

traditionists who continued Ḥasan's legacy the ascetics were gradually acquiring the reputation of not playing according to the rules of scholarship. The same was true of a man whose *nisba* recalled Yazīd b. Abān and who was counted among the "friends of God":¹²

Abū Ḥurra Wāṣil b. 'Abd al-Raḥmān al-Raqāshī,

d. 152/769 or 153/770.¹³ Once again there were doubts as to whether he had actually himself heard the traditions he transmitted from Ḥasan; the question was whether the deception might, in fact, have been his successor's fault.¹⁴ In Ka'bī's opinion he, too, was a Qadarite,¹⁵ just like

Abū 'Ubayda Bakr b. (Abī) al-Aswad al-Nājī,

who transmitted from Ḥasan and Ibn Sīrīn and whose *taqashshuf* attracted universal attention.¹⁶ How different this type was from that of the average traditionist is illustrated by the example of

Abū Muḥammad Ḥabīb b. Muḥammad al-'Ajamī (also: al-Fārisī)

d. 156/772, a Persian ascetic who had been a merchant but apparently gave up trading under Ḥasan al-Baṣrī's influence (i.e. in his youth). It was said about him that his faith in God (*tawakkul*) was so great that he incurred debts "on God's account", i.e. that he would take out a loan for some good cause, hoping that God would enable him to pay it back somehow.¹⁷

A Qadarite according to Ka'bī 99, 1 (who writes *al-Ajamī*) > *Faql* 343, 8 > IM 138, 12f. (writes *al-Ajam*). Cf. also Jāhiz, *Bayān* I 364, 1; Abū Nu'aym, *Ḥiyya* VI 149ff.; Ibn al-Jawzī, *Ṣifa* III 236ff.; Jullābī, *Kashf al-mahjūb* 107, 2ff.; Dhahabī, *Mizān* no. 1721 and *Ta'riḥ* V 233, 14ff.; TT II 189 no. 347. Dhahabī

12 Thus in *Mizān* no. 9324.

13 Khalifa, *Tab.* 533 no. 1865.

14 Ibn Ḥanbal, *Ḥal* 89 no. 518. Cf. also Fasawī II 633, 7; 'Uqaylī, *Du'afā'* IV 326 no. 1930; TT XI 104f. no. 180 (where the *nisba* al-Raqāshī is denied him); Azmi, *Studies* 176. Cf. also Bukhārī IV₂ 170f. no. 2582; IAH IV₂ 31 no. 141; *Mizān* no. 9324.

15 *Maq.* 91, pu. f. (where there is a mistake in the *kunya*) > *Faql* 342, 2 > IM 137, 14. His brother on his mother's side was classified in the same way (see p. 364f. below).

16 Ka'bī 97, 9ff. > *Faql* 343, 6; 'Uqaylī I 147 no. 182; Ibn Ḥibbān, *Majrūhīn* I 187, 4ff.; *Mizān* no. 1271; *Lisān al-Mizān* II 47 no. 174.

17 Reinert, *Tawakkul* 270; also 172.