



# HELLI, ḤASAN B. YUSOF B. MOṬAHHAR

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**HELLI, ḤASAN B. YUSOF B. MOṬAHHAR**, generally referred to, using his title, as “Allāma Ḥelli,” prominent Imami theologian and jurist (b. Ḥella, 27 or 29 Ramāzān 648/23 or 25 December 1250; d. Ḥella, 20 or 21 Moḥarram 726/27 or 28 December 1325).

## LIFE

Ḥelli came from a well-established family of Shiʿite scholars. His father, Sadid-al-Din Yusof Moṭahhar (d. after 665/1267), was a respected jurisconsult and a leading figure in the local Shiʿite community. His mother was a descendant of the Banu Saʿid. His older brother, Raẓi-al-Din ʿAli, also a scholar, died before him (Baḥ-rāni, p. 266; Kṽānsāri, IV, pp. 344-45; *al-Dariʿa* I, p. 223; XV, p. 232). His sister was married to Majd-al-Din Fawāres (Baḥrāni, pp. 199-200); and two of their sons, ʿAmid-al-Din ʿAbd-Allāh Aʿraji Ḥosayni (681-754/1282-83-1353) and Žiāʿ-al-Din (683–after 740/1284-85–after 1339-40), became his students. Ḥelli’s son, Faḵr-al-Moḥaqqaqin (682-771/1283-1369), an outstanding scholar with a number of independent works, accompanied him throughout his life and wrote commentaries on some of his father’s works (Baḥrāni, pp. 190-94; Efendi, V, pp. 77 ff.; Kṽānsāri, VI, pp. 330 ff.; Brockelmann, *GAL* II, p. 212; S II, p. 209; *al-Dariʿa* XIII, p. 169; XIV, p. 163; XVII, p. 250; Modarressi, pp. 76, 103, 119, 152, 163).



Ḥelli began his studies in his hometown of Ḥella with his father, his maternal uncle, Moḥaqqueq-e Awwal, the brothers Jamāl-al-Din b. Ṭāwus (d. 673/1274) and Rażi-al-Din b. Ṭāwus (d. 664/1266), Mofid-al-Din Moḥammad b. Jahm (d. 680/1281-82), and Najib-al-Din Yaḥyā b. Yaḥyā b. Saʿid Huḍali (d. 689/1290 or 690/1291). As a young man, he spent some time at the Marāḡa observatory, founded by Naşir-al-Din Ṭusi (d. 672/1274) in 657/1258-59 during the reign of the Ilkhan Hulāgu (q.v.). Here he read the *Elāhiyāt* section of the *Şefāʾ* by Ebn Sinā under the supervision of Ṭusi; and he studied with Najm-al-Din ʿAli b. ʿOmar Kātebi Qazwini (d. 675/1277), who introduced him to the works of Faḡr-al-Din Rāzi (d. 606/1209), Aṭir-al-Din Mofaẓẓal b. ʿOmar Abhari (d. 663/1264), and Moḥammad b. Nāmāwar b. ʿAbd-al-Malek Kunji (d. 646/1248). Ḥelli also studied with the Shiʿite theologian, Kamāl-al-Din Mayṭam b. ʿAli Baḥrāni (d. after 681/1282-83). Having left the Marāḡa observatory for Baghdad, Ḥelli met the sufi Şams-al-Din Mo-ḥammad b. Moḥammad b. Aḥmad Kişi (d. 695/1296), who probably introduced him to the mysticism of Ebn al-ʿArabi (q.v.; d. 638/1240). In Baghdad, Ḥelli studied further with Borhān-al-Din Moḥammad b. Moḥammad Nasafi (d. 687/1288), Jamāl-al-Din b. Āyāz Naḥwi (d. 681/1282-83), Taqi-al-Din ʿAbd-Allāh b. Jaʿfar b. ʿAli Şabbāḡ Kufi, and ʿEzz-al-Din Abuʾl-ʿAbbās b. Ebrāhim b. ʿOmar Fāruṭi Wāseṭi (d. 694/1292-93).

Ḥelli stayed from around 709/1309-10 to 714/1314-15, or perhaps 716/1316-17, at the court of the Ilkhan Oljay-tu. The sources vary about Ḥelli’s role in connection with Oljaytu’s conversion to Shiʿism in Şaʿbān 709/January-February 1310. Some biographical accounts attribute it to his influence, and offer differing versions of how he attracted the Ilkhan’s attention (Efendi, I, p. 361; Kṽān-sāri, II, pp. 279 ff.; *Ayān al-şīʿa* XXIV, pp. 231 ff.; Ebn Baṭṭuṭa, II, p. 57; Ebn Kaṭir, XIV, p. 77). The historical sources of the period do not confirm these reports (Ḥāfeẓ-e Abru, p. 101; Mostawfi Qazwini, p. 608; see also ʿAzzāwi, I, p. 409; Parvisi-Berger, pp. 81 ff.). However, as there are strong indications that Ḥelli arrived at the court before the conversion (Majlesi, CVII, p. 142; Raşid-al-Din, 1978, p. 75), it seems likely that he had some influence on Oljaytu’s conversion. During their stay at court, Ḥelli and his son were frequently engaged in theological discussions with other scholars (van Ess, 1981, p. 44; Āmoli, II, p. 259). The Shiʿite biographical accounts of Ḥelli portray his superiority in this kind of debate over his Sunnite opponents (Şuštari, I, pp. 571-72; Ḥāfeẓ-e Abru, pp. 101 ff.). Ḥelli was on good terms with the vizier Raşid-al-Din (d. 718/1318), and his name appears on a list of proposed recipients of presents from Raşid-al-Din written in 712/1312-13 (Raşid-al-Din, 1364/1945, p. 61; van Ess, 1978, p. 267). His name also occurs several times in



the lists of scholars with whom the vizier held discussions or exchanged letters (van Ess, 1981, p. 47). On one occasion, Ḥelli himself addressed Rašid-al-Din with two questions that he recorded, together with Rašid-al-Din's answers ("Resāla fi so'ālayn sa'ala 'an-homā K̄vāja Rašid-al-Din," pp. 106-17). Ḥelli was also highly regarded by Oljaytu as a scholar. He frequently held conversations with Ḥelli who introduced him to Shi'ite theological dogmatics. Moreover, he appointed Ḥelli as a teacher in the mobile school, the *madrasa sayyāra*, which accompanied the Ilkhan wherever he went (K̄vānsāri, II, p. 281). On several occasions, Oljaytu addressed a specific question to Ḥelli, who then responded with a treatise (van Ess, 1981, p. 42; Parvisi-Berger, pp. 93-96). There is no definite information on the date of Ḥelli's departure from court. According to some sources, he and his son received permission to return to Ḥella during the lifetime of Oljaytu (Ḥāfez-e Abru, p. 103). This agrees with reports that the Ilkhan rejoined Sunnite Islam during his lifetime (Ebn Baṭṭuṭa, II, pp. 58-61). According to other sources, however, it was only in the reign of his son, Abu Sa'id, that the Ilkhanate returned to Sunnite Islam (ʿAzzāwi, I, p. 409; Ebn Kaṭir, XIV, p. 77). There is firm evidence that Ḥelli and his son stayed in Solṭāniya during the first half of the year 715/1315 (*al-Dari'a* XXI, p. 237). At some time between 3 Jomādā I 715/5 August 1315 and 14 Moḥarram 716/8 April 1316, Ḥelli apparently left Solṭāniya for Ḥella (Schmidtke, 1991, p. 32). It is not clear how long he stayed there; but for a while he must have returned to Solṭā-niya, where he is known to have been on 26 Jomādā I 716/16 August 1316, four months before the death of Oljaytu on 27 Ramažān 716/13 December 1316 (Schmidtke, 1991, p. 32). Ḥelli's last years were spent teaching in Ḥella.

*Students.* Among Ḥelli's most outstanding students were his son, Faḵr-al-Moḥaqgeqin, and his two nephews ʿAmid-al-Din and Žiā'-al-Din A'raji Ḥosayni. They wrote numerous commentaries on Ḥelli's works and took over a number of his students after his death. The circle of Ḥelli's students in Ḥella was already large before he left for the court of Oljaytu. Among them were Jamāl-al-Din Abu'l-Fotuḥ b. ʿAli b. Āwi, Šaraf-al-Din Ḥosayn b. Moḥammad b. ʿAli ʿAlawi Ḥosayni Ṭusi, ʿAli b. Esmā'il b. Ebrāhim b. Fotuḥ Ġarawi, Rašid-al-Din ʿAli b. Moḥam-mad Rašid Āwi, Rokn-al-Din Moḥammad b. Moḥammad Jorjāni Ġarawi, Žiā'-al-Din Abu Moḥammad Hārun Ṭabresi, Moḥammad b. Ḥosayn b. Ḥasan b. ʿAli Harqali, and ʿEzz-al-Din Ḥosayn b. Ebrāhim b. Yaḥyā Astarā-bādi. Among the students who attended his lessons at the *madrasa sayyāra* were Taqi-al-Din Ebrāhim b. Ḥosayn b. ʿAli Āmoli, Serāj-al-Din Ḥasan b. Bahā'-al-Din Mo-hammad b. Abi Majd Serābšanawi, and Tāj-al-Din Mah-āmud b. Qāzi ʿAbd-al-Waḥid Rāzi. One of Ḥelli's outstanding students, also most probably taught



by him at the *madrasa sayyāra*, was Qoṭb-al-Din Moḥammad (or Maḥmud) b. Moḥammad Rāzi Bowayhi (d. 766/1365). A number of Ḥelli's students appear to have joined him after he returned from the court of Oljaytu or may have returned with him from there. Among these were Tāj-al-Din b. Mo'ayya (d. 776/1374), Moḥammad b. Moḥammad b. Yār and Sayyed Mohannā' b. Senān. The latter addressed a number of questions to Ḥelli, whose answers are extant (*Ajwebat al-masā'el al-mohannā'īya*, Qom, 1401/1980-81). Other students of his included Rāzi-al-Din Abu'l-Ḥasan 'Alī b. Ṭorād Maṭārābādi (d. 762/1360-61) and Jamāl-al-Din Aḥmad b. Yaḥyā Mazyadi (d. 757/1356).

## WORKS

As a prolific writer on a wide range of religious topics, Ḥelli composed more than a hundred works, nearly sixty of which are extant. The popularity of the majority of his writings is evident from the number of extant manuscripts and the great number of commentaries. He himself is the best source of information about his own works. His biographical work, *Ḳolāṣat al-aqwāl*, has an entry listing his works up to Rabi' II 693/March 1294 (*Ḳolāṣat al-aqwāl/Rejāl al-'Allāma*, p. 45). In Moḥarram 720/February-March 1320, he issued a teaching permit to Mohannā' b. Senān, which included a list of some of his books to date (Majlesi, CVII, pp. 147-49). His works deal with the following disciplines (for a complete annotated list, see Schmidtke, 1991, pp. 74-98):

a. *Theology*. Ḥelli's earliest work on theology was his *Manāhej al-yaqin fi oṣul al-din*, which he completed on 6 Rabi' II 680/25 July 1281. The work was highly regarded by Ḥelli himself and can be considered as second in importance only to his most extensive work on theology, the *Nehāyat al-marām fi 'elm al-kalām*. From the *Manāhej*, it is evident that Ḥelli must have had copies of two important works by adherents of the Mu'tazilite school of Abu'l-Ḥosayn al-Baṣri (d. 436/1044), namely the *Ketāb al-Fā'eq fi oṣul al-din* by Rokn-al-Din Maḥmud b. Malāḥemi (d. 536/1141) and the *Ketāb al-Kāmel fi'l-esteqṣā' fi-mā balaḡanā men kalām al-qodamā'* by the otherwise unknown Taqī-al-Din Najrāni (or Baḥrāni) 'Ajāli (vocalization uncertain; written between 536/1141 and 675/1276-77). The views of this last innovative Mu'tazilite school deeply influenced Ḥelli's theological opinions. Another early work is his very brief treatise, *Nozom al-barāhin*, and the commentary on it, entitled *Ma'ārej al-fahm fi šarḥ al-Nozom*, which he completed on 6 Ramaḡān 678/10 January 1280. He apparently started writing the *Nozom* and the *Ma'ārej* and completed them before he had finished the *Manāhej*. The *Anwār al-malakut fi šarḥ al-Yāqut*,



completed in Jomādā II 684/August-September 1285, is a commentary on the *Ketāb al-Yāqut*, which was written at the earliest in the 5th/11th century by the otherwise unidentified Abu Eshāq Ebrāhim b. Nowbaḳt (Madelung, p. 15). In Jo-mādā I 687/18 June 1288, Ḥelli finished the first section of his *Montahā al-woṣul fi 'elmay al-kalām wa'l-oṣul*, which deals with theology. The next section deals with legal methodology. Probably after having written at least some of the works mentioned above, Ḥelli started to write his famous commentary on Naṣir-al-Din Ṭusi's *Tajrid al-e'teqād*, the *Kašf al-morād fi šarḥ Tajrid al-e'teqād*. During the first half he often refers his readers to his *Manāhej* (ed. Anṣāri Qomi, n.d., p. 126). During the second half, he also refers them to the *Nehāya* (ibid., pp. 259, 281, 284). It is therefore likely that he started writing the *Nehāya* before having finished the *Kašf al-morād* on either 15 or 16 Rabi' I 696/11 or 12 January 1297. The *Kašf al-morād* is one of the most widely read of Ḥelli's works. Its special importance lies in its being the first commentary written on Ṭusi's *Tajrid al-e'teqād*; and for many later commentators, it serves as a basis for their understanding of the work. Ḥelli apparently wrote substantial parts of the *Nehāya* before 699/1299, since he frequently refers to this work in his *Nahj al-mostaršedin*, which he completed on 22 Rabi' I 699/17 December 1299. He probably finished the *Nehāya* at a very late stage in his life. In his autobiographical *ejāza* of Moḥarram 720/February-March 1320, he states that four volumes of the work had been completed by then (Majlesi, CVII, p. 148). It is not clear how much of the *Nehāya* as it was planned originally was covered by these four volumes, and how much more he completed during the rest of his life. The *Nehāya* had only a very limited circulation. Only four incomplete manuscripts are known today (Schmidtke, 1991, p. 96). On the basis of this evidence, the possibility that the *Nehāya* was never completed cannot be ruled out. The concise *Nahj al-mostaršedin*, published together with Meqdād Soyuri's (d. 826/1423) commentary *Eršād al-ṭālebin elā nahj al-mostaršedin*, became highly popular later, as is shown by the large number of commentaries on it (Schmidtke, 1991, pp. 97-98). On 3 Du'l-Qa'da 703/7 July 1304, he completed the *Ketāb kašf al-fawā'ed fi šarḥ Qawā'ed al-'aqā'ed*, a commentary on Naṣir-al-Din Ṭusi's *Qawā'ed al-'aqā'ed*, and on 12 Moḥarram 704/15 August 1304 he finished the medium-sized work *Taslik al-nafs elā ḥazirat al-qods*. During a very late stage of his life he composed two further concise treatises, *al-Resāla al-sa'diya* (in *Kalemāt al-moḥaqqeqin*, Tehran, 1315/1898, pp. 338-79), which he dedicated to the minister Sa'd-al-Din (written between Rabi' II 709 and 10 Šawwāl 711/August-September 1309 and 19 February 1312), and his *Resāla fi wājeb al-e'teqād*, which has been published together with Meqdād Soyuri's commentary *E'temād fi šarḥ wājeb al-e'teqād* (in



*Kale-māt al-moḥaqqaqin*, Tehran, 1315/1898, pp. 380-422). Among Ḥelli's last works on theology is the short treatise *al-Bāb al-ḥādi-ʿašar fi-mā yajebo ʿalā ʿāmmat al-moḳallefīn men maʿrefat oṣul al-dīn* (completed on 11 Dū'l-Ḥejja 723/11 December 1323), which he added as the eleventh chapter to his *Menhāj al-šalāḥ fi ektešār al-mešbāḥ*. The *Bāb al-ḥādi-ʿašar*, written for the general reader rather than for students of theology, is his most popular theological work, as is shown by the large number of extant manuscripts of the text and the commentaries on it (Schmidtke, 1991, pp. 80-81). Numerous editions of this work, together with its famous commentary by Meqdād Soyuri, *al-Nāfeʿ yawm al-ḥašr*, have been published (for example, ed. M. Moḥaqqaq, Tehran, 1986); and both works have been translated into Persian and English. Most of his remaining works on theology are lost.

b. *Polemics*. During his stay at Oljaytu's court, Ḥelli wrote several works of Shi'ite apologetics dedicated to the Ilkhan. These were: his *Nahj al-ḥaqq wa kašf al-šedq*, a critical work on the views of the Ash'arites, the *Menhāj al-karāma fi'l-emāma* (see Laoust, 1966; and 1978) defending the Shi'ite position on the Imamate, the *Alfayn fi emāmat amir-al-mo'menin ʿAli ebn Abi Ṭāleb*, written at the Ilkhan's royal camp in Ramažān 712/January 1313, the *Esteqšāʾ al-naẓar fi'l-qazāʾ wa'l-qadar*, a defense of the Mu'tazilite view of Man's free will against determinism, and the *Kašf al-yaqīn fi fazāʾel amir-al-mo'menin* (Najaf, n.d.).

c. *Philosophy*. Ḥelli's first philosophical work was his *Asrār al-ḳafiya*, which he probably completed before finishing his *Manāhej al-yaqīn* in Rabi' II 680/July 1281. This was considered by the author himself as one of his most authoritative works in this field. On 8 Šawwāl 694/21 August 1295, he completed his commentary on Kātebi Qazwini's *Ḥekmat al-ʿayn*, the *Izāḥ al-maqāšed fi šarḥ ḥekmat al-ʿayn*. Of his *Kašf al-ḳafāʾ men ketāb al-šefāʾ* only the second part is extant. This was completed on 9 Rabi' II 717/21 June 1317 (ms Chester Beatty 5151, fol. 102r). It is not clear whether the entire work was ever completed. Of his *Marāšed al-tadqiq wa maqāšed al-taḥqiq*, which originally contained sections on logic, physics, and theology, only the section on logic is extant. All his remaining philosophical works are lost. In his extant philosophical works Ḥelli is in general highly critical of philosophical positions and refutes them whenever they disagree with the views of the theologians. He also composed a work entitled *Ḥall* (or: *Kašf*) *al-moškelāt men ketāb al-talwiḥāt*, supposedly a commentary on the *Talwiḥāt* of Šehāb-al-Dīn Sohrawardi (d. 586/1190). It is also said that he wrote a commentary on the



latter's *Ḥekmat al-ešrāq* (*al-Dari'a* XIII, p. 211) but his two autobiographical lists do not include this title, and his extant works show no evidence that Ḥelli was influenced by the Illuminationist's notions.

d. *Logic*. Only two of Ḥelli's works on logic are extant. The *Qawā'ed al-jalāliya fi šarḥ al-Resāla al-šamsiya* (ed. Fāres Ḥassun, Qom, 1412/1992), a commentary on the *Resāla al-šamsiya* of Kātebi Qazwini, which was completed in Rabi' II 679/July-August 1280. He also composed a commentary on Našir-al-Din Ṭusi's *Tajrid* on logic, entitled *al-Jawhar al-naḍid fi šarḥ Ketāb al-Tajrid*, probably after 680/1281.

e. *Legal methodology*. The *Ġāyat al-woṣul wa izāḥ al-sobol fi šarḥ Moḵtaṣar montahā al-so'āl wa'l-amal*, which is a commentary on the *Moḵtaṣar montahā al-so'āl wa'l-amal* of Ebn Ḥājjib (d. 646/1249), was Ḥelli's first work in this discipline. This was completed on 12 Rajab 697/25 April 1298 (*al-Dari'a* XVI, pp. 24-25). The second part of the medium-sized work, *Montahā al-woṣul elā 'elm al-kalām wa'l-oṣul*, was probably written after 16 Jomādā I 687/18 June 1288, the date of the completion of the first section on theology. The *Mabāde' al-woṣul ilā 'elm al-oṣul*, written before 705/1305-06, is a summary of the *Menhāj al-woṣul fi ma'refat 'elm al-oṣul* of 'Abd-Allāh Bayżāwi (d. 685/1286), which the author composed at the request of Taqī-al-Din Ebrāhim b. Moḥammad Bašri. Ḥelli's most extensive work in this discipline, the *Nehāyat al-woṣul elā 'elm al-oṣul*, was completed on 8 Ramażān 704/4 April 1305. During or after the composition of the *Nehāya*, he wrote the more concise *Tahdhib al-woṣul elā 'elm al-oṣul* (ed. 'Abd-al-Ḥosayn Baqqāl, Najaf, 1390/1970), which was very popular among later scholars. All his remaining works on legal methodology are lost.

f. *Jurisprudence*. Ḥelli played an important role in the formative development of Shi'ite law (Modarressi, pp. 47-48). He composed numerous legal works, the most important of which are extant. His first work in this field was the *Montahā al-maṭlab* (Tehran, 1333/1915), which was also his most extensive one, although the extant portions cover only the field of acts of devotion (*'ebādāt*). The first part was completed in 684/1285-86 and the second part on 11 Jomādā II 688/2 July 1289. The *Moḵtalaf al-ši'a fi aḥkām al-šari'a* (Tehran, 1322-24/1905-06), which is also one of his more extensive works, was completed between 4 Jomādā II 699/26 February 1300 and 15 Du'l-Qa'da 708/26 April 1309. This work, which in contrast to the *Montahā* covers all fields of law, also differs from the latter in its purpose; while the *Montahā* is a systematic legal work where various questions are posed in detail and the



author argues his own interpretation in every case, the *Moḵtalaf* merely describes various legal questions about which there was disagreement among the Shi'ite lawyers. His *Qawā'ed al-aḥkām* (Qom, 1315/1898; repr. 1984), completed around 700/1300-01, is written in a more concise style and covers all areas of law. It was very popular among later scholars, as indicated by the large number of commentaries on it (Schmidtke, 1991, pp. 88-89). Āqā Bozorg suggests that the *Taḥrir al-aḥkām* and the *Talkiṣ al-marām fi ma'refat al-aḥkām* were both written before the *Moḵtalaf al-ši'a*, which Ḥelli started shortly before 699/1299-1300 (*al-Dari'a* XX, p. 220). The *Taḥrir*, which covers the field of acts of devotion (*'ebādāt*) and mutual relations (*mo'āmalāt*), is described by the author as a summary of the *Montahā al-maṭlab*. Ḥelli's *Eršād al-aḥkām fi aḥkām al-imān* (ed. Fāres Ḥassun, Qom, 2 vols., 1410/1989-90; published also with Ardabili, *Majmu'at al-fā'eda wa'l-borhān*, Qom, 1403-04/1983), comparable in length to the *Qawā'ed*, proved very popular among later scholars, as indicated by the large number of its commentaries (Schmidtke, 1991, pp. 77-78). The *Tabṣerat al-mota'allemin* (Tehran, 1372/1952-53), his shortest systematic exposition on law, was written for non-specialists and novice students. The *Tadkerat al-foqahā' 'alā talkiṣ fatāwi al-'olamā'* (Tehran, 1388/1968; repr. 1984), which Ḥelli wrote at the request of his son, is one of his most extensive legal works. The first section was completed on 24 Šafar 703/7 October 1303, and the last was finished on 16 Du'l-Ḥejja 720/17 January 1321. On the basis of a reference in one of Faḵr-al-Moḥaqeqin's legal writings, it has been suggested that he continued the *Tadkera* after his father's death (*al-Dari'a* IV, p. 43). Yet the printed edition of the work, and apparently also the manuscripts available, contain only the portions of the book which Ḥelli himself had written, which ends with the section on marriage (*nekāhā*). The *Nehāyat al-eḥkām fi ma'refat al-aḥkām* is another late work. In 720/1320, Ḥelli stated that so far only the first two sections on ritual purity (*ṭahāra*) and prayer (*ṣalāt*) had been written (Majlesi, CVII, p. 148). The work was probably never finished. Ḥelli also composed some shorter treatises on specific legal points, such as his *Resāla fi manāsek al-ḥajj*.

g. *Biographical works*. Around Rabi' II 693/March 1294, Ḥelli wrote his *Ḳolāṣat al-aqwāl fi ma'refat al-rejāl*, which lists reliable transmitters in the first part, and unreliable ones in the second. Since the work was designed as a resumé (*moḵtaṣar*), the author does not offer complete biographical and bibliographical dates for every transmitter. An exception is the article on himself, in which he offers a list of his own works (*Rejāl al-'Allāma*, p. 45). His *Izāḥ al-eštebāh fi aḥwāl al-rowāt* (Tehran, 1318/1900-01) was completed on 19



Du'l-Qa'da 707/11 May 1308 and is much more concise than the *Ḳolāṣa*. The *Kašf al-maqāl fi ma'refat aḥwāl al-rejāl* is described by the author as his most extensive biographical work. He frequently refers to it both in the *Izāhā* and in the *Ḳolāṣa*. However, he did not include it in either of his autobiographical lists—and no manuscripts of the work are known to be extant. It is possible that the intention to write such a book was never carried out.

h. *Grammar*. None of Ḥelli's works on grammar, most of which were summaries of works by earlier authors, is extant.

i. *Exegetical works*. Ḥelli wrote two exegetical works on the Qur'ān, the *Ketāb al-qawl al-wajiz fi tafsir al-Qor'ān* and the *Ketāb nahj al-imān fi tafsir al-Qor'ān*, neither of which is extant. The latter is described as a work in which he abridged the *Kaššāf 'an ḥaqā'eq al-tanzil* of Jār-Allāh Maḥmud b. 'Omar Zamakṣari (d. 538/1144), the *Tafsir al-tebyān* of Šayḳ Ṭusi (d. 460/1067) and other exegetical works.

j. *Traditions*. All but one of his works on traditions are lost. The extant work, *Izāh mokālafat al-sonna*, was completed in 723/1323. A fragment of the partially extant work *al-Dorr wa'l-marjān fi'l-aḥādīṭ al-šeḥāḥ wa'l-heāsān*, is to be found in Mašhad.

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