

ALLAMA AL-HILLI, AL-HASSAN BIN YUSUF BIN AL-MUTAHHAR (D. 726 AH / 1325 AD)

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Abstract:

The best thing that we can discover from the life of Allama al-Hilli, in addition to what was characterized by his brilliance in the rational and literal sciences, and his upbringing in a scientific environment dominated by purity and purity, and his upbringing in the midst of a decent scholarly family that became famous in the city of Hilla at that time, is his openness to the rest of the other schools of thought, which He made Allamah al-Hilli a subject of approval and approval by most of the scholars of the public, and thus both sides accepted each other's opinions.

key words: (Allama al-Hilli, Khada Banda, Muhaqiq al-Hilli, The Bowl, Environment)

Introduction:

Studies, old and new, have always shown that the environment and society have a great influence on the upbringing of individuals and the way of their lives, whether positively or negatively. The atmosphere is appropriate and good. We see the individual making his way towards science and culture and vice versa, as the atmosphere charged with ignorance, misery and deprivation negatively affected the lives of individuals. His reputation spread across the horizons and his books filled the country, where he rushed while he was in the fullness of youth to assume responsibility and assume the reins of affairs, as he became, in the prime of his blessed life, the leader of the sect, the Shiites at the time, and what characterized this great scholar was his love for science and sitting with scholars, as the scholar was characterized by openness and lack of Intolerance, which allowed him to study with public scholars, and he himself taught a large number of his general students, which made him familiar with the heritage of others and what their libraries contained of various works, but made him a subject of honor and respect for both teams until fate wanted him to be a reason for dissolving A problem afflicted the Ilkhanid Sultan Muhammad al-Jaitwa (Khoda Banda), which made the latter pay great attention to Allama al-Hilli and bring his council closer.

Al-Hali sign

First: His name and lineage.

Allamah Al-Hilli said in mentioning his name and lineage, Al-Hassan bin Yusuf bin Ali bin Mutahar - with the plural mem, the non-dictionary taa, the aggravated ha, and the ra - Abu Mansour Al-Hali, born and inhabited (1).

His name was Al-Hassan, as he mentioned himself, and most historians agreed on it (2), but some historians of the public mentioned that his name was Al-Hussein, as it came, in my book *Al-Wafi Al-Wafiyat* (3), *Lisan Al-Mizan* (4), and the *Brilliant Stars in the Kings of Egypt and Cairo* (5).

Second: His nickname.

He was nicknamed Abu Mansur, as his father gave him, and he mentioned it in *Al-Khalasah*, and it is the nickname that was mentioned exclusively in the Shiite sources, and some of the public called him Ibn Al-Mutahhar in relation to his supreme grandfather (6).

Third: His title.

Allamah al-Hilli was given many titles, including Ayatollah, which is mentioned in the Shiite sources, and he was called Jamal al-Din, which is the title mentioned in the sources of the two teams. No one knows but Him if the Ayatollah is said at all (7)

Al-Safadi and Ibn Hajar described him as Mu'tazili (8), and the author of the book *Notables of the Shiites* said: "This is based on the agreement of the Mu'tazila with the Shiites in some well-known principles, as happened to many in many, otherwise where is the Shiite from the Mu'tazili" (9).

Fourth: His birth and upbringing.

The sources agreed that he was born in the month of Ramadan in the year 648 AH (10), but the sources differed in determining the date of birth.

And the birth is the nineteenth of the month of Ramadan in the year forty-eight and six hundred, and we ask God Almighty for the end of goodness with His grace and generosity" (11).

As we note, a group of historians said that his birth was on the twenty-ninth of the month of Ramadan in the year one hundred and forty-eight (), and the hilla (12) to which the scholar al-Hali belongs, and in which he was born and resided is the hilla of Bani Mazid (13), which is the swordy hilla relative to the first one who built it and settled it Prince Saif al-Dawla Sadaqah bin Mansour bin Dabees bin Ali bin Mazyad al-Asadi (14).

It suffices in the honor of this city and the virtue of its people what was mentioned by the scholar Al-Majlisi (15), in a hadith whose chain of transmission ends to Al-Asbagh bin Nabatah that he said: "I accompanied my master, the Commander of the Faithful - upon him be peace - when he arrived at Siffin, and he stood on the hill of Arir (16) and then nodded to a thicket (17), and he said: "A city and a city!" Al-Asbagh said to him: "O Lord, I see you remember a city. Was there a city here and its traces were erased?" He, peace be upon him, said: "No. To honor his oath."

Fifth: His scientific life.

Allamah al-Hilli grew up in a good scholarly environment, and in the midst of righteous parents. His father was Sheikh Sadid al-Din Yusuf ibn al-Mutahhar al-Hilli, who was the mainstay of his upbringing and the foundations of his studies in the Arabic sciences and Islamic law (18).

And his mother is the daughter of the scholar, the jurist, Al-Hassan bin Sheikh Abi Zakariya Yahya bin Al-Hassan bin Saeed Al-Hudhali Al-Hali, and she is also the sister of Sheikh Abi Al-Qasim Jaafar Al-Mohaqqiq Al-Hilli. It is right for her to give birth to the sign Al-Hali (19).

And he was raised by his mother's brother, the investigator Al-Hilli (20), so he had the status of a kind father due to his great care and interest in him.

Then Sheikh Sadid al-Din appointed a special teacher for his son, Muharram, to teach him the Qur'an and writing, and as soon as he learned to read and write, he began studying Arabic and literature, then he began studying jurisprudence, fundamentals, and the science of speech and interpretation, until he became in a short period of time one of those referred to as Lebanon (21).

Sixth: The illuminating words of scholars describing Allama al-Hilli.

His teacher, Nasir al-Din al-Tusi, said about him when he was asked after his visit to al-Hilla about what he had seen there.

As for his contemporaries Ibn Dawood, he said: "The sheikh of the sect and the sign of his time, the author of the investigation and scrutiny of many classifications, the leadership of the Imamiyyah ended with him in the reasonable and the transmitted (22), while Al-Safadi described him as the scholar and scholar with the arts, Jamal al-Din ... the scholar of the Shiites and their jurist, the author of the works that It became famous during his life...and he was classified while he was riding, and he was of good morals, well-known for his remembrance, and many people graduated from him" (23).

One of his students described him as our great sheikh and our greatest imam, the master of the virtues of the era, and the chief of the scholars of the era, distinguished in the art of the intelligible and the transmitted, the embroiderer of the brigade of sciences of branches and principles, the beauty of religion and religion, the righteous of Islam and Muslims (24), and the first martyr (25), he said: "Our sheikh, the most knowledgeable Imam, God's argument over creation, Jamal al-Din Abi Mansur al-Hasan ibn al-Mutahhar" (26), while the description of al-Taghri Bardi (27): "That he was knowledgeable of intelligible things, and he was pleased with creation forbearing."

As for Ibn Hajar Al-Asqalani, he said: "He was the head of the Imamate Shiites in his time and he had knowledge of rational sciences. Mukhtasar Ibn Al-Hajib (28) Al-Mawsili explained well" (29).

And while the second martyr (30) described him as the Sheikh of Islam and the Mufti of the different groups of people, the difference between truth and truth, the beauty of Islam and Muslims, and the tongue of the wise and theologians, the beauty of religion (31).

Mirza Husayn al-Nuri said: “The greatest sheikh, the ocean of knowledge, virtues and wisdom, the keeper of the law of guidance, the breaker of the bell of temptation, the protector of the egg of religion, the eraser of the traces of corruption, who among our pure scholars is like the full moon among the stars...” (32).

Seventh: His travels.

Allama al-Hilli was born, raised, and resided in Hilla, and he made several trips at different times to a number of cities in Iraq and Iran, for the purpose of studying or teaching, or at the request of the Sultan for the purpose of scientific discussion or debate (33).

Also, through some of the scholar’s books, it becomes clear to us that the scholar made some trips, and the evidence for that is his statement that the workbook or the author was finished in a certain town, as stated in the book *Tadhkirat al-Fuqaha’*, where the scholar (34) said: “I finished blackening it. Rabi’ al-Awwal was skinned from The year fourteen seven hundred in Sultania.

There is also a reference to the completion of the authorship of the largest part of his book (*Alfain*) in the city of Dinoor (35) in the year 709 AH (36).

There are other indications confirming what we go to in confirming that the scholar traveled, as we mentioned earlier, either for study or teaching, and that includes his approval of Sheikh Qutb al-Din al-Razi al-Buwayhi (37), in the year 713 AH in the district of Varamin (38), and the scholar was throughout the days of his presence in Iran, one of the teachers of the car school (39) which was founded by Sultan Khoda Banda and which used to accompany the Sultan in his affairs and his travels (40).

And it was narrated with a connected chain of narrators, that: “The scholar performed Hajj at the end of his life, and Fakhr al-Din Ibn al-Allama says, I read *Tahdheeb al-Ahkam* on my father in the Ghurawi scene on the honorable lady of peace, and again on the way to Hijaz, and he finished it in the Sacred Mosque” (41).

He also narrated that when he performed Hajj, he met Ibn Taymiyyah (42) in the Sacred Mosque, so he remembered, and Ibn Taymiyyah was impressed by his words, so he said to him: Who are you? He said that the naming of Ibn al-Manjis means by that the exposure of Ibn Taymiyyah, as he called him in the *Minhaj al-Sunnah* (43) Ibn al-Najis, and there was an intimacy and simplicity between them (44).

Eighth: Allama al-Hilli and Sultan Khoda Banda.

Al-Majlisi Al-Awwal (45), narrated that Sultan Muhammad Al-Jaito - may God have mercy on him - got angry at his wife, and said to her: You are divorced three times, then he regretted and gathered the scholars, and they said that there must be an appraiser, so he said that you have different opinions about every issue, is there not a difference here? No, and one of his ministers said that he is a scholar of the law, and he says that this divorce is invalid, so he sent his letter to

the scholar and brought it, and when he was sent to him, the scholars of the public said: He has a false doctrine and there is no reason for the Rafidites, and it is not appropriate for a king to send to ask for a man of light mind. So the king said until he attends (46).

When he attended, the king gathered for him all the scholars of the sect, and when he entered the king, he took a shoe in his hand and entered and greeted and sat next to the king, and they said to the king, “Did we not tell you that they are weak-minded?” He said: Ask him about everything he did (47).

They said, why did you not submit to the king in the form of bowing, and he said: “Because the Messenger of God - may God bless him and his family - did not bow to him, and he used to greet him, and God Almighty said:“ If you enter houses, greet yourselves with a greeting from God, blessed and good. It is not permissible to bow and prostrate to anyone other than God, so they said: Why did you sit next to the king, he said because there was no place for anyone else? that folks The sects were not in the era of the Messenger of God, so he said to the king: I have heard this confession of theirs, so from where did they limit their diligence to them, and they did not allow taking from others, even if it was assumed that he is more knowledgeable?... The scholar said: We take knowledge from Ali bin Abi Talib - peace be upon him - The same Messenger of God - may God bless him and his family - and his brother, his cousin, his guardian, and his children after him, so he asked him about divorce, and he said: “Valid because there are no impartial witnesses” (48).

And we conclude from the story of the sultan’s Shi’ism an important matter, which states that the scholar, as Mr. Muhsin al-Amin said in his book A’ayan al-Shi’a, is the word: “He is the absolute scholar whose reputation has spread in the horizons, and none of the Imami scholars agreed that the title of the scholar is absolutely other than Him” (49), where The indication of the minister of the Sultan that in Hilla there is a scholar who says that this divorce is invalid, and the other important matter, which is the saying of the scholars of the sects to the Sultan that he should not be sent to bring him on the pretext that he has a false doctrine and there is no mind for the Rejectionists. And he has a scientific stature, and he was a prominent person until it was said that his reputation flew in the horizons.

As a result of that debate, and what the scholar obligated the imams of the opponents to do of the brilliant evidence and the clear, bright, clear evidence, so that the Sultan and his followers became popular, and the reputation of this sublime doctrine spread on the beacon, and preachers preached it in all the kingdom of the Sultan, and the names of the pure imams were proclaimed, ... and all of this is from the effects The blessing of Allama al-Hilli, and if it was not for him - may his secret be sanctified - except for this noble one, he would have surpassed all scholars with pride and exalted it in remembrance (50).

Conclusion

The best thing that we can see from the life of Allama al-Hilli, in addition to what was characterized by his brilliance in the rational and traditional sciences, and his upbringing in a scientific environment dominated by purity and purity, and his upbringing in the midst of a decent scholarly family that became famous in the city of Hilla at that time, is his openness to the rest of the other schools of thought, which He made Allamah al-Hilli a subject of approval and approval by most of the scholars of the public, and thus both sides accepted each other's opinions.

Margins:

- (1) Summary of Sayings in Knowing Men, p. 109; Rules of Judgment, Part 1, p. 5.
- (2) Ibn Dawood al-Hilli, Rijal Ibn Dawood, p. 119; Al-Yafi'i, The Mirror of Heaven and the Lesson of Vigilance in What is Considered of the Accidents of Time, vol. 4, p. 208; Ibn Kathir, The Beginning and the End, vol. 14, p. 144; Al-Hurr Al-Amili, Amal Al-Amal, vol. 2, p. 81; Al-Tafarshi, Criticism of Men, Part 2, pg. Al-Bar and Jardi, Anecdotes of the Article in Knowing the Layers of Men, Part 2, p. 434; Al-Qummi, nicknames and titles, vol. 2, p. 477.
- (3) Al-Safadi, vol. 13, p. 85.
- (4) Ibn Hajar Al-Asqalani, vol. 6, p. 317.
- (5) Ibn Taghri Bardi, vol. 9, p. 267.
- (5) Allama al-Hilli, Explanation of the Suspicion, p. 31; Guiding the Minds to the Rulings of Faith, Part 1, p. 24.
- (7) Allama Al-Hilli, Qawaed Al-Ahkam, Part 1, Pg. 24, Various Shiites, Part 1, Pg. 6.
- (8) Allama Al-Hilli, Rules of Provisions, Part 1, Pg. 3.
- (9) Al-Wafi al-Wafiyat, vol. 13, p. 85; Al-Durar al-Kamina, Part 2, p. 188.
- (10) Al-Amin, Part 5, p. 398.
- (11) Allama Al-Hilli, Summary of Sayings in Knowing Men, p. 113; Al-Burujourdi, Anecdotes of the article in knowing the layers of men, Part 2, p. 437.
- (12) Summary of Sayings in Knowing Men, p. 113; Al-Naraq, People of the Article in the Degrees of Men, p. 68; Al-Babuli, Dirayat Al-Hadith Letters, Part 2, p. 326.
- (13) Allama al-Hilli, Rijal al-Allama al-Hilli, p. 4; Al-Baha'i, Commentary on Hope of Hope, p. 124; Al-Tabarsi, Khatimah Mustadrak Al-Wasail, vol. 2, p. 403; Al-Amin, Shiite notables, vol. 5, p. 396.

- (14) Al-Hillah: It is known for several places, the most famous of which is Hilla bin Mazyad, which is a large city between Kufa and Baghdad. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 2, pg. 294.
- (15) In relation to its builder, Emir Saif al-Dawla Sadaqa bin Mansour bin Malik al-Arab Dabees bin Ali al-Asadi. Al-Dhahabi, Biography of the Nobles' Media, vol. 19, p. 264.
- (16) Sadaqa bin Mansour: - He is the prince of the desert of Iraq, and the builder of the city of Hilla, and the guardian of the Bani Mazyad after the death of his father in the year 479 AH, so he built Hilla in the year 495 AH, and he was brave and heroic, resolute and aspiring to conquer and rule. Al-Zarkali, Al-Alam, Part 3, p. 203.
- (17) Bihar Al-Anwar, vol. 57, p. 223.
- (18) I did not find a definition of it according to the sources that the researcher looked at.
- (19) Clump: - dense, coiled trees. Ibn Manzoor, Lisan al-Arab, vol. 14, p. 6.
- (20) Allama Al-Hilli, Principles of Access to the Science of Access, p. 14.
- (21) Allama Al-Hilli, Guidance of Minds to the Rulings of Oaths, Part 1, p. 34.
- (22) Al-Hilli investigator: - He is Sheikh Najm Al-Din Abu Al-Qasim Jaafar bin Al-Hassan bin Yahya bin Al-Hassan bin Saeed Al-Hali Al-Hadhali, nicknamed (Al-Mohaqqiq Al-Hali), one of the imams of the virtuous and the role model of scholars in virtue, nobility, knowledge and jurisprudence, and he is too famous to be mentioned and shown than to underline. Al-Boroujerdi, Anecdotes of the article in knowing the layers of men, vol. 2, p. 44.
- (23) Allama al-Hilli, Rules of Provisions, Part 1, p. 11.
- (24) Allama al-Hilli, Explanation of the Suspicion, pg. 40.
- (25) Al-Tustari, Explanation of Ehqaaq Al-Haq, Part 1, p. 38.
- (26) Ibn Dawood, Rijal Ibn Dawood, p. 78.
- (27) Al-Wafi al-Wafiyat, vol. 13, p. 54.
- (28) Aqa Daa, Explanation of the Insight of the Learned, Part 1, p. 32.
- (29) The first martyr: - He is the martyr Sheikh Shams al-Din bin Makki al-Amiri al-Juzini, relative to Jezzine, one of the villages of Jabal Amel, a Muslim mujtahid, the last of the mujtahids, killed by the sword in the year 6 786 AH, then crucified, then stoned, and then burned in Damascus. Al-Boroujerdi, Tara'if Al-Maqal, Vol. 1, pg. 99.
- (30) Al-Juzini, The Forty Hadiths, pg. 49.
- (31) The Brilliant Stars in Akhbar Misr and Cairo, Part 9, pg. 267.

(32) Ibn al-Hajib al-Mawsili: - He is Jamal al-Din Othman bin Omar bin Abi Bakr al-Kurdi al-Asna'i al-Masri al-Maliki, the jurist, the reciter, the grammarian, and the fundamentalist. His father was working as a bailiff for Prince Ezz al-Din Musk al-Salahi, he died in Alexandria in the year 646 AH, at the age of eighty-five years, al-Suyuti, Hassan Lecture on the history of Egypt and Cairo, Part 1, p. 54.

(33) Lisan Al-Mizan, Part 6, p. 319.

(34) The second martyr: - He is Zain al-Din al-Amili, and the reason for his testimony was the slander to the Grand Vizier, Sultan Suleiman, King of the Romans, under the pretext that Sheikh Zain al-Din claims to be ijtiḥad and many Shiite scholars frequent him, so they took him from Mecca and took him to Istanbul, where they killed him. Al-Amin, Shiite notables, vol. 7, p. 157.

35() Aqa Dīaa, Explanation of the Insight of the Learned, Part 1, p. 33.

(36) Al-Tabarsi, Khatimah Mustadrak Al-Wasail, Part 2, p. 304.

(37) Muhammad Al Yassin, Allama Al-Hilli, p. 103.

(38) C 1, p. 546.

(39) Dinoor:- It is a city from the works of the mountain near Qarmisin, and a lot of creation is attributed to it, and between Dinoor and Hamadhan are twenty farsakhs, and from Dinoor to Shahrazor there are four stages, and Dinoor is the size of two-thirds of Hamadan, and it has many fruits and crops, and it has water and outlook. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 2, pg. 545.

(40) Sarkis Youssef Elyan, Lexicon of Arabic Publications, Part 1, p. 241; Al-Tehrani, Agabzark, The Pretext, Part 2, Pg. 299.

(41) Qutb al-Din al-Buwayhi: - He is Abu Jaafar, Muhammad bin Muhammad, and his lineage ends with the Buyi family, who are the famous Daylamite sultans. Al-Tabarsi, Khatimah Al-Mustadrak, Part 2, p. 353.

(42) Allama Al-Hilli, Irshad Al-Adhan, Part 1, p. 46.

(43) The car school: - It is a school with rooms and schools made of Karbasi tents. It was ordered to be established by Sultan Khoda Banda. It was carried with the royal procession, and many righteous scholars graduated from it. Allama al-Hilli, Irshad al-Adhan, Part 1, 136; Muhammad Al Yassin, Allama Al-Hilli, p. 105.

(44) Muhammad Al Yassin, Allama Al-Hilli, p. 105.

(45) Allama al-Hilli, Nahj al-Haqq and Kashf al-Sadaq, p. 14.

(46) Ibn Taymiyyah: - He is Ahmad bin Abd al-Halim bin Abd al-Salam bin Abdullah bin Abi al-Qasim al-Harani al-Dimashqi al-Hanbali Abu al-Abbas, Taqi al-Din Ibn Taymiyyah. He was born

in Harran and his father moved to Damascus, so he became famous and was arrested several times, then died in the castle prison in Damascus Year 728 AH. Al-Zarkali, Al-Alam, Part 1, p. 144.

(47) Minhaj al-Sunnah al-Nabawiyyah in refuting the words of the sheikh and the Qadariyyah: - For Sheikh Taqi al-Din Ahmad bin Abd al-Halim Ibn Taymiyyah al-Hanbali, who died in the year 728 AH, he wrote it as a response to the Minhaj al-Karama. It has no first, and it is based on the same foundation. Haji Khalifa, Kashf al-Dhunoun, vol. 2, p. 1872.

(48) Allama al-Hilli, Nahj al-Haq wa Kashf al-Sadaq, p. 14.

(49) The first Majlisi: - He is Muhammad Taqi bin Maqsoud Ali, the father of the scholar Majlisi, and he was virtuous, pious and trustworthy. Al-Boroujerdi, Tara'eef Al-Maqal, Part 2, p. 369.

(50) Rawdat al-Muttaqin in the explanation of the jurist does not attend, vol. 9, p. 30.

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