسب اني رأيتنه [يضعها على عينيه ويغمسها فى الماء ثم يشربه يستشفى بها Marg. ورأيتنه] قد اخذ قصعة النبي صلى الله عليه وسلم فغسلها فى حُبِّ الماء ثم شرب فيها ورأيتنه غير مرة يشرب ماء زمزم يستشفى به* cf. p. 107. ويمسح به يديه ووجهه

2) note 2, p. 109; p. 151.

3) al-Makrīzī, p. 12, *وكنت فى الساجين اكل ذلك عندى زيادة*

The faith which was increased by his adversity appears to have been an inward exercise of the mind. cf. Moḥammed ibn Aslam's view p. 38 f.

ception of his vocation as a teacher led him to keep as clear of compromise as possible ¹⁾. Surramanra would become his prison, he said, were he to stay there and teach while, at the same time, receiving the fixed salary of the Khalif ²⁾. Ishâk ibn Râhawaih he said he would rebuke, if he ever saw him, for his truckling to the Emîr Abdallah ibn Ṭâhir ³⁾. The wilfulness of Aḥmed, doubtless, contributed to his opposition to a Court position; he was master of his own circle in his own way in Baghdâd, but at the Court such would have been impossible. And, then, his real hatred of easy and congenial conditions on the ground of religious principle presented a crowning obstacle ⁴⁾.

Aversion to Systematic Theology and its Result. The character of Aḥmed as a traditionalist, prevented him from leaving behind any system of opinions. We may formulate for him in these days, but he would not have been willing to do so. Hence, the uninfluential character of the Ḥanbalite school. Their master's teaching was unsystematic, and much ground was lost ere his spirit and teaching could be put before the world in such a form as to accomplish any powerful effect. His personality in his lifetime and after his death was a great force in the Muslim world; and the personality seems yet to be as powerful in its influence as the opinions which he enunciated, though his following has never been great in comparison with that of the other three orthodox Imâms.

1) p. 112 *infra*, p. 141; cf. attitude of Mâlik ibn Anas toward Hârûn al-Rashîd, von Hammer, *Lit. Gesch.* III, 101, 102.

2) p. 142.

3) p. 145.

4) On this whole subject, cf. Goldziher, *Moh. Stud.* II, 39.

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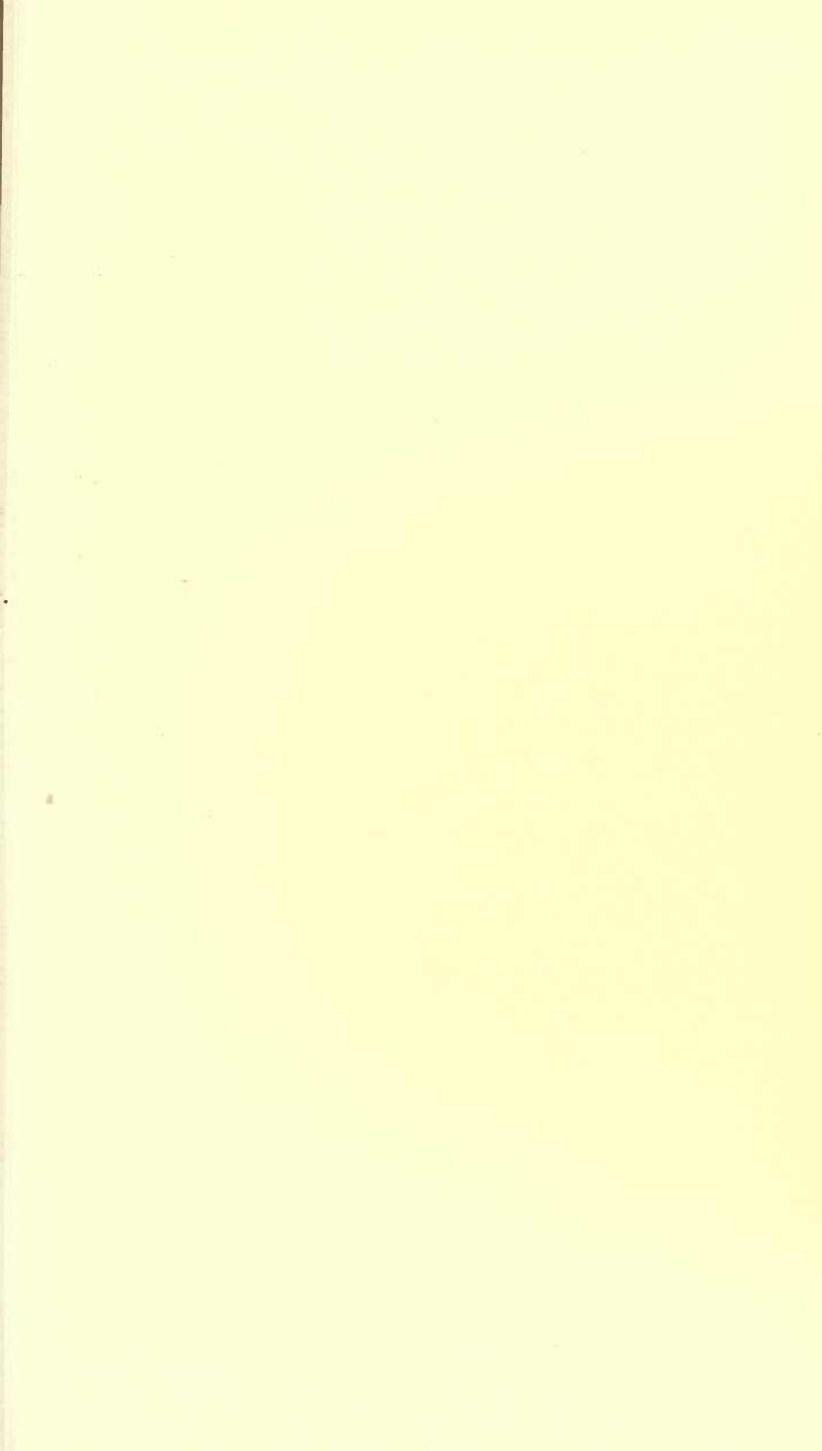
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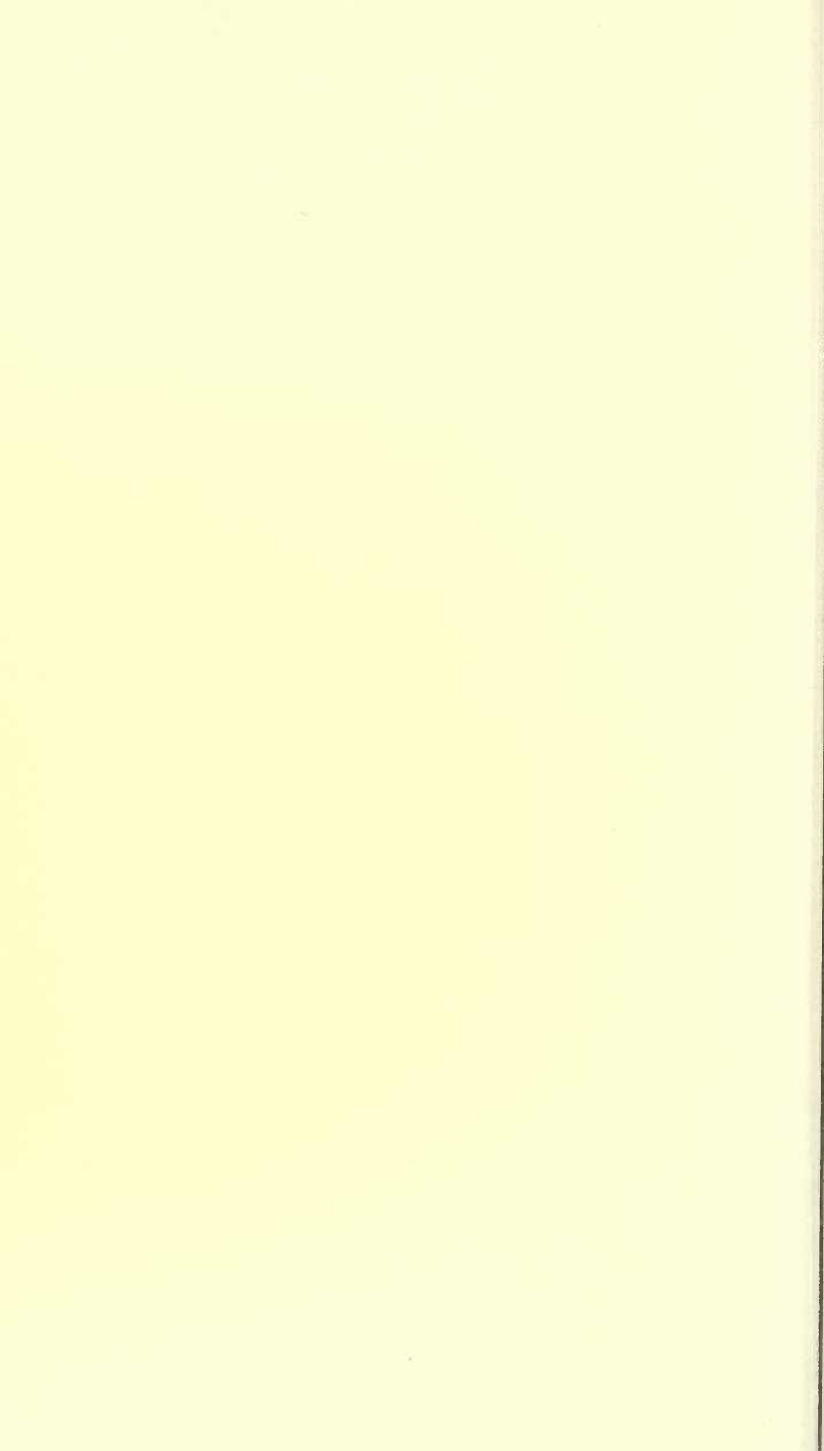
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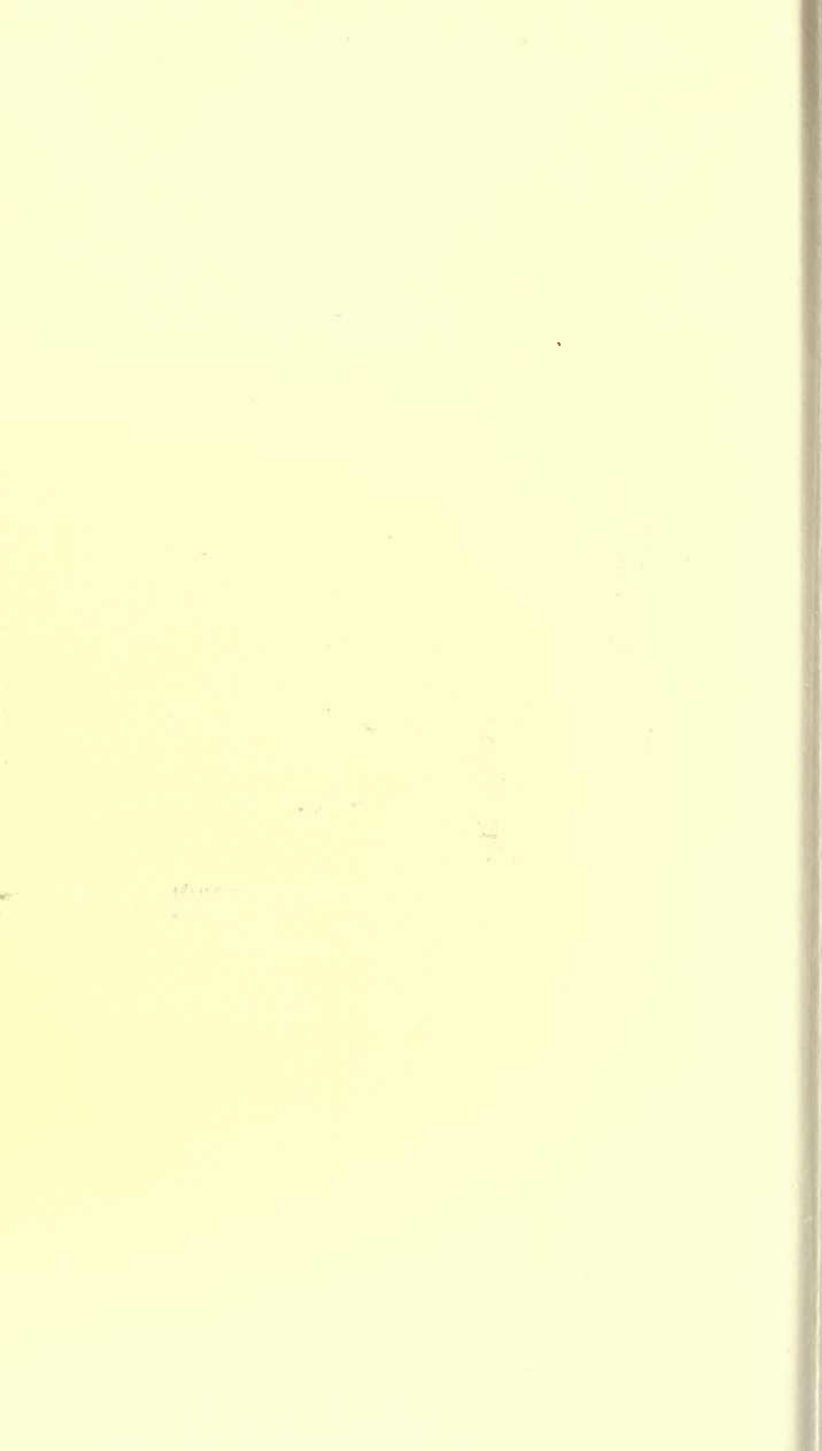
CORRIGENDA.

- Page 3, line 5, Read Abî for Abû.
- " 4, " 3, " " " "
- " 19, n. 1, Read cf. p. 114 and p. 142.
- " 23, n. 2, last line, Read cf. Arabic, p. 97, l. 2 ff.
- " 28, line 6, Read al-Shâfi'î's for al-Shafi'î's.
- " 38, note, l. 4 infra, Read Shahrastâni for Shahrastâni.
- " 46, line 2, Read Ayûb ibn al-Najjâr.
- " 47, " 5, also Side-heading, Read al-Mu'tazilî for al-Mu'talizî.
- " 53, last line, Read: made a jest.
- " 70, line 6, Dele comma after "Sa'dawaih".
- " 73, " 2, Read Muẓaffar for Muẓaffir.
- " 75, " 12 infra, Dele comma after "him".
- " 83, " 11 " Read طرسوس.
- " 96, " 10 " " يِعُونَ for يِعُونَ.
- " 102, " 4 " " وكانوا " وكانوا.
- " 109, " 5 " " باسرع " باسرع.
- " 172, " 17, Insert after "and": — confirmed their judgment.
- " 200, " 10 infra, Read al-Khabbâb for al-Khabâb.
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