



JAWĀLIQI, HEŠĀM

JAWĀLIQI, HEŠĀM b. Sālem, an Imami jurist and theologian of the 2nd/8th century. He was a close associate of the Imams Jaʿfar al-Šādeq and Musā al-Kāzem (qq.v.). His *nesba* was derived from his vocation, which was the selling of woolen sacks (*jawāliq* < Pers. *govāl*, *joval*). He was also called al-ʿAllāf after another trade of his, the selling of fodder (*ʿalaf*), which he turned to later in his life (Kašši, II, p. 566). According to his biographers, Hešām b. Sālem was a captive from Khorasan, hence he became a client (*mawlā*) for the Umayyad prince and governor of Kufa, Bešr b. Marwān. He transmitted 363 Hadiths on the authority of the Imams Jaʿfar al-Šādeq and Musā al-Kāzem. He had heard each Hadith either directly from one of the two Imams or from one of their close associates (Koʿi, XX, p. 330). Therefore, his collection of Hadiths is considered a primary source (*asĀl*) and one of the 400 authoritative collections of Imami Hadith (for a partial list of these collections, see Āgā Bozorg Ṭehrāni, II, p. 128).

Imami biographers considered Jawāliqi to be among the most trustworthy transmitters of Hadith (Najāši, II, p. 435; Kašši, II, p. 567; Ḥelli, II, p. 290). He compiled three other books (*al-Ḥajj*, *al-Taḥsīn*, and *al-Meʿrāʿij*) in addition to his own book (*asĀl*) of Hadith (Najāši, II, p. 435). Jawāliqi narrated Hadith on the authority of prominent companions of Jaʿfar al-Šādeq and Musā al-Kāzem, including Abu BasĀir, Abu Ḥamza Ṭomali, Abān b. Tagleb, Zorāra b. Aʿyān, Jāber Joʿfi, and ʿAmmār Sābāṭi.

Abuʿl-Ḥasan ʿAli Ašʿari refers to Jawāliqi as the head of a Shiʿite sub-sect that was named after him “al-Hešāmiya,” alleging that this sect “claimed that their



Lord possesses the image of a human (*şurat al-ensān*), but they deny His possessing flesh and blood, saying that He is bright light (*nur sāte*) and He has five senses like human beings” (Aş‘ari, 1950, p. 105; idem, 1980, p. 34). However, no sub-sect with such a belief was reported by Ḥasan Nawbak̄ti, whose *Feraq al-Şī‘a* is more authoritative on the subject, and it was written earlier than Aş‘ari’s book. There is, however, an attribution of this belief to Jawāliqi, reported in a conversation between the Imam ‘Ali al-Rezā (q.v.) and an associate named ‘Abd-al-Malek Ḥannāṭ (Kaşši, II, pp. 568-69), but K̄o‘i considers the report as weak and not reliable (K̄o‘i, XX, p. 329).

We have no record of Jawāliqi’s date of death, which must have been before 799, that is, the year in which Imam Musā al-Kāzem died, since there is no record that he narrated any Hadiths from the following Imam, ‘Ali al-Rezā. Besides, he was an accomplished theologian in the time of the Imam Ja‘far al-Şādeq (d. 765), which makes it unlikely that he would outlive the long duration of al-Kāzem’s imamate (765-99). Furthermore, he was influential in settling the dispute over the Imamate after the death of Imam al-Şādeq, but his name was not mentioned in the controversy following the death of Imam al-Kāzem (Nawbak̄ti, tr. Maşkur, pp. 117 ff., tr. Kadhim, pp. 133 ff.; Kaşši, II, pp. 566-68), which indicates that he was not alive at that time.

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