

IRAQ

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too, was predestined.³³ Even so, he was convinced that God did not – as the Qadarites might infer from this – wrong humans.³⁴ He transmitted a prophetic dictum according which everyone who does not assign God associates will enter into paradise, but this must not be said out loud in order for people to continue to compete in their actions.³⁵

He was reported to have refused to pray behind a Qadarite.³⁶ His biography confirms that he was serious: he had moved from the Banū Murra to the Taym because the Murra chased him from their city quarter when he turned against Qadarite doctrine, while the Taym appointed him their imam.³⁷ If it is true that he was imam for around thirty years this would have been after Ḥasan al-Baṣrī's death, and possibly considerably later than that. When he married Faḍl al-Raqāshī's daughter he was by no means quite so strict; in fact, if we are to believe Ibn Ḥazm, the two were, in fact, friends.³⁸ The Mu'tazila claimed he had admitted that the name *Qadariyya* was not invented by his people but had instead originally been directed at them. Only with the support of the authorities had it been possible to turn it back on the defenders of free will; now his people were called *mujbira*, thus going from bad to worse.³⁹

2.2.7.15 *Abū 'Amr Ibn al-'Alā'*

'Amr b. 'Ubayd's opponents whom we have portrayed so far came from the well-to-do bourgeoisie. While they were probably wealthier than he, they were basically of the same rank: they were all clients, but their families had had the better starting conditions. Furthermore in Ibn Sīrīn they had found a teacher who had made bourgeois decorum a matter of principle. It is true that they had attended Ḥasan al-Baṣrī's lectures, but his asceticism incorporating Qadarite features did not appeal to them. Their opposition to 'Amr can consequently not be explained merely as difference of temperaments and differing religious ideas found among Ḥasan's pupils; this is how it is presented by those sources

33 *Ḥilya* III 33, 1ff.; cf. HT 93. An anachronistic, anti-Jahmite variant *ibid.* 33, 8.

34 *Ibid.* 33, 16f.

35 *Ibid.* 34, 4ff.; also Khaṭīb, *Sharaf* 90 no. 195. This is probably why the ascetic Ghulām Khalīl counted him among the Murji'ites (Massignon, *Essai* 168; cf. also p. 396 above).

36 *Ibid.* 33, 13f.

37 Ibn Khayr, *Fahrāsa* 231, 4f.

38 *Naqt al-'arūs* 246, 21ff.

39 Qāḍī 'Abd al-Jabbār, *Faḍl* 345, 2ff., and *Mughnī* VIII 332, 8ff.; both passages are corrupt and must be emended against one another. Anonymous Mānkāim, *ShUKh* 772, pu. f. Cf. HT 125, with an uncertain conclusion. The story is traced back to 'Uthmān al-Ṭawīl.