

IRAQ

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(207/822), showed his rejection of determinism in his *Ma‘ānī al-Qur‘ān*.³⁰ He was known to be favourably inclined towards the Mu‘tazila;³¹ he was the tutor of Ma‘mūn's two sons. When dictating he used “philosophical” terminology,³² but he had no talent for dialectical debate (*kalām*).³³

2.2.2.2 Qadariyya and Asceticism

However influential Ḥasan al-Baṣrī was, it is not possible to see him as the ancestor of the Qadariyya. While it would be problematic to look beyond him further into the past, there are others besides him who, although slightly younger, probably did not learn their Qadarite creed from him. The ideal of piety they adhered to also differed from his in some ways. They did share his trend to individualisation, but they ventured further forward: some to a personal love of God, others to ostentatious “monkishness” that was a slap in the face of bourgeois lifestyle, and sometimes also of pietistic devoutness.

In Basra in particular early signs of this development could be observed. During ‘Uthmān’s caliphate, ‘Āmir b. ‘Abd (al-)Qays al-‘Anbarī – still a young man at the time¹ – had been posted to the Syrian military district under Mu‘āwiya because he refused to get married and was alleged to stay away from Friday prayers.² The governor may have feared that the defensive capability of the only recently established army camp might be compromised, for ‘Āmir was by no means the only one,³ and his tribe was very powerful.⁴ He had another quirk as well: he did not eat meat or dairy products, unless they came from

n. 3; regarding his nickname “the werewolf” cf. Ullmann in: WZKM 68/1976/171ff., esp. p. 179. General information in GAS 8/61ff. and 9/64ff.

30 In detail Abū Zayd, *Al-ittijāh al-‘aqlī* 156ff.; also Beck in: Muséon 65/1951/187ff. Concerning the work cf. Cerrahoğlu, *Tefsir tarihi* I 279ff.

31 Qiftī, *Inbāh* IV 7, ult. He lived very close to Bishr al-Marīsī (regarding him see ch. C 2.4.1 below), but they did not influence one another (ibid. 8, 3f.).

32 Ibn al-Nadīm, *Fihrist* 73, 18f.

33 Regarding him R. Blachère in EI² II 806ff.; GAS 8/123ff. and 9/131ff.

1 Despite the early date he was counted among the *tābi‘un*, e.g. by Ibn Sa‘d. His father appears to have converted to Islam but continued to be called ‘AbdQays all the same (IS VII₁ 76 pu.). Biographical works on the *ṣaḥāba* do not mention him.

2 IS VII₁ 75, 4ff. and 21ff.; 77, 22ff.; 60, 23f.

3 Ibid. 78, 16, and 79, 14ff.

4 Regarding the Banū l-‘Anbar see p. 178f. below; concerning the genealogy cf. Ibn Ḥazm, *Jamhara* 208, 12ff. and 2f.