

The problem was clearly not central to Rabī b. Ḥabīb's view. While the majority of hadiths in his *Musnad* that touch on the subject are predestinarian in tone, there are others which are more supportive of a Qadarite position,³⁰ and in one instance he interprets the term *Qadariyya* like Qadarites and Mu'tazilites did, meaning "predestinarian".³¹ However, even during Abū 'Ubayda's day there were "young people" who inclined to stricter determinism; Ḥamza complained that Abū 'Ubayda did not excommunicate them.³² Maybe they were Shu'ayb b. Ma'rūf and his friends who had debated with Ḥamza.³³ It was also claimed that Ḥasan al-Baṣrī had been "corrupted" by Wāṣil b. 'Aṭā';³⁴ Qadarism and Mu'tazila had become viewed as one. The Mu'tazila began its mission in Oman; Wā'il b. Ayyūb, one of Rabī's pupils, debated there with one of their people named Kahlān.³⁵ There is an extant record of the debate; one of the subjects discussed was the *istiṭā'a*.³⁶ Around the same time Maḥbūb b. al-Raḥīl wrote a brief introduction to successfully debating "with our enemy, the Qadarites", his arguments based firmly on Abū 'Ubayda's.³⁷ Shortly afterwards, around 210/825 or slightly later, a notable from Ṣuḥār complained to the imam 'Abd al-Malik b. Ḥumayd (r. 207/822 or 208/823 to 226/841) that the "Qadarites" – like the Murji'ites – attracted so many members, and asked him for help.³⁸

2.2.5.4 The Quarrel over the Anthropomorphisms

Abū 'Ubayda anathematised not only the Qadarites but also, as we saw earlier, "young people" who had wondered – and asked him – whether someone who had not had the opportunity to know the true faith should be called an unbeliever after all. They may have taken their cue from Qadarite ideas, but they

30 Cf. no. 8 and 9 in Cuperly's translation p. 287. Of course it was Warglānī in *Tartīb* who classified them into the *Bāb al-qadar*; Rabī may not have been interested in their implications at all.

31 Ibid. no. 10.

32 Shammākhī 85, –6ff.

33 See p. 233 above.

34 Darjīnī 258, 5ff. = Shammākhī 97, 15ff., as having been said by Abū Muḥammad al-Nahdī.

35 Shammākhī 105, 12f. This was probably a Southern Arab; the name was already recorded in Sabian inscriptions (Y. Abdallah, *Personennamen* 85).

36 Cf. the translation in Cuperly, *Professions de foi ibādites* I 425, n. 28.

37 Khamīs b. Sa'īd, *Manhaj* I 434, 9ff.

38 'Abdallāh b. Ḥumayd al-Sālimī, *Tuḥfat al-a'yān bi-sūrat ahl 'Umān* (2Cairo 1350) I 113f.; cf. Cuperly, *Introduction* 159 and Wilkinson in *Ar. Stud.* 4/1978/204. Should the combination of Qadarites and Murji'ites lead us to conclude that the Mu'tazilites found in Oman were in fact Basran Ghaylānites?