



ḤOQAYNI

ḤOQAYNI, the *nesba* of two Zaydi Imams referring to their ancestor Aḥmad Ḥoqaynab. 'Ali b. Ḥosayn b. 'Ali b. Abi Ṭāleb. Aḥmad is said to have moved from Ḥoqayna, a village near Medina, to Āmol in Ṭabarestān, where he died and was buried (at the same spot where Imam al-Nāṣer le'l-Ḥaqq was later buried). It seems more likely that a descendant of his had moved to Āmol.

(1) Al-Mahdi le-Din-Allāh, Abu'l-Ḥasan (also Abu'l-Ḥosayn). His correct lineage appears to be 'Ali b. Ja'far b. Ḥasan b. 'Abd-Allāh b. 'Ali b. Ḥosayn b. Ḥasan b. Aḥmad Ḥoqayna. He was a pupil of Qāzi 'Abd-al-Jabbār in Mu'tazilite *kalām* and of Imam al-Mo'ayyad be'llāh Aḥmad b. Ḥosayn (d. 411/1020) in Zaydi *feqh* of the Qāsemiya school. He is probably the author of a commentary on Mo'ayyad's legal work called *al-Ziādāt*, which is quoted in later Zaydi *feqh* books as *Šarḥ al-Ḥoqayni*. Qāzi Yusof b. Ḥasan al-Kalāri transmitted from him. The genealogist Abu 'l-Ġanā'em al-Zaydi (d. 438/1046-7) mentions meeting him in Āmol in 422/1031. In 430/1038-39 he was recognized as Imam among the Qāsemi Deylamites. He was killed in the 440s/1049-58 and was buried in Langā where Mo'ayyad had been buried before him.

(2) Al-Hādi, the son of Mahdi. Hādi seems to have been his name rather than his title, although one source names him as Yaḥyā. Like his father, he was a scholar of Qāsemi Zaydi religious law and Mu'tazilite theology. He claimed the Imamate in Ruyān probably after 472/1079. He reached an agreement of mutual recognition with a rival who was active among the Nāṣeri Zaydis of Gilān. When Saljuq Turks invaded his territory, he became financially indebted to his Deylamite supporters. A fanatical enemy of the Isma'ilis, he



was killed in Kaju (later Kojur) in Rajab 490/June-July 1097 by an Isma‘ili assassin sent from Alamut. His body was taken to Kalār and buried at the gate of the *madrassa* of Qāzi Yusof b. Ḥasan al-Kalāri in Haškin. The tomb is now known as Emānzāda Hādi b. Emām Zayn-al-‘Ābedin (see Sotuda, III, pp. 138-41).

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