

مَا حَفِظْتُ فِي جَهَمٍ وَبِشْرِ الْمَرِيسِيِّ

What I memorized regarding Jahm  
and Bishr Al-Marīsī

## Jahm ibn Safwān and Bishr Al-Marīsī

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said:

مَا حَفِظْتُ فِي جَهْمٍ وَبِشْرِ الْمَرْيَسِيِّ

### What I memorized regarding Jahm and Bishr Al-Marīsī

**189** – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ بْنِ أَبِي كَرِيمَةَ، سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، يَقُولُ: «لَعَنَ اللَّهُ الْجَهْمَ، وَمَنْ قَالَ بِقَوْلِهِ كَانَ كَافِرًا جَاحِدًا تَرَكَ الصَّلَاةَ أَرْبَعِينَ يَوْمًا يَزْعُمُ أَنَّهُ يَتَنَادَى دِينًا وَذَلِكَ أَنَّهُ شَكَّ فِي الْإِسْلَامِ» قَالَ يَزِيدُ: «قَتَلَهُ سَلْمُ بْنُ أَحْوَزَ عَلَى هَذَا الْقَوْلِ»

**189** – Ismā’il ibn ‘Ubayd ibn Abū Karīmah narrated to me (and said): I heard Yazīd ibn Hārūn say: “May Allāh curse Jahm. And whoever says what he is saying is a kāfir and a jāhid (apostate). He (i.e. Jahm) left the prayer for forty days claiming that he explored the religion, and this was because he doubted in Islām.” Yazīd said: “Salm ibn Ahwaz killed him (i.e. Jahm) due to this opinion.”

**190** – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، سَمِعْتُ أَبَا نُعَيْمٍ الْبُلْخِيَّ شُجَاعَ بْنَ أَبِي نَصْرِ قَالَ: سَمِعْتُ رَجُلًا، مِنْ أَصْحَابِ جَهْمٍ: كَانَ يَقُولُ بِقَوْلِهِ وَكَانَ خَاصًّا بِهِ ثُمَّ تَرَكَهُ وَجَعَلَ يَهْتِفُ بِكُفْرِهِ، قَالَ: " رَأَيْتُ جَهْمًا يَوْمًا افْتَتَحَ سُورَةَ طه فَلَمَّا أَتَى عَلَى هَذِهِ الْآيَةِ { الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى } [طه: 5] قَالَ: لَوْ وَجَدْتُ السَّبِيلَ إِلَى حَكْمِهَا لَحَكَمْتُهَا، قَالَ: ثُمَّ قَرَأَ حَتَّى أَتَى عَلَى آيَةِ أُخْرَى فَقَالَ: مَا كَانَ أَطْرَفَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَهَا، قَالَ: ثُمَّ افْتَتَحَ سُورَةَ الْفَصَّصِ فَلَمَّا أَتَى عَلَى ذِكْرِ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ جَمَعَ يَدَيْهِ وَرَجَلَيْهِ ثُمَّ دَفَعَ الْمُصْحَفَ ثُمَّ قَالَ: أَيُّ شَيْءٍ هَذَا ذَكَرَهُ هَاهُنَا فَلَمْ يُتِمَّ ذِكْرَهُ، وَذَكَرَهُ فَلَمْ يُتِمَّ ذِكْرَهُ "

**190** – Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Yayhā ibn Ayyūb narrated to me (and said): I heard Abū Na’īm Al-Balkhī Shujā’ ibn Abū Nadr who said: “I heard a man from the companions of Jahm, he used to have the same opinion as him and he was specific in this. Then he left him and started to call out his kufr. He said: I saw Jahm one day and he began reciting surah Tā-Hā. Then when he reached to this verse: “**Ar-Rahmān, He istawā (rose over) the Throne.**” (Tā-Hā 20:5) Then he said: ‘If I found a way to scrape it off, then I would have scraped it off.’ He (i.e. the man) said: Then he recited until he reached another verse, then he said: ‘How witty was Muhammad (sallAllāhu alayhi wa sallam) when he said this.’ He (i.e. the man) said: Then he started to recite surah Al-Qasas, and when he reached the mentioning of Mūsā (salawātullāh alayhi) he gathered his hands and feet and pushed away the Mushaf and then said: ‘What is this! He (i.e. Allāh) mentioned him here, but did not fulfil his mentioning, and He mentioned him (another place) and did not fulfill his mentioning.’”

191 – حَدَّثْتُ عَنْ أَحْمَدَ بْنِ نَصْرِ، عَنْ عَلِيِّ بْنِ عَاصِمِ بْنِ عَلِيٍّ، قَالَ: «نَاطَرْتُ جَهْمًا فَلَمْ يُثَبِّتْ أَنَّ فِي السَّمَاءِ رَبًّا جَلَّ رُتْبًا عَزَّ وَجَلَّ وَتَقَدَّسَ»

191 – It was narrated to me from Ahmad ibn Nasr, from ‘Alī ibn ‘Āsim ibn ‘Alī who said: “I debated with Jahm, and he did not establish (i.e. believe in) that there in the heaven is a Lord. Majestic is our Lord – ‘azza wa jalla wa taqaddasa.”

192 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: سَمِعْتُ وَكَيْعًا، وَسَمِعْتُ، عَنِ الْقُرْآنِ، فَقَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ»، فَقِيلَ لَهُ: إِنَّ بَشْرًا الْمَرْيَسِيَّ، فَذَكَرَهُ وَكَيْعٌ حَتَّى شَتَّمَهُ ففُلْتُ لِأَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ أَنْتَ سَمِعْتَ وَكَيْعًا يَقُولُ هَذَا؟ قَالَ: نَعَمْ سَمِعْتُ وَكَيْعًا يَقُولُ هَذَا

192 – Abū Bakr ibn Abū Shaybah narrated to us and said: “I heard Wakī’ (ibn Al-Jarrāh) when he was asked about the Qurān, so he said: ‘The Qurān is the words of Allāh’. Then it was said to him: ‘Verily Bishr Al-Marīsī...’ So Wakī’ mentioned him (i.e. Bishr) until he cursed at him.” So I said to Abū Bakr ibn Abū Shaybah: Did you really hear Wakī’ say that? So he said: “Yes, I heard Wakī’ say that.”

193 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّاسٍ، صَاحِبُ الشَّامَةِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ نُوحٍ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: ثُمَّ سَمِعْتُ أَنَا مِنْ يُوسُفَ بَعْدُ يَقُولُ: سَمِعْتُ أَبَا عِصْمَةَ، يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «خَيْبَةٌ لِلْأَبْنَاءِ مَا فِيهِمْ أَحَدٌ يَفْتِكُ بِبَشْرٍ»، قَالَ يُوسُفُ: فَسَأَلْتُ عَبْدَانَ وَأَصْحَابَ ابْنِ الْمُبَارَكِ عَنْ هَذَا فَقَالُوا: إِنَّ أَبَا عِصْمَةَ رَجُلٌ صَدُوقٌ وَقَدْ كَانَ ابْنُ الْمُبَارَكِ يَتَكَلَّمُ بِكَلَامٍ هَذَا مَعْنَاهُ

193 – Muhammad ibn ‘Abbās – Sāhib As-Shāmah – narrated to me and said: I heard Yūsuf ibn Nūh (who said): Abū ‘Abdur-Rahmān said: Then I heard from Yūsuf that he said: I heard Abū ‘Ismah say: I heard Ibn Al-Mubāarak say: “It’s a failure for the youth that there among them is no-one who can annihilate Bishr.” Yūsuf said: So I asked ‘Abdān and the companions of Ibn Al-Mubāarak regarding this, so they said: “Verily Abū ‘Ismah is truthful and verily did Ibn Al-Mubarak speak words with this meaning.”

194 – حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ بْنِ أَبِي كَرِيمَةَ، سَمِعْتُ شَبَابَةَ بْنَ سَوَّارٍ، يَقُولُ: «اجْتَمَعَ رَأْيِي وَرَأْيُ أَبِي النَّضْرِ هَاشِمِ بْنِ الْقَاسِمِ وَجَمَاعَةٍ مِنَ الْفُقَهَاءِ عَلَى أَنَّ الْمَرْيَسِيَّ كَافِرٌ جَاحِدٌ نَرَى أَنْ يُسْتَتَابَ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

194 – Ismā’il ibn ‘Ubayd ibn Abū Karīmah narrated to me (and said): I heard Shabābah ibn Sawwār say: “My opinion and the opinion of Abū An-Nadr Hāshim ibn Al-Qāsim and a group of the fuqahā agreed upon that Al-Marīsī is a kāfir jāhid. We believe he should be asked to repent. Then either he repents or else he is beheaded.”

195 – حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، ثنا مُحَمَّدُ بْنُ أَبِي كَبْشَةَ، قَالَ: " سَمِعْتُ هَانِئًا، يَهْتِفُ فِي الْبَحْرِ لَيْلًا فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ كَذَبَ الْمَرِيْسِيُّ عَلَى اللَّهِ عَزَّ وَجَلَّ، ثُمَّ هَتَفَ ثَانِيَةً فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَلَى ثَمَامَةَ وَالْمَرِيْسِيِّ لَعَنَهُ اللَّهُ قَالَ: وَكَانَ مَعَنَا فِي الْمَرْكَبِ رَجُلٌ مِنْ أَصْحَابِ بَشْرِ الْمَرِيْسِيِّ فَحَرَّ مَيِّتًا "

195 – Hārūn ibn ‘Abdullāh Al-Jammāl narrated to me, from Muhammad ibn Abū Kabshah who said: *"I heard a caller who was calling in the sea at night. He said: ‘Lā ilāha illa Allāh, Al-Marīsī lied upon Allāh the Mighty and Majestic.’ Then he called out again saying: “Lā ilāha illa Allāh against Thumamah<sup>1</sup> and Al-Marīsī, may Allāh curse him.” He (i.e. Muhammad) said: “And with us in the boat was a man from the companions of Bishr Al-Marīsī, so he dropped down dead.”*

196 – سَمِعْتُ سَوَّارَ بْنَ عَبْدِ اللَّهِ الْقَاضِي، سَمِعْتُ أَحْيِيَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ سَوَّارٍ، يَقُولُ: كُنْتُ عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ فَوَثَبَ النَّاسُ عَلَى بَشْرِ الْمَرِيْسِيِّ حَتَّى ضَرَبُوهُ وَقَالُوا: جَهْمِي، فَقَالَ لَهُ سُفْيَانُ: يَا دُوَيْبَةُ يَا دُوَيْبَةُ أَلَمْ تَسْمَعْ اللَّهَ عَزَّ وَجَلَّ يَقُولُ {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ} [الأعراف: 54] فَأَحْبَرَ عَزَّ وَجَلَّ أَنَّ الْخَلْقَ غَيْرُ الْأَمْرِ، قِيلَ لِسَوَّارٍ فَأَيْشٍ قَالَ بَشْرٌ؟ قَالَ: سَكَتَ لَمْ يَكُنْ عِنْدَهُ حُجَّةٌ "

196 – I heard Sawwār ibn ‘Abdullāh Al-Qādī (who said): I heard my brother ‘Abdur-Rahmān ibn ‘Abdullāh ibn Sawwār say: *"I was with Sufyān ibn ‘Uyaynah, when the people jumped upon Bishr Al-Marīsī until they hit him and they said: ‘(You are a) jahmī’. So Sufyān said to him: ‘O duwaibah (small crawling animal), O duwaibah. Did you not hear that Allāh – ‘azza wa jalla – says: “Verily His is the creation and the commandment.” (Al-A’rāf 7:54) So He – ‘azza wa jalla – informed that the creation is something else than the commandment.”* It was said to Sawwār: What did Bishr say? He said: *"He was quiet, as he did not have an argument."*

197 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ نُوحٍ الْمَضْرُوبُ، عَنِ الْمَسْعُودِيِّ الْقَاضِي، سَمِعْتُ هَارُونَ، أَمِيرَ الْمُؤْمِنِينَ يَقُولُ: «بَلَّغَنِي أَنَّ بَشْرًا الْمَرِيْسِيِّ يَزْعُمُ أَنَّ الْقُرْآنَ مَخْلُوقٌ لِلَّهِ عَلَيَّ إِنْ أَظْفَرَنِي بِهِ لَأَقْتُلَنَّهُ قِتْلَةً مَا قَتَلْتُهَا أَحَدًا قَطُّ»

197 – Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Nūh Al-Madrūb narrated to me, from Al-Mas’ūdī Al-Qādī (who said): I heard Hārūn, Amīr Al-Muminīn say: *"It has reached to me that Bishr Al-Marīsī claims that the Qurān is created. I swear by Allāh, if He lets me get my hands on him, I will kill him in a way that I have never killed anyone ever."*

<sup>1</sup> Thumāmah ibn Al-Ashras. He claimed the Qurān is created. He was one of the leaders of Al-Mu’tazilah. Refer to Siyar Al-A’lām An-Nubalā.

أ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ عَمِّ، أَحْمَدُ بْنُ مَنِيعٍ قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ: «بِشْرُ الْمَرْيَسِيِّ يَقُولُ بِقَوْلِ صَنْفٍ مِنَ الزَّنَادِقَةِ سِيمَاهُمْ كَذَا وَكَذَا»

**A** – Ishāq ibn Ibrāhīm the son of the uncle of Ahmad ibn Manī’ narrated to me and said: I heard Ishāq ibn ‘Abdur-Rahmān say: *“Bishr Al-Marīsī says the same as the opinion of a group of the zanādiqah (disbelievers), their signs are this and this.”*

ب - وَذَكَرَ أَبُو بَكْرٍ الْأَعْيُنِيُّ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ، يَقُولُ: «لَعَنَ اللَّهُ بِشْرًا الْمَرْيَسِيَّ الْكَافِرَ»

**B** – And Abū Bakr Al-A’yan mentioned and said: I heard Abu Na’īm say: *“May Allāh curse Bishr Al-Marīsī the kāfir.”*

199 - حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ دَلُوبِيُّ، سَمِعْتُ يَحْيَى بْنَ إِسْمَاعِيلَ الْوَاسِطِيَّ، يَقُولُ: سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرًا الْمَرْيَسِيَّ وَأَصْحَابَ بِشْرٍ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي إِلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

199 – Ziyād ibn Ayyūb Dalluwayh narrated to me (and said): I heard Yahyā ibn Ismā’īl Al-Wāsītī say: I heard ‘Abbād ibn Al-’Awwām say: *“I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying that there is nothing in the heaven.”*

200 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ بَشَّارِ الْوَاسِطِيِّ، قَالَ: سَمِعْتُ شَادَّ بْنَ يَحْيَى، «يُنَاطِرُ يَزِيدَ بْنَ هَارُونَ فِي شَيْءٍ مِنْ أَمْرِ الْمَرْيَسِيِّ وَهُوَ يَدْعُو عَلَيْهِ وَجَعَلَ شَادُّ يَلْعَنُ الْمَرْيَسِيَّ»

200 – Ibrāhīm ibn ‘Abdullāh ibn Bashār Al-Wāsītī narrated to me and said: *“I heard Shadh ibn Yahyā discuss with Yazīd ibn Hārūn regarding something from the matter of Al-Marīsī, while he was invoking against him, and Shadh began to curse Al-Marīsī.”*

201 - أُخْبِرْتُ عَنْ يَحْيَى بْنِ أَيُّوبَ، قَالَ: كُنْتُ أَسْمَعُ النَّاسَ يَتَكَلَّمُونَ فِي الْمَرْيَسِيِّ فَكَرِهْتُ أَنْ أَقْدَمَ عَلَيْهِ حَتَّى أَسْمَعَ كَلَامَهُ لِأَقُولَ فِيهِ بِعِلْمٍ فَأَتَيْتُهُ فَإِذَا هُوَ يُكَيِّرُ الصَّلَاةَ عَلَى عِيْسَى بْنِ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقُلْتُ لَهُ: إِنَّكَ تُكَيِّرُ الصَّلَاةَ عَلَى عِيْسَى فَأَهْلُ ذَاكَ هُوَ؟ وَلَا أَرَاكَ تُصَلِّي عَلَى نَبِيِّنَا وَنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْهُ فَقَالَ لِي: ذَلِكَ كَانَ مَشْغُولًا بِالْمِرَاةِ وَالْمِشْطِ وَالنِّسَاءِ "

201 – I was informed by Yahyā ibn Ayyūb who said: *“I used to hear the people when they were speaking about Al-Marīsī, so I hated to say the same until I had heard from him so I could speak about him with knowledge. So I went to him, and I found him sending much prayers upon ‘Īsā ibn Maryam – salawātullāh alayhi – so I said to him: You send much prayers upon ‘Īsā, so is he related to you? And I don’t see you sending prayers upon our Prophet (sallAllāhu alayhi wa sallam) while he is better*

than him. So he said to me: "That one (i.e. Muhammad (sallAllāhu alayhi wa sallam)) was busy with the mirror, the comb and women."

202 – أُحْبِرْتُ عَنْ بَشْرِ بْنِ الْوَلِيدِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي يُوسُفَ الْقَاضِي فَدَخَلَ عَلَيْهِ بَشْرُ الْمَرِيْسِيِّ فَقَالَ أَبُو يُوسُفَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ حَدِيثَ الرُّؤْيَةِ ثُمَّ قَالَ أَبُو يُوسُفَ إِنِّي وَاللَّهِ أُؤْمِنُ بِهَذَا الْحَدِيثِ وَأَصْحَابِكَ يَكْفُرُونَ بِهِ وَكَأَنِّي بِكَ قَدْ شَعَلْتَنكَ عَنِ النَّاسِ حَشْبَةً بَابِ الْجِسْرِ فَاحْذَرِ فِرَاسَتِي فَإِنِّي مُؤْمِنٌ "

202 – I was informed by Bishr ibn Al-Walīd who said: "I was sitting with Abū Yūsuf Al-Qādī when Bishr Al-Marīsī entered upon him. So Abū Yūsuf said: 'Ismā'īl ibn Qays narrated to us, from Jarīr, from the Messenger of Allāh (sallAllāhu alayhi wa sallam)', and he mentioned the hadīth regarding ar-ruyah (seeing Allāh). Then Abū Yūsuf said: 'I verily by Allāh believe in this hadīth, and your companions they disbelieve in it. And it is as if I see you being busy from the people due to being crucified. So beware of my insight, for I am verily a believer.'"

203 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: كُنَّا نَحْضُرُ مَجْلِسَ أَبِي يُوسُفَ وَكَانَ بَشْرُ الْمَرِيْسِيِّ يَخْضُرُ فِي آخِرِ النَّاسِ فَيَشْعَبُ فَيَقُولُ: أَيُّشُ تَقُولُ وَأَيُّشُ قُلْتَ يَا أَبَا يُوسُفَ، فَلَا يَزَالُ يَضْحُجُّ وَيَبْصِيحُ فَكُنْتُ أَسْمَعُ أَبَا يُوسُفَ يَقُولُ: اصْعَدُوا بِهِ إِلَيَّ، اصْعَدُوا بِهِ إِلَيَّ قَالَ: فَجَاءَ يَوْمٌ فَصَنَعَ مِثْلَ هَذَا فَقَالَ أَبُو يُوسُفَ اصْعَدُوا بِهِ إِلَيَّ قَالَ أَبِي رَحِمَهُ اللَّهُ: وَكُنْتُ بِالْقُرْبِ مِنْهُ فَجَعَلَ يُنَاطِرُهُ فِي مَسْأَلَةٍ فَخَفِيَ عَلَيَّ بَعْضُ قَوْلِهِ فَقُلْتُ لِلَّذِي كَانَ أَقْرَبَ مِنِّي إِيشُ قَالَ لَهُ أَبُو يُوسُفَ؟ فَقَالَ: قَالَ لَهُ: لَا تَنْتَهِي حَتَّى تُفْسِدَ حَشْبَةً

203 – I heard my father – rahimahullāh – say: "We used to attend the gathering of Abū Yūsuf, and Bishr Al-Marīsī would also attend as the last of people and he would make trouble and say: 'What do you say, and what did you say O Abū Yūsuf?' And he would continue to be noisy and shout, and I used to hear Abū Yūsuf say: 'Bring him up here to me, bring him up here to me'." He (i.e. Imām Ahmad) said: "So a day came and he did the same, so Abū Yūsuf said: 'Bring him up here to me.'" My father – rahimahullāh – said: "And I was close to him, and he began to debate him regarding an issue. But some of what he said was hidden from me, so I said to the one who was closer than me: 'What did Abū Yūsuf say to him?' So he said: 'He said to him: 'You will not stop until you are crucified.'"

### Commentary:

**Jahm ibn Safwān:** He is Abū Mahraz Jahm ibn Safwān At-Tirmidhī. Born in Kūfah, but originally from Termez (Tirmidh), a city in present Uzbekistān. He lived in Kūfah until he was expelled to Termez. It is said he was killed in year 128 *hijrī*, some say 130 *hijrī* and some say 132 *hijrī*.

**Bishr Al-Marīsī:** He is Abū 'Abdur-Rahmān Bishr ibn Ghiyāth Al-Marīsī. Born around year 138 *hijrī*. His father was a Jew. He accepted Islām and started out as *muhaddith*, and narrated from Hammād ibn Salamah and Sufyān ibn 'Uyaynah – *rahimahumullāh* – then he went astray. He died year 218 *hijrī*.

Ibn 'Asākir said in "Tārīkh Dimashq":

أول من قال بخلق القرآن. كان يسكن دمشق، وله بها دار، وهو الذي ينسب إليه مروان ابن محمد، لأنه كان معلمه. وقيل إنه كان من أهل حرّان، هو الذي قتله خالد بن عبد الله القسري بالكوفة يوم الأضحى، وكان أول من أظهر القول بخلق القرآن في أمة محمد، فطلبه بنو أمية فهرب من دمشق وسكن الكوفة، ومنه تعلم الجهم بن صفوان بالكوفة خلق القرآن، وهو الذي تنسب الجهمية إليه، وقتله سلم بن أحوز بأصبهان.

*"The first one to claim that the Qurān is created (was Ja'd ibn Dirham). He used to live in Dimashq, and he has a house there. And he is the one whom Marwān ibn Muhammad is ascribed to, because he was his teacher. And it was (also) said that he was from Harrān. He (i.e. Ja'd) is the one whom Khālid ibn 'Abdullāh Al-Qasrī killed in Kūfah the day of Adhā. And he was the first one from the Ummah of Muhammad who publicly stated saying of the Qurān being created. So Banū Umayyah demanded him, so he fled from Dimashq and lived in Kūfah. And Jahm ibn Safwān learned (the opinion) that the Qurān is created from him. And he (i.e. Jahm) is the one whom the Jahmiyyah are ascribed to. Salm ibn Ahwaz killed him in Asbahān."*

And then he said:

وسئل: ممن أخذ ابن أبي دؤاد؟ فقال: من بشر المريسي، وبشر المريسي أخذه من جهم بن صفوان، وأخذه جهم من الجعد بن درهم، وأخذه جعد بن درهم من أبان بن سمعان، وأخذه أبان من طالوت ابن أخت لبيد وختته، وأخذه طالوت من لبيد بن أعصم، اليهودي الذي سحر النبي صلى الله عليه وسلم. وكان لبيد يقرأ القرآن، وكان يقول بخلق التوراة، وأول من صوّف في ذلك طالوت، وكان طالوت زنديقا وأفشى الزندقة،

*"And he (i.e. Abū Ishāq Ibrāhīm ibn Muhammad Al-Ghasīlī) was asked: 'From whom did Abū Dāwūd take (the bid'ah) from?' So he said: 'From Bishr Al-Marīsī, and Bishr Al-Marīsī took it from*

*Jahm ibn Safwān, and Jahm took it from Ja'd ibn Dirham, and Ja'd ibn Dirham took it from Abān ibn Sam'ān, and Abān took it from Tālūt the son of the sister of Labīd and his khatn<sup>2</sup>, and Tālūt took it from Labīd ibn A'sam the Jew who poisoned the Prophet (sallAllāhu alayhi wa sallam). And Labīd used to recite the Qurān, and he used to claim that the Tawrāh was created. And the first one to write a book regarding this was Tālūt. And Tālūt was a zindīq and he would circulate the zandaqah.*

ثم أظهره جعد بن درهم، فقتله خالد بن عبد الله القسري يوم الأضحى بالكوفة، وكان خالد واليا عليها، أتى به في الوثاق حتى صلى وخطب، ثم قال في آخر خطبته: انصرفوا وضحوا تقبل الله منا ومنكم، فإني أريد أن أضحى اليوم بالجعد بن درهم، فإنه يقول ما كلف الله موسى تكليما، ولا اتخذ إبراهيم خليلا، تعالى الله عما يقول الجعد بن درهم علوا كبيرا، ثم نزل وحز رأسه بيده بالسكين

*Then Ja'd ibn Dirham made it public, so Khālid ibn 'Abdullāh Al-Qasri killed him in Kūfah on the day of Adhā. And Khālid was the Governor over it. He brought him in chains, and then he prayed and held a sermon. Then he said in the end of his sermon: 'Go and make your sacrifices, may Allah accept it from us and you. For I verily want to sacrifice Ja'd ibn Dirham today. He verily says that Allāh did not speak to Mūsā directly, nor did He take Ibrāhīm as a close friend. But Allāh is far above what Ja'd ibn Dirham says.' Then he decended and cut off his head with his hand with a knife."*

(Tārīkh Madīnah Dimashq vol. 72, page 99-100)

Abū Hājar

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<sup>2</sup> Son in law or brother in law