Recommended Reading for SHWEP Episode 222: The Struggle for Esoteric Authority in Early Islām: The Shīʿa and the Ghulāt

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6th November 2026

1 On the Rise of Shiite Speculations in the Eighth Century, Generally

Najam Haider. *The Origins of the Shiʿa: Identity, Ritual, and Sacred Space in Eighth-Century Kūfa*. Cambridge Studies in Islamic Civilization. The University Press, Cambridge, 2011.

Heinz Halm. *Kosmologie Und Heilslehre Der Frühen Ismāʿīlīya: Eine Studie Zur Islamischen Gnosis*. F. Steiner, Wissbaden, 1978.

Heinz Halm. *Die islamische Gnosis: Die extreme Schia und die ʿAlawiten*. Artemic Verlag, Zürich/München, 1982.

Marshall Hodgson. How Did the Early Shîʾa become Sectarian? *Journal of the American Oriental Society*, 75(1):1–13, January 1955 [a foundational article which puts the question of early shīʿī 'sects' on a proper footing by trying to pierce the veil of later, post-sectarian shiite and sunni biases].

Etan Kohlberg. From Imāmiyya to Ithnā-'ashariyya. *Bulletin of the School of Oriental and African Studies*, 39(3):521––34, 1976.

Wilfred Madelung. *Religious Trends in Early Islamic Iran*. Persian Heritage Foundation, Albany, NY, 1988.

2 On the Process of 'Ghulatification' of some Shī'ī Movements

Mushegh Asatryan. How to Read Muslim Heresiology? An Ismāī Man-of-Letters and his Classification of Muslim Sects. *Jerusalem Studies in Arabic and Islam*, 51:293–335, 2021.

Marshall Hodgson. How Did the Early Shî'a become Sectarian? *Journal of the American Oriental Society*, 75(1):1–13, January 1955.

Dariouche Kechavarzi. Hérésiographie et mémoire des origines en islam L'effacement de l'apocalyptique dans la représentation des hérésies shi'ites. *Revue de l'histoire des religions*, 239(3):387–424, July 2022.

Hossein Modarressi. *Crisis and Consolidation in the Formative Period of Shi'ite Islam*. Darwin Press, Princeton, NJ, 1993.

Matti Moosa. *Extremist Shiites: The Ghulat Sects*. Syracuse University Press, Syracuse, NY, 1987.

W. al Qadī. The Development of the Term Ghulat in Muslim Literature with Special Reference to the Kaysaniyya. In A. Dietrich, editor, *Akten des VII Kongresses fur Arabistik und Islamwissenschaft*, pages 295–319. Gottingen, 1976.

3 On the so-called *Ghulāt*, and on their 'Gnosticism', various

Sean W. Anthony. *The Caliph and the Heretic: Ibn Saba' and the Origins of Shī'ism*, volume 91 of *Islamic History and Civilization, Studies and Texts*. Brill, Leiden/Boston, MA, 2012.

Mushegh Asatryan and Dylan Burns. Is Ghulāt Religion Islamic Gnosticism? Religious Transmissions in Late Antiquity. In Mohammad Ali Amir-Moezzi et al., editors, *L'Ésotérisme shi'ite, ses racines et ses prolongements*, pages 55–86. Turnhout, 2016 [p. 59: 'while it would be misleading to speak of the "Ghulāt" as a "Gnostic" group, we may nonetheless recognize that a specific complex of Syro-Mesopotamian Gnostic traditions likely contributed to the religious milieu out of which Ghulāt thought emerged].

Mushegh Asatryan. *Controversies in Formative Shi'i Islam: The Ghulat Muslims and Their Beliefs*. I. B. Tauris, London, 2017.

T. Bayhom-Daou. The Second Century Šīʿite Ġulāt: Were they Really Gnostic? *Journal ofArabic and Islamic Studies*, 5:13–61, 2003.

B. Beinhauer-Köhler. Die Engelsturzmotive des Umm al-Kitāb.Untersuchungen zur Trägerschaft eines Synkretistischen Werkes der häretischen Schia. In C. Auffarth and L. T. Stuckenbruck, editors, *The Fall of the Angels*, pages 161-–75. Brill, Leiden, 2004 [a brief study of the *ghulāt* with reference to the Nag Hammadi materials].

Heinz Halm. *Kosmologie Und Heilslehre Der Frühen Ismāʿīlīya: Eine Studie Zur Islamischen Gnosis*. F. Steiner, Wissbaden, 1978 [about early Ismailism, but a useful general study of 'heterodox' influences on the early *shīʿa* more generally].

Heinz Halm. *Die islamische Gnosis: Die extreme Schia und die 'Alawiten*. Artemic Verlag, Zürich/München, 1982.

Michael G. Morony. *Iraq after the Muslim Conquest*. Princeton Studies on the Near East. Princeton University Press, Princeton, NJ/Guildford, 1984 [good discussion of the many groups present in Iraq in the seventh, early eighth century who could have influenced shiite 'gnostic' thought, including most relevantly Marcionites, Manicheans, Mandeans, and various gnosticized polytheists; see 277 ff.].

John C. Reeves. Questions of Gnostic Influence on Early Islam. In Garry W. Trompe, Gunner B. Mikkelsen, and Jay Johnston, editors, *The Gnostic World*, pages 307–20. Routledge, London/New York, NY, 2019.

William F. Tucker. *Mahdis and Millennarians: Shīʿite Extremists in early Muslim Iraq*. The University Press, Cambridge, 2008 [a great read, and a useful summary of four major "extremist" shīʿī sects operating under the late Umayyads and early 'Abbasids].

Colin P. Turner. The "Tradition of Mufaḍḍal" and the Doctrine of the Rajʿa: Evidence of Ghuluww in the Eschatology of Twelver Shiʿism? *Iran*, 44:175-–95, 2006.

4 On 'Abdullah ibn Saba' and the Saba'iyya and al-Mukhtār al-Thaqafī

Michæl Fishbein. *The Life of al-Mukhtār ibn Abī Ubayd in Some Early Arabic Historians*. PhD thesis, The University of California at Los Angeles, 1988.

Israel Friedländer. ʿAbd Allāh ibn Sabā, der Begründer der Šīʿa, und seine jüdischer Ursprung. *ZA*, 23-24:296––327, 1–46, 1909-1910.

Heinz Halm. *Die islamische Gnosis: Die extreme Schia und die ʿAlawiten*. Artemic Verlag, Zürich/München, 1982, pp. 33–42.

G. R. Hawting. al-Mukhtār b. Abī ʿUbayd al-Thaḳafī. In *Encyclopædia of Islam 2*, volume VII, pages 521–24. Brill, Leiden/New York, NY, 1993.

Julius Wellhausen. Prolegoumena zur ältesten Geschichte des Islams. In *Skizzen und Vorarbeiten*, volume 6, pages 1–160. Berlin, 1889.

5 On Bayān ibn Samʿān and the Bayāniyya

Marshall Hodgson. Bayān b. Samʿān al-Tamīmī. In *Encyclopædia of Islam 2*, volume 1, pages 1116–17. Brill, Leiden, 1986.

6 On Mughīra ibn Saʿīd and the Mughiriyya

Wilferd Madelung. Al-mughiriyya. In *Encyclopædia of Islam 2*, pages 347–8. Brill, Leiden/New York, NY, 1993.

W. F. Tucker. Rebels and Gnostics: al-Mughīra ibn Saʿīd and the Mughīriyya. *Arabica*, 22:33–47, 1975.

Steve Wasserstrom. The Moving Finger Writes: Mughīra B. Said's Islamic Gnosis and the Myths of its Rejection. *History of Religions*, 25(1):1–29, Aug. 1985.