

1.2 The Qadariyya

The first intellectual religious movement which stirred up emotions in Syria was the Qadariyya. However, we can scarcely establish when it became a political and social force in the true sense. And it now seems that such was not the case all that early on. Only in the caliphate of Hishām, in the period shortly before 110/729, can Qadarite ideas be documented with certainty in Syria. We do possess several reports about the time of ‘Abd al-Malik and above all for the brief reform caliphate of ‘Umar II; but the situation is obscured by the view of history of our sources which always only see the Qadariyya as a heretical “innovation” and for this reason search for its origin, i.e. “the first Qadarite”.

1.2.1 The Question of Origin

This model goes back to ideas which were developed to begin with by non-Qadarite intellectuals in Syria in the middle of the 2nd century. But at that time they still possessed no conceptual uniformity. Awzā’ī (d. 157/774) saw Ma’bad al-Juhanī as the source of all evil; according to Awzā’ī, the latter was led astray by a Christian convert by the name of Sawsan.¹ Sa’īd b. ‘Abd al-‘Azīz al-Tanūkhī, a decade after Awzā’ī’s death, introduced another name into the discussion. He pointed out that Abū Idrīs al-Khawlānī (d. circa 80/700), a *qāṣṣ* and allegedly also *qāḍī* of Damascus during the period of ‘Abd al-Malik,² warned against attending the lectures of a certain Abū Jamīl because the latter did not believe in God’s predetermination of one’s destiny; immediately thereafter Abū Jamīl went off to Ḥims.³ We may infer that by this “heretic” is meant the *tābi’ī* Abū Jamīl Muslim b. Qurra al-Ashja’ī, about whom we are told that he transmitted from ‘Awf b. Mālīk, a Companion of the Prophet residing in Damascus.⁴ But Abū Jamīl has completely disappeared and the report of Sa’īd b. ‘Abd al-‘Azīz was forgotten. The thesis of Awzā’ī is a different matter altogether; it was frequently repeated in the later literature.

1 More details on this in my contribution in: *Festschrift Meier* 61.

2 On him the extensive biography in the *Ta’rikh Dimashq* s. n. ‘Āidhallāh b. ‘Abdallāh (*Tarājim ḥarf al-‘ayn*, ed. Fayṣal 485 ff., especially 514, l. 14, and 519, ll. 8 ff.); also HT and *Anfänge*, Index s. n.

3 M. Abyaḍ, *al-Tarbiya wa’l-thaqāfa al-‘arabiyya fīl-Shām wa’l-Jazīra* 348/*Culture et éducation* 263, following Ibn ‘Asākīr.

4 Cf. Dawlābī, *Kunā* 1, 138, l. 11, in combination with Fasawī 1, 318, last l. f. Unfortunately Ibn ‘Asākīr’s biography of Abū Jamīl, whom he lists under his *kunya*, is not accessible to me; I cannot verify whether my identification is correct. On ‘Awf b. Mālīk cf. Ibn ‘Abd al-Barr, *Istī‘āb* no. 2003 and Ibn Ḥajar, *Iṣāba* III, 43, no. 6101; he belonged to the same tribe as Abū Jamīl and likewise is supposed to have settled in Ḥims.