



KAYSĀNIYA

KAYSĀNIYA (occasionally referred to also as Moḳtāriya), the Shi'ite sectarian movement(s) emerging from the Kufan revolt of Moḳtār b. Abi 'Obayd Ṭaqafi in 66-67/685-87, which revered Moḥammad b. Ḥanafiya (d. 81/700) as their imam and the Mahdi. Moḥammad was the third son of Imam 'Ali b. Abi Ṭāleb and Ḳawla, a woman from the tribe of Banu Ḥanifa, who had been brought to Medina as a slave after the defeat of her tribe at the battle of 'Aqrabā' in 12/633.

The sect's sobriquet Kaysāniya appears nowhere as a term of self-designation, and its precise origins seem to have mystified the heresiographers, who must have adopted it from much earlier usage. A cryptic imami tradition, for example, censures the sons (*wold*) of a certain Kaysān for spreading the secrets of the imams "on the roads and in the valleys of the Sawād" (Kolayni, II, p. 223). The heresiographers generally provide two explanations for the sect's name, asserting that either (1) it derived from the leader of Moḳtār's personal guard (*ḥaraṣ*) of *mawāli*, Abu 'Amra Kaysān, or (2) Kaysān was the nickname of Moḳtār himself. In turn, the second explanation appears in several iterations. Some claim that Moḳtār adopted the name of 'Ali's *mawlā*, Kaysān, after the latter's death at Şeffin, because it was he who first convinced Moḳtār to join the 'Alid cause. Others claim that either 'Ali or Ebn al-Ḥanafiya named Moḳtār 'Kaysān,' because of his cleverness/shrewdness (Ar. *kays*; see Ebn Qotayba, p. 622; Nawbaḳti, pp. 20-21; Ps.-Nāše', pp. 22-23; Kašši, p. 117; cf. Qāzi, 1974, pp. 55-56).

Contemporary observers, whose testimonies are preserved almost entirely in



the form of poetry, epistles (if authentic) or history (*aḵbār*), refer to the sect, or at least factions thereof, under several different names: Ḳaṣabiya (i.e., those who fight wielding wooden clubs, *kaṣab*), Saba'iya (see below), extremists (*ḡolāt*), etc. In the course of Moḳtār's revolt, one finds numerous self-designations utilized by his acolytes and supporters, such as "partisan's of Moḡammad's household" (*šī'a āl Moḡammad*), "vanguards of the weak" (*anṣār al-za'if*), and the like, but most salient and unique to Moḳtār's movement seems to be the moniker *šorṭat Allāh* (God's elite troop), an appellation attested as late as the 70s/690s (Balāḍori, IV/2, pp. 196, 202, 211; Bar Penkāyē, p. 158; Ṭabari, II, pp. 618, 672, 716; cf. Anthony, 277-85). In any case, Kaysāniya came to encompass all sects arising out of this revolt that traced the imamate through Moḡammad b. Ḥanafiya.

The Kaysāniya were the product, rather than the impetus, of Moḳtār's revolt, yet the revolt's political and religious currents made a defining mark on the sect's history by combining a reverence for Ebn al-Ḥanafiya as imam and the Mahdi with a staunchly activist political program that was strongly colored by apocalyptic beliefs. Although the term *mahdi* had been utilized by previous movements (cf. the *Tawwābun*'s designation of Imam Ḥosayn b. 'Alī [d. 61/680, q.v.] as *al-mahdi b. al-mahdi* in Ṭabari, II, p. 546; tr., XX, p. 132; cf. Halm, 1991, pp. 28-29; tr., pp. 20-21; Crone and Hinds, pp. 36-37, 102), Moḳtār's revolt marks the first time that the title unambiguously conveyed the sense of an apocalyptic redeemer (Qāzi, 1974, pp. 122-28). Ebn al-Ḥanafiya neither denied nor endorsed the appellation of *mahdi* outright; however, Ebn Sa'd preserves a fascinating anecdote, wherein, in response to being addressed as mahdi, Ebn Ḥanafiya retorts, playing off the ambiguity of the title, saying: "Indeed, I am a *mahdi*, for I guide to righteousness and what is good (*ahdi ela'l-roṣd wa'l-ḵayr*)" (Ebn Sa'd, pp. 68-69). Titling himself *wazīr al-Mahdi* (among other things; e.g., see Balāḍori, IV, p.176), Moḳtār established an oft-repeated precedent by acting as the imam's proxy in the political arena and accommodating, if not encouraging, an entirely passive role for Ebn al-Ḥanafiya. Throughout the revolt, Ebn al-Ḥanafiya's passivity contrasted to the political activism of his deceased half-brother, Ḥosayn b. 'Alī (d. 61/680, q.v.).

Moḳtār also articulated the ideology of his revolt as in an idiom of social justice and as being based upon "the Book of God, the tradition (*sonna*) of the Prophet, the pursuit of vengeance for the blood of the Prophet's family (*ahl al-bayt*, q.v.), the waging of jehād upon the violators of God's law, and the protection of the weak" (Ṭabari, II, p. 633; tr., XX, pp. 217-18; Balāḍori, IV/2, p. 165). His



ultimate aim was perhaps to hand over rule of the Muslim community to a member of the Prophet's family chosen by a consultative assembly of his descendants (*šurā fi āl al-rasul*; Ṭabari, II, p. 633; tr., XXI, p. 89). Most of these aims were fully realized. The legacy of Moḳtār's successful (albeit ephemeral) rebuff of Zobayrid irredentism and his establishment in Kufa of an autonomous state governing the northern part of Iraq and the Jazira on the basis of 'Ali's policies (*sira*) in the name of his *mahdi* ensured that Moḳtār's legacy would go far beyond the Omayyad period. His revolt marked the first appearance of an 'Alid/Hashemid theocracy since 'Ali's assassination in 40/661, and it was distinguished by his political and martial enfranchisement of non-Arab *mawāli* (i.e., the aforementioned *šo'afā'*) and his ferocious pursuit and execution of the old enemies of the 'Alids and their partisan. This final achievement reached its zenith at the defeat and death of 'Obayd-Allāh b. Ziād, the man considered most responsible for the murder of Ḥosayn b. 'Ali, and his Syrian army on the banks of the Kāzer River near Mosul in Moḥarram 66/August 686.

Moḳtār's revolt was to a great extent animated by an apocalyptic eschatology that served as the basis of a revolutionary Kaysāni religious activism well after Moḳtār's death. During the height of his revolt, Moḳtār claimed possession of an Ark of Covenant (*tābut al-Sakina*; cf. Qur'ān 2.248) in the shape of 'Ali's former chair (*korsi*). Moḳtār surrounded this ark with audacious displays of pageantry and wielded it as a talisman of political authority and military victory. Much of this pageantry echoed an array of late antique apocalyptic expectations, both Muslim and non-Muslim, concerning the reappearance of the Ark of the Covenant (Anthony, 2011, pp. 265-77). It was this ark that he carried into battle to vanquish Ebn Ziād. One account even suggests that he intended to use the ark to capture Damascus (Ebn Sallām, I, p. 439). Such an eclectic and ostentatious anti-Omayyad apocalypticism appealed strongly not only to the oppressed, disenfranchised, and quasi-islamized *mawāli* who radically identified with the plight of the Banu Hāšem thereafter, but also to the southern Arabian tribesmen who rallied to his cause (cf. Djaït, pp. 168 ff.).

The Omayyad and Zobayrid opponents of Moḳtār reviled him as a false-prophet (*kaddāb*) due to his movement's notorious sponsorship of the Kufan *ḡolāt* and Saba'iya, who awaited Imam 'Ali's imminent parousia (*raja'*). Syriac historians, perhaps as early as Theophilus of Eddessa (695-785), replicate these charges, calling Moḳtār a deceiver (*dagālā*) and self-proclaimed prophet (*nabiyā*; Hoyland, pp. 178, 184; cf. Ṭabari, II, p. 686; tr. XXI, p. 52; and Ebn



Aṭam, VI, p. 292, where Moḳtār's enemies call him an antichrist (*dajjāl*). Such accusations against Moḳtār were rooted in his alleged practice of divination (*kahhāna*) and his hailing of his ark as a vessel of revelation (*wahy*), whereby he and his acolytes foretold future events. Some of his prophecies proved to be mistaken (e.g., the prophesied defeat of Ebn Zīād and Moṣ'ab b. Zobayr, respectively; see Balāḍori, IV/2, pp. 197-198, 212), leading to his doctrine that his erroneous predictions resulted from the changing of God's mind (*badā'*, q.v.; Ṭabari, II, p. 732; tr. XXI, p. 99). Among the Shi'ites and their sympathizers, however, the evaluation of Moḳtār remained somewhat ambivalent, given that he had successfully exacted revenge on their enemies and aided Ebn al-Ḥanafiya to escape his imprisonment at the hands of Ebn al-Zobayr. Ebn 'Abbās apparently refused to denounce Moḳtār as a *kaddāb* for this very reason (Balāḍori, II, p. 661). Some historians, such as Ebn Aṭam Kufi (VI, pp. 225-47, 254-94), would write accounts of Moḳtār's revolt purged of any hint of these controversies. By the Safavid period, Shi'ite memory of Moḳtār's revolt had considerably evolved in a direction favorable to his revolution, and his deeds were ensconced in the popular sagas and epics relating the martyrdom of Imam Ḥosayn b. 'Ali and extolling Moḳtār's quest for vengeance in various *Moḳtār-nāmas* (Calmard, 2003, pp. 321 ff.).

The Zobayrids were ruthless in their suppression of the vestiges of Moḳtār's supporters once Moṣ'ab b. Zobayr retook Kufa on 14 Ramaẓān 67/3 April 687, but a significant faction survived their leader's death by absconding to the northern Jazira and consolidating a small, independent city-state in Nisibis (Naṣibin). The sources invariably refer to this remnant as *Ḳaṣabiya*, likely indicating that the majority were poorly armed *mawāli* (Crone, 2000, pp. 174 ff.). At this point, the Kaysāni movement nearly falls off the historiographical map for most annalistic sources. Nisibis in the Sufyanid period abided on the margins of Muslim empire and, thus, remained of minimal concern until its full integration into the empire by the Marwanids (Robinson, pp. 42 ff.). Where one does encounter the rare historical notice on the region, the details are often sketchy, or contradictory, until the Marwanids' decisive incorporation of the city under Moḥammad b. Marwān b. Ḥakam's administration of the Jazira in the mid-70s/690s.

Acting as Moḳtār's general and governor of Mosul, Ebrāhim b. Aṣṭar appointed his brother 'Abd-al-Raḥmān as governor of Nisibis; however, the remnant of the Kaysāniya that survived Moḳtār's downfall rebelled against him and appointed their own leader from Moḳtār's partisans, "preferring to be led by



one of their own number,” according to John bar Penkāyē (p. 158). Of this leader we know very little besides his name, Abu Qāreb Yazid b. Abi Ṣaḡr Kalbi. Unlike most of the Ḳaṣābiya, who were undoubtedly *mawāli*, Yazid himself appears to have been an Arab numbered among the Arab tribal notables (*aṣrāf*) of Jazira (cf. his genealogy in Ebn al-Kalbi, II, p. 352). He was likely to have been among the 2,000 cavalymen said to have resettled in Nisibis (Mas‘udi, III, p. 307). Abu Qāreb’s Ḳaṣābiya, therefore, seems to have followed the precedent first established during Moḳtār’s revolt, in which a large contingent of club-wielding *mawāli* was led by a smaller unit of Arabian tribesmen (Anthony, 211, p. 284). The length of Abu Qāreb’s tenure in Nisibis is uncertain; however, it is clear that he maintained Kaysāni control of Nisibis while weathering the storm of Zobayrid attempts from the east and of Marwanids from the west. Abu Qāreb’s repulse of repeated Zobayrid attempts to take the city led by Mohallab b. Abi Ṣofra finds a firm attestation in a poem, in which A‘šā Hamdān chides Mohallab for having underestimated and failed to defeat his enemy at Bājarmā, whom Mohallab derided for merely bearing staffs (*Aḡāni* VI, pp. 50-51; Bakri, I, p. 220). According to Syriac historians, the hold of the Ḳaṣābiya over Nisibis outlasted the defeat of Moṣ‘ab b. Zobayr and ‘Abd-al-Malek b. Marwān’s entrance into Kufa in 72/691. Theophanus of Edessa (d. 785 CE) perhaps serves as the source for the Syriac report that in the lead-up to ‘Abd-al-Malek’s offensive against Moṣ‘ab, the Omayyad caliph’s brother Moḡammad b. Marwān easily took the cities of northern Jazira except Nisibis, which remained in the hands of a certain BWDYR (*Anonymi auctoris* I, p. 293; cf. Michael the Syrian, IV, pp. xi-xv, with variant BWRDĀ), likely a corrupted form of the name Yazid. The holdout against the Marwanid advance in the Jazira, however, seems to have been short-lived, likely due to the intrigues of certain physician named Mardānšāh, who “aided Moḡammad, the brother of ‘Abd-al-Malek, in taking Nisibis and expelling those rebels who were there (*fa-ṭarada man kāna behā men al-moḳālefīn*; Ps.-Māri b. Solaymān, I, p. 64). Although initially abandoning the administration to Christian proxies (Syr. *mdabberānē*), Moḡammad b. Marwān eventually deposed and crucified Mardānšāh and his associates, bringing the city definitively into the orbit of Omayyad preeminence (Morony, 1984, p. 352 f.; Robinson, pp. 50 ff.).

The beliefs of the Nisibine Kaysāniya are not well documented. There exists good evidence that they maintained the apocalyptic eschatology discernible in Moḳtār’s revolt, which is an outlook they seem to have shared with their contemporaries (Bar Penkāyē, p. 167; cf. Reinink, pp. 81 ff.). One testimony mentions that they expected Moḳtār’s resurrection (*raj‘a*) alongside ‘Ali and his



two deceased sons, Ḥasan and Ḥosayn (Dahabi, III, p. 436). According to the Ḥasan b. Moḥammad b. Ḥanafiya (d. ca. 90s/710s), holdouts of Moḳtār's revolt in Kufa, whom Ḥasan calls Saba'iya, also expected an imminent reversal (*dawla*), which they believed would be achieved through a resurrection (*fi ba't*) before the Hour or before the coming (*qiām*) of the Hour (see Van Ess, 1974, p. 27). One finds scant trace of this in the heresiographical accounts, but these earlier testimonies are likely to be more reliable.

Heresiographers usually begin their account of the Kaysāniya with the post-Nisibine phase. They focus on the two deepest, early crises met by the sect: (1) Ebn al-Ḥanafiya's oath of allegiance (*bay'a*) to the Omayyad caliph 'Abd-al-Malek b. Marwān after Ebn al-Zobayr's defeat in 73/692, and (2) Ebn al-Ḥanafiya's death in 81/700, leaving the Kaysāniya's messianic expectations unfulfilled. These crises divided the Kaysāniya into a myriad of sub-sects, concerning whose number and precise beliefs the heresiographers disagree (Qāzi, 1974, pp. 14 ff. provides clearest summary of the various heresiological taxonomies of the Kaysāni sects). The general trends can be summarized as follows.

Contrary to the expectations of his Kaysāni devotees, Ebn al-Ḥanafiya maintained cordial relations with 'Abd-al-Malek and even went as far as to visit him in Damascus in 78/697-98. In the final years of his life he was even content to live comfortably off the caliph's largesse. This was an odd posture for a *mahdi* whose existential enemies were allegedly the Omayyads (see Ps.-Nāṣe', p. 27). After Ebn al-Ḥanafiya's death, one finds several attempts among the Kaysāniya to accommodate these realities. Imamiheresiographers claim that the followers of Abu 'Amra Kaysān declared themselves to be in a state of spiritual wandering without an Imam (*fi'l-tih lā emāma lahom*) following Ebn al-Ḥanafiya's apparent death, while also declaring Ebn al-Ḥanafiya's passing not to have been a true death. Rather, God caused Ebn al-Ḥanafiya to be concealed (*ḡā'eb*) from the world of men, a divine punishment inflicted upon him for his sin of submitting to 'Abd-al-Malek. Citing parallels with Adam's fall and Jonah's sojourn in the belly of the whale, they declared that God had removed their *mahdi* from his home along with a set number of his companions to dwell in a mountain until the time came to fulfill his redemptive mission. In the interim, the imamate had been deposited (*wadi'a*) with his son Abu Hāšem, who acted as the silent (*ṣāmeṭ*) Imam vis-à-vis his father, the speaking (*nāṭeq*) Imam (see Nawbakhti, pp. 23-24; tr., pp. 50-51; Ebn Ṣa'd, pp. 22-23; cf. Abu'l-Qāsem Balḳi, in 'Abd-al-Jabbār, p. 178). Other



Kaysānis, such as Abu Kareb and the Karebiya, rejected the notion of Ebn al-Ḥanafiya's concealment as a punishment and regarded it as an act of divine protection. According to this view, Ebn al-Ḥanafiya resided in the crags of Mt. Raẓwā west of Medina, where he was guarded by a lion to his right and a leopard to his left and sustained by water and honey. He would remain in this state until the appointed hour of his reappearance (Aš'ari, p. 19; cf. Nawbakhti, tr., pp. 50-51).

The notion of the Mahdi's concealment (*ḡayba*, q.v.) appears here for the first time as a tenet of Islamic belief. It is undoubtedly not coincidental that most non-Kaysāni accounts subsequently also maintain that, like Ebn al-Ḥanafiya, the *qā'em* (a descendant of the Prophet, who is expected to rise and restore justice in the world) will bear both the Prophet's forename (Moḥammad) and *konya* (Abu'l-Qāsem). This notion of a concealed and/or imprisoned messianic redeemer resonates rather strikingly with Jewish beliefs concerning the Davidic Messiah (e.g., see the state of Messiah, son of David Menahem bar 'Amiel before his advent in *Sefer Zerubbabel* in Reeves, p. 5; cf. Berger, pp. 1-17; cf. Anthony, 2012 on a Jewish messianist who enters occultation in Damascus in ca. 715-717 CE). Other scholars have attempted to draw attention to precursors to the *ḡayba* doctrine in Zoroastrian beliefs (see Kippenberg, pp. 49-80). What is more, the belief resonates with and culminates the apocalyptic eschatology that placed Ebn al-Ḥanafiya as its central hero and had characterized the sect since its origins among the acolytes of Moḡtār. It is these salient beliefs (i.e., *raġ'a*, *ḡayba*, and *badā'*) that most profoundly influenced later Imami doctrine, albeit in modified forms.

The most rudimentary and abiding Kaysāni beliefs evolved out of a reverence for Ebn al-Ḥanafiya as the head of the Banu Hāšem; by the end of 1st/7th century, this reverence for Ebn al-Ḥanafiya had produced three beliefs: Ebn al-Ḥanafiya's imamate as Imam 'Ali's successor (*waṣi*), recognition of him as the Mahdi, and the belief in his *ḡayba*. This triad of tenets features prominently in the poetry and anecdotal reports of the sect's adherents well into 2nd/8th century and, therefore, seem to represent the most authentic doctrine of the Kaysāniya. They appear in the verses of the most prominent Kaysāni poets, namely, the *saḥābi* (*Companion*) Abu Ṭofayl 'Amr b. Wāṭela (d. ca. 102/720, who reputedly met the Prophet as a boy), Koṭayyer 'Azza (d. 105/723), and especially Sayyed Ḥemyari (d. ca. 173-79/789-95; cf. Qāzi, pp. 305 ff.), and in anecdotes about adherents of Kaysāni doctrine from the 2nd/8th century, such as Moraqqa' b. Qomāma Asadi, 'Ali b. Ḥazawwar/Ḥazawur (d. ca.



130-40/747-57), and Ḥayyān Sarrāj (d. after 183/799; Kašši, pp. 96-97, pp. 314 ff.; Ebn Bābuya, p. 45). Most notably, however, the belief in Ebn al-Ḥanafiya's *ḡayba* appears to have tamed the activist core of the so-called pure Kaysānis and resulted in a swift dwindling of their numbers. By the 3rd/9th century, their mention becomes exceedingly scarce, only to disappear altogether by the following century (Qāzi, pp. 264 ff.; van Ess 1992, I, pp. 305-7). Shaikh Mofid (d. 413/1032) claims that in his time the Kaysāniya “had no remnant” (*lā baqiata lahom*; Šarif Morṭažā, p. 305); however, writing further east, his younger contemporary Abū Rayḥān Biruni (d. 440/1048, q.v.), claimed that even in his time there existed people who believed that Ebn al-Ḥanafiya was alive in Mt. Rażwā, waiting to return as the Mahdi (*Ātār*, p. 212).

Other Kaysāni sects veered into the realm of the *ḡolāt* (extremists), often by denying or significantly modifying either one of the three aforementioned tenets and by augmenting their doctrine with extremist beliefs (*ḡoluw*), such as the divinity of the imams and metapsychosis (*tanāsok*). One of the first Kaysānis to do so was Ḥamza b. ‘Amāra Barbari, who after 90/709 proclaimed Ebn Ḥanafiya to be god and himself his prophet (Qāzi, pp. 205 ff.). However, the majority of the Kaysāni *ḡolāt* branched off from those Kaysānis who recognized Ebn Ḥanafiya's son, Abu Hāšem ‘Abd-Allāh, as his father's successor, either by affirming the reality of Ebn Ḥanafiya's death or by accommodating Abu Hāšem's Imāmate as an interim dispensation preceding his father's ultimate return. Although some sources give the impression that, like his father, Abu Hāšem remained largely aloof from his devotees, others attribute to him a much more active role and claim, for example, that he “collected the Hadith of the Saba'iya” (Fasāwi, II, pp. 737, 742) and that he maintained radical partisans of Moḡtār in his personal employ (*Aḡbār al-'Abbās*, pp. 174, 180-81). Easier to discern than Abū Hāšem's own predispositions, however, is the considerable influx of non-Shi'ite, Iranian religious influences, such as the Mazdakites and Ḳorramdiniya, in the doctrines of his acolytes (Madelung, 1998, pp. 9-10; Crone, 2012, chap. 4; cf. Balki's statement to similar effect in ‘Abd-al-Jabbār, p. 178). This trend is exemplified most clearly by the sect known as the Ḥarbiya/Ḥāreṭiya (Nawbakṭi, pp. 32 ff.; Sa'd Qomi, pp. 44 ff.; Ps.-Nāše', p. 37; Abu Ḥātem Rāzi, p. 298).

Abu Hāšem having died without offspring in 98/717-18, his devotees splintered into numerous sectarian movements collectively known as Hāšemīya. A number of Abu Hāšem's devotees, such as Eshāq b. ‘Amr and the Eshāqiya,



asserted that following their imam's death the imamate transferred to Abu Hāšem's younger brother, 'Ali b. Moḥammad b. Ḥanafiya, and then to his son Ḥasan b. 'Ali b. Moḥammad b. Ḥanafiya, after whose death the imamate ceased until Ebn al-Ḥanafiya's return (Nawbakṭi refers to this group as the pure *kollaṣ*: p. 28; tr., p. 55). Others recapitulated the claim made for Abu Hāšem's father and declared him to be concealed in Mt. Raẓwā until the advent of the eschalon. The numbers of Kaysāni devotees to embrace these positions appear to be few, and by 2nd/8th century, their numbers were swiftly absorbed by the *ḡolāt* offshoots of the Kaysāniya or the increasingly prominent Imamiya who recognized Moḥammad al-Bāqer and his son, Ja'far al-Šādeq (q.v.), as imam. Thus, early on in the 2nd/8th century, most of the Hāšemiya appear to have chosen new leaders, all of whom laid some claim to Abu Hāšem's legacy (*waṣīya*) and engaged in some level of radical political activism. Such currents produced the most spectacular of Moḡtār's epigones, such as the Kufan rebel and would-be prophet Bayān b. Sam'ān (crucified in 119/737 by Kāled b. 'Abd-Allāh Qasri) and the Talebid rebel 'Abd-Allāh b. Mo'āwia Du'l-Janāhayn (executed in prison by Abu Moslem Ḳorasāni, q.v., in 131/748-49; see Ps.-Nāše', pp. 36-37, 40-41; Sa'd Qomi, pp. 37-39). It is from the latter movement of Ebn Mo'āwia that perhaps the most influential of extremistsects emerged (if the heresiographers are to be believed) under the leadership of 'Abd-Allāh b. 'Amr b. Ḥarb/Ḥāreṭ Madā'eni. Though at one time a follower of Ebn Mo'āwia, Ebn Ḥarb in time founded his own sect, the Ḥarbiya, proclaiming himself imam. His ideas include notions such as the pre-existence of souls as shadows (*azella*) and the divinity of the prophet Moḥammad and the Imams, whom he declared were successively indwelt with the Holy Spirit and who represent the earliest iteration of what would later evolve into the quintessential beliefs of the Noṣayriya and the 'Abbasid *ḡolāt* (Ps.-Nāše', pp. 30-40; Aš'ari, pp. 5-13; Nawbakṭi, pp. 31-47; Sa'd Qomi, pp. 39-46). Of all the successor movements that branched from the Hāšemiya, however, the most preeminent would be the 'Abbāsiya, whose *da'wa* traced its origins from the Abu Hāšem's alleged bequeathal of the imamate to Moḥammad b. 'Ali b. 'Abd-Allāh b. 'Abbās b. 'Abd-al-Moṭalleb and led to the founding of the 'Abbasid dynasty.

See also: [ABU HĀŠEM 'ABD-ALLĀH](#), ['ABD-ALLĀH B. MO'ĀVIA](#), [BADĀ'](#), [EBN AL-AŠṬAR](#), [ĠAYBA](#), [ĠOLĀT](#), [ISLAM IN IRAN v.-vii](#).



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