

Aá¸¥mad ibn á¸¤anbal: The True Imam and Defender of Islam!

Description

[redacted]

Imaam Adh Dhahabi mentioned: He was the true Imam and Sheikh of Islam, AbÅ« Ê¿AbdullÄ h Aá¸¥mad ibn Muá¸¥ammad ibn á¸¤anbal ibn HilÄ l al-ShaybÄ nÄ«, originally from Merv, but later settled in Baghdad. He was one of the greatest Imams of Islamic history.

Ibn al-MadÄ«nÄ«â s Praise for Aá¸¥mad

Ibn al-MadÄ«nÄ« said:

â Allah strengthened Islam twiceâ first with AbÅ« Bakr al-á¹¢iddÄ«q during the Riddah Wars, and then with Aá¸¥mad ibn á¸¤anbal during the Mihna (Inquisition).**â**

Aá¸¥madâ s Humility and Detachment from the World

AbÅ« DÄ wÅ«d said:

â The gatherings of Aá¸¥mad ibn á¸¤anbal were purely for the Hereafter. He never spoke about worldly mattersâ I never saw him mention the dunya at all.â

His Extreme Caution in Financial Transactions

SulaymÄ n al-ShÄ dhakÅ«nÄ« narrated:

â I once witnessed an incredible act of piety from Aá¸¥mad ibn á¸¤anbal in Makkah. He had pawned a small vessel (saá¹¯) with a baker in exchange for some food. Later, he returned to redeem it, and the baker brought out two vessels instead of one.â

The baker asked:

â Which one is yours?â

Aá¸¥mad replied:

â I do not know. Consider yourself absolved of any wrongdoing. Keep whatever I gave you.â

But the baker insisted:

â By Allah, this one is yours! I only wanted to test your honesty.â

Yet Aá¸¥mad refused to take it.

His Practice of Every Hadith He Wrote

Aá¸¥mad ibn á¸¤anbal said:

â I never wrote a hadith except that I acted upon it.â

â Once, I came across a hadith that the Prophet ï·º was cupped (hijÄ ma) and gave AbÅ« á¹¬aybah (the cupper) a dinar. So when I underwent cupping, I gave my cupper a dinarâ simply to practice the hadith.â

How Greek Philosophy Fueled Innovation

Then came al-MaÊ¾mÅ«n, the Abbasid Caliph:

- He was intelligent, articulate, and well-versed in logic.
- He imported Greek philosophy, translated their works, and promoted rationalist theology (kalÄ m).
- This led to the rise of the Jahmiyyah, MuÊ¿tazilah, and extremist ShÄ«Ê¿ah.

Aá¸¥madâ s Role in Defending Islam

During this era of confusion, Aá¸¥mad ibn á¸¤anbal stood firm against these corrupt ideas. He was tortured and imprisoned but never compromised on the truth.

Thus, just as AbÅ« Bakr saved Islam from apostasy, Aá¸¥mad saved it from theological corruption.

The Ordeal of the Mihna and the Creation of the Qurâan

As events unfolded, the Ummah was coerced into accepting the doctrine that the Qurâan was created, and scholars were put to trial.

But the Mihna (Inquisition) did not last long, for al-Maâ mÅ«n died that same year.

Yet, he left behind an even worse legacy, one that caused great harm to the religion.

The Stance of the Scholars

For centuries, the Ummah had unanimously believed that the Qurâ□□ an is the Speech of Allah, His revelation, and His divine messageâ□□ they knew no other belief.

Then suddenly, a new doctrine arose, claiming:

- That the Qurâ□□ an was created,
- That it was merely an object of honor attributed to Allahâ□□ just as we say *Bayt Allah* (the House of Allah) or *NÄ□ qat Allah* (the She-Camel of Allah).

The scholars vehemently rejected this doctrine.

During the reigns of al-MahdÄ«, HÄ□ rÅ«n al-RashÄ«d, and al-AmÄ«n, the Jahmiyyah did not dare to promote their ideology openly.

However, when al-Maâ□□ mÅ«n took the throne, he himself became one of them, publicly adopting their views.

How al-Maâ□□ mÅ«n Was Influenced

Initially, al-Maâ□□ mÅ«n was hesitant about enforcing his doctrine on the people.

According to Ibn al-JawzÄ«,

â□□ He was surrounded by MuÊ¿tazilÄ« figures, who sweetened the idea of the created Qurâ□□ an for him. At first, he hesitated and remained cautious, watching the reaction of the elder scholars. But eventually, his resolve hardened, and he began persecuting those who disagreed.â□□

Aá¸¥mad ibn á¸¤anbalâ□□ s Defiance

Muá¸¥ammad ibn IbrÄ□ hÄ«m al-BÅ«shanjÄ« narrated:

â□□ In al-Raqqa, they tried to persuade Aá¸¥mad ibn á¸¤anbal to accept taqiyyah (concealing oneâ□□ s true belief under duress), citing reports that permitted it.â□□

But Aá¸¥mad rejected this approach and said:

â What will you do with the hadith of KhabbÄ b?â

â Indeed, those before you were sawn in half, but they did not abandon their faith!â

â At that moment, we lost all hope of convincing him to compromise.â

His Fear of the Whip, Not Death

Aá¸¥mad ibn á¸¤anbal was fearless in the face of imprisonment or execution, saying:

â I do not fear imprisonmentâ what is prison but the same as my house?
Nor do I fear being killed by the sword.
The only thing I fear is the trial of the whip!â

Upon hearing this, a fellow prisoner reassured him:

â Do not worry, O AbÅ« Ê¿AbdullÄ h. It is only two lashes, and after that, you will not feel the rest.â

This comforted him and eased his distress.

The Legacy of Aá¸¥mad ibn á¸¤anbal

Despite the intense persecution, he remained steadfast. His resistance saved Islam from distortion, just as AbÅ« Bakr had saved it from apostasy after the Prophetâ s passing.

Thus, Aá¸¥madâ s resilience in the Mihna remains one of the greatest tests of faith in Islamic historyâ a reminder that truth must be defended, even in the face of tyranny**.**

May Allah have mercy on him and grant us the strength to uphold the truth as he did!

Wa Sallallahu â Alaa Nabiyinaa Muhammad

(See Siyar Aâ laamin Nubalaa: 11/177)

Category

1. Bid'ah

Date
11/18/2026
Date Created
04/08/2025