

subsidiary of the Euphrates. In later times (6th/12th century) this waterway came to be known by the name of the parent stream, the former name gradually going out of use. An earlier settlement called al-Djāmi'an existed on the intensively cultivated east bank, but the major built-up area was the new town across the river. At a spot which Yāqūt describes as having hitherto been a gathering place for lions, Dubays settled with his troops, building magnificent dwellings and palaces. The town also contained a wide variety of markets and gave every indication of being prosperous. This prosperity continued well after the death of the founder, for after the decline of Kaşr b. Hubayra, in the 6th/12th century, it became the half-way town along the pilgrim route linking al-Kūfa and Baghdād. A large bridge of boats was constructed in order to facilitate movement across the river, presumably to take the place of the great Sūrā Bridge which was located at the above-mentioned site. Ibn Djubayr describes this bridge as having been moored by iron chains tied to wooden posts on each bank of the river. He found the town to be large and prosperous, of oblong shape, and protected only by mud walls. Ibn Baṭṭūṭa, writing two centuries later, was also struck by this magnificent bridge, and by the prosperity of the town in general. His contemporary Kazwīnī adds that the population was made up of Twelver Shī'is and that a religious shrine was situated there. The town continues to exist in modern times.

Bibliography: Ibn Djubayr, 214; Yāqūt, *Mu'djam*, ii, 322 ff.; iii, 861; Ibn Baṭṭūṭa, ii, 97. tr. Gibb, ii, 324 f.; Kazwīnī, 138; Le Strange, 71. (J. LASSNER)

AL-HILLI, (I) DJAMĀL AL-DĪN ḤASAN B. YŪSUF B. 'ALĪ B. MUṬAHHAR, called 'Allāma-i Hilli (the sage of Hilla) after his native city Hilla [q.v.], which was for a long time the recognized centre of the Shī'is when Sunni rulers were in authority in Baghdād. He was born on 19 Ramaḍān 648/15 December 1250, eight years before the capture of Baghdād by the Mongols, and died 11 Muharram 726/18 December 1325. He came of a great family of Shī'ī theologians, which produced in a comparatively short period ten *muḍṭaḥids*. He studied religious subjects with his father and uncle, and philosophical subjects with the great philosopher, astrologer and theologian Naṣīr al-Dīn Ṭūsī [q.v.].

'Allāma-i Hilli is said to have written as many as five hundred books and treatises on every branch of Islamic learning, seventy-five of them specifically named in the *Kiṣaṣ al-ʿulamāʾ* and the *Amal al-ʿAmil*. The modern Shī'ī writers 'Amili and Agha Buzurg (see bibliography) name many private libraries in Iraq and Persia where original manuscripts are to be found. Only eight of al-Hilli's works are published, however, and are regarded by the Imāmi Shī'is as the most authentic expositions of their dogma and practice. Two of them, *al-Bāb al-ḥādī ʿaṣhar*, together with its commentary by Miḳdād-i Fāḍil (English tr. by W. M. Miller, *Oriental Tr. Fund*, N.S. xxix), a recognized creed of the Iṭhnā-ʿaṣharis, which has superseded every other in modern times, and *Sharḥ Taḍrīd al-i'tikād*, on scholastic theology, have become classics of the Imāmi faith, and are universally taught in all the Shī'ī *madrasas* as fundamental texts.

'Allāma-i Hilli moved to Persia, in about 705/1305, and is said to have successfully conducted many debates with the leading Sunni theologians of his time in the court of Ōldjeytū [q.v.], the eighth Il-Khānīd

ruler of Persia, who, after renouncing Christianity, became a Sunni Muslim, but was ultimately converted by 'Allāma-i Hilli into a staunch Imāmi Shī'ī. It was perhaps at his suggestion that Ōldjeytū ordered the names of the Twelve Imāms and especially the formula, 'Alī walī Allāh, to be engraved on the coins (see S. Lane-Poole, *Catalogue of Oriental coins in the British Museum*, London 1881, vi, 44 ff.); hence it may be said that through 'Allāma-i Hilli's efforts Imāmi Shī'ism was for the first time declared the state religion of Persia (see H. Howorth, *History of the Mongols*, London 1888, iii, 559). His services were so much appreciated by the Shī'is that soon after his death his grave in Maṣḥad became one of the centres of veneration for those who go on pilgrimage to the tomb of Imām 'Alī al-Riḍā.

(2) Another eminent jurist-theologian of Hilla, often described as Muḥakkiḳ-i Hilli and also known as Muḥakkiḳ-i awwal, is Naḍīm al-Dīn Dja'far b. Ḥasan b. Yaḥyā, born 638/1240-1, died 726/1326. He distinguished himself as the author of *Sharāʿ al-Islām*, which came to be recognized as the authoritative work on Shī'ī law (Fr. tr. by A. Querry, Russian tr. by Kasembeg).

Bibliography: in addition to the works mentioned in the text: (1) Muḥammad b. Ḥasan al-Ḥurr al-ʿAmili, *Amal al-ʿAmil*, lith. Tehrān 1320 h., 40; Muḥammad b. Sulaymān Tunakābunī, *Kiṣaṣ al-ʿulamāʾ*, Tehrān (latest edition 1954), 355 ff.; Muḥammad Bākīr al-Kh'ānsārī, *Rawḍāt al-djānnāt*, Tehrān 1888, 171 ff., 235; Muḥsin al-ʿAmili, *A'yān al-shī'a*, Damascus 1946, xxiv, 277-334; Ḥasan al-Ṣadr, *Ta'ṣīs al-Shī'a li-ʿulūm al-Islām*, Baghdād 1951, 270, 313 and 397 ff.; Agha Buzurg al-Tihirānī, *al-Dhārī'a ilā taṣanīf al-shī'a*, Naḍīaf 1959, xiii, 117 and 133, and other volumes, as he describes books in alphabetical order; Shaykh Yūsuf Karakūsh, *Ta'riḫh al-Hilla*, Naḍīaf 1965, i, 87-8, ii, 32-4; Brockelmann, II, 164; Browne, iv, 406; W. M. Miller *op. cit.*, pp. xi-xiv; D. M. Donaldson, *The Shī'ite religion*, London 1933, 268 f. and 296.

(2) al-Ḥurr al-ʿAmili, *op. cit.*, 34; Kh'ānsārī, *op. cit.*, 145; Tunakābunī, *op. cit.*, 364 ff.; 'Amili, *op. cit.*, xvi, no. 3059, 371-91; Ḥasan al-Ṣadr, *op. cit.*, 305; Agha Buzurg, *op. cit.*, xiii, 47 ff. and other volumes, *passim*; Karakūsh, *op. cit.*, ii, 20 ff.; Brockelmann, I, 406; S I, 711-2; Browne, iv, 405; Donaldson, *op. cit.*, 295 f. (S. H. M. JAFRI)

HILM (A.), a complex and delicate notion which includes a certain number of qualities of character or moral attitudes, ranging from serene justice and moderation to forbearance and leniency, with self-mastery and dignity of bearing standing between these extremes. The term, which is sometimes linked with 'ilm, more however from stylistic considerations and a taste for paronomasia than from any conceptual association, is basically contrasted with *djahī* [see DJAHILIYYA] and *safah* or *safāha*; a derivative from the latter root appears in the expression *saffāha* 'l-aḥlām, which can be translated "to put the most imperturbable out of countenance, to make them lose their temper". The Arabic dictionaries give only fragmentary definitions of *hilm*; in the *LA*, it is "levelheadedness and reason", whilst *ḥalīm* is glossed by "patient"; for the *TA*, *hilm* consists of controlling oneself and not allowing any violent emotion or anger to burst out; for the *Muḥīṭ*, it is "the state of the soul which preserves its calm and does not easily allow itself to be carried away by anger" (see also Ibn Abi 'l-Ḥadīd, *Sharḥ Nahāj al-balāgha*, iv, 290, 335