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TÍTULO: Imāmat desde la perspectiva de Hisham ibn Hakam.

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RESUMEN: Este estudio, utilizando el método bibliográfico, intenta responder a la pregunta: ¿Cómo explica Hisham ibn Hakam, uno de los eruditos famosos del chiísmo en la Era de la Presencia y uno de los teólogos de la escuela teológica de Kufa, las enseñanzas de Imāmat? Hisham no tiene una definición explícita para Imāmat, pero al examinar los atributos, sostiene para Imāmat, que uno puede interpretar las enseñanzas de Imāmat desde su punto de vista: Imam, como el profeta, es una autoridad divina designada por Dios para guiar a las personas, ejecutar reglas divinas y obedecerlo es obligatorio. Su negación se debe a la incredulidad. Hisham reconoce los atributos de ser literal, erudito, infalibilidad, corajudo, generosidad y ser hacemita en las condiciones de Imāmat.

PALABRAS CLAVES: Imāmat, Hisham Ibn Hakam, Escuela Teológica kufa.

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ABSTRACT: This paper, by using a library method, attempts to answer this question: How does Hisham ibn Hakam, as one of the famous scholars of Shi'ism in the Era of Presence¹ and one of the theologians of Kufa theological school, explain the teachings of Imāmat? Hisham does not have an explicit definition for Imāmat, but by examining the attributes, Hisham holds for Imāmat, one can interpret the teachings of Imāmat from his point of view: Imam - like the prophet - is a divine authority appointed by God to guide people and to execute Divine rules and obeying him is obligatory and his denial is due to disbelief. Hisham recognizes the attributes of being literal², scholar, infallibility, courage, generosity and being Hashemite³ from the conditions of Imāmat.

KEY WORDS: Imāmat, Hisham ibn Hakam, Kufa theological school.

INTRODUCTION.

Imāmat is one of the principles of Shia that all scholars of Shi'ism, both during the presence of the Imam and during the time of his absence, considered themselves bound to protect and wrote a great deal of books and held a lot of classes and debates - if needed - on this subject.

The teachings of Imāmat, like many religious teachings, have been subject to different laws and point of views, and it have been involved - not only in different periods of time, but sometimes in the same era - with different perspectives. Some of these differences created different sects in the Islamic world rather in Shi'a school, and sometimes caused the excommunication and murder of individuals.

¹ The presence of the infallible Imam among his followers.

² Literal here is the translation of “منصوص” which is one the attributes of Hadith.

³ From the branch of the Banu Hashim.

In this research, we have tried to investigate what is the meaning of Imāmat and why we need it, by reviewing the hadith or theological legacy of Hisham ibn Hakam as the most famous speaker of the Kufa theological school.

Regarding the history of this discussion, it can be said: two books: 1-Hisham ibn Hakam by Alireza Asadi (including introduction, biography, works and some of expressions of doctrinal beliefs Hisham) and 2- Masnad-e-Hisham by Khazar Mohammad Nabha (includes hadiths attributed to Hisham), and also articles and dissertations that are published on his beliefs. However, a research that has considered the comprehensive study of the teachings of Imāmat from Hisham's point of view was not found.

DEVELOPMENT.

Definition of Imāmat.

We have no explicit definition from Hisham for Imāmat, and therefore, no specific meaning of Imāmat can be attributed to him, but his variant expressions here and there can contain some features and attributes that can explain the Imāmat position from his point of view.

Hisham regards Imāmat as Prophecy with the difference that the contract of prophecy is performed by the Divine agent, i.e. angels, but the Imāmat is performed by the earthy agent, the prophet, and both are divine matters. This is what Hisham explicitly states in his debate with Zirār:

“Zirār: O Hisham! How is Imāmat assigned and established?

Hisham: Just in the same way as God establishes Prophecy.

Zirār - then he must be a Prophet.

Hisham: No! He is not a Prophet, because the contract of Prophecy is in the hands of the heavens, and the contract of Imāmat is in the hands of the earth; the contract of Prophecy is established by the descent of the angels, and the contract of Imāmat is according to the Prophet, but both are ordered by

God and depend on His command. Except that it is the means of prophecy are the angels and the means of the Imāmat are the Prophet of Allah” (Sheikh Saduq, 1996, v. 2, p. 365).

Given that Hisham mentioned only this difference in the position of prophethood and Imāmat, one can conclude that from his point of view, Imam has all prophetic positions and authorities, such as being religious reference and having leadership and political sovereignty, except his appointment by revelation. Therefore, Hisham considers Imāmat as the principle of religion and he knows the opponents of the Imams as infidels and pagans (Sheikh Saduq, 1996, p. 2, p. 363).

The fact that the contract of prophecy is made by the angels means that the prophet becomes aware of his mission by the angel and understands that he has reached prophecy, but the Imam receives his Imāmat by the Prophet or his former Imam. Because both the Prophet and the Imam have received their position from God, there is no difference between them, nor is it for the sake of that the Prophet is introduced to people by appearance of an angel (because it has never been like that), so there is no difference between the introduction of Imam and Prophet, and they both can be introduced either by the words (of the Prophet or former Imam) or miracle (revelation).

Ash'ari in the controversy of infallibility attributes another difference between Imam and the Prophet to Hisham: “Hisham ibn Hakam believed that the Imam should be innocent because the Imams, unlike the prophets, are not connected with the Revelation and the angels are not revealed to them, then they must be innocent to be protected sin and error” (Ash'ari, 1980, p. 48). While acknowledging Ash'ari's claim, some also concluded that Hisham did not accept the Tahdith (speaking of the angels with the Imam) and the inspiration (induction to the heart) of the Imam (Sobhani, 2017, p. 49), because if these two things happened to the Imams, they could have protected him from sin and error, and there was no need for considering infallibility in Imam (Sobhani, 2017, p. 520). There is no such thing in Hisham's remains of works, and the attribution of such words to him could be questioned.

Does Hisham know Imāmat as the representative of the Prophet?

The definition that some scholars such as Seyyed Morteza have presented about Imāmat includes also prophets: "Imāmat as the general leadership in religion is considered as an 'original' thing, not as a 'representation' of men" (Seyyed Morteza, 1983, p. 2, p. 264). Some other scholars, such as the Sheikh Mofid, has defined Imāmat like this which does not include prophecy: "Imāmat is a general leadership in religion and the world for a particular person as a representative of the Prophet" (Helli, Hassan ibn Yusuf, 1993, p. 10). Considering the difference that Hisham raised about the prophet and the Imam, one can conclude that Hisham considers Imāmat apart from Prophethood and in other words, he considers Imāmat as the a succession and a representation on behalf of the Prophet, because according to him Imāmat is contracted and assigned to Imam by the Prophet.

The necessity to believe in the Imāmat of an alive Imam.

Hisham says it is necessary to believe in the Imāmat of an alive Imam.

"Younis ibn Abdul Rahman says that one day while he was sitting with Hisham ibn Hakam in mosque, the messenger of Yahya ibn Khalid came to us and said: 'Yahya says I corrupted the sect of Rafida¹, because they believe that religion only remains in the presence of an alive Imam and now I have imprisoned their Imam, and they do not know whether their Imam is now alive or not!'. Hisham replied: what is necessary and obligatory in religion is the belief in the alive Imam, whether present or absent or prisoner! As long as we know he has not left us, we will remain the believers in his aliveness and Imāmat." (Shushtari, Mohammad Taghi, 1420, 10, p. 528 Shushtari, Judge Noorollah, 1377, p. 359).

¹ The term is used contemporarily in a derogatory manner by Sunni Muslims, who refer to Shias as such because Shias do not recognize Abu Bakr, Umar, and Uthman as the legitimate successors of Muhammad, and hold Ali as to be the first successor.

Denial of Imāmat leads to disbelief.

In another report, Hisham, in a debate in the house of Yahya ibn Khalid, regards the proponents of Muawiyah's government as unbelievers for two reasons; first, the denial of the Imam appointed by God and secondly, the belief in the Imāmat of a person not appointed by God. (This report is another reason for Hisham's belief that Imāmat was one of the principles of the religion and should be chosen by God.) He then he knows those who accepted the Imāmat of Imam Ali (as) and Muawiyah as polytheists (Sheikh Saduq, 1996, 2, p. 363 Majlisi, 1403 AH, p. 1, p. 198).

The most important status of Imāmat in Hisham's statements.

1. It is obligatory to obey the Imam.

Hisham believes that the obedience to Imam is obligatory like the obedience to God, and one who obeys Imam is like the one who has obeyed God, and if he did not obey Imam, he has indeed disobeyed God's command. This is stated in the hadith narrated by Hisham from Imam Sadiq (as) in the explanation of this verse, "وَاتَيْنَاهُمْ مَلَكًا عَظِيمًا"¹ (translation: we had conferred upon the family of Abraham a great kingdom) that this verse means: "God has chosen some Imams among the family of Abraham, whoever obeys them, in fact, obeys Allah, and whoever does not obey their command, He has rebelled against Allah"² and another witness that Hisham believes in the obligation to obey The Imam, is his last debate in the House of Yahya ibn Khalid. In that House, Soleiman ibn Jarir asked Hisham: "If the one who holds the status of Imāmat today orders you to fight, will you obey?" Hisham said: "he will not order to fight." Soleiman asked again: "If we assume that he gives such a command, will you obey?" Hisham said: "If I say that I will obey him, you will be failed in this debate, but since I know where this debate ends, I refuse to answer this question"³

¹ Qur'an, Nisa, verse 54

² Khidr Mohammad Nabah, 1392, p. 75

³ (Majlesi, 1983, p. 8, p. 189).

During that debate, Harun was hiding behind a curtain, and Yahya already has told him that Hisham would consider Mussa ibn al-Ja'far as his Imam, and if he orders him to fight, he would fight against you. So, with this debate, the truth of Yahya's words was revealed to Harun and ordered the arrest and detention of Hisham. But Hisham already left the meeting and secretly escaped to Kufa and was hidden there for a while, then because of the horror of this event he got ill and died.¹ So, in fact, Hisham scarified himself for this belief that the obedience to Imam is obligatory.

2. Imam is the hujja² of Allah.

Another status that Hisham acknowledges for Imam is that Imam is the hujja of Allah among people, this belief is explicitly stated in his various statements; for example, in the debate with the man from Levant and in the presence of Imam Sadiq (as), Hisham used this reason to defeat his rival. In this way, Hisham asked him: "After the Prophet (PBUH), who is the hujja of Allah?" he replied: "The Qur'an and the Sunnah of the Prophet," Hisham replied, "If the Qur'an and the Sunnah are the hujja, Therefore, there should be no difference between us and you." when the man accepted that there should be a hujja after the Messenger of Allah (PBUH), he asked Hisham, "Who is the hujja of God today?" Hisham referred to Imam Sadiq (as) and said he is (Koolini, 1407 A, p. 1, p. 240 Tabriz, 1981, p. 2, p. 364). Hisham concludes in a debate with Bariyat Nasrani: "There is no hujja that God has raised above the people of the first time, unless he has raised it above the people of the middle and recent times, and the divine hujjas and traditions will never be lost" (Sheikh Saduq, 1996 AH, p. 270, p. 1).

¹ Sheikh Saduq, K, 1996, 2, 368 Tusi, 1348, p. 261, No. 477

² "Hujja" means "proof [implied: proof of God]." It is usually used to refer to a single individual in any given human era who represents God's "proof" to humanity. The hujja is a prophet or an Imam who possess a relationship with God that is greater than anyone else.

3. Religious authority and reference.

In the reasons that Hisham puts up for the necessity of appointment of the Imam by God, he refers to some of the functions of the Imāmat, from which we could realize the position and a number of authorities of Imam from Hisham point of view. These functions include: the interpreting the rules of religion and guiding to the commands of the religion, guiding to the unique religion and the elimination of doubt, preventing disagreement and dispersion, correcting the misunderstandings and eliminating the deviations. These functions refer to the religious authority. Also, his descriptions for the Imam, and the reasons he states on the necessity of Imāmat, refers to Imam's authority; for example, the infallibility of the Imam and its reason such as the preservation of religion or the impossibility of an infinite regress, are all evidence that the Imam must have religious authority.

In one of his debates, Abu Al-Hedil puts such a condition upon Hisham that if you defeated me I will come to your religion and if I defeated you, you must accept my religion. Hisham replied: "This is not fair, if you fail." You must accept my religion, but if I fail, I should refer to my Imam. (Shushtari, Judge Nour Allah, 1377, p. 365)

4. Political sovereignty.

If we understand the scope of religion and know that preventing of diversions and confusions also includes all social affairs, these functions of Imāmat will also be referred to the position of political sovereignty of Imam. Especially if, according to Hisham, the Principle of Grace¹ is the criterion of the necessity of Imāmat, certainly the political sovereignty of the Imam will bring the people closer to the divine obedience. Hisham's arguments for proving some of the Imam's attributes would be also the evidence of Imam's political sovereignty. For example, in proving the courage (as an attribute of Imam), Hisham sees Imam as the commander of war, or he claims that if Imam commanded him to Jihad, he will fight. Also, when debating and proving the justice and infallibility of Imam, he says

¹ قاعده لطف

that only Imam must be in authority of Bayt al-mal¹. Or, in the discussion of the infallibility of Imam, he considers only Imam to be worthy of executing divine commandments. Certainly, the command of war and authority on Bayt al-mal and the execution of divine commandments, is a political sovereignty (In the following, we will refer to these attributes of the Imam).

The Absolute Authority of Imam.

In the book *Al-Kāfī*, a narrative is quoted as follows: "Between Ibn Abi Omar and Abu al-Malak Hadrami, there was a controversy over Imam's ownership, so that Ibn Abi Omar believed that the Imam is the owner of the whole earth, and Abu Malak said that the property of the people is their own and Imam has no right to seize it, and Imam alone possesses what God has granted to him, such as khums, fuy and booty. So decided to go to Hisham and ask him to judge between them. Hisham gives a vote in favor of Abu-Malak in this dispute" (Kelini, 1407 AH, p. 1, p. 409). Some scholars has concluded from this story that Hisham did not accept Imam's absolute authority (Sobhani, 2017, p. 353). However, Hisham when talks about the miracles of Imam, somewhere he mentions that a person gave some money to Imam Sadiq (as) to buy a house for him, but Imam instead of buying the house, divided the money between the poor Sadat. (See; this article, Imam's miracles). This act of the Imam is an example of seizing the personal property of the people and the Imam's absolute authority. Therefore, it is impossible to know the exact the opinion of Hisham about Imam's absolute authority and judge his point of view.

The necessity of Imāmat and the determination of Imam by God.

One of the issues that Hisham deals with in the topics of Imāmat is the necessity of determination of Imam by God for which he makes various arguments and considers it a rational necessity. In fact by

¹ Bayt al-mal is an Arabic term that is translated as "House of money" or "House of Wealth". Historically, it was a financial institution responsible for the administration of taxes in Islamic states.

demonstrating the necessity of determination of Imam and how he is determined, he is also proving the necessity of Imāmat.

The necessity of the determination of Imam and he is determined.

Hisham believes that the appointment of the Imam is a rational obligation and, in accordance with the wisdom of God, He must appoint and determine an Imams for people. He invokes several reasons for proving his claims. Each of them has a specific narrative, including the following:

The first argument (the argument of wisdom).

Amr ibn Obaid believed that the appointment of Imam was entrusted to people, and Hisham considered it to be the responsibility of God; Hisham, in the debate with Amr¹, makes him confess to this fact that the organs of the body and their functioning are managed by heart, and then argues with him that how it is possible to accept that God who on the basis of His wisdom has not left the senses and organs of the body without a supervision and management, has left the people in error and disagreement, and has not determined a hujja and Imam for them? This argument is the same as another argument that Hisham has quoted from Imam Sadiq (as) to prove the need for the prophet to be sent by God².

The second argument (divine justice).

In the debate with Zarar ibn Dabi³, Hisham uses the concept of divine justice, and firstly he takes a confession from Zarar as to whether Allah asks a disabled man to go to mosque or jihad and a blind person to read the Qur'an? Zarar answers: “no”! Then Hisham asks: how then does this Just God oblige people to follow a single religion in which there are a lot of disagreements and has no hujja and Imam determined for it? In response to this argument, Zarar admits that God must determine the

¹ Sheikh Saduq, K, 1996, p. 1, p. 207 Kallini, 1407 AH). C. 1, p. 238 Sayyid Murtada, 1403 AH, p. 1, p. 122.

² Kulayni, 1987 AH, p. 1, p. 236.

³ Shaikh Saduq, c. 1416, p. 362.

Imam, and the discussion gets drawn to the example of the Imāmat at that time (This debate itself is the reason why Hisham believes that Imam is the hujja of God).

The third argument (urgency).

Hisham, in the same debate¹ has another argument with Zarar ibn Dabi that some scholars have considered it to be independent of the above reason, but apparently this argument is an introduction to the argument of divine justice. However, Hisham in this debate says that the Ummah² after the Messenger of Allah (PBUH) could be divided into three imaginable states:

1. Ummah do not have any responsibility or duty anymore.
2. Ummah has duties and responsibilities, but all of them are the religion experts and they do not need a teacher.
3. Ummah has duties and responsibilities, but they are not the religion experts and they do need a guide and leader.

The first and second possibilities are definitely discarded; consequently after the Prophet, the people (Ummah) must recognize their duties and responsibilities and it is obvious that they all cannot know all the things about religion and resolve the differences and recognize the right of the falsehood, therefore, Allah must send someone (as the Imam) after the Messenger of Allah in order to guide and lead and educate the Ummah. (This debate is another reason for Imam's religious authority from Hisham's point of view)

The fourth argument (divine mercy).

Hisham in the debate³ with a man from Levant at the presence of Imam Sadiq (as) for proving the Imāmat of Imam Sadiq (as) invokes the argument of the mercy of God, and argues that God is more

¹ Sheikh Saduq, Q, 1996, p. 362, p. 2.

² Ummah (Arabic: أمة) is an Arabic word meaning "community".

³ Kulayni, 1987 AH, p. 1, p. 240.

merciful and compassionate to His servants than themselves, so his mercy requires that He guide them and release them from error and disobedience.

The Terms of Imāmat.

Being literally nominated.

By Hisham point of view, we must have literal reason conveying the selection and appointment of Imam. In a debate with Zarar, he admits that “Imāmat contract is the same as the contract of prophecy from God, then both Imam and Prophet must be chosen by God, with the difference that the contract of prophecy is made by the angels and the contract of Imāmat is made by the Prophet and both are made to divine order” (Sheikh Saduq, 1996 AH, p. 2, p. 365).

Hisham then make another argument for this: “It is proved that the Imāmat must be in the Prophet's family, and in that case some of the people in the family may claim to be the Imam and then many disputes will take place. Therefore, the Prophet must specify the Imam after himself so that no one will be greedy in the position of Imāmat” (Sheikh Saduq, 1996, p. 2, p. 365).

Infallibility.

Hisham regards infallibility to the Imam as a gift from God, and preventive and protective from committing sin. As he himself states, “I asked Imam Sadiq (as) from the meaning of this statement that the Imam is an innocent. He answered: ‘The infallible is one whom God forbids him from the sins, and Allah says, ‘And whoever holds firmly to Allah has [indeed] been guided to a straight path. ¹’” (Sheikh Saduq, 1966, p. 132)

¹ The Holy Qur'an, Al-Imran, verse 101. “وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ”

The reality of infallibility.

For the clarification of the truth of the infallibility of Imam, Ibn Abi 'Amir narrates the following narrative from Hisham: “One day I asked Hisham whether Imam must be infallible or not? ‘Yes!’ answered Hisham. I asked ‘what infallibility is and how it is known?’ He replied: ‘all sins come from four sins and there is no fifth: greed, jealousy, wrath and lust. Imam is pure and innocent from all these four attributes.

Imam cannot be greedy to the world, while the world is under his control and is the treasurer of Muslims. It is not possible for him to be jealous because man envy a superior person, but there is not a superior to the Imam, so how can he envy someone inferior from himself? Imam does not get angry because of the affairs of the world except for God, because God has ordered him to execute his commands, and the blame of the critics and his religious kindness does not prevent him from the fulfillment of divine terms.

It is not possible for him to follow lust and prefer the world to the hereafter, because God has placed The Hereafter as his beloved, as He has placed this world as our beloved, so He will acts for the Hereafter as we attempt to achieve the benefits of this world. Have you ever seen someone who for an ugly face reject a beautiful face, or for a bitter food refuse a delicious food, or for a rough clothing reject a soft one and for the sake of a temporary benefits of this world forget the eternal life” (Sheikh Saduq, 1979, p. 215). In fact, the Imam has moral advantages and virtues that leads him to the infallibility.

The proof of infallibility.

Hisham has expressed some reasons to prove “the infallibility of Imam” which can be categorized as follows:

- The first argument: the impossibility of an infinite regress¹.

One of the reasons that Hisham poses for the Imam's infallibility is to leave the circuit of infinite regress. "If the Imam could be infected with sin and guilt, He will need someone to execute divine ordinances about him as he performs divine ordinances against others, and if there is the probability of guilt in that person too, this second person also needs someone to perform divine ordinances about him, and this continues to no end" he says (Sheikh Saduq, 1983, p. 204).

- Second argument: the opposition with the position of Imāmat.

Another reason Hisham has put forward for Imam's infallibility is the conflict of sin with Imam's infallibility. He says in the explanation of The Ibtilā Verse²: "The purpose of the word 'pledge' in this verse is the pledge of Imāmat, therefore, the determination of the Holy Quran, the sinners (the cruel people) does not have the dignity of the Imāmat" (Sheikh Saduq, 1983, p. 204).

Why do not the sinners (the cruel people) have the dignity of the Imāmat?

A) Obedience paradox.

In the case of being an unjust and guilty person an Imam, it is obligatory to obey him, because it is obligatory to obey an Imam, while it is not known that his command is in accordance with the divine command or is an oppression and error; therefore, fallibility of Imam entails necessarily that people were ordered to obey a man with oppression and error and this is contrary to the divine wisdom and is not possible.

¹ An infinite regress in a series of propositions arises if the truth of proposition P1 requires the support of proposition P2, the truth of proposition P2 requires the support of proposition P3, and so on, ad infinitum.

² Verse or The Ibtilā Verse (Arabic: آية إبتلاء إبراهيم) is the verse 124 of Qur'an 2 (Sura al-Baqara) in which God appointed Ibrahim (a) (Abraham) as Imam. Referring to this verse, Shi'a believe that Imāmat is a God-given position and that Imam needs to be infallible:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَهِ عَهْدِي الظَّالِمِينَ

"And when his God tried Ibrahim with certain kalimat (words), and he fulfilled them, He said: 'I am making you the Imam of mankind.' Said he: 'And from among my descendants?' He said: 'My pledge does not extend to the unjust'".

B) The paradox of reliability.

If Imam is an oppressor and wrongdoer, on one hand his words, acts and confirmations must be trusted and reliable (because he is an Imam), and on the other hand his words, acts and confirmations may be cruelty and error and consequently not reliable. But this will not be compatible with divine wisdom and it is not possible.

C) The paradox of protecting the religious.

One of the duties of Imam and the reasons of the existence of Imāmat is to protect religion and prevent it from mistakes and deviations. However, if the Imam himself is a wrongdoer and oppressive, religion may be deviated by the Imam himself and this is not compatible with the divine wisdom.

Note: One of the points that Hisham believes is the errors and guilt in the behavior and words of Imam's brothers, so that people do not rely on them as Imams. Because Hisham believes that Imāmat is in the family of Bani-Hashim, what determines the Imam from the non-Imam among the children of this family is the infallibility of Imam and the fallibility of other members of his family.

- The extent of infallibility.

Hisham considers the infallibility of Imam general and universal and knows him clean and spotless from any oppression, sin and error. As in the debate with Zarar, Hisham points out to this extent that Imams are infallible: “People need a designated all-knowing messenger from God that is infallible and away from sin, error and oppression. People need him and he does not need anyone” (Sheikh Saduq, 1996, p. 2, p. 365).

Knowledge.

Hisham regards knowledge as one of the essential attributes of Imāmat in order to maintain the Shari'a and fulfill the divine rules, the assignment which is the status of the Imāmat and the wisdom of the

appointment of Imam¹, and argues that if Imam is not the most knowledgeable man, cannot fulfil such an important assignment. He points out, for example, that if the Imam does not have knowledge, he may cut off a hand, instead of flagellating, or flagellate a person instead of cutting his hand, then the rules of the God will not be executed².

Hisham for this claimant has posed the verse 35 of the surah of Younis³, which means that in order to realize and reach the righteousness, must one follow whoever knows the right and God has guided him to the right or follow someone who does not know righteousness and needs someone to guide him. Now, if the Imam has no knowledge and does not know the truth, he is not rightful to be followed, and this is contrary to the wisdom of the appointment and nomination of Imam. As a result, it is essential that the Imam himself be the most knowledgeable man in order to logically be allowed to be followed and be able to protect the Shari'a and fulfill the divine rules.

In terms of narration, Hisham also narrates some narrations about the knowledge of Imam and its significance, including that Hisham narrates from Omar ibn Yazid: He says: I have said to Imam Sadiq (as), we are told (by many historical narrations) that the Prophet (pbuh) has taught Imam Ali a thousand categories of knowledge from each opens a thousand other categories of knowledge. Imam Sadiq (as) said: Yes! Then he said: 'But the Prophet (pbuh) has taught Imam Ali (as) one category of knowledge from that opens a thousand categories of knowledge from each one opens a other thousand categories of knowledge' (Sheikh Saduq, 1979, p. 367).

The scope of Imam's knowledge.

According to Hisham, the knowledge of the Imam is a comprehensive knowledge of all the prophets, and Imam is the one who is not ignorant of any problem and Imam is able to meet all the needs of the

¹ Sheikh Saduq, p. 1996, p. 274.

² Sheikh Saduq, 2006, p. 203.

³ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى: **Who then is worthier to be followed He who guides to the truth or he who cannot guide unless he (himself) is guided?**

people. As in his debate with Barihah, he introduces Imam Sadiq (as) as the one who has the comprehensive knowledge of all the prophets and the one who knows everything, and after Barihah believed in Shia, Imam Sadiq (as) said: “Allah does not appoint a hujja on the earth that when he is asked about something, and he respond: I do not know!” (Sheikh Saduq, 1996, p. 264).

It seems that Hisham himself did not initially have such belief about Imam's knowledge until Imam Sadiq (as) makes him aware of that and he receives this belief in the extent of Imam's knowledge from Imam Sadiq (as), as Hisham himself narrates that “one day in Desert of Mina¹ I asked 500 theological² questions from Imam Sadiq (as) and he answered all of them, and I asked with astonishment: I know that you are aware of all the matters of all jurisprudential problems, and you are the most knowledgeable man in the world, but these questions were all theological. Imam Sadiq (as) said: "Woe to you, Hisham! God does not appoint an authority for people so that all the needs of the people are not with him” (Kulayni, 1987, p. 1, p. 391).

Imam's *Īlm al-ghayb*³.

In Hisham's statements, there are some cases in which he explains the *Īlm al-ghayb* of Imam or cites some examples of it. In a debate with a Levant man, introducing Imam Sadiq (as) as the hujja at that time, he describes Imam Sadiq (as) this way: “He is the one that people come to him to solve their problems and informs us that heavenly news from his father and the Prophet inherited” (Kulayni, 1987 AH, p. 1, p. 240). Following this debate, when the Levant man asked Hisham: “where do I know that he (Imam Sadiq (as)) is the hujja?” Hisham answers: “Test him! (i.e., test the knowledge of

¹ Mina (also known as the Tent City) is a neighborhood of Mecca in Makkah Province, in western Saudi Arabia. It is situated 5 kilometers to the east of the Holy city of Mecca and stands on the road from Mecca's city center to the Hill of Arafat.

² Referring to the study of Islamic doctrine.

³ *Īlm al-ghayb* (Arabic: *علم الغيب*) or knowledge of the unseen or knowledge of the hidden is a sort of divine knowledge that is inaccessible to normal human beings, but according to Islam, some human beings may possess such knowledge if God allows them to.

Imam)” And Imam tells him about the incidents that happened on his journey from Levant to Medina, and as a result he believed in Imam.

Two examples of the cases that Hisham personally knows and cites as the example of *Īlm al-ghayb* of Imam Kadhīm (as) is a story about the purchase of a camel and the purchase of a kaniz¹, which is as follows: “Hisham, who was going to buy a camel in the way to Mecca, encounters Imam Kadhīm (as), and he consults Imam about buying it, Imam said: ‘I do not see any problem in buying it, but if you are afraid of his weakness, give him food bite by bite’ Hisham says: I bought the camel and near Kufa, the camel, with a heavy load, fell to death on the ground. The slaves wanted to take the loads off it, but at the moment, I remembered the words of Imam. We only gave it seven crumbs of food and it rose with the loads on it” (Khidr Mohammad Nabha, 1392, p. 80). In another case, “Hisham had a plan to buy a kaniz in Mena, and he consults Imam Kadhīm (as) about buying it, Imam says: ‘Her life is short’, and Hisham changes his mind to buy her. Hisham says: I had not left Mecca yet, and that kaniz was dead and buried” (Khidr Mohammad Nabha, 1392, p. 81).

From Hisham, two other stories related to the *Īlm al-ghayb* of Imam, are quoted as follows:

First: “Once Abu Musa al-Banaa came along with some of his companions to Imam Sadiq (as). Imam said to his companions; take care of this sheikh, while returning, Abu Musa he went to Makkah, and no one else saw him again”.

Second: “Hisham quotes in Mecca I heard Imam Kadhīm (as) that he said: Abu Ja'far² will no longer see people next year in the pilgrimage, then the news of his death in that year came” (Tabari and Mohammed ibn Gerir, 1993 AH, p. 1, p. 313).

¹ Female servant.

² Abu Ja'far Abdallah ibn Muhammad al-Mansur was the second Abbasid Caliph reigning from 136 AH to 158 AH (754 AD – 775 AD).

In Hisham's view, is the Imam connected with divine revelation and is he supported by divine inspiration and tahdith¹? Some have claimed that Hisham limited the knowledge of Imam to what he has received through inheritance, and denied any relationship of Imam with the divine revelation, whether directly through the seeing the angle, or in indirect ways, such as tahdith (hearing the sound of the angle), inspiration (insight by the heart), and so on. These people have brought up three points for their claim:

1. In the difference between the Imam and the Prophet, Hisham denies any relation of Imam to the divine revelation and considers the conclusion of the Imāmat to the hands of the earth (i.e., the Prophet), not the angels.
2. Hisham, in his narratives, considers Imam's knowledge as legacies, not relationship with divine revelation.
3. According to Ash'ari, Hisham considers the necessity of infallibility for Imam - in the discussion of infallibility - as the reason that Imam is not connected with divine revelation.

The claims of these people can be void for five reasons:

1. What Hisham suggests about the non-relation of the Imam with the angels is only the issue of concluding Imāmat at the beginning, and this could not be the reason for denying the divine revelation in other matters of Imāmat like the knowledge of Imam.
2. In many cases that Hisham narrates about the Īlm al-ghayb of the Imams, only one time is related to the Imam's inheritance, and it is not a reason to believe that such a conclusion is true about the knowledge of the Imam.
3. Hisham refers to the knowledge of the Imam as he discusses about the verse 35 of surah Younis² says that this verse indicates the guidance of the Imam by divine revelation. Because it points to the

¹ Hearing angel's voice.

² أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى: Who then is worthier to be followed He who guides to the truth or he who cannot guide unless he (himself) is guided?

fact that someone deserves to be followed that is subject to Allah's guidance, and surely no one other than Allah can lead the Imam.

4. Hisham believes - as Imam Sadiq (as) promised him - in a debate with Yahya ibn Khalid (about the legitimacy of Imam Ali (as) in the dispute with Abbas over the inheritance of the Prophet (pbuh)) he was supported by the Holy Spirit (angel Gabriel). How can Hisham accept his relationship with the Holy Spirit and deny the connection of Imam (Communication with the Holy Spirit is definitely a divine revelation)?

5. Ash'ari did not give any reason for his report, and his statement was not accepted by the Shī'ites. As a result, a particular opinion cannot be attributed to Hisham about the relationship of Imam with divine revelation.

Being Hashemite¹.

Hisham - based on the fact that the Imam must be literally nominated – believes that Imāmat is only in the family of Banū Hāshim and it is exclusive to the generation of Imam Ali (as). But outside of the discussion of the existence of the valid text on the Imāmat of the Imams (as), which is all exclusively about Imam Ali (as) and his generation, Hisham, in a debate with Zirār, makes another reason for Imam to be a Hashemite: “No race is superior to the Arab and the owner of religion and the Sharia is from Arab. The hujja after him must also be from Arab; because people will look for the hujja in the race of the Prophet (pbuh) and if he is from a different race, some people will wander for a while to find it in another race and this is not compatible with the wisdom of God. Therefore, Imāmat must be in the Quraysh tribe; because this tribe is closer to the Prophet (pbuh), and this is why Imam must be from the family of Banū Hāshim” (Sheikh Saduq, 1996, p. 2, p. 362).

¹ Banū Hāshim (Arabic: بنو هاشم) is a clan in the Quraysh tribe. The Holy prophet Muhammad (pbuh) was a member of this Arab tribe; his great-grandfather was Hashim ibn Abd Manaf, for whom the clan is named. Members of this clan are referred to as Hashemites.

According to a narration from Ibn Shahr Ashoub, Hisham in a conversation with the Sunni scholars argued like this: “Has Allah sent the Holy Prophet (pbuh) with perfect blessing or incomplete blessing?” Replied: “Perfect!” Then Hisham asked: “Prophecy and Imāmat in one family is more perfect or in two families?” They answered: “In one family!” Then Hisham said: “So why did you put the caliphate in the non-Prophet's house? And why when it were in Banū Hāshim you fought with them?!” (Ibn Shahr Azeb, 1992, p. 1, p. 337)

Courage.

Hisham considers courage and bravery as one of the qualities and conditions of Imāmat, and so he argues: the Imam is the leader of Muslims and they resort to him in the war, so if the Imam is not brave and escapes from war, he will be caught up in the wrath of God and it is impossible for someone who is the hujja of God among people to be the subject of His wrath (Sheikh Saduq, 1996, p. 2, p. 367). He adduces to the verse 16 of surah Anfal¹ for the reason that anyone who escapes from war is subject to the wrath of God: “And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination.”

Generosity.

Hisham regards generosity as one of the qualities and conditions of Imāmat and considers it necessary for Imam. He cites two reasons for his claim:

First reason: Imam is the hujja. Hisham argues that Imam is the treasurer of Muslims and in authority of Bayt al-mal², but if he does not have generosity, he may be greedy in Bayt al-mal and leave

¹ وَمَنْ يُولَّهُمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

² Bayt al-mal is an Arabic term that is translated as "House of money" or "House of Wealth." Historically, it was a financial institution responsible for the administration of taxes in Islamic states

something to himself, and this is a betrayal and God will not appoint a traitor as his hujja (Sheikh Saduq, 1997, p. 2, p. 367).

Second reason: Imam is infallible. In his second argument, Hisham gets help from the fact of the infallibility of Imam and says: Imam must treat justly and righteously in passing Bayt al-mal to people, and if he does not have generosity, he may lose his justice and oppress people and it will not be compatible with Imam's infallibility. Therefore, Imam must be generous. (Sheikh Saduq, 1996, p. 204)

The power of performing miracle.

Hisham narrates some occasions that imply Imam's power of doing extraordinary things, so Hisham considers it possible for Imam to perform miracles. Of course, if in the definition of miracle, Hisham takes into account¹ the claim of prophecy and Tahaddi², then these things should be called Keramat³ (theurgy), but what Hisham has narrated is often the stories of the knowledge of Imam about Ghayb (the unseen) which is discussed in the discussion of Imam's knowledge. But the miracles he quoted which are not related to Imam's knowledge are as follows:

First miracle: Imam's hand in fire.

Hisham narrates: "When Imam Sadiq (as) passed away, Abdullah, his older child, claimed Imāmat. Imam Kadhīm (as) called him and dug a pit and poured it with firewood and oil and burnt it, then he said: if you have the status of Imāmat, put your hand into the fire. Abdullah avoided, Imam Kadhīm (as) entered his hand into the fire and did not bring out until all the firewood burned and turned into ash while Imam Kadhīm was touching it" (Khazar Mohammad Nabah, 1392, p. 80).

¹ Ash'ari in *Maghalat al-Islamiyyah* articles page 68 and Baghdadī in *Al-Afrq Bayn al-Furq* Page 75 conveyed the concept of Hesham's view on the definition of miracle and theurgy.

² The challenge or Tahaddi (Arabic: التحدي), in Islamic theology, refers to a challenge proposed by the prophets to unbelievers to do or bring a miracle above theirs.

³ Keramat (كرامت) means an extraordinary thing done by the high servants of God.

Second miracle: Buying a house in the paradise.

Hisham narrates: “A man from the land of Jabal gave 10,000 dirhams to Imam Sadiq (as) during the Hajj days so that his Holiness bought him a house. But Imam Sadiq (as) divided the money between Sadat of Imam Hassan (as) and Imam Hussein (as), and when the man came back from Hajj and wanted to return home, he came to Imam and asked ‘Did you buy the house?’ Imam Sadiq (as) said: ‘yes’ and gave him a paper, in which was written: ‘In the name of Allah, The Most Gracious, The Most Merciful. This is a document that Ja'far ibn Muhammad (as) bought a house for [the man's name] in the paradise, its first limit is at the house of the Prophet (pbuh), its second limit is at the house of Imam Ali (as), the third is at the house of Imam Hassan (as) and the fourth limit is at the house of Imam Hussein (as).’ When the man read the paper, he said: ‘I will consent to it’ ... After a while, when he returned to his family, he got sick and passed away. One day after his funeral. When his family went to visit his grave again, they saw it is written on the gravestone: ‘the hujja of Allah, Ja'far ibn Muhammad, fulfilled his promise in my case’ (Khazar Mohammad Nabah, 1392, p. 78).

Third miracle: Helping Hisham by the Holy Spirit.

In a debate, Yahya ibn Khalid, in front of Harun al-Rashid, asked Hisham: “In the dispute between Imam Ali (as) and Abbas ibn Abdulmutallab, who were right?” Hisham says: I thought that if I say that Abbas, it is a lie and will be counted as a disbeliever and if I say Imam Ali (as), the Harun al-Rashid will kill me. In this moment, I remembered the prayers of Imam Sadiq (as) for me. The Imam said: “You will be always confirmed and helped by the Holy Spirit, as long as you help us with your tongue.” I realized that I will win in this debate. (Sheikh Moody, 1413 AH, p. 2, p. 49)

Velayat-e-Takvini¹ or superhuman creation.

This kind of miracles that Hisham narrated, such as putting hand in the fire or making extraordinary changes in the universe, indicates either the Velayat-e-Takvini of Imam or that the Imam has a different creativity from other humans, even physically, so that he can put his hand in the fire, or both. Hisham also became a Shia under the greatness of Imam's being at his second meeting. (Tusi, 1969, p. 256, No. 476)

CONCLUSIONS.

There is no distinct definition for Imāmat From Hisham ibn Hakam, but according to the characteristics that he has put forward for Imāmat, Imāmat is position like Prophethood with the difference that the contract of prophecy is fulfilled by the angels and Imāmat is signed by the Prophet or former Imam, and Imam is the absolute hujja of God in all religious and political affairs that are known by the Prophet or the former Imam, and obeying him is obligatory and his denial is blasphemous.

Hisham considers Imāmat as an essential belief in the religion and knows it obligatory for a Iman to be appointed by God and he has provided reasons for it.

Hisham regards it obligatory to obey Imam in both the religious and political affairs. Although he does not specify political affairs, but it could be concluded from the argument and descriptions that he has provided for the status of Imāmat.

Hisham knows it essential and necessary for the Imam to be literally mentioned and appointed by the Prophet or the former Imam, be Hashemite, courageous and generous and he has provided arguments and reasons for it.

¹ **The concept of velayat-e takvini or creational guardianship refers to the real authority of God, the Prophet and the Twelve Imams. It is the highest stage of authority, which means to dominate the universe, to lead the creatures of the world and take charge of their affairs.**

Hisham considers infallibility from the conditions of Imāmat and a divine blessing which of course does not prevent the Imam to act freely.

Hisham regards it essential and necessary for the Imam to be the most knowledgeable man. The Imam must have all the knowledge of all the prophets. Hisham also narrates cases that the Imam has proclaimed from ghayb (the unseen).

Hisham believes that the Imam has miraculous power and narrates some cases that imply miracles performed by Imam.

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