| **RESEARCH ARTICLE**

Mu'tazlites Band: A Study of the Causes of Weakness and Fading

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| **ABSTRACT**

The Mu'tazilites obtained the concern of many thinkers and researchers, they devoted themselves to studying their ideas and beliefs adopted by the ruling authority since the beginning of the Caliph Al-Ma'moon reign (198-218 H./ 813-833 A.D), especially it was connected with the plight of Imam Ahmed Bin Hanbal (241 H./ 855 A.D), but the fame of Mu'tazilites started to fade at the beginning of Mutawakkil Caliphate (332 – 347 H./ 943 – 958 A.D), more accurate meaning, their doctrine became no longer an ideological doctrine with followers as another doctrine such as Shia and Sufis, this is in addition to Hanbali doctrine. These all were popular to the public till they led to its sustainability and continuation to the present time. However, the Mu'tazilites doctrine was confirmed by the elite intellectuals' minds. The significance of the study came from many thinkers and historians who dedicated their study to the principles of Mu'tazilites. They deeply studied their principles and analyzed them. Thinkers and historians were interested in historical aspects, those important to hasten the end of their doctrine. In addition to the political factors and beliefs, people of the public played an important role in ending their doctrine, which was confined to caliphs and the elite of intellectuals and philosophers. The Mu'tazilites stand, and the ruling authority from Ahmed Bin Hanbal contributed to what is known as the plight of having a hostile attitude towards Mu'tazilites.

1. Introduction

The Islamic teams appeared in the Abbaside State as organized teams as a result of the cultural mixing and the Abbasides' openness on the numerous cultures after the entry of many nations and groups in the State, who became involved in the public life, and held many of the State posts, especially the Persians, and this no means assisted them in spreading many of the ideas and beliefs that were prevailing in their country, the science of controversy, philosophy and sciences of theologies from the sciences that spread since the beginnings of the Abbaside State, especially that many of the Caliphs since the Caliph Al-Mansour's reign (136-158 H./753-774 A.D.) they were aware of these sciences, and Amero Bin Obeid (144 H./ 761 A.D.) who is described by the Judge as the most learned among people in affairs of the World and religion was one of Al-Mansour's sitting (The Judge, 2017, P.213), and he had joined Wasel Bin Atta' (183 H./ 799 A.D.)[1] after his saying that the big perpetrator's position is between the two positions: disbelief and faith (Al-Shafei's 1999, pt. 1, p. 64).

Mu'tazilites Band appeared in the Caliphate of Al-Mamoon (198-218 H./ 813-833 A.D.) as an organized intellectual band, some thinkers refer that to the beginning of its appearance to the period of arbitration in the period of Ali Bin Abi Taleb, some see that

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[1] He addicted Al-Hasan Al-Basri council and was one of theologians, who consisted Mu'tazilites Ban. Al-Bakhi, The Judge 'Virtues of Retirement, P. 201. Abu Zahrah, Mohammad, History of Islamic Schools of thought in Politics, beliefs and History of Schools of Jurisprudence, Cairo, Dar Al-Fiker Al-Arabi, Diene Loco, P. 118.

Mu'tazilites Band appearance was after Waseb Bin Atta' separation from his Sheikh Al-Hasan Al-Basri (110 H./ 778 A.D.)[2] after the difference about the Big Perpetrator, and that was in the Ummayad Caliph's reign, Abdel Malek Bin Marwan (86 H./ 705 A.D.) (Al-Shafei, 1999, pt. 1, P. 68) to Wasel Bin Atta' consists an independent school of thinking from his Sheikh (Al-A'wwa, 2017, P. 195).

Mu'tazilites Band started as an intellectual band different from other bands like Shiites and Khar'yites (Abu Zahran, Diene Loco, P. 29), whose start was political, for the Mu'tazilites thinking through the Ummayad State, but un-allowance of any intellectual activities limited the development of Mu'tazilites (Abu Zahrah, Diene Loco, P. 118), especially they were calling for freedom of will, that contradicts with the idea of fatalism adopted by the Ummayad State (Amin, 2012, P. 747).

The radical transformation of the Mu'tazilites during the Abbaside period and involvement of many of its symbols in the political life during the golden age in which it lived in the period of the three Caliphs Al-Mamoon (198- 218 H./ 813-833 A.D.), Al-Mu'tasem (218-227 H./ 833-841 A.D.) and Al-Watheq (227-2232 H./ 841-846 A.D.), which stayed the issue of creation of the Holy Qura'n the essence of difference between Mu'tazilites and the Sunnah (Amin, 2012, P. 747), because the Caliphs wanted to take the Imama of Religion from the jurisprudents and scholars (Al-A'wwa, 2017, P. 222), also the Mu'tazilites were activated during the period of the Shitte Buyid State (334-447/ 945-1055 A.D.) (Al-Shafei, 1999, pt. 1, P. 72), and no doubt that what Mu'tazilites brought of new ideas of heightening the affairs of the mind (Al-Balkhi & et al, 2017, P.87) and the condemnation and threatening and the position between both positions- the position of disbelief and faith (Al-Balkhi & et al, 2017, P.87, Al'A'wwa, 2017, P. 195) on which basis the Big perpetrator is considered punk (Al-Balkhi & et al, 2017, P. 203), heightened the affair of Mu'tazilites. And the issue of the Holy Qura'n creation is considered the most important of what Mu'tazilites brought because of its connection with many of the historical, social and political factors (Amin, 2012, P. 712); these ideas made supporters of Mu'tazilites from the elite thinkers to the degree that they were alone from the teams, that they did not deny from themselves the description of nick-names as other teams (Al-Balkhi & et al., 2017, P. 121), they were distinguished with the eloquence of the tongue, and what they introduced of strange ideas and new (Abu Zahrah, Diene Loco, P. 123), the Caliph Al-Ma'moon liked their doctrine and took it as the official doctrine of the State (Al-Balkhi & et al., 2017, P. 203).

To make easy the process of research stages passed by the band of Mu'tazilites can be divided as follows:

Firstly, the beginning of Mu'tazilites' appearance and the symbolic significance of this doctrine.
Secondly, the concealed causes behind adopting the Mu'tazilites' ideas by the Caliphs of the Abbaside State.
Thirdly: causes of Mu'tazilites weakness and fading.

Firstly, the start of appearance of Mu'tazilites and the symbolic significance of this doctrine: Most sources congregate that this first appearance of the emergence of the Mu'tazilites was in the reign of the Ummayad State when Wasel Bin Atta' retired from the circle of Hassan Al-Basri, His Sheikh at that time, and because of unopenness of the Ummayad State on the intellectual schools that object its policy or that says with denying descriptions like the description of speech and creation of the Holy Qura'n, this urged the Ummayad State chases who says that from them Ma'bad Al-Jihani (80H./ 699 A.D.) who first spoke of destiny, and was killed by Al-Hajjaj in the year (80H./ 699 A.D.) (Al-Tabari, 1979, pt. 6, P. 326).

Also, Al-Jahm Bin Safwan (128H./ 746 A.D.) went out against the Umayyads and believed in the creation of the Holy Qura'n, but he was killed as a result of the failure of his movement in the year (128H./ 745A.D.) (Al-Tabari, 1979, pt. 7, P. 330). Also, Al-Ja'd Bin Dirham was killed (105H./ 725 A.D.) who was saying with the creation of the Holy Quran (Abu Zahrah, Diene Loco, P. 141) after he had got worse by the Governor of Kufah, Khaled Bin Abdellah Al-Gasri (126H./ 743 A.D.) (Al-A'bidah, 1969, P. 114).

By that, the Umayyads continued to chase everyone who believes in destiny and the creation of the Holy Qura'n until the Mu'tazilites star began to appear in the Abbaside State, which was more open to the intellectual movements, especially in the reign of the Caliph Al-Mamoon (Al-Rebeiiy, 2001, P. 24).

And Al-Murtada mentions existence of a relationship between Amero Bin Obeid and the Caliph Al-Mansour (Ibn Al-Murtada, 1961, P.40), but his son, the Caliph Al-Mahdi (158–169 H./ 774-785 A.D.) was harsh on those with desires, from Al-Mu'tazila, Heretics and Shiites and with ideas that do not agree with the policy of the State, so we did not see activity of the Mu'tazila during that stage, and such case continued in the reign of Caliph Haroon Al-Rasheed (170-1193H./ 786-808 A.D.), who denied speaking and controversy, and commanded to imprison speakers (Ibn Al-Murtada, 1961, P. 56, Abu Zahrah, Diene Loco, P. 142).

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[2] He is considered the Master of Followers, was born in the Caliphate of Omar Bin Al-Khattab, was famous for virtue and knowledge and had debates with Al-Hajjaj in Destiny. See Ibn Al-Murtada, Ahmed Bin Yahya (840 H./ 1437 A.D.) Mu'tazilites layers, investigation by Susanna Defeld, Beirut, 1961, P. 20 and on.

The paradigm shifts of the Mu'tazilites band in the reign of the Caliph Al-Ma'moon, after it had spoken her thoughts out loud and became an organized movement after Al-Mamoon's adoption of their doctrine and ideas (Ibn Qutaibah, 1952, p. 52), especially that Ahmed Bin Dauod (240H./ 854 A.D.), who had a close relationship with the Caliph and the house of the Caliphate (Al-Tabari, 1979, pt. 8, P. 619) and one of Mu'tazilites symbols, and one of those who promoted the idea of creating the Holy Qura'n (Abu Zahrah, Diene Loco, P. 142), and the stood the test of Ahmed Bin Hanbal, and forced him to say the creation of the Holy Qura'n by demand from Al-Ma'moon (Ibn Al-Murtada, 1961, P. 56).

It appears the extent of enthusiasity of Caliph Al-Ma'moon to Al- Mu'tazilah doctrine, which Al-Ma'moon took as an official doctrine for the State, and the idea of creating the Qura'n, through the letters which he sent to the police officer in Baghdad Ishaq Bin Ibrahim (235H./ 849A.D.) (Abu Zahrah, Diene Loco, P. 143) to chase who does not say of creating the Qural'n by imprisonment and torment[3], and this ordeal was the cause of the discrepancy between the Sunnah and Al-Mu'tazilites (Ibn Qutaibeh, 1952, P. 52), as a result of imprisoning Ahmed Bin Hanbal and torturing him in the period of the Caliph Al-Mu'tasem (Abu Zahrah, Diene Loco, P. 129), because Moslems were wont that the Holy Qura'n is the speech of the Al-Mighty God (Amin, 2012, P. 713).

The activity of Al-Mu'tazilah increased, and their star glimmered too in the reign of the Caliph Al-Watheq, especially after the political influence deduced by Ahmed Bin Dauod, after he had been appointed by Al-Watheq in examining the people in the issue of creating the Holy Qura'n (Al-Ya'qoubi, 2010, pt. 2, P. 446); also Al-Watheq was activated in writing to the governors and judges not to accept the certification except who believes in Monotheism and creating the Qura'n (Al-Ya'qoubi, 2010, pt. 2, P. 444). Al-Tabari says: "Al-Watheq ordered by examining the people of frontiers in the Qura'n, they said of creating it all except four people, so he sentenced them to death... (Al-Tabari, 1979, pt. 8, P. 644).

But these procedures taken by the Caliph, Al-Watheq, did not empower Al-Mu'tazilah to go on, their star started to fade away in the reign of his brother, Al-Mutawakkil, and he ended their golden age after the procedures he had taken in their right, and follow a variant to Al-Watheq policy, and in time the Watheq commanded to punish all who do not say of creating the Qura'n, Al-Mutawaqil denied saying of the creation of the Qura'n (Al-Dumeiri, 1424 H., P. 124), he also got out the people from prisons (Al-Ya'qoubi, 2010, pt. 2, P. 247), and Al-Mutawaqil began to approach the Sunnaists after he had released Ahmed Bin Hanbal (Al-Tabari, 1979, pt. 9, P. 190), this was the beginning of the ending of Al-Mu'tazilah's domination on the authority (Al-A'bidah, 1969, P. 120, 121), after they lost bond and protection by the ruling authority, therefore they did not have that political position, or even the intellectual that was before, and this what allowed the Sunnists and Al-Ashairah (Al-Shahristani, 1992, P. 81) appearance on the scene, after Abul Hasan Al-Asha'ri stood out (379H./ 1989 A.D.) who was separated from Al-Mu'tazila and attacked them, and was an independent doctrine, it is Al-Ashairah doctrine (Abu Zahrah, Diene Loco, P. 151), near to doctrine of the Sunnists, also some scholars, in this stage, confronted Al-Mu'tazilites, like Al-Baghdadi in his Book "Difference between Teams" (Al-Baghdadi, 1979 A.D.). And never was an activity of Al-Mu'tazila all over the Turkish reign (218-334H./ 833-1055 A.D.).

In spite of that Al-Mu'tazila influence returned once again in the period of the Buyid influence (334-447H./ 945-1055 A.D.), but it was not as before in the period of the golden age of Al-Mu'tazila (Al-Rbeii, 2001, P. 25), in this period, their activity with return started after they strengthened their relationship with Zaidi Shiites, aiming at approaching Buyid Shiites and winning them over, to return to the political position that empowers them to spread their isolationist ideas on the expense of A-Hanabilah and the Sunnah (Al-Rbeii, 2001, P. 25); for Al-Mu'tazilah started to hold some positions in the Buyid State, Judge Abdel Jabbour had been appointed to Al-Rei District in the year 360H. 1970 A.D. and he is one of the leaders of Al-Mu'tazila (Al-Hamawi, 1993 A.D., pt. 2, P.663, Al-Rbeii, 2001, P. 25), Al-Thahabi had described him as a Shiite Mu'tazila innovative (Al-Thahabi, 2006, pt. 2, P. 453). And Al-Ashari mentions in his articles that the relationship between Mu'tazilites and Zaidis was since the reign of the Caliph Al-Mansour when Ibrahim Bin Abdullah Al-Alawi wanted out in Al-Basra in 145H./ 762 A.D., Al-Asha'ri says: "a person on behalf of Al-Basra in Al-Mu'tazila and others from Al-Zaidiya wants to fight Al-Mansour and with him Iisa Bin Zaid Bin Ali, then Abu Ja'far sent to him Iisa Bin Mousa and Saed Bin Musallam, so Ibrahim fought both of them until he was killed, and Al-Mu'tazila was killed between his hands (Al-Asha'ri, 2009, P. 55).

Al-Magrizi mentions that the doctrine of retirement spread during this period in Iraq, Khurasan and the country behind the River (Al-Magrizi, 1418H., pt. 4, P. 191), and in this period one of the figures of speech emerged, he is Al-Shareef Al-Mardi (436 – 1044) (Al-Thahabi, 2006, pt. 13, P. 231), it seems that he was the most famous figure of speech who talked with the Mu'tazilites thinking, after him it was about to fade out as an independent thinking, except for the retirement ideas adopted by the Shiia band (Worldly Symposium, 1420H., P. 66), especially after the death of the famous Minister Al-Saheb Bin A'bbad (385H./ 1995 A.D.) who supported their thought. It can be said that the period of Al-Mu'tazila appearance in the Buyid time was short and connected with the stage of Al-Saheb Bin A'bbad support to them, for Al-Mu'tazila to face the same catastrophe that they faced during the period of Al-

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[3]   See texts of letters sent by the Caliph Al-Ma'moon to Itshaq Bin Ibrahim the police chief officer that calls for creating the Qura'n at Al-Tabari in incidents of 218H./833 A.D., Al-Tabari, history, pt. 8, P. 631.

Mutawakkil after the Fakher Al-Dawla had denounced them (374-387H./ 1987-997A.D.) and were chased by Al-Rounrawri, P. 264) after that the doctrine of Mu'tazila dissolved in Shiism, after Al-Rawafid were affected by the Mu'tazila thought, especially in issues of attributes and destiny, and the fade of Al-Mu'tazila after they had adopted the Shiite thought, for political interests, to guarantee their existence in the political life, by that it can be said that Al-Mu'tazila band faded since that time, and never had been an organized team having their jurists and theorists, though some of its ideas did not die and were adopted by some thinkers across the different historical stages until our present time (Al-A'bdah, 1969, P. 124).

Secondly, The concealed causes behind the Caliphs of the Abbassid State adoption of the Mu'tazila ideas: The Abbassid State was keen to get closer to the jurists and Hadith Scholars aiming at consolidating its authority and standing up to opposition movements, and if one of them fails, he would be persecuted and tortured as had happened with Ahmed Bin Hanbal (Al-A'wwa, 2017, P. 224). And because of Caliph Al-Ma'moon's desire to councils of science and philosophy, he liked the controversial ideas that the Mu'tazila brought, and started to believe in the Mu'tazila's ideas, especially the issue of creating Qura'n (Ibn Khaldoun, 2004AD., pt. 2, P. 212), after he had made it an official doctrine for the state, and asked the jurists and Scholars of Hadith to adopt this thinking, and Al-Ma'moon insisted on imposing his opinion in spite of the opposition of the great Scholars of Hadith, especially Ahmed Bin Hanbal (241H./ 855 A.D.), Mohammad Bin Noah (23H./ 845A.D.) and Al-Gawariri (235H./ 849 A.D.), (Abu Zahrah, Diene Loco, P. 142), who were exposed to imprisonment and torture to force them to say of creating the Qura'n. The state's approach itself continued during the reign of the Caliph Al-Mu'tasem and the Caliph Al-Wathiq (Abu Zahrah, Diene Loco, P. 136). When Al-Mu'tasem commanded to hit Ahmed Bin Hanbal and torture him to force him to say what the Mu'tazila said (Al-A'wwa, 2017, P.221), and it is known "the ordeal (Ibn Al-Jawzi, Manaqib (virtues), 1049H., P. 416. Al-Tabari, 1979, pt. 9, P. 631, 645. Ibn Al-Jawzi, Al-Muntatham, pt. 13, P. 200).

It is also not possible to rule out the political goals behind the rapprochement of the authorities since the time of Al-Mutawakkil to the Hadith Scholars, they persecuted the Mu'tazilites in order to maintain their power (Al-A'wwa, 2017, P. 224), especially the Hadith Scholars, Al-Hanabila in particular, they require obedience to the unjust Imam and forbid rebelling against him, and it is obligatory to pray behind him even if he is an immoral person, this is no doubt what the State wants, to support its stand in the Islamic World.

Thirdly: Causes of Al-Mu'tazila sect weakness and decline: Endings of Al-Mu'tazila have seen multiple intervals starting since the period of Al-Mutawakkil Caliphate, till the bands[4] of Al-Mu'tazila started to fade, after they began to fall apart one after the other, until non of these bands remained, no organized groups and finally vapoured, after their ideas became pure points of view transferred across different ages, also disappeared, because plenty of their ideas and beliefs never to be new, after they lost their meaning, and became not pliable to develop, so Al-Mu'tazila lost its pliability to life, as provided in Bin Khaldun Introduction; after Bin Khaldun had studied the "science of speech" (808H./ 1406 A.D.), he found its unnecessary in his time, as he says: "This science of speech is unnecessary to this time to a student, for "The atheists and heretics have become extinct and the Imams from among the Sunnis have left us alone in what they have written and recorded.." (Ibn Khaldun, 2004 A.D. pt. 2, P. 212). The following are the factors that led to the Mu'tazilites decline:

2. The Political Factors:
The Caliphate of Al-Mutawakkil is considered the beginning of the end of the Al-Mu'tazila band, so after the ruling authority was before Al-Mutawakkil adopted the doctrine of Al-I'tizal as an official doctrine of the State, the authority in the reign of Al-Mutawakkil a contradictive policy; for it depended on chasing the symbols of Al-Mu'tazila after the authority had been their refuge, and on the contrary of that the persecution of Mu'tazilites was opened for the people of Hadith after this group received the support of the authorities and many Hanbalis took the lead in the political scene (Al-Rubaie, 2001, P. 23).

The political factor effect appears in the weakness of Mu'tazilites, that is, in the period of their influence and support of authority to them, their efforts were not confined to spreading their doctrine, but that coincided with many of their figures holding high-ranking positions in the state, and becoming increasingly involved in political life, for it is not possible to forget one of their famous ministers in the reign of Caliph Al-Wathiq, who played a big role in the reign of covenant and the attempt to remove Al-Mutawakkil, Al-Wathiq's sudden death, in the year (232H./ 847 A.D.), Ibn Al-Zayyats' hopes were lost, so Al-Mutawakkil assumed the Caliphate and adopted his anti- Mu'tazila policy (Al-Tabari, 1979, pt. 9, P. 154).

The Mu'tazilites involvement in political affairs generated hatred against them from various classes of society and contributed to spreading hatred against them for the interest of Scholars of Hadith and jurists, who had their influence in the public, and were dissatisfied with both the Mu'tazila ideas and their politics, in addition to the unjust policy pursued by Ibn Al-Zayyat against the

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[4] Al-Mu'tazilites started to split into twenty groups, each one of them makes the rest of them blasphemous, about these groups, see Al-Baghdadi, "Difference among Groups", P.18. Al-Magreezi "Sermons and Consideration", pt. 4, P. 174.

common people (Al-A'wwa, 2017, P. 220) from means of torture pursued by him against them, therefore, Al-Mutawakkil's getting rid of Ibn Al-Zayyat was the beginning of a new policy against the Mu'tazila figures, and purging the authorities of them, and this is considered the first below that Al-Mutawakkil directed against them, this is no doubt opened the way before the Scholars of Hadith after Ahmed Bin Hanbal was released and honored, Al-Mutawakkil also took many procedures against who believes in Al-Mu'tazila's thought, to direct to them the second blow, after he had commanded people to abandon controversy and abandoned all what the three caliphs, who preceded him- Al-Ma'moon, Al-Mu'tasem, and Al-Wathiq- Al-Y'aqoubi says: "Al-Mutawakkil forbade people from speaking about the Qura;n, and he released those who were imprisoned from the people of the countries, and those who accepted the succession of Al-Wathiq, and whoever accepted the caliphate of Al-Wathiq, evacuated them all and clothed them, and wrote to the horizons a letter forbidding debate and controverters (Al-Ya'qoubi 2010, pt. 2, P. 484; Al-Tabari, 1979, pt. 9, P. 190).

Closing the gate of debate and controversy means that Al-Mutawakkil closed a gate in front of Al-Mu'tazila, as the debate and controversy are considered the domain in which they excelled, therefore leading this policy led to the vacancy of science seminars from their supporters, but these procedures never were the fatal blow that destroyed their doctrine, especially Al-Mutawakkil did not dismiss Ahmed Bin Daoud, who held the highest judicial positions, in addition to the grievances of the military (Al-Baghdadi's, 2001, pt. 1, P. 298), not forgetting the role that Ibn Daoud played in pitting the Caliphs against the Hadith Scholars, who stood against the Mu'tazilites, and affirmed that the Holy Qura'n was not created, contrary to what the Mu'tazilites say (Al-Asha'ri, 2009, P. 115). We infer from what Ibn Al-Jawzi said in his book, Manaqib Al-Imam Ahmad, that Caliph Al-Mutawakkil directed another blow to the Mu'tazila when he removed them from school yards and mosques, replacing them with Hadith Scholars Ibn Al-Jawzi in the year (234H./ 848A.D.) Al-Mutawakkil appointed the jurists and Hadith Scholars and ordered them to sit with people and narrate hadiths in which there was a response to the Mu'tazilites and the Jahmiyyah and to narrate the vision. So Othman Bin Abi Shaybah (239H./ 853 A.D.) sat in the city of Al-Mansour, and a pulpit was placed on it, and about thirty thousand people gathered on it, and Abu Shaybah sat down. Baker Bin Abi Shaybah (235H./ 849 A.D.) in Al-Rusafa Mosque, and about thirty thousand gathered there (Ibn Al-Jawzi, Manaqib 1049 H., P. 159).

By that, Al-Mutawakkil's stand against Al-Mu'tazila started to get worse and worked to correct what Al-Wathiq committed, who killed and crucified one of the Hadith Scholars who accompanied Ahmad Bin Hanbal in his ordeal; he is Ahmad Bin Naser (232H./ 846 A.D.) because of his saying of Creating the Holy Qura'n, as Al-Tabari mentioned, his body remained until the year 237H./ 846 A.D. when Al-Mutawakkil ordered the body to be taken down and buried (Al-Tabari, 1979, pt. 9, P. 190).

The final blow to the Mu'tazila figures came when Al-Mutawakkil began following the family of Ibn Daoud and taking revenge on them, and that was in the year 237AH./ 851 A.D., when the minister Ahmad Bin Daoud began confiscating his estate and imprisoning him with his sons who were holding positions in the tax office and the police (Al-Tabari, 1979, pt. 9, P. 188), and continued in prison till their death in the year 240H./ 854 A.D. (Al-Baghdadi, 2001, pt. 1, P. 298. Ibn Al-Athir, 1987, pt. 6, P. 121), one of the results of that was the increase in public hatred towards the Mu'tazilites that was proved in different occasions, especially the funeral of Ahmed Bin Hanbal, Ibn Al-Jawzi had mentioned that he remained a week hoping to reach the grave, until the opportunity was allowed difficulty, because of too much crowding of people (Ibn Al-Jawzi, Manaqib, 1049H., P. 418), also Hadith Scholars started declaring the Al-Mu'tazilites as infidels in the mosques, showing their hatred and abhorrence to them, even when Ibn Hanbal was asked about Ibn Daoud, he said that 'he is an infidel' as Al-Baghdadi mentioned (Al-Baghdadi, 2001, pt. 3, P. 285).

With this position of the ruling authority against the Mu'tazilites, which coincided with the position of the general public, the Mu'tazila felt that the circumstances were no longer in their favor because the authority and the majority of the Sunnis and the common people stood against them, and were seeking revenge on them. In other words, the Mu'tazilites began to lose their balance of power as long as things did not go their way. In their interest, on the contrary, things began to worsen and worsen against the Mu'tazila, especially since at this stage, the Mu'tazila sect began to divide into various sects, meaning that the Mu'tazila at this stage did not possess unity of thoughts after they had divided into more than twenty sects. Each group took into account the other's thinking.

But the last blow to the Mu'tazila had come from Abul Hasan Al-Asha'ri, who was one of their theorists and Imams, when he left their doctrine and renounced it, and became beside the Hadith Scholars, and announced that he devoted himself to respond to Mu'tazilites and their beliefs, after had stood beside the Sunnists and Hadith Scholars (Ibn Khallican, 1972, pt. 3, P. 275, Al-Magrezi, 1418H., pt. 4, P. 191).

The Caliphs after Al-Mutawakkil continued to lead the policy itself against Al-Mu'tazila, this Caliph Al-Qader Billah (381-422 H./ 991-1031A.D.) did in the year 408 H./ 1017 A.D. what Al-Mu'tazila had done in the caliphate of Al-Mu'tasem and Al-Watheq, for he accepted the repentance of the Mu'tazilites and their abandonment of the belief in the creation of the Qura'n, who demonstrated their retreat from their ideas and beliefs, and everything that is contrary to the Sunnists and the community, and

their pledge that whoever returns to his Mu'tazila beliefs will face persecution and torture, so that others may learn from him. His policy was followed by the governors of Khorasan, who were fed up with the Mu'tazilites and the Shiites. They ordered to curse them on the pulpits, just as Mahmoud Bin Sabuktakin, the governor of Khorasan, came to banish all sects and heresies and banish all (Ibn Kathir, 1997, pt. 15, P.625. Ibn Al-Atheer, 1987, pt. 8, P. 171).

What is more, the Caliph Al-Qadir Billah wrote a book on principles, in which he talked about the virtues of the Companions (Al-Dumairi, 1424H. P. 138), and the book "The Virtues of the Umayyad Caliph Omar Bin Abulaziz" emphasized the infidelity of the Mu'tazilites and everyone who said that the Qura'n was created. Let the ruling authority take serious and practical steps against Mu'tazilites (Al-Baghdadi, 2001, pt. 5, P. 61). It was reflected in the actions of the public in their attack on the Mu'tazila. In the year 456H/ 1063 A.D., a group attacked Abu Ali Bin Al-Walid, one of the Mu'tazila teachers, insulting him for continuing to teach the doctrine, and the Mu'tazila were cursed in the Mansour Mosque. He also prevented the public from visiting them in prisons. In the year 461AH/ 1068 A.D., they accused Abu Al-Wafa Ali Bin Aqeel of being a heretic for frequenting Abu Ali in prions until Abu Al-Wafa came and announced his repentance from retirement (Al-I'tizal) (Ibn Kathir, 1997, pt. 15, P. 795).

3. Role of the Public:
It is not possible to ignore what happened to Ahmad Bin Hanbal in creating a gap between the jurists and the Hadith Scholars on the one hand and the Abbasid State on the other hand, which in turn was reflected in public's version of the ruling authority and to the symbols of the Mu'tazila, because people hated the Mu'tazilites, because of their closeness to the State (Al-A'wwa, 2017, P. 222), through what the jurists caused, there was a stir in the street, especially after the Caliph, Al-Wathiq arrested the jurist Ahmad Bin Naser Al-Khuza'i, because he denied the creation of the Qura'n, which further fueled the public's desire to kill him in the 231 AH./ and then crucified him (Al-Tabai, 1979, pt. 9, 135, 140. Ibn Al-Jawzi, Al-Muntazam, pt. 11, P. 251).

Because of what happened to the Jurist, Al-Khozai, The Hanabila became with great impact on the Abbaid Street, that means the getting out of Mu'tazilites from the arena of conflict with the Hanabila was inevitable, not only for the political reasons which we mentioned earlier but the factor of the street impact, and their inability to win over the public was a major reason for their isolation, especially that their opinions remained imprisoned in the Caliphs' palaces, and the elite intellectuals who discuss the sciences of philosophy and dialectics (Abu Zahra, Diene Loco, P. 128), these subjects that were too far from mosques and councils of the public, led to the emergence of Sunni ideas, especially Sufis, in addition to Shiites, because joining these groups does not require special qualification as much as emulating their scholars and disciples, moreover, these sects were directed to the general public with their language and simple presentation, far from the complexity that was the case with the Mu'tazilites.

This no doubt encouraged the public people to be involved in these doctrines, inspite of thinking and belief difference between them sometimes, the best example is what happened of wrapping among all of categories of the public with the differences of their beliefs in the funeral of Ahmad Bin Hanbal (240H./ 854 A.D.), and to Al-Khateeb Al-Baghdadi a pretty description of this funeral, which was an expression by the public of wrapping about the Sunna doctrine, especially Ahmad Bin Hanbal and his stand against the Mu'tazila, and was also a rejection of the ideas that contradict the Sunnah doctrine and aggressive of the ideas of the Mu'tazila (Al-Baghdadi, 2001, pt. 6, P. 103), and the tomb of Ahmad Bin Hanbal has become a shrine for the public to seek blessings in Bab Harb cemetery throughout the year (Al-Baghdadi, 2001, pt. 6, P. 106), Ahmad Bin Hanbal with his stand against Al-Mu'tazila appeared as the defender of the Sunnah and protector of them, made him a role model by depending religion, the thing that led the people to wrap about him during his life and death. The opposite picture of the funeral of Ahmad Bin Hanbal was the funereal of Bisher Bin Ghayyath Al-Mureisi (18H./ 833 A.D.), who was one of Al-Mu'tazila symbols, and says of creating the Qura'n (Al-Maqreezi, 1418H., pt. 4, P.169), this picture was formed after the jurists disbelieved the symbols of the Mu'tazila (Al-Maqrizi, 1419H. pt. 7, P. 532. Al-Dahabi 1374H. pt.1, P. 206) and those of them, who claim of Creating the Qura'n, of them Al-Musreisi, who few of people attended his funeral, and from the jurists Obaid Al-Shwanizi, aiming at receiving meits, and this stand was reflected on greatest symbols of Al-Mu'tazila, who gained a big position in the reign of the caliph, Al-Watheq (Ibn Al-Murtada, 1961, P. 77), he is Ahmad Bin Abi Daoud, who used to sit for examining Scholars and calls them to say of creating the Qura'n and before his death recommended to be buried in his house (Al-Baghdadi, 2001, pt. 5, P. 252).

It can be said that the Hadith Scholars were in the sight of the public as the Guardians and protectors of the Sunnah, and the Scholars of the Sunnah had a great impact on the soul of the public, which in turn was a guarantee to arouse their anger against the Mu'tazilites, and everyone who contradicts religion with foreign ideas that contradict their beliefs, which they naturally imbibed, through pulpits and preaching and guidance councils that were widespread throughout the Islamic World, especially Iraq. The common people would remember the sayings of the scholars and their disciples in their agitation against the Mu'tazilites, and calling them infidels and atheists, until the belief of ordinary people became false Mu'tazila thought is a departure from religion and abolition of the Sunnah of the rule of reason undoubtedly led to the exclusion of elite Mu'tazila thinkers from the arena of society.

The existence of the cultural gap between the general people and Al-Mu'tazila contributed a great deal to the collapse of this doctrine, not because it was confined to the caliphs' palaces and among intellectuals of the elite only, so the impact of the doctrine did not reach the strict, but because of the superior Mu'tazila system of adopting those ideas that the common people did not understand (Al-A'wwa, 2017, P. 243), which was strengthened by their holding positions and the authority's support for them, during the era of Al-Mu'tasem and Al-Wathiq, but the picture differed during the era of Caliph Al-Mutawakkil, in which the authority of the Hanabila modernists began after their control of the street and their control over state affairs, which agreed of the street and their control over state affairs, which agreed with Al-Mutawakkils' fanatical policy, who persecuted Arabs and Persians alike and became fanatical. For the Turkish element. (Al-Tabari, 1979, pt. 9, P. 196. Ibn Al-Jawzi Al-Muntatham Ibrahim Bin Tasar & Abi Huthail Al-Allaf (295AH/ 849A.D, pt. 11, P. 261) [5], the thing that strengthened Al-Hanabila in which some Mu'tazila lived like the Sheikhs of Al-Mu'tazilites of Basran, and Al-Dahabi described him in narration of figures of Al-Nubala'" and head of Al-Mu'tazila Abul Hutheil Mohammad Bin Al-Hotheil Al-Basri Al-A'llaf author of books, claimed that the bliss of Paradise and the torment of Hell end such that the movements of the people of Paradise are calmed until they do not utter a word, and mention the sacred qualities, even knowledge and ability (Al-Dahabi, 2006, pt. 10, P. 542), also was famous with teaching and many pupils (Al-Balkhi & et al, 2017 A.D., P. 120), of them Al-Jaheth (255H./ 868A.D.) (Ibn Al-Murtada, 1961, P. 67. Abu Zahrah, Diene Loco, P. 128) who wrote a book about Al-Mu'tazila, and to him the Jahiteya belongs, which is a team of Al-Mu'tazila (Al-Dmeiri, 1424H./ P. 254), he was from virtuous Mu'tazilites as described by Al-Shahristani (Al-Shahristani, 1992 A.D., P. 65) and from their figures too Al-Jabai (303H./ 915 A.D.) (Ibn Al-Murtada, 1961, P. 67). This list of famous Mu'tazilites were expected in their natural state to have pupils who bear their doctrine and spread it, but what we have been was opposite that, so Abul Hasan Al-Asha'ri is one of their figures had turned against them.

The issue of creating the Qura'n was not the only issue that kept people away from Mu'tazilites and enlarged the gap between them, for Mu'tazilites were tackling doctrines come to what the public innately understands about religion (Al-Baghdadi, 2001, pt. 9, P. 110), and what they understood from the jurists and the Hadith Scholars through many years, Mu'tazilites were adopting what agrees with their interests; the Hadith Scholars, for example, were saying that intercession on the Day of Resurrection includes the just and the immoral, and the Holy Messenger's intercession was reserved for the sinners of his nation. This is what made the people converge around these beliefs that agree with their understanding of religion, unlike what the Mu'tazilties say. That intercession includes only the righteous of the nation, with the aim of raising their ranks in Paradise and erasing their sins (Al-Balkhi et al., 2017, P. 120).

Also, understanding of the public differs from the Mu'tazilites understanding of the issue of mortality on the Day of Resurrection, for the Hadith Scholars see that mortality does not be except the disbeliever, and not for the believer and even if he was a transgressor; meanwhile Mu'tazilites say of mortality of committers of major sins; therefore it was easy for the public to accept the opinions of Scholars of Hadith and not the Mu'tazilites who disagree their beliefs (Al-Asha'ri, 2009, P. 158).

Also, we cannot forget the role played by Abul Hasan Al-Asha'ri in exciting the public against Al-Mu'tazila after he had left the doctrine of Mu'tazilites (Al-Asha'ri, 2009, P. 94 and after) and started to spread his ideas that contradict what Mu'tazilites brought, and in contrast assuring the Sunnah doctrine, that agrees on the public whims in fighting the whims and belief of the Mu'tazila, lining with the opinion of the Hadith Scholars, especially what concerns the issue of Destiny (Abu Zahrah, Diene Loco, P. 128).

During the reign of Caliph Al-Qadir Bi-Allah, ideas of Al-Hanabilah became widespread, and the excommunication of the Mu'tazilites became one of the foundations of the religion, as Al-Khateeb Al-Baghdadi pointed out to Al-Qadir's Commitment to God to the Hanbali doctrine (Al-Baghdadi, 2001, pt. 5, P. 61. Ibn Al-Jawzi, Al-Muntazam, pt. 14, P. 354 H. Safadi, 2000, pt. 6, P. 150. Ibn Athir, 1987, pt. 7, P. 754).

It can be said that the fall of Al-Mu'tazila was never political only, but the thought factor had a great effect in that, so there were no figures of Al-Mu'tazila, and we had never heard about what is like Abu Hashem Al-Jibai in the Fourth Century AH (Ibn Al-Murtada, 1961, P. 81), and despite the emergence of great thinkers belonging to the Mu'tazila School, like the Judge Abdel Jabbar in Fifth Century A.H, who is equivalent in knowledge to Abi Hudhayl Al-Alaf and Ibrahim Al-Nizam, a student of Abu Hudhayl (Al-Asha'ri, 2009, P. 101, Abu Zahrah, Diene Loco, P. 128), to whom the Al-Nizamyah team belongs (Al-Shahristani, 1992, P. 47), but what the judge did not go beyond the formulation of the doctrine without establishing any basis or addition in the science of theology.

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[5]   See texts of letters sent by Caliph Al-M'amoon to Itasaq Bin Ibrahim, the police chief, that call for creating the Qura'n at Al-Tabari in the incidents of 218H./ 833A.D. Al-Tabari, History, pt. 8, P. 631.

4. Conclusion:

The shift in the history of the Al-Mu'tazila team in the reign of the Caliph, Al-Ma'moon, who took the Mu'tazila doctrine as the official doctrine of the state, and the Mu'tazila lived their golden age., and it became the doctrine of the elite of thinkers and scholars after Al-Ma'moon was impressed by their philosophical and dialectical ideas, especially the issue of the creation of the Qura'n.

The issue of creating the Qura'n made the Caliph Al-Ma'moon in confrontation with the Sunnah and Hanabila and started together with figures of Al-Mu'tazila to chase everyone who contradicts their belief, and it is that led to the ordeal after Al-Ma'moon, Al-Mu'tasem, and Al-Wathiq did chase Ahmad Bin Hanbal, imprison him and torture him after Ahmad Bin Dauod questioned everyone who did not believe in the creation of the Qura'n, and assisted in that their involvement in the political life and assuming high positions in the state, it led to the question to what extent these people benefited from their doctrine and their closeness to the Caliphs in holding positions of the state.

The public, who imbedded Sunni ideas, did not ignore the extent to state of danger of the Mu'tazila sect, which resorted to excluding them from circles of thought and debate by virtue of the Mu'tazila ideas being confined to the palaces of the Caliphs and elite councils, and their exposure to persecution and torture by some of the Mu'tazila ministers.

The fatal blow, which had been directed to a Mu'tazila team in the reign of the Caliph Al-Mutakkil, who released Ibn Hanbal and came close to the Hadith Scholars and forbade speaking verbally, just as it was forbidden to delve into the issue of the creation of Qura'n after he had dispersed and imprisoned the supporters of the Mu'tazila, the thing that led to weakening their doctrine, to return newly in the period of the Buyid influence after the intermarriage between the Shiites and the Mu'tazila, but their doctrine never reached the degree of spreading, and the authority which was at its golden age, to fade out afterwards, and did not remain of their doctrine except ideas confined in the minds of some thinkers.

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